ly, fo long as Jehoiachin lived.

Annotations on the first book of the Chronicles.

tion of his former miserable condition, as Psal. 30. 11.
and he did eat bread He did meal, or, he did dine and sup. Bread and he side to treat J The thin means to 3, the thin and ship in the full manner of fulfernance, Deute, 8.3; continually before him] In his court, or at his table, 2 Sam, 9, v. estimately before him] In his court, or at his table, 2 Sam, 9, v. estimately before him J to 10 ong as they were third to 15 one of the state of the sta

V.30. And his allowance was a continual allowance] For himfelf and for his retinue

and tor his ret.nue.
given him of the king] At the Kings cost and charges,
a daily rate] A fet allowance provided for him every day,
for every day] Heb. The things of a day in his day, See 1 King.

8. 59. all the dayes of his life] Sec v.29.

ANNOTATION

On the first Book of the

CHRONICLES.

The general Argument of the two Books of Chronicles.

The two Book of Chronicles, of old compiled in one, contain an history of three thensand four hundred fifty and fever years at least, even from addam, I Chr. 1. 1 to the return of the Israelites from the Babylonish capitolity, I jeven year at topt, even from a name, 1 our that the treatment of the special product of the perman of these 2 Cer. 36 23. Tea, the genealogy of Davids posterists extended for further, 1 Chr. 2.19, Ge. The perman of these Books pruned also that of Exta, as appears by the two less verses of the second Book of Chronicles, and the three suff of Exta, which are almost the same word for word. By which also it appears that they were penned after the capitotity. And it is probable that the genealogies here let down and a great pare of the Histories were taken out of Records kept by fome of the Priefts or Levites all the time of the captivity.

The special Argument of the first Book of the Chronicles.

An History of two themsand nine hundred feurscore and seven years is registred in the sirst Bank; of which two them.

And nine hundred sourty and seven are passed over in reciting Genealegies, a sew brist historical passed thing bere and there inferred, and the death of Saul added thereto, th. 10. The Genealegies are an evidence of Gods providence in one interesting the Church generation after generation, and memorials thereof being for the most part of such as apparaised to see Church. Fourty years more are added about the alls of David in the time of his reign, with while death the first Book is concluded, ch.29.27, &c.

The Title.

The fif Book] This diffinction is expressed by reason of that division of the Chronicles which the Church hath

uled for many generations. See the general argument.

Of the Chronicles A Chronicle is a register of acts done time after time. The Hebrew title, Words of days, or, Dreds of dages, importeth the same that the title Chronicles duth. The Greek title, Пасодынация, Remainders, hath relation to the Books of the Kings, as if the Chronicles had gathered up what the Books of the Kings had left out. True it is, that in the Books of the Kings there are frequent references to the Book of the Chroniclus; but thefe Books of facred Chronicles cannot be there meant, because not then penned. See the general Argument, Befides, many things there referred to the Books of the Chronicles are not found in thefe Books.

CHAP. I.

Dam] This was the proper name of the first man, gibody was framed, the Earth, Gen. 2.7. It fometimes compriseth under it both Man and Woman, Gen. I. comprifeth under it both Man and woman, Comp. 27, & 2.23. & 3.22,24. yea, and all mankind, Gen.

Sheth] In this first genealogie the names onely of men are fer down for brevities fake, but in fuch order as the fon succeeds his nown use determine stace, but in then order as the lon increeds his father. Some, to make up the full fenic, would add this phrase, it born, as it is had been said, of Adam 8 beth is born. Some thus, Adam 8 beth is born. Some thus, Adam 8 beth is lon, and to in the reft, Shoth was not Adam 6 ift son, but Cain, Gen. 4,21. But Cain and his posterity were an impious generation, and belonged not to the Church, Abel was Adams next son: But he, before he had any children was flain by Cain, Gen. 4.8. After Abels death Sheth was born, and called Sheth, because put or appointed instead

of Abel, Gen. 4.25.

Enoth The eldeft fon of Sheth called Enoth in memorial of English The cheek tonor special cause English in memorial of that milerable and mortal condition whereunto man was brought. For English fignifieth milerable or mortal. The posterity of Cain ha-ving filled a great part of the world, with an impious and profane brood, Enosh gathered such as came from him into a Church, and brought them to worship God publikely, he himself being as a Priest unto them in the room of Abel. In this respect it is said of Enoth his time, Then began men to call upon the name of the Lord,

Gen.4.26. These three first names, Adam, Sheth, Enosb, according

to their signification import thus much, Man made mortal, V.a. Kenan, Mahlatel, Jered Of these three there is nothing registred, but their names, their long life, and that they begat some

and daughters See Gen. 5.12, &c. V.3. Henoch] This man is expresly faid to be the seventh from Adam; and this genealogy declares it fo to be. He prophefied in his time of Chrifts coming unto judgment, Jude 1415. There is an excellent commendation given of him, that be multed with Gold, Gen., 2... The Hebrew word there uld implyed a canimal walking with Gol. To multe with Gold is all one as to walk before Gold, subsect for Kinn. God; whereof fee I King. 2.4. In that respect Henoch is said to have pleased God, Heb. 17 5. And as an evidence of Gods gracious acceptance of him it is faid that he was not: for God took him, Gen. 5.44. He was not on earth after the three hundred and fixty and five years of his life: For Godhad translated him that he should not fee death. That translation was both from one place to another, namely, from earth to heaven; and also from one condition to another, namely, from mortality to immortality. Thus was he translated as Elijah was afterwards, 2 King 2.11. and as the Saints was atterwards, 2 sange, 211 and contings, Cor. 157, 15, 25, 73, and in this repect he arver faw death, Heb. 11. f. Hough twere one of the best Partiarches before the flood, yet he lived the forcet flood, yet he lived the flower than of them all 160 as the best men may be foonest taken. unortent time of them all 100 as the best men may be 100 nest usual out of this world. Enochs constitual walking with the Lord well answereth the notation of his name, which is dedicated. By his parentage and constant pious carriage he is diffinguished from Cains fon, who gave his own name to a City that he built, Gen. 4.17. and

from Abrahams grand-child by Keturah, Gen. 25. 4. and from Reubens son, Gen. 46.9. Though there be in our English translation a little difference in these names, yet in Hebrew they are the

Methufhelah] This man lived the longest of all the Patriarchs be-Manujonary I his man lived the longest of a fifter a finite is before the slood, Gen. 5.27, yea, we may well say, the longest of all that ever were on earth. Some imagine that Adam may be accounted elder then he, because he was of man-age when first created. But Methushelah lived thirty nine years longer then Adam; and it is to be supposed Adam was created in the stature of a young man. Now grant him to be of such a seeming age when he cat of the forbidden tree as Christ was when he dyed upon the tree, and add so many years, (which were betwixt XXXIII, and XXXIV.) yerthey will not make up the full years of Methushelah, Methuhelah died about the time of the coming of the flood.

Lameel This Lameel the fon of Methushelah, is distinguished

from that impious and cruel Lamcch which was of Ca ns posterity, Gen.4.18,19. He had the gift of prophesic as appears by the name Nonh which he gave to his son, and the reason rendred there-

of, Gen. 5.29. He dyed about five years before the flood, V.4. Noab] This was the tenth and last great Patriarch before v.4., rows.) and was the tentral and the great cartainth observe the flood. For his fon Shem is reckened among the Partiatchs after the flood. His name fignifieth reft; and he brought comfort, reft and reftrefhing to the world. He was a lively type of Chrift, who is the comfort, reft and peace of man. In the Ark which he built was the feminary of the World and the Church preferred; a matter of great comfort and rest. In the sacrifice he offered up when he came out of the Ark God smelled a favour of rest, Gen. 8.2. To him God renewed a Covenant of peace and reft, no more to drown the world, Gen. 9.9. The hildory of this man is fer down Gen. 6, & 7, & 8, & 9. From the beginning of the world to the flood, which fell out in Noahs dayes, were a thousand fix hundred fifty and fix years.

Shem Though this man be here and in fundry other places fet Shefore Japheth, yet is Japheth said to be the elder, Gen. 10, 21.

And thus it appears to be so; Noah is said to beget shem, Ham, and Japheth when he was five hundred years old, Gen. § 32. And again it is faid, Shem was a bundred years old two years after the Moah, and continued about one year. Compare Gen. 7.11. with Gen. 8.1314. If then Shem had been born in the five hundredth year of Noah, he would have been an hundred years ald about year of Noahs entring into the ark. But it being two years after the flood before he was an hundred years old, he must by this computation be born when Noah was five hundred and three years old. Whereas it is faid that Noah was five hundred. years old, and begat Shem, Ham and Japheth, we are not to think that he begat all these three sons in that year, but, according to the meaning of the Hebrew phrase, he then began to beget them. In meaning of the Hebrew phrase, he then began to begat them. In the year he begat Japheth, two or three years after he begat Shem, and after these he begat Ham; for Ham was his younger fon, Gen. 9-4. Shem threefore is put in the first place for digni-ties lake, as, Inac and Ilhmael, Gen. 15. 9. Factor and Essu, Gen. 28.5. Behraim and Manassel, Gen. 48. 20. Shem was the famile and head of all those Partarchethat were born after the slood, and were in their order Progenitors of Christ. He lived about thiny years after Abrahams decease. And by reason of the many years he had lived before Abrahams time, his father, his mother, his descent, and beginning of his dayes were not known to Abraham and those that then lived. In this respect he is reputed both by many of the Jewish Rabbins and also by ancient and later Divines of the Christian Church to be that Melchisedech who met

whese the Christian Church to be that we remueated who met Abraham, Gen. 14.18. Heb. 7.1, &c. Ham] This was the youngest of Noahs three sons; one of those that were in the ark, but after he came out of the ark, he was curfed for fcoffing at his fathers infirmity, Gen. 9.12,24,25. The land wherein his posterity was to dwell, was adjudged to the posterity of Shem, Gen. 12.7. which may be one reason why he is set next to Shem, before his brother Tapheth.

and Japheth] He was the father of fuch Gentiles as should in process of time be converted to the Christian faith: In which re-Process of time be converted to the Christian tain: In when refree his father thus prophefied for him, He phid dwell in the tents
of Shem, Gen. 9,17 He is here fet in the laft place, because his
posterity was to be reckoned up in the next vertex. Thee three,
Shem, Ham and Japheth, though they did not fucceed one anntier in a right line, are fet down together, because by them the Nations your divided in the earth after the flood, Gen. 10. 32. The fons
of Shem possessed the three three parts, the fons of Cham the
Southern, the sons of Japheth the Northern.
Vs. The Sant Fandard Gen. 10. 21. the begins with the last

V.s. The fors of Japheth] Gen.10.2. He begins with the last that was named, and endeth with the first, that he might the more fitly continue the pedigree of Shem, from whom the Jews, who were the peculiar people of God, defeended.

Gomer,&c.]This and other names following were given not one-

ly to men, but also to the countries where those men lived. Of Gomer, Magog, Madai, Javan, Tubal, Mcfhech, and Tiras, fee on

V.s. And the fons of Gomer, Ashehenax, &c.] These three sons of Gomer were also heads of diftinct Nations, See on Gen. 10.3.

and Riphath] Or, Diphath, as it is in some copies. If we diligently compare divers parts of Scripture, we shall find difference in fundry names. Sometimes like letters are purone for another, as here, 7 R for 7 D. Compare Gen. 21.3. with Amos 7. 9. Some times a letter or fyllable is left out, as Jer, 22, 28. Sec. 2 King. 24.6. Sometimes letters or fyllables are transposed, as Salathiel, Matth. 1.12. for Shealtiel, Ezr. 3.2. Sometimes a letter or syllable Matth.,112, for Shipath's, P27,3,3, Sometimes a letter or 191able is added, as v.17. Milbs to mall hj. Gen. 10.3, Sometimes two or three names be given to one and the lame person, as a King, 23,30. Sometimes the same name is given to the male and semale sex, as v.36. Sometimes a name may be taken e ther as proper or appellative. See 2 King 25, 19. Sometimes the fame name is put for a

man and for a countrey. See v.5.,
and Togarm.b. Ezek.27.14.38.6.
V.7. And the four of Javana This was the fourth fon of Japhethy.5. His fors were four which follow in order.

Elifhah, and Taifh fh. Kittim] See on Gen. 10.4. Some suppose the Macedonians descended from Kittim.

and Dodanim Or, Rodanim, according to some copies. There is a city in Europe called Dodona the inhabi ants whereof are fupposed to come from Dodanim. The'e names Kittim and Dodanim, being of the plural number, comprise both the particular persons here said to be the sons of Jayan, and also their posterity. The nealogies, yea, and of fuch names as confift of collective words, as Taibilb.

V.8. The fons of Ham] Of Ham see v. 4.
Cush, and Mizzaim, Put and Canaan | Of these see Gen. 10.6.

V.9. And the fons of Culb, Sebal See Gen. 10.7. and Havilab] There were questionless as two men at least, fo also two countreys of this name: For one of the posterity of Shem was called Hivilah, Gen. 10.29. The countrey where the posterity of Ishmael dwelt is called Havilah , Gen. 25.10. as also that where the Amalekites dwelt, 1 Sam, 15. 7. See Gen.2.11.

and Sabta] The people called Sabateans, are supposed to descend from this Sabta.

and Raamah, and Sabtecha] Sundry people of Arabia are thought to come from these.

and the fons of Rannish, Sheba, and Dodan These also were two Countreys in Arabia. And two sons of Ketarah were of these names, Gen. 25.3. These people and places long continued. Mention is made of them about the time of the captivity, Ezek.

V.10. And cush begat Nimrod] Gen.10.8.

be began to be mighty upon the earth] See on Gen. 10.8.

V.11. And Mi yaim] Of such words in the plural number see v. See on Gen. 10.6.

begat Ludim] See Gen. 10, 13, and Anamim, and Lebabim, and Naphtahim] These names are no

where read but in Gen. 10, 13, and in this place,
V. 12, And Pathrusim, and Cassubim, (of whom came the Philistims]

See on Gen. 10.14.

and Caphthorim They who are comprised under this name are faid to come forth out of Caphtor, Deut. 2.23. These were also of the

V.13. And Canaan begat Zidon his first-born, and Heth] See on Gen. 10.15.

V. 14. The Febusite also] These were those Canaanites which dwelt in that part of Canaan where Jerusalem was afterwards built, Jofh. 18.28.

and the Amorite | This people dwelr in the land beyond Jordan, which was given to Reuben, Gad, and half the tribe of Manafieh,

and the Girgashite] These inhabited that place which in the New Testament is called the countrey of the Gergefens , Matth.

V.15. And the Hivite] These inhabited that land where after-

wards the Gibconites were, Josh. 9.17.

and the Archite] The people here intended were in Phænicia, not far from Libanus. The chief City in the Nation is called

and the Sinite | Thele people are taken to be in Idumea, not far from the Jebulites.

V.16. And the Arvadite] The posterity of these are said to be Mariners, and galled men of Arvid, Ezek. 27.8,11.

and the Zemarite] These dwelt in that part of Canaan which fell to the lot of Benjamin, and are called Zemaraim, Josh 18.22. In their region was that mount whereon Abijah ftood when he began the battel against Israel, called mount Zemaraim, 2 Chron.

and the Hamathite] The Region where these inhabited was called Chamatha, and extended it self from Libanus to A-

V.1.7. The four of Shew] Gen. 10. 3.7. The two former genealogies of Japheth and Cham are indered, because by them a great part of the world is replentified with people. Now ho returns to the Church, in which respect this varie depends upon the fourth. Of Shen see v. 4.

Rivia.

Chap j.

Elam | From him came the Elamites, Ezr. 4 9. Afis 2.9. Jer. 25.

23. Dan. 3.2. within the confines of Perfia. and As[hur] This man was the head of the Affyrians, from

and signers and mas man was the head of the Angrians should whom they received their name. See on Gen. 10.11.

and Aphixad Though he had two elder brothers, Elam and Afhur, yet the blefting of being an Head of the Church fell upon him, as afterwards upon Abraham, Gen. 12, 1,2, and Isaac, Gen.

21.12. and Jacob, Gen.27.19.

and Ind Of him came those who are called Lydians, Jer. 46.9.

and Aram, and Uz See Gen. 10.22.
and Hul] His progeny inhabited certain deferts reaching to Euphrates. There is a certain famous City called cho.

and Gether] His posterity inhabited a part of Syria where was City called Gindarus.
and Meshech Or, Mash, Gen. 10.23. His posterity inhabited and

ther part of Syria, where was a place called Massus, betwixt Cilicia and Mesopotamia. V.18. And Arphaxad begat Shelah This Shelah was one of the direct line from whom Abraham, and after him Christ, come. The

Septuagint do here put in Cainan, thus, Arphaxad begat Cainan, and Cainan begat Shelah. But though this genealogy be twice fet down by Moles, namely, Gen, 10, 24, & 11, 22, yet isit in neither place exprelled. Indeed in the genealogy of Christ fet down by Luke, Cainan is also inserted, Luk, 3, 36. For the Greek translation of the Septuagint being in use among the Gentiles then converted, the Evangelist would not alter it, it being but a meer addition of a

and Shelah begat Eber] From him came the name of Hebrews. See and smanning it 2007; From time came the tanke of Another's See Gen. 14.13. This Eber lived the longer of any registred to be born after the flood, Gen. 11.16.17. He lived many years in Abrahams dayes. He retained the Original Hebrew language, and likewise the true worship of God ; and in this respect might Abraham revain his name, rather then any others after him.

V.19. And unto Eber were born two fons] These two sons had a

different posterity : from one of them descended the holy seed; from the other impious generations.

the name of the one was Peleg] i. e. division.

because in his dayes the earth was divided] See on Gen. 10.25.

oreantennus agres the canto was awoused year of control of and his brothers name was Johan] See on Gen. 10.25.

V. 20. And Johan begat Almodda, &c.] There are thirteen fons of this Johan fee down in order, of whom no mention is made but here and Gen. 10.26, &c. so that it is supposed that their po-ferity was not very great, and that many of them had no children, and that they which had are all comprehended under the family of their father, as if he had had but one son. Of as many of them as in their generations remained on earth it is said Gen. 10.30. that their drolling was from Mesha, (whereof see v. 17.) as thou goest un-to Sephar, which is a City in Mesopotamia neer Euphrates.

V.23. And Ophir] See 1 King.9.28.

and Havilab | See v.9.

V.24. Shom, &c.] Luk.3.36. There are, with Abraham, ten Patriarchs here fee down that in a direct line descended one from another, and in their order and time were Heads of the Church, and Progenitors of Jesus Christ. Their names onely are set down, as the ten Patriarchs before the slood were. Of the manner of setting them down fee v.r. In relation to the Church this genealogy may be added to v. 4. thus, Noah, Shem, Arphaxad, &c. Of Shem fce v.4.

Arphaxad] Sec v. 17. Shelali] See v. 18.

V .25. Eber] Sec v. 13.

Peler | Sec v. to.

Rebu] Of Rebu and Serug v. 26, there is no other mention made but here and Gen. 11.18,20. & Luk. 3.35. in all which places the Progenitors of Christ are set down. And this was honour enough, to be of his Progenitors, and in sacred Scripture so to he recorded

V.26. Serug] See on v.25.

Nahor] See Gen, 11. 25. He was Isaacs grandsather, Gen.

24.47. Terah] See on Gen. 11.27,31,32.

V.27. Abram, the same is Arabam] See on Gen. 17.5. This Abraham of all that were born after the slood was most samous; being the Head and Father of the Church from his own dayes to Christs coming in the flesh, and also of all that believe to the end of the world, by reason of the promises made to him, and exrended to his feed, not onely after the flesh, but also after the faith, Rom 4.12. Gal 3.7,29. His hiftory is very largely fet down from

Con. 15.1. to Gen. 25.11.

V.38. The font of Abraham, Ifaat] See v.34. Ifaac was younger then his brother after named : But he was the fon of Abraham by his first wife, the other by a bond-woman; and he was in his order an Head of the Church, and a Progenitor of Christ; and therefore for dignities fake he is first mentioned. See v.4. Josh

and Ishmat T Gen. 16. 11. Because he was the son of Abeliam, he was blefied with a numerous and mighty posterire, and is put into the publike and facred Record, Gen.

V.19. Thefe are their generations] This relative their hath reference to Isaac and Ishmael mentioned v.28. Ishmaels generation is first fet down, because but few are to be named of them; but Isaacs generation is fet down to many multitudes.

The first-born of Ishmael, Nibaloth] Gen. 25.13. From him descended the people called Nabatheans in Arabia Petrca; and Napateans in Arabia the Happy.

then Kedar | From him came the people called Kedarens, bordering neer the Nabatheans.

and Adbeel The Adabeni or Agabeni came from this man.

and Mibsam The people called Mnasemanenes, at the hill Tha-matham in Arabia, descended from Mibsam.

V.30. Mishma] People called Raabeni neer the border of Perfia fprung from Miflana.

and Dumab] From him descended the people called Dumei, who poffesfed the city Dumetha. Maffa] His posterity were called Mafani, neer to the Raabeni be-

Hadad] Or, Hadar. Gen. 25, 14. The Athrita neer to the Napateans before mentioned, came from Hadad.

and Tema | From him came the people called Themaneans who possessed a City called Thems, by the hills of Arabia the

V.31. Jeur] From him came the Itureans, inhabiting the borders of the defert of Arabia.

Naphish J From him descended the Nabeans, whose borders reached to Mount Libanus. They inhabited a city called Ni-

and Kedema] From him descended the people called Cadmoneans.

and Newma I will be above the Baby lorians. Twelve in all. Where the are Tufe are the fan of Jibassel. Twelve in all. Where the are fift reckoned up, is is faid that their are their names by their Towns and by their Calles Con. x 1.6. fo as their Towns or Cicies and Fores had their names Gron. x 1.6. fo as their Towns or Cicies and that they were twelve Princes according to their Nations : Whereby is expresly verified the promise made to Abraham concerning his

fon Ishmaels posterity, Gen. 17.20.
V.22. Now the lons of Keturah Abrahams concubine] After the death of Sarah Abraham took Keturah to be his wife. Of the difference betwirt Wives and Concubines fee 1 King. 11.3.

fhe bare] It is probable that the was of fuch an age as according to the course of nature she might bring forth many children but Abraham many years before this was so old as Sarah thought it impossible he should beget children, Gen. 18.13. And the Ais imposition in sinusia begic criticals, Gen. 16.13. And the Apolle faith of Abrahams body at that time; that it was stad, Rom. 4.19. But God beftowed upon him an especial blelling beyond the course of nature, whereby he did not onely begget state, Gen. 2.1.2. but also fix other sons of Keturah here mentioned, Gen.

Zimran, &c.] These six sons of Keturah were all inhabitants of Arabia, bordering on Syria. The posterity of Zimran inhabited the

Region called Zaaram or Zamram. and Joh[hin] His pofferity were called catanians, bordering on Syria, who inhabited the City called Cafaman.
and Medan] His pofferity inhabited Madiania or Madania, in

the borders of Arabia the Happy.

and Midian] From him descended the Midianites in the borders

of Arabia Petræa. and Ifhbak] A place called Scabiofa Laodicea in Syria was inha-

bited by the pofferity of Ishbak.

and Shuah From him came people called Sacceans, which inhabited the Eastern parts of Syria.

And the fons of Joh [han] This was the second fon of Keturah. It may be Zimran and Medan and Ishbak had no posterity; for they are not here fet down.

Shiba and Diedan See v.9. In Gen. 25.3, is added, And the fons of Dedan Were Asharim, and Letushim, and Leummin. Of names of the plural number see v.7.

ne putters mumore tee v.7.

V.33. And the fons of Midian] This was Keturalis fourth fon.

Ephab] We read of a Region of this name, Isa.60.6.

and Ephar, and Honoch, and Abids, and Eldadb] The five fons of Midian were the Fathers or Founders of five Kingdoms; for we

read of five Kings of Midian, Numb. 31.8.
All these were the sons of Keturah] By sons he means posterity, sons, and fons fons. V.34. And Abraham begat Isaac Of his first wife, after she had

been many years barren and grown to old age, Gen. 18. 11. & 21. 1,2. Rom.4.19.

The fons of Ifaac, Efau, and Ifrael] These two were twins, but Esau came first out of his mothers womb, and so was by na-

ture the elder, Gen. 25. 24, 25. Of this name Ifrael fee. Gen.

V.35. The fons of Efau Gen. 36.9, 10. Though Efau were the elder, yet God lowed Jacob, Mal. 1.2. and Jacob obtained both the birth-right, Gen. 25.33. and the bleffing, Gen. 27.29.
Elipha This was the fon of Efau by Adah his first wife, Gen.

Reuel]This was Efaus fon by Bashemath, another wife, Gen. 36.10.

and Teufh] This was Efaus fon by Aholibamah, a third wife, Gen. 38. 14.
and faulam and Korab] These were brothers to Jeush by farlier

and mother, Gen. 36.14. V.36. The fons of Eliphax, Teman, and Omar, Z phi] Or, Zephon. Gan. 36.17. these among others are said to be Dules; i.e. Heads of great Families. Dukes had a sole and supreme authority, as Kings in their own dominions: as the Dukes of Venice and of Savoy are supreme in their places : But in Royal dignity and fundry prerogatives they were inferiour to Kings.
and Getam, Kenaz | Kenaz is put before Gatham, Gen. 36.

and Timna | For Timna Korah is named. It may be be these were two names of one and the same person,

and Amilel Amalek was the fon of Eliphaz by his concubine Timnah, Gen. 36.12. Timna was the name of a woman and of a man : For Amaleks mother was of this name ; So was one of Eliphaz his fons here fet down immediately before Amalek. There was also another man of this name v.51. This Amalek was the father of those Amalekites who were mortal enemies of the Ifraelites, and devoted by God himfelf to destruction, Exod. 17.14.

Deut.25.19. 1 Sam.13.2,3. See on Ezek.3.1.
V.37. The fons of Reuel] This was Efaus fecond fon.

Nahath, Zerah, Shammah, and Mizzah] The three former of these names are also given to fundry of the children of Israel at several times: The sourch we read not of but here, and Gen. 36.73. So these four, as coming from the stock of Esau, being not elsewhere

their out; as comming from the rock of Edut, being not enewhere mentioned, cannot be let forth by their postericy.

V.38. And the [ons of Seir] Seir posselled the land wherein Efau and his posterity afterwards dwelt, Deut. 2.12, 22. by reason whereof both the land and a famous mountain therein is called Sir Gen. 33.1. & 36.8.39. Efau and Eliphaz made affinity with the potterior Series and therefore the genealogy of Seiris here mixed with that of Elau. The affinity was this Elau married Aholibamah daughter of Seirs grand-child, Gen. 36.3.20,3.435. and Eliphaz Elaus fon had Timma for his conclusine, who was fler to Loran Seirs fon, Gen. 36, 12,20,22.

Lotan, and Shobal, and Zilcon] The genealogy of these is set down in the verses following. Zibcon had also a son of his name

and Anah, and Diffion] Anah had a fon called Diffion ,

v. 41.

and Exer, and Dishan] There is but little difference betwirt the names of the fifth and seventh sons of Seir, Dishan and Dishan. Sometimes the very fame name is given to two brothers. V. 39. And the fons of Lotan, Hori, and Homan] Or, Heman,

and Timna was Lotans fifter] She was also Eliphaz his concubine,

V.40. The fons of Slobal, Alian 3 Or, Alvan, Gen. 36.23.
and Maghath, and Ebal, Shephi Or, Sepha, Gen. 36.23.
and Onan 3 There was one of the posterity of Judah who also

and unan 1 and was yet on Forest, the definition of the forest of Zibcot, Ajab, and Anab] See Gen. 36. 24.

V.41. The fores of Anab, 19[hon] See v. 38.

And the fores of Distron, Amram] Oc. Hemdan, Gen. 36. 26.

and Eshban, and Ithran, and Cheran Nothing elsewhere is spoken

V.4. The fons of Exer, Bihan, and Zavan, and Jakan Of, Athan, Gen. 36.27.

The lons of Dilbon, uz, and Aran] The land where Job dwelt was called uz, Job r.r.

V.43. Now thefe are the Kings | Gen. 36.40. Kings were fuch as had a fole and fupreme authority. The relative particle thefe hath reference, not to the fosts of Seir mentioned in the former verfes, but to those that follow.

that reigned in the land of Edom] Namely, after the posterity of Efau had possession thereof.

before any King reigned over the children of Ifrael] The children of Israel were in Canaan and Egypt about four hundred years, Exod. 12.40. and it was four hundred after that before they liad a 2000.1.4.40. and it was four nunarea after that before they had a Kings, King, e. I Now Mofes feet down find things of Edom as had been before his time, which was above four hundred years before there was King in Ifrael. The Edomics were the fooner raifed up to the height of their dignity, because God intended to pall them down again from the fame. See a Sam. 8.19.

28th. the fam & Pam Tha circu 2res which was found for tors false.

Bela, the son of B:or] The city Zar, which was faved for Lots sake, Gen. 19.21,22. was called Bela, Gen. 14.2. and the name of his city was Dinhabah] This was the place which

Bela chofe to fet his royal Palace in.

Sela cinic to let his royal Palace in.

V.44. And whom Bels man dand, Johob, &c.] See Gen. 36.33.

V.45. And whom John wan dand, Hulhamof the land of the Teminist, &c. See Gen. 36.34. & Jet. 49.740. Amos 1.12.

V.46. And whom Hulham was dead, Hadd, &c.] This name Haddon, I king a sterwards given to those who were of the Kings seed in Jenn. I king 1. Fdom, 1 King. 11. 14.

which (mote Midian | The Midianites bordered upon the Edomites, which was an occasion of quarrels between them.

of their in the field of Month | The Midiannes and Monthes bordered one | 35.18.

upon another, and were confederates, Numb. 22.4. upon anomers, and were contenerates, Numb.32.4, regard in his fletal; and the name of his city nest Autio.] The feveral cities where the feweral Kings of Edom hall, their diffined Courts, imply that they did not fueced one another by a natural defects, but rither by election, or by force.

V.47. And when Hadd was dad, Shuntabi of Mafrekh, &c.]
This might be the name of the place where Shamlah was born, on the place where Shamlah was born,

or where he kept his Court; as the names of the Cities before

V.48. And when Shamlab was dead, Shaul of Reboboth 1 See Gen. 36.37.

by the river, &cc.] Some take this river to be Tigris, fome Huphras tes, both which come from the same head or spring, Gen. 2. 10. The river called Hiddelel, Gen. 2. 14. some take to be Tigris, and Eu-

phrates is there joyned to it.

You And who Shad way dead, Basl-Hapan th: (on of Aibba, Se.) The place where this King kepe his Colier's not named.

You And when Eal-Haba was dead, Hadel, Se.) Or, Undar, Gen. 36.9. The follow has all Good was also of this

name, v.46.

and the name of his city was Pai Or, Pau, Gen. 36.39, and his vives name was Meberabet the daughter of Matred, the daughter of Mezahab] Matred was the name of a man therefore the word daughter in the second place is put for grand-thild. And grand-children are oft filled fons or danghers, Exod. 2.20.

V.51. Hadad died aljo] This was the last of the eight Kings of

Edom here mentioned. It may be they fuled fo tyrannically as the people would no longer endure that kind of Monarchical re-

And the Dukes of Edom were] Of Dukes fee v.36. Duke Ahiah] Or, Alua, Gen. 36.40. Duke Jetheth | Gen. 36.40.
V. 52. Duke Abolibumah | This also was a woman's name. Gert.

Dule Elah, &c.] There were eleven of them in all.

These are the Dules of Elom] Which succeeded the Kings before
mentioned. Many of these, if not all, lived after Moses his time. But yet he who fet down flundry things before his time by a Prophetical Spirit, might by the fame Spirit make known what was alfo to fall out after his time,

CHAP. II.

Verf.t. These are the sour of the all J4 ab was lits first name: Of which see Gen. 37.16. The name listed was given him as an evidence of his fervency and Iaili in prayer, Gen. 32.34, &c. Hol. 12.4.1 See Gen. 32.28. Not onely Jacob limstel was tilted standard in the Charles beat him der the Law, Exod., 4.3. Deur. 4.1, and under the Golpel, Gal. 6.16. All the genealogies following from this man are of fuch as were of the Church. For though Jacob had twelve fons; yet were they all true believers and heads of the Church, and therefore filed the twelve Patriarche, Acts 17:8,9. Abraham and Isaac had each of them but one such

Reuben] He committed a very foul fin, Gen. 35.22. for which keliben j lie committee a ve joint the loft his birth-right, ch. 5.1. Gen. 49.3,4.

Simean] He executed a cruel act, Gen. 34.25. for which he re-

ceived a curfe, Gen. 49.5,6,7.

Levi] He joyned with his brother Simeon in the foresaid cruel

act. But the curse denounced against him, which was to be divided in Jacob, and scattered in Ifrael, Gen. 49.7. proved a great bleffing. For the Levies having no entire inheritance by themselves, had their Cities and land in the choicest places of the other tribes, and so became the greater means of instructing their brethren.

and Judah] He also committed a great sin; but temptation and ignorance of the person much extenuated it, Gen. 38.13, &c. The Royal dignity is conferred on him, ch. 5. 2. Gen. 49.8, &c. These four first were born of one mother immediately one after another, Gen.19.32, &c.

Iffachar and Zibulun] Thefe two were of the fame mother that the other four were, but after their mother had left bearing for a time, Gen. 29.35.& 30.17,&c.
V.2. D.11 He was the fon of Bilhah Jacobs maid, Gen. 30.5.

and concubine, Gen.35.22. Joseph] He was an especial preserver of his fathers house,

Ocn.41.7. and Benjamin] Joseph and Benjamin were the children of Rachel, whom Jacob most loved, Gen. 19.18. She dyed in bringing

forth Benjamin, Gen. 35. 16, 17, 18.
Naphtali] He was alfo the fon of Bilhah, Gen. 30. 7, 8.

Gid and Afber] These two were sons of Zilpah Jacobs other maid, Gen. 30.10, &c. She also was his concubine. All these had their faults, and fome more hainous then others, yet none of them clean fell from the faith, but remained heads of the Church, Of the reasons and notations of each and every of these Patriarchs names see Gen. 29.32, &c. & 30. 6, &c. &

Chap.ij.

V.3, The four of Judah J Judah was Jacobs fourth fon, v.1. yet his gene alopy is first fee down by realon of the Royall dignity feeled on him, Gen.49.10. and the idescent of the Messiah from

him, Luke, 3.33.
Er, and Onan, and Shelab] Gen. 38.3,4,5. and 45.12.
Er, and Onan, and Shelab] Gen. 38.3,4,5. and 45.12.
which three were born unto him of the daughter of Shua the Canaanies[3] This epither hath relation to the word daughter. For Shuah

was a man. See Gen. 38.2.

**Moderate fifthorn of fudab! His dignity is here mentioned to aggravate the evil he did. Being the fifthorn, he might have been Progenition of the Royall Rock, and of the Mediah king

have been Frogenitor of the Royal and Gen. 18.7.

**was evul is the figur of the Lord | Sec. I King. 14.1. and Gen. 18.7.

**was evul is the figur of the Lord | Sec. I King. 14.1. and Lord and he I king him | By a Sulden and extraordinary death. The like is noted of Onn Gen. 26.1.

*V. 4. **wad Annuary | Gen. 18.1. yet | Tamar is put into the accordance of Conference of Confere Mar. 21.31.

Mar. 1.31...

bit daughter in law] See Gen. 38.12.8c.

bit lim Phare; and Zerah] Thefe two were born of inceft, yet
bore him Phare; and Zerah] Thefe two were born of inceft, yet
through the mercy of God that was no prejudice to their peregative. Of their names fee Gen. 38.12.3c. Pharez first came out
of the womb, and fo was counced the first-born, but it was by a kind
of the womb, and fo was counced the first-born, but it was by a kind

of strugling with his brother. All the fors of Judah were five] The two eldeft of the five dyed without children, so as no geneaology could be made; and Shelahs genealogy is fee down ch.4.20. That God who of his free grace chose Jacob before Efau, Mal. 1.2. chofe Pharez before Shelah and Zerah. Jacob beiore Eiau, Mal. I. A. Chole Pharez beiore Sheian and Zeran.
V. 4. The four of Pharez | God so blessed Pharez as among the pofective of Judah it was faild, in craving a blessing on a family, Let
thy bouse be like the bouse of Pharez , whom Tamur hare unto Judah,

Ruth 4.12. Heyon] Gen. 46.12. This Hezron was reckoned in the right line among the progenitors of Christ, Mat. 1.3. Zach. 3.33.
and Hamul Of him came the Hamulites, Num. 16.21.

and Hammi 1 or non-came the remaintees, return to extra V.6. And the fons of Zerab] This was Judahs youngest fon, v.4. Zimi Jor, Zabdi; John, r. Zimi was the onely fon, properly fo called, of Zerah, and grandfather to Arhary.

and Ethan, and Heman, and Calcol, and Data Or, Datada. See

five of them in all] The four later are counted to be of the poste-

five of them in all.) The four later are counted to be of the pofterity of Zera: But they were not immediately born of him; for they were the form of Mahol, 1 King. 4.31.

V.7. And the foas of carmin, Achard Ory, Achan. See on John, 7.1. the troublet of Jeffay This is added to these the reason of putting schor inflead of Achan. For Achar fignificath a troublet rapidle did in the thirm accomided See John. 6.19. and 7.1325.

V.8. And the foas of Ethan, Againsh I it is happoled from the word of the seed of t fens that Ethan had more fons then Agariah, and that he onely as the chiefest is named. A like instance is given v.31. But the plurall number may here synecdochically be put for the singular, as

V.9: The loss also of Herron that were born unto him] This is added, because many of the persons following, though of his posterity, came not immediately from his loyns.

Ferahmeel] Though this were the eldeft fon, yet Ram was preferred before him, and was one of the progenitors of the Royall

Rock. Seev.4.

and Ram] Or, Aram, Mac. 1.3. Luk. 3.33.

and Chelubai] Or, Calch. His pedigree is fet down v. 18.

v. 10. And Ram begat Amminadab] Ruth 4.19. Matth. 1.4. Luke

and Amminadab begat Nahshon Prince of the children of Judab] See Num. 1.7. and 2.3. This phrase of dignity hath relation to the state of the strategites in the widerness.

V. 11. And Nahshon begat Salma] Or, Salmon, Ruth 4.20. Matth.
1.4. Luke 3.32. There was a mountain called Salmon, Pla1.68.14. Judg. 9.48. This Salma married Rahab, Mar. 1.5. See v.4 and Salma begat Boaz] Read his history in the book of Ruth.

and Same veget near 1 News in mistory in the book of Muth. V.12. And Boak begat Ord) OR Ruth the Monbierley, Mar.1.5. and Olde begat Feffe] Jeffe's name wasfamous in Ifrael, because he was the father of David, who is of Rilled the for of Feffe; because times indeed by way of difference by Saul and his flatterers, as a Sam. 21.7.8.9. If we consider the years that passed betwiex Salma and David and Land. 2018. Boak Cheb. 2018. Boak Cheb. and Land. 2018. 22.7,8,9. It we contact the years that patted between Salma and David, we shall find that Salma, Boaz, Obed and Jesse must be very old when they begat children, seeing more then four hundred years passed over in their dayes. It is said I Kings 6.1. that the fourth year of Solomon was four hundred and four score years from

the tourth year of Doismon was jour numerae and purificare years from the tediadras of Ireatic caming and of the land of Egypt. Take from them the fourty years of Davids reign, and the thirty before he began to reign, and there are also the land of this binh four hundred and ten. Now Rahab, wife to Salms, was an houfe-them the children of Islazel came into Cannan, Joffs. 2.1. Not long after that Salma married her, whom we cannot in any probability account at that time under fifteen years old. Exempt then the fourty years wherein the Ifraelites were in the wil- fuch an one as that Gen.4.I.

derne's from the fore-named four hundred and ten, referving the fifteen years of Salma's age, there will remain three hundred four score and five. By this account these four Patriarchs must be about an hundred years apiece when they begat their children. It may be some of them might be over this number, and others under it. Some think there might be others betwixt these that are not Some think there might be under between the area than at recorded: But this genealogy being so express, not onely in this place, but also Ruth 4.21,22.Mat.15,66, and Luke 3.33. I dare not admit of any such deficienty in the facred records.

V.13. And Joje begat his sight-born Eliab] This man was of stature

fo high, and of counternance fo comely, as when God appointed Samuel to anoint one of Jesse's sons for King, he thought that Eliab

mues to another one of selections for some the consequence at Elizab was furely the Lords anothered, I Sam. 16.6.

and Abinadab the fecould, and Shimma the third] Shimma is filed Shamma 1 Sam. 16.9. These two, together with their eldeb brother, were men of war, and went with King Saul to the battle, 1 Sam.

V.14. Nathanael the fourth, Raddai the fifth] Of these two, and of Ozem v.15. we have no mention elsewhere, There were others riamed Nathanael, as ch. 15, 24, and 24, 6, and 26, 4. We read 1 Sam, 17, 12, that Jesse had eight sons: and so much also is implyed I Sam. 16.10,11. but here is mention onely of feven. It may be one of them dyed without iffue, and so is not put into this genealogy.

Or one of the eight there mentioned might be Jesse's grand-child, and in that respect reputed among his sons.
V.15. Ozem the sizth, David the seventh David was one of the

most famous Kings that ever was in the world. He was famous integrity of heart and life, (in which respect he is stiled a man afmnegrity or neart and the (in which respect ne is thited a man after Gads on mbart, 1 Sam. 13,14. Acts 13,24.) for wisione, for valour, for zeal, for skill in musick, and for many other excellent endowments. He was fet as a pattern before all his sincediors, Kings 3.14, and 11,38. More is registred of his praises in facted Screprure than of any other mans.

purie than of any other mans. V.1.6. whole filters wer? They are filled Davids fifters rather then the fifters of Eliab, or any other of the brothers, yea, rather then the daughers of Jeffe, for honours fake. For it was a greater honour to be Davids fifter then Jeffe's daughter.

Zervido] A woman of great note; therefore her fons, valiant men all, are ordinarily fittled by her name, 2 Sam.2.13,18. and 16.

9,10.
and Abigail] She is called the daughter of Nahash, 12 Sam. 17.25.

David married a wife of this name, I Sam. 25.42.

And the font of Zerviah, Abifhai] This was one of Davids Worthies, 2 Sam. 23.18. and ever clave close to him, even before he was King, 1 Sam, 26.6. Much is spoken of his valiant deeds, but nothing of his death.

and Josh Though younger then Abishai, he got the preheminence above him, and was made general of Davids host, ch.

and Afabel, three] Afahel alfo was one of Davids Worthies, 2 Sam. 23.24. but flain in the very beginning of his reign, 2 Sam.

V.17. And Abigail bare Amafa] A valiant man; but he took part with Abfalom, and was generall of his army, 2 Sam. 17.25.

He wastreacheroufly flain by his coulin Josh, 2 Sam.20,10.

and the father of Amafa was Jether the Ismeelite] An Ishmeelite
by birth, but by profession an Israelite, 2 Sam.17, 23, Or he might be called an Ishmeelite, because he had long lived among the

Iffmeelites, He is called Ithra, 2 Sam.17.25 V.18. And Caleb] Or, Chilbbai, v.9. Nor that Caleb who was fent to fearch the Land, Numb.13.7. and after entred into Cana-an, Numb.14.50. John.14.6. whose genealogy is set down ch.415. This mans generation was very great, and is therefore here fer down to give an inftance of Gods bleffing of Judah by multiplying his posterity. The genealogy of David is here broken off, because after the reft of the fathers of the tribe of Judah, it isto be fet

atter the Fetol in Entitles of the Good own further then any in this book, 5th,31,8c.

the fin of Heyon] Mentioned, v., Heyon by the Caleb is diffusioned from the fon of Jephonnech, ch.,17,

Begat children of Acythol bis ins[e] This was his first wife,v.19, Of
this name was Jehoshphates mother, 1 King 22,42. The posterity of Caleb by Azubah are fet down v.42, &c.

and of Ferioth] This was Calebs fecond wife. ber fons are thefe] This relative ber hath reference to Jerioth. Jesher, and Shohab, and Ardon] The posterity of these are no where mentioned. David had a son named Shohab, ch.3.5.

V.19. And when Azubah was dead, Caleb took unto him Ephrath]
This was his third wife. She gave the name to the city Ephratab, Ruth 4.11.Mic.5.2.

which bare him Hur] There was anon after the time that this Hur lived, if not in his time, another of his name, that was a great Prince and Governour over the children of Ifrael in the wilderness, Exod.24.14. & 17.10.

V.20. And Hur begat Uri, and Wri begat Bezaleel] This was that Bezaleel, Exod. 31.2,3,4.
V. 21. And afterward] After the forefaid fons of Hezron were

Hegron went in] A modest expression of the matrimonial duty,

to the daughter] This was Hezrons third wife, of Machir] Manaffelis eldeft fon, Gen. 50.23. Numb. 32.39.

the father] The word father is put for head or chief ruler. of Gilead Gilead was the name of a mount, Gen.;1:1:23;5; of al. Jand, Numb.;3:1.1 which were limitly Cities, and John.;3:5, Some rake is here for the proper name of a man: If fo, then Fuller is here to be taken properly. Mose seemeth to put Gilead here flooken of for the proper name of a man, Numb.;6.

whom he married Heb. took. Namely, to be his wife.

when he was threefcore years old] Heb. a fon of threefcore years. This age implyes that the daughter of Machir was his last

and fnebare him Segub] This was a fo the name of the youngest

and present one of good and a second of the year of the form of Hiele, I King, 16 4.4 V. 2.2. And Segab begat Jair Jair is faid to be the for of Manfile). Numb. 32.41. but for is there to be taken for grand-civid. He was accounted the ion of Manasich by reason of his grandmother the daughter of Machir, v. 21. for by the fathers fide Hezron was his grand-father. Either Jair or Segub may be supposed to be adopted into the family of Machin: For Jair had his inheritance in the tribe of Manasich, as the words following shew.

who had three and twenty cities in the land of Gilead] This relative who hath reference to Jair and his posterity. The land of Gilcad fell to Machir, whose daughter was grand mother to Jair, v.21. The many cities here mentioned show that the land of Gilead was of a large compais.

V.23. And he took Gelhur, and Aram, with the towns of Jair, from them! Jair by force of arms took all those places from those that inhabited them before, being of the curied nations which God had devoted to destruction, Gen. 15. 8, &c. Upon Jairs ta-king of them they were called Havoth-Jair, i. c. Cities of Jair. Sec

amy or men mey were career range years, and years, and years, and called it Mades, after big own same. This Nobah might be one of the pofferity of Jair, and to that be faid to be done by Jair, which was done by his fonce of one of O. P. Nobah might be a chief Commander under Tair : and that which is done in war ufeth to be attributed to the General.

and the towns thereof] Heb, daughters. See ch. 7.18, Which appertained thereunto ; or, whereof Kenath had a command.

even threeferse cities] It feemeth Kenath was a City of great
confequence, ; in that it had command over for quany other

All these belonged to the sons of Machin No verb in this sentence being expressed in the Hebrew, translators and expositors differ thereabouts, fome inferting one verb, fome another; as, All thefe the fons of Machir took; Or, All these the sons of Machir held; Or, as our translators, All these belonged to the sons of Machir. All tend and the same of the first of the same of t them inheritances.

the father of Gilead] See v.11. V.24. And after that Hexpon was dead in Caleb-Ephrateh] This place might be so called in memorial of Caleb and his wife, both

place might be developed the Abiah Hexpair wife] This might be another wife of Hex-ton; or elle Abiah might be the name of that daughter of Machir. v. 21.

bare him Afhur] This fon was Posthumus, born after his fathers

the father of Tehot] i.e. The progenitor, or Prince and chief Governeur of the inhabitents of Tekoz. Mention is made of this city 2 Sam, 14.2. It was neer to Jerusalem.
V.25. And the sons of Feranmeel the sirst-born of Hegyon] See

were Ram the first-born This also was the name of his father:

and Bunds, and Oren, and Ozen, and Ahijah] Ahijah is by most Expositors taken for the wife of Jerahmeel, and not for one of his sons. Being taken for his wife, it is thus to be translated, Of

V.26. Jerahmeel had also another wise, whose name was Atarah]
This gives evidence that Ahijah before mentioned was Jerahmeels first wise, and in reference thereunto Atarah is stiled another wife,

he was the mother of Onam] It seemeth Ahijah was the mother of those sons of Jerahmeel, mentioned 4.34.

V.27. And the sons of Ram the sixle-born of Ferahmeel] See

were Many, and Jamin, and Rhar] We read no more of these nor of any of their posterity. One of Simeons sons was called Jamin. min, Gen.46.10. V.28. And the fons of Onam roseo Shammal and Jada] Of Juda's

Posterity see v. 32.
And the son of Shammai, Nadab] Aarons eldest son was also of

and Abifhur! See v.27.

V.29. And the name of the wife of Abifbur was Abiba ! Wives and Mothers are oft named for honours sako, Rehoboams wife also was called Abihail, 2 Cluon. 11. 18. and Esthers mother; Efth. 2.15.

and the bare him Abban and Molid There was no more mention

V.30. And the fons of Nadab, Seled, and Appaim : but Seled dyed

without children] The best means to preserve his memory.

V. 1. The fons of Appaint, 1shi] See ch. 5.24. Of sont see v. 8.

And the sons of 1shi, Shishan. And the children of Shishan, Ashai] And the four of Ilbis, Sulphin. And the children of Sulphan, Alkali Per bidderic adapthers are here meant. Serv. 34. Withiall here is a Synechocke in the word bloken, as in the word four before meditioned to reverse tread but of one daughter the had, Alkali; a.d. Alk the daughters that the had, may alkali; see the like Gen. 21.7. V. 32. And the four of Jada to breach of Shapmin! See v. 28. I then, and Jonathan. And Jeber dred without children I Thère.

were others called Jether, at Gideuns fon, Judg. 8, 29. Amala's father, v. 17. Ezra's son, ch. 4.17. and others. V.33. And the sons of Jonathan, Peleth, and Zaza No surther

mention of thefe. These were the sons of Terahmeel] By sons are here meant po-

V.34. Now Shefban had no fons, but daughters] If the word translated children v. 31. be taken for fons, then it is to be supposed

that all his fons at this time were dead. and Sheshan had a servant an Respitan, whose name was Janha]
Mention is here made of that servant because of the honour done him, v. 35. He was certainly a Profelyte, otherwise Shelhan might not have given his daughter to him being an

Egyptian. V.35. And Shelbin gave his daughter to Farha his fervant to

Sheshan highly accounted of, and so bare him Attai] If him have reference to Sheshan, it flews that the posterity following were so accounted Sheshams as they kept up his name and memory; If to Jarha, it shows that wives bear children to their husbands to continue their

V.36. And Attai begat Nathan The numerous posterity liere in order set down shows that the stock of Jarlia, though an Egyptian, long continued in Ifrael.

and Nathan begat Zabad] This Zabad was one of Davids Worthies, th. 11.41 and is there faid to be the for af Ablai, but in relation to the third generation.

V.37. And Zahad begat Epikal] Normentioned elsewhere.
and Epikal begat Obed] Another Obed then he mentioned

V.18. And Obed begat Jehu, &c.] Here are thirteen generations, from v. 35. to 42, that came from Shefhan by his daughter, not

V. 41, Now the fons of Caleb the brother of Jerahmeel] See v. 9,1B.

N. 9,18. were Mcfa his fift-born] By Azubah his first wife, y. 18. which was the father of Ziph? Ziph was a city of Judah, Josh, 15,55. I twasfall of the name of a wildernels, J Sam. 33, 14, 15, 24. The word father here may be taken for a planter or first elabilities of a city, 10, 24,490 or for the fift shead of a flock; or for the chief or Prince, and fo Zigh here put for the inhabitants of Zigh, See

and the fors of Murifis] i. e. The fors of Maretha defeended from Caleb.

the father of Hebron] Father hath reference to Mareina. Hibron is the name of a place frequently mentioned in Scripture, as Gen.

13.18. Num. 13.13, John 10.36. & 14.13, 2 Sam 2.1331.
V.43. And the last of Hebran Karah There were divers of this name, as Gen. 36.3. Exod. 8.21. But of this Korah we read onely and Tappuab] This also was the name of a place. Josh. 12.171

and Relem] This also was the name of a King of Midian, Numb. 11.8. and of a city of Benjamin, Joh. 18.27. and Shema] One of Reubens posterity, ch. 3.8. and one of Ben-jamins also, ch. 8.13. were of this name. It was also the name of a

city of Judah, John 15.26. V. 44. And Shema begat Raham the father of Forhoam] Raham and Jorkoam are mentioned no where elfe.

and Refembegat Sliammi] Rekem was the third fon of Hebron, v. 43. There was another Shammai mentioned v.28.

V.45. And the four of Shammai was Maon] There was also d city of this name, John. 15.55, and a wildernels, I Sam. 23.24,25. & 25.2.

and Maan was the father of Beth-zur] Beth-zur was a cuy of Ju-dah, Josh. 15.58. To as father is here to be taken as v. 42. V.46. And Ephih Calebs concubine.] Of concubines fee i King.

11.3. Besides the three wives v. 18,19. Calebrook also coneubines,

the more to increase his posterity.

bare Havan, and Moza, and Gazez] Harans and Moza's off-spring follow; but no posserity of Gazez'is recorded.

and Havan begat Gazez] Harans brother and fon had both one

and the same name.
V.47. And the same of Jahdai More is supposed to be here understood out of v.46. q.d. And the same of More were Jahdai.
Regem, and Jahan, See.] These tweet all sons of Jahdai.
V.48. Machas Calebe concluding See v. 46.
bart Sheber, and Tribanah) Noching is cellewhere said of these.
V.49. She hare also Shaaph the Jahre of Madmanah] Some understand under this relative she this word nife, q.d. The miss of Madmanah hare Sheaph.

deethand under tins retative Jive tins word in 1954. An interpolation of Madamanah bare Shevah. Shevah tin father of Matchenah, and the father of Gibtah] In all the three places father is taken alike, for a Planter, or Founder, or Head, or Prince, any 4.45,47 Madmannah, Machbenah, and Gibeah are Cities of Judah, 16(h.15,31377.

JOCATIANE CITES OF MUSIN, 1911, 13, 13, 177.

and the daughter of Colds was dashigh 1 floht, 15, 17. This is taken
to be the clafeth daughter of the first Caleb, whose genealogs
thath in this chapter been fet flown. Truce it is, the other Caleb
thath in this chapter been fet flown. Truce it is, the other Cale
that all of adolgher of this name; but it is not unufual for divers
that allow a daughter of the name; but it is not unufual for divers
that allowed the control of the name; but it is not unufual for divers
that allowed the name of the persons to have the same name.

V.50. These were the sons This hath relation to Shobal, &c.

of Caleb the fon of Hur] Hur was the fon of that Caleb v. 19. fo as this Caleb was the other Calebs grand-child. There are three Calches famous in Ifrael; I. the fon of Hezron, v. 18.

three Calebs Jamous in Jiraei J. the Ion of Hezron, v. 18.

11. the Ion of Hur; III. the Ion of Jephunneh, ch. 4. 15.
the Ion of Phytatal Called Epinath, v. 19. Hur is faid to
be her first born, because Caleb had another first-born by another

wife, v.18. Shobal] See another of this name ch.1.40. Gen.36.20.

the father of Kiriath-jearim] Father is here to be taken as v. 42. Kiriath-jearim was one of the Cities of the Gibeonites, 10th, 9.17. and afterwards fell to the lot of Iudah, Iofh. 18.14.

V.51. Salmathefather of Betblebem] Father is here taken as be-fore. Bethlehem was also a city of Iudah, and therefore called Bethlehem Judah, ludg. 17. 7. 8 19. i, famous by being Christs birth-place, Mic. 7. 2. Math. 2. 6. Salma had a right to Bethlehem by his grand father Hur, who is also called the father of Bethlehem,

Hareph the father of Beth-Gader] Father is here to be taken as

V. 49. V. 52. And Shobal the father of Kiriath-jearim] See v. 50. b.td fons, Haroe] Or, Reajab, ch. 4.2. Haroe may be taken ap-

pellatively. and half of the Manahethites] Or, half of the Manuchites; Or, Harzi-Hamenucoth. Or, of those that inhabit the countrey of Menucoth. This is taken to be a region in the confines of Iudah, Benjamin and Dan. If the word Haroe be taken appellatively, it may be thus translated, He was over-sper (or governour) of half of the Manabe-

V. 53. And the families of Kiriath jearim, the Ithrites, &c.] These descended from Shobal, v. 52. We read of Ira an Ithrite, and Gareb an tthrite, two of Davids Worthies, 2 Sam. 23.38. 1 Chron. 11. 40. But we read not elsewhere of Puhites, Shumathites, Mishra-

ites, Zareathites, and Eshtaulites. of them came the Zareathites, and the Eshtaulites] i. c. The inhabitants of Eshaol and Zoreah in the tribe of Iudah, Iosh. 15.33. tants of Eithaol and Zorean in the tripeor i unan, 1011,15,33.

V.54. The fors of Salma, Briblehem] See V.51. By fors are here meant pollerity; and by Bethehem, such as inhabited it. Some tran-

flate, Bethlebem tes. and the Netophathites] Such as came of the city or family of Netophathi in the tribe of Iudah, Neh. 12.28.

phatm in the trice or Addan, Archites; or, crowns of the boufe of Joah, Attarites; or, crowns of the boufe of Joah, Attarite is put for the name of a place; and it was a plain in the borders of Ephraim, Benjamin and Iudah, which was diftinguished with divers names according to its different fituation or bounds. See Iofhe 16.2,5,7. Here the house of Foab is added thereunto, to show that the family of Ioab possessed pare of Ataroth. Ataroth is also taken appellatively, and fignifical crowns. In which sense the Netophathites are called the crowns of the house of Joah, because by their valour and good success under his conduct they were as Crowns to him; they werehis glory.

See Phil. 4.1. V. 55. And the families of the Scribes that dwelt at Jahez This verse is here inserted because the families mentioned therein, though they belonged not to the tribe of Iudali, yet dwelt in the defert of Iudah, where Iabez was, Iudg. 1. 16. By Scribes are defer of 110dn, where 1anez was, 110g, 1.16. By Stribes are mean publich (Noraries, fuch as by writing maintained themselves and their families, though they had no inheritance among the Iews. Some take Stribes or fuch as were well exercised in the law of God, as Errá 7.6. and infruded the people therein.

law of God, as Ella 7-6. and instructed the people therein, the Tirsthites, the Shimeathites, and Sucathites] These are no where else mentioned. Their titles may be taken from some of their Predecessors. The Sucathites may be so called from dwelling in Tabernacles.

Thefe are the Kenites The Kenites were of the posterity of Iethro Moles his father in law, Exod. 3.1. Iudg. 1.16. fo called from

the countrey where they dwelt. that came of Hemath] Hemath was an ancient progenitor of the Kenites; as a)fo Heber was, Judg.4,11. who also came from Moses

his father in law. They that descended from Heber seated themfelves among the Naphtalites, ludg. 4.11 but these here mentioned, among the children of Iudah, ludg. 1.16.

the father of the house of Rechab] This is added for diffinctions fake, to show what Hemath is spoken of; and also for honours fake, Rechab being a man of great note and name, See 2 King. 10.15. ler. 35.2.

CHAP. III.

Verl.1. Now these were the sons of David This Chapter hath reference to ch.2,15. where mention is made of David the yongest son of Ieste. Davids genealogy reacheth further then any other in this Book, even far beyond the Captivity, David was the Head of that Royal progeny from whence Christ

which were born unto him in Hebron] Here David was firft fetled mines were norn unto min Heroms Here David was here feeled in his Kingdom, and here he reigned over Iudah in his feven fire years, 2 Sam, 5.5. We may hence infer that while Saul perfecuted him from place to place he had no children.

the first-born Amnon] He deflowred his fister Tamar, and was

the fift-bars Amnon J He deflowred his fifter Tamar, and was flain by her bother Abfalons, 2 Sam13,13,14,18,59, of Abinaum the Jevrediteff; J lezreel, whence this woman had her name, was a city of Iudah, 1oth,15,66. He feed Joundle J Or, (blieth, 2 Sam.3, of Abigai the Carmiliteff J First Nabals wife, and after his death married to David, 1 Sam.3,5,339, &c. She is called Carmilitef from Carmil, where Nabal dwelt, 1 Sam.3,1,340. V. 1. The kinds, Abfalom J He Gought to take the Crown from his father, and was flain in his treason, 2 Sam.15, 1, &c., and 18, 28, 28.

18.13, &c.
the son of Maachah the daughter of Talmsi King of Geshur David, while he was in the land of the Philistins invaded Geshur, and took all with him, 1 Sam. 27.1,8,9. And it may be that then he took Maachah. Or the King of Geshur, retaining his Kingdom, ne took Maachan. Or the King or Veinut, retaining ins kingdom, and observing what good success David had against all his enemies, sought peace with him, and gave him his daughter to wife. We read how Absalom after he had stain his brother Amnon, sted to his grand-father Talmai, 2 Sam. 13.37. But howfoever David took this wife, it is to be supposed that she became a Profelvre.

the fourth, Adoni ab] He would have usurped the Kingdom before his father was dead, 1 King. 1.5, &c. He was flain by his brother Solomon, 1 King.2.25.
the [on of Haggith] See 1 King.1.

100 jun of tragging oce 1 amg, 1.5.

V. 3. The fifth, Shephatiah of Abital This name Shephatiah was given to fundry other persons, ch. 9.8. & 12.5. & 27.16. But of this Shephatiah and Abital we read no more then that the one was

the son of David, and the other his wife.

the sixth, Ithreamby Eglab his wife] The five before mentioned were also Davids wives, so as to every of them may his wife be referred. See 2 Sam 3.5. V.4.Thefe six were born unto him in Hebron] See v.1.

and there he reigned feven years and fix moneths] After Sauls death the men of Judah came to Hebron, and there anointed David the men of Judan came to record, and there anomiced David King, 2 Sam. 2.34. But many of the tribes of Ifract took part with Abner, who fer up Inbosheth Sauls fon tobe King, 2 Sam. 2.8.9. Betwirt these two houses there was long war; but at length David prevailed, 2 Sam. 3.1, &c. and Ishbosheth was slain, 2 Sam. 4.7. After which all Israel took part with David, and made him King, 2 Sam, 5.3. This is the reason of the distinction of the years of his reign.

and in Jerusalem be resented thirty and three years] It is said 2 Sam 5.4. that he reigned fourty years; so that fix moneths must either be added to those forty years, or taken from these thirty and

three. V.5. And these were born unto him in Ferusalem] After he was settled in his Kingdom, and taken by all Israel to be their King. See ch.14.3, &c.

See ch. 14.3, &c.

Shimea Or, Shamma, 2 Sam 5.14.

and Shobah, and Naihan Some think these were the sons of Uriah, whose wife David deflowed, 2 Sam. 11. and that David haany mine with David deflowred; 2 Sain, 11, and that David wing adopted them his fons, they are (aid to be born anno birm, i.e. every way accounted his, as if they had proceeded from his joins. But this will not well stand with that which is noted of Nathan, nat tins wiii not weil thand with that which is noted of Nathan, who was one of thefe three, Luk.3,31. If he had been thirdly fon, then had not Chrift properly defeended from David. Whereas they fay that Solomon, who is here fer after all, was the next to him that was born in adultery, a Sam. 1.2.5, &c. l. answer, The order of birth is not here observed, but "rather thefe four are fred down in a clean constraints, and the same and the same of the fer down in a clean contrary order; the youngest first, the eldest last. That Solomon was the eldest is evident, 2 Sam.12.24. and that Nathan was the second, appears, in that Solomons stock failing, Nathans came to have the Royal dignity, Luk 3.31. It being the purpole of him that wrote this genealogy to profecute Solomons progeny, he fets him in the laft place. Of Shimea and Shobab we read no more but that they were fons of David.

and Solomon, four] This particle four hath relation to the num-

ber of the men, not to their order. For Solomon was not the fourth, i.e. the last of the four, but one of the four, namely, the

of Bathfhuah]Or, Bath-fheba, 2 Sam. 11.3. This latter name is most used in Scripture. The former significal a daughter of Salvation; the latter, a daughter of Outh.

the daughter of Ammicl J Or, Eliam, 2 Sam. 11. 3. Her fathers name is fet down for honours fake.

V.6.1bhar alfo] We read no other mention of this man.

and Elishama] Or, Elishus, 2 Sam. 5.15.

and Eliphelet] Thefe two names Elifh una and Eliphelet, were given to two other fons of David, v.8. thefe two perhaps being dead before the other two were born.

V.7. And Noga This Noga and his elder brother Eliphelet are left out in the account, a Sam. 5.15. because, it may be, they dyed young without children.

and Nepheg, and Japhia No other mention is made of these two. There was of old a King of Lachish named Japhia, Joshico. 3. and a place also of that name, Josh:19.12.

V.R. And Elishama | Sec v. 6. and Eliada Or, Beliada, ch.14.7. and Elipbelet | Sce v. 6.

Chap.iii.

nine] This number hath reference to those mentioned, v. 6,7,8. These were born to David after those four born unto bimin. Jerufalem of Bathfhuah, v.s. Those added to these n'ne makeup thirteen. Of these nine onely seven were living together, 2 Sam 5.13,16. Whether all the nine were born of Bath-sheba, or of severall wives, is not expressed: But Bath-sheba lived long enough with David to have had fo many children: for the out-lived David, 1 King. 2, 13. V.9. These were all the funs of David! Nineteen in all; fix born

in Hebrony, 4, four in Jerusalem, v. s. and nine after them, v. 8. besides the sons of the concubines] See I King. 11.3. The best of the Saints under the Law had both many wives and also concubines: For great was their defire of a numerous progeny.

and Tamer their fifter] By the father she was fifter to all the nine-teen before mentioned; but by the mother onely to Absalom, 2 Sam. 12.4

V.10. And Solomons fon This hath reference to v.c.

was Rehoboam] I King II. 43. With this man begin Solomons Royal race. And it is in order fet down, till it utterly failed in Jeconiah, Jer. 22.30. He was a foolish King, though the fon of a Mile father, and by his folly lost the greater part of his Kingdom.

Abia his [an] Or, Abiam. A wicked King, 1 King. 15. 1.3.3.

As his [an] He long continued a good King, 2 Chron. 14-1. and

16.13.
Jehoshaphat his son] A very good King, yet not without his faults,
2 Chr. 17.4. & 18.1. & 19.3.
V.11. Joram his son] Or, Jehoram. A very wicked King, 2 Chr.

Abigiahhis for Or, Agariah, 2 Chron. 22.6. He was an evil King, and reigned but a while, 2 Chr. 22.2, &c.

Josh his fon] A notorious hypocrite, 2 Chr. 24.17, &c. V.12. Am. xiah his fon] An evil King, 2 Chr. 25.14,&c. Azariah his fon Or, uzziah, 2 King, 15.30. This King aposta-tized and fell from a glorious profession, 2 Chron. 26.16.

oled bimfelf, 2 Chr. 32.25, 26. Manaffeh his fon] This man from his childhood was very leud, emel, and a great idolater; but afterwards repented, 2 Chr. 32.2, &c.

V.14. Amon his fon] A wicked King, 2 Chron. 32. 22.
Joffab his fon] He was the last good King: yet he fell into an errour in opposing the King of Egypt, which was his death, 2 Chr. 31.10.8cc.

V.15. And the fons of Josiah were | Three of his fons fat upon the throne one after another, 2 King, 23, 30, 34, & 24, 17.
the first-born, Folkman] Or, Joachay, See 2 King, 23, 30. Jer.

22.11.
the second Jehoia him] Or, Joshim. Or, Elishim. Sec 2 King. 13.

and come a consequent of the process of the consequence of the consequ ther from the former three ; but because no mention is made elsewhere of him, it is to be supposed that he dyed before his father

V.16. And the fons of Jehoiachim, Jeconiah his fon] Or, Jehoiachin, 2 King. 24. 6. This man succeeded his father in the Kingdom for three moneths: Then yielding to Nebuchadnezzar, his life was spared, and he carried captive into Babylon.

Zedehiab bis fon] This relative his feemeth to have reference to Icconiah before mentioned. But this is the fame Zedekiah that is mentioned v.1c. the lon of Jossah, and Uncle to Jeconiah, a King. 14.17. But he is here faid to be Jeconiahs son legally, because he succeeded him on the throne. He is not reckoned among the fons of Jeconiali in the verses following.

V.17. And the fons of Jeconiah J Or, Coniah, Jer. 22, 24. See on Jer. 22, 30. in what respect Jeconiah is said to be child-

Affir] This word may be taken appellatively, and translated bound, or imprisoned, and so thus read, The sons of Jeconiah bound Salathiel. Nor do we read in any other place of a son of Jeconiah called Affir. One of Corahs fons had that name, Exod. 6.14. and two others of his posterity, ch. 6. 23, 37. See on Jer.

Salathiel his fon Heb, Shealtiel. Salathiel is faid to be the fon of Neri , Luke 3. 27. from whom Christ by natural descent came : And he is here faid to be Ieconiahs fon, in that he succeeded him in a right to the Royall dignity, Matth. 1.12. Or elfe this Salathiel was a distinct person from him whom Luke mentioneth.

V.18. Milebiramalfo, and Pedijih, &c.] These six were sons of Salathiel. The expression is very concise: and something must be added, either in the beginning, thus, The fors of Salathiel were theft, Malchiram, &c. or in the end, thus, Were the fons of Salathie

V. 19. And the fons of Pedajah were Zerubbahd and Shimi] Zerubbahel is faid to be the fon of Shealtid, Ezra 3, 2, and 5, 2. Nch. 12.1. Hag. 1.1, Matth. 1.12, Luke 3.27. Therefore it is suppoled that Pedajah dyed while his fons were young, and Salathiel their grandfather brought them up, and in this respect Zerubbabel is called the son of Salathiel; or Shealtiel. Besides it is usual to call grand-children fons. and the fons of Zeyubbabel, M [bullam and Hananiah] Neither of

those places.

and Shelomith their fifter] She was fifter to those two before thentioned both by father and mother, and therefore is added next to them, before the others v.20.

V.20. And Hazubah, &cc.] These five were also sons of Zerubba-bel, though by another wise then Methullam and Hananiah v. 13. Some take thefe to be fons of Methullam.

V.21. And the fons of Hanniah, Pelatiah, and Jefaiah, Sci.] Here is fet down a catalogue of fuch families as belonged to the Royal flock of David, and remained after the Captivity.

V.22. And the fons of Shraniah, Sh maidh J Either the plural fons is syneedochically put for the singular, or the grand-childreh following are comprised under the title fors.

and the fone of Shemaiah, Hattufh, and Igeal, and Bariah, and Neariah, and Shaphat, fix] There are but five fons here reckoned up, therefore the father must be added to make up the number, as ch. 7-3. Or this number may have relation to another for that was dead before the rest. Some refer this to Shecaniah, and so bring in Shemaish to be comprifed under the number of fix.

V.13. And the fons of Neariab] Neariah is the 11st fave one of the former number, yet his posterity onely is set down. It may be none of the rest had issue, or the Royal dignity that remained was feeled on him.

Plioenal, and Hezekiah, &c.] Heb. Hizkijahn. The names, here and in other places, that end with Fab have Vav added to them; which wants not Emphasis ! for Jab fignifieth Lord; and Jahu, his Lord.

V.14. And the four of Eliacial, were Hodalab, &c.] Here are many generations fer down of persons one descending from another of Ezra: yet he might by a Prophetical spirit for their down before-hand; or elfe some other Propher, after his death, add them: as the death and burial of Moles is added to his last Book, Deur. 34.5, &c. The Iews place this book laft, because the lareft genealogies and stories are recorded in it.

CHAP. LV.

Ver.t. The fons of Judab] By fons, posterity is here meant; for the particulars following, were of several and diflind generations. Pharez] This was the onely proper for of Indah, here mentio-

ned. Gen. 38:29. & 46.12. See ch. 2.4.

Herron He was the fon of Pharez, ch. 2.5.

and Carmi] Or, Chelubai, ch. 2. 9. Or, Calebi chap, 2. 18. All thefe three names fet out one and the fame person, which was the fon of Hezron.

and Hur, and Shobal] This Hur was the fon of the first Caleb, called Chelubai, ch. 2.9, 194 and had a fon called alfo Caleb, who was the immediate father of Shobal, ch. 2,50, but is hero left

V.z. And Reajab Or, Haroe, ch.z. 52.
the fon of Shobal By this relation we see how Reajah came by

made of these two.

lineal defects from Iudah. The former genealogy from Iudah by Caleb here ended, and the Royal flock by David was inferted. ch.3. Now that former genealogy is profecuted, and the posterity of Reajah distinctly set down.

begat Jahath] This hath relation to Reajah, and Jahath begat Ahumai, and Lahad] No further mention is

Thefe

Thefe arethe families of the Zorathites] From those before mentioned descended the inhabitants of Zoreah, Josh. 15.33.

V.3. And thefe were of the father of Etam, Jegreel, and Ishma, and Idbalb] Etam was a city belonging to Judah, 2 Chron, 11. 6. By father is meant the Founder or Governour thereof. This father Etam must needs be one of those Ancestors from whom Jahath and his children, and those also here mentioned, descended; probably Reajah, v. 2. or one of the former progenitors, v. 1.
and the name of their fifter was Hazelelponi Women of note and

am to game of the pitt was taken only and the faller of Gedory.

V.a. And Penutline father of Gedor] Or, of the father of Gedor and Ryer the father of Halphab] Or, of the father say, for Jered is also fitled the father of Gedory. v.18.

and Ryer the father of Halphab] Or, of the father, as v.3. Gedor and Ryer the father of Halphab] Or, of the father, as v.3. Gedor and Husbab are names of places, v.39. Joh. 15.18. 2 Sam. 21.18. & 23. 27. Husbab by transposition of letters Shuab v. 11.

These are the sons of Hur] This hath relation to Shobal and to all

under him before mentioned.

the first-born of Epinatab] See ch.2.50.
the fasher of Bethlebem] Father hath reference to Hur v. 1. See ch.

V.5. And Albur the father of Telega | See ch. 2.24. had two wives, Helah, and Naarah | Their several children are set

down, v.6.7. V.6. And Naarah bare him Ahusam, and Hopher] Frequent men-

tion is made of this name Hepher. It was the name of Zelophe-hads father, Num. 36.2, of one of Davids Worthies, ch. 11.36, of

and Temeni, and Ahilhteri] These were names of families.

These were the sons of Narrah This phrase is to be taken exclufively. She had none but thefe.

fively. She had none but thete.

V. 1. dath be fors of Helds) The first w.fe of Ashur, v. s.
were Zereth, Zear, and Ethnan] To these must Cox be added.

V. 3. And cer begat Anals, and Zebebal] Though Cox were not
before mentioned, yet the bringing in of his genealogy in this
place thews that he was one of Ashur's sons by Helah. See the like

v.14. & ch.2.47.

and the families of Aharhel, the son of Harum] This relative son hath reservence to Aharhel.

V.9. And Jabez was more honourable then his brethren] Jabez was some prime man, yet no where else mentioned. He is taken to be head of one of the families of Aharhel, v. 8. and to be the chiefest among the posterity of Ashur. The city fabes ch. 2.55. might be called from him. In that city dwelt Scribes, and in that respect he is counted to have been a learned Scribe.

and his mother called his name Jabra] i. c. Sorrowful. Jazeb properly fignifieth forrowful; so as there is a transposition of letters in

the word Jabez.

faying, Because I bare bim with forrow] It feems the had a very hard travel, and (as Rachel, Gen. 35. 18.) gave a name to her fon in memorial thereof. But it is said that his father changed his name, (as Jaco's did) and called him Othniel : of whom fee Judg.

1.13, &c. and 3.9.
V.10, And Jabez called on the God of Ifracl, faying This shows

he was a man of piety and faith.

O that thou 'wouldeft blefs me indeed] Heb. If thou bleffing wilt blefs. Of doubling words fee I King. 8.13. This phrase is in form of a yow and is concile and emphatical; that which he vowed to return to God being not expressed, but understood. It implyeth that he would render praise unto God, and cleave close unto him as a fairhful fervant.

and enlarge my coast] It seems his portion fell out too narrow for him and his children; and therefore he feeks to enlarge it by force against those cursed enemies that remained not cast out.

and that thy hand might be with m? He knew and acknowledged that without Gods help he could do nothing.

and that thou wouldest keep me from evil (Heb.do me, or, that thou

dost with the evil) that it may not grieve me] Some here add deliverance, thus, That then work deliverance from the evil, that it grieve me not. His meaning is, that God would protect and profeer him, and give him such success that he might not be foyled nor oppresfed by the enamy. Probably he was in some extream danger when he made this prayer, as Jehoshaphat, 1 King. 22.32. or made it

while he was in the fight.

And God granted him that which be requested] God gave him victory, so as the enemy was destroyed, he possessed their land, and enlarged his own habitation. In this was he more honourable then his brethren.

V. 11. And Chelub the brother of Shuah begat Mehir] Sec

ver.4. which was the father of Estion] which hath reference to Mehir.

V.12. And Eshton begat Beth-raphs] Eshton is taken to be the name borh of a person and a place. So is Berb-rapha,

and Paseab, and Tehinnah the father of Ir-nahash] Or, the city of Nahash. The word Ir-nahash being taken for a city, father must be taken for Founder or Governour; and the city put for the inhabitants as well as for the place.

Thefe are the men of Rechab] Rechab is here taken for a

V.13. And the fons of Kenny] Some include the last clause of v.11. and the whole 12. verse in a parenthese, q. d. Chelub begat Mebir, and the sons of Kanaz. This is the Kenaz mentioned Josh. 15.17. These were the gr nd-children of Kenaz, but educated by him as by a Father. Othniel, and Serajah] Othniel was the first Judge after Joshua.

Judg.3.9,10. and the fons of Othniel, Hathath] Or, Hathath, and Meonothes, who

when the fourty from the form of the valley! Or, inhabitants of the valley. This valley was in the limits of Judah and Benjamin, Neh. 11.35.

of Charafhim] i. e. Craftfmen. of they were craftimen. This is the reason why the valley had that name. Craftimen of all forts dwelt therein.

V. 15. And the long of Caleb | See ch. 2.50. This was that faithful valiant Champion that entred into the land of promife, Num.

the fon of fephunneh] Numb. 13.6. Some make Jephunneth to be the fon of Kenaz, in that Caleb his fon is called a Kinezite, Num. 32.12. Josh.14.6.

Iru, Elah, and Naum] No more mention is made of Iru and and the fons of Elah, even Kenax] The particle translated even

is the copulative commonly translated and. Some in relation to Kenaz, v. 13. translate it fecond, thus, The fecond, Kinay. Others make it part of the name and translate it Whnay, or Whenay. V. 16. And the fons of Jehelelel] The manner of bringing in Ichaleleel implyeth he was the fon of Kenaz last mentio-

and Ziphah, Tiria, and Afareel] There is no more of thefe. V.17. And the fors of Erra] The last letter of this mans name different from the learned Scribes, Ezr. 7.1. Besides they differed in their tribes, this being of Judah, the other of Levisand in the age

of the world wherein they lived. were fether] See ch. 2.17,32. and Mered] Again mentioned v. 18.

and Epher] There was another of this name, ch. 5,24. and falon] There is no more mention of him.

and false, I nere is no more mention of nine, and fle bar 50m eranflate in the malfuline gender, be bega, and refer it to Jalon: but the Hebrew is feminine, and in that repect well translated, fle bars. But because the woman is not expectly fet down, some refer it to the wife of Exra, intimating that Ezra had two wives, and that the latter of them is here meant. Others more fitly apply this to Bithiah, v. 18.

Miriam | This is the name of a woman, Exod. 15.20. But here

of a man,
and Shammai] There were two others of this name, ch. 2.28,44.
and Shammai There were two others of this name, ch. 2.28,44.
and Ifbai the father of Estimona 1. e. The Progenitor or Governour of the inhabitants of Estimona, Josh. 21.14.

vernour of the inhabitants of Eintermoa, Join. 2.1.14.
V. 1.8. And bit wife [Ishadi]abi Jehudijabi cither was her proper name, or may be taken appellatively, to fignific that she was a Jewess, His other wise Bithiah was an Egyptian.

Date Jered the father of Gedor] i. c. Of the inhabitants of Ge-

dor, Josh. 15.58.

and Heber the father of Socho, and Jehuthiel the futher of Za-noah] Socho and Zanoah were Cirles of Judah, Joh. 15.

And thefe are the fons of Bithiah] This relative thefe, or thofe, hath reference to Miriam, Shanmai and Ishbah, v. 17. Mered had them by Bithiah ; but he had Jered, Heber and Jekuthiel by

the daughter of Phartob, which Mered took] It feemerh Bithiah was an Egyptian, and of the Royall flock: And Mered was some great

an agyprian, and the knowledge man, feeing he married to great a kings daughter.

V. 19. And the fors of his wife Hoslinh Or, Jehndijah, v. 18. She may also be taken for Mereds third wife. the fifter of Naham] Though no other mention be made of Na-

ham, yet it appears he was a man of note, in that Mereds wife is fet out by her relation to him.

the father of Keilab] 10th. 15.44. This was that City which David faved from the Phillithms, 15am, 23.15.

the Gamite] The name of a family, having reference to

Naham and Estemoa This word is frequently used for a Chy, Iosh. 21. 14. 1 Sam. 30.28. ch.6.57. Sec v. 17. But it may be alfo taken for the man of whom that City was named,

the Mancathite] The name of a family, 2 Sam. 23. 34-2 King, 25.23. Ier. 40.8. Some of those also whom the Israelites expelled beyond Iordan bare this name, Iofh. 12.5. & 13

V. 20. And the fons of Shimon were] This is not Simcon the fecond fon of Iacob, Gen. 29, 33. For he is mentioned v.24. Neither do the Hebrey letters in this and that name agree.

Amon This was also Davids eldeft fons name, ch.3.1. We read of no other besides these two, of this name; and of this man

and Rinnah, Bin-hanan, and Tilon Thefe names also are onely this once mentioned. Ben is an Hebrew word fignifying fen; fo as Benhanan may be translated the fon of Hanan.

And the fons of 1shi were] 1shi being not before mentioned,

Chap.iv.

fome take it to be another name given to one of the forementioned fons of Shimon. Others take him to bothe fon of Tilon : but no fuch relation is here expressed.

No fluctuation of the state of

Er thefather of Lecab] Er had an uncle of this name ; Gen, 38.3. One of Christs progenitors was also called Er. Luke 3.28.
and Laadah the father of Marishah One of Calebs posterity was of this name, ch. 2.42. So was also a City of Judah, Josh. 15.44.

2 Chron. 11.8. & 14.9. & 20.37.

and the families of the house of fixen that recombine time then have made of fixe brought out of Egypt, which is faid to be as fine as filk: And in that respect thele are filled filk-

of the house of Ashbea] This is added to express in particular from whom those families descended.

V.22. And Johim, and the men of Chozeba] Called Chezib, Gen.

38.5, and Ackrish John 15.44.
and Josh, and Saraph, who had the dominion in Moab] When as
the Moabites were tributary to the Israelites, these were made Commanders in Moab, there to rule and govern.

and Jafhubi-lehem. And thefe are ancient things] Or, things waxed old and out of memory. V.23. Thefe were the potters] Exercised in making earthen

veilels.

and those that dwelt among plants and bedges ? Exercised in all manner of husbandry, as planting gardens, tilling fields, fencing them with hedges, and fitch like inferiour works. This is added as a reason to show how the things concerning them come to be ancient and worn out Because the posterity of Shelah having little respect to the dignity and inheritance of their predecessors, contented themselves with mean callings.

Threethey dwelt with the King for his work.] Some refer there to Moab, ver. 22. as if they had been contented to abide in Moab after the Moabites had recovered the inpreme government to themselves; and to be serviceable to the King of Moab about his works. Others apply it to the land of Chaldea, as if this had been written of the time of Judahs return from captivity: And fo the words intendichus much, Thao they were fo bafely content with the fervile works that they did to the Kings of Baby lon, as there they would abide and continue in their callings ftill doing fervice to the King, under whom they lived; and cared not to return to Judea with the people of Gold. Others apply it to the land of Judah, where the people then were, and by King mean the King of Judah, to whom the fore-mentioned perfons did good fervices about fuch works as he appointed

cilen, and V.24. The fons of Simeon were] A curfe being laid upon Simeon, that he with his brother Levi hould be divided in Faceb, and featured in 1 freel, Geniab. 7. he had no diffinet inheritance of his own, as most of the other wibes had, but his lot fell out to be in the tribe of Judah, Jolh Tois. Therefore his: genealogy is reckoned with Judahs. Besides he being the second son of Jacob ch. 2. T. and Judah put into Reubens place, Sinteons genealogy is here set down next after Judahs.

Nemuel] Or, Jemuel of the state of the state

joyned together by this copulative and. Janb This might also be called Ohad, or Jachin, Gen. 48:10.

Zerab] Or, Zohir, Exod. 6.15.

and Shaul] This man is faid to be the son of a Canaanitish woman,

Ochias, to yet might the be a profelyre, and profels the true faith. The variety of names is manifelted by comparing Gen. 46. Fig. 2 and Ecol. 6.75; with this verte; In the two-former places mention is made of fix fons of Simeon, but liter of five onely the relationship which difference may be that Modes' feet down will the fons that Simeon had, but Ezra onely flicth's a became thead of five former than the first that the first families. Rrobably Ohad, or Jachin, died childles, and in that respect came not into this genealogy. See on Numb. 16.714 h. V.25. Shallum his fon] There were many of this name in other

tribes. Millam bis fon] Ishmael alfo had a fon of this name, ch. 1.29. August 1981 I thumact alto nad a ton or turn names in a Milman bis foil This makes offerity followeth; v.16.

V.26. And the foir of Milma; Hamuet his fon, Zacchur his fon!

No genealogies of these are mentioned.

Shimei his [on] This man's pedigree follows.

V. 27 .: And Shimei had fixteen fons and fix daughters] This man had the most children of any mentioned in these genealogies. In other Histories we read of many that had more. Ibzan had thirty fons and thirty daughters. Abdon had forty fons and thirty fon ons and thirty daughters. Abson had forty join and thirty forms, lidg. 12.9,14. Gideon had threefcore and ten fons of his body begotten, Judg. 8.30.

has his background and the control of the refer his of the little background.

but his brethren had not miny shildren] This reftedint

amplifieth Gods bleffing on him.

neither did all their family multiply] This clause hath reference to the former, and implyeth that fome of those that had children did not much increase thetribe, because they did not much multiply; cithen in regard of their own children, or in regard of luch generations as might have followed

like to the children of Judab] Heb, unto the children. This implyes a mighty increase of the posterity of Judah, whereunto that of Simeon was not comparable. In this respect a part of Judahs inheritance was sufficient for Simeon, Josh. 19.1,9.

V.28. And they dwelt at Beersbeba] Sinha fignification Oath; and Beer, a Well: At this place Abim: lech and Abraham bound themfelves by oath to keep covenant each withother: There also was a Well. In these respects the place was called sometimes Sh.ba, fomerimes Beerfheba, Gen. 21. 23,25,31. 80 26 33. Joth. and Moladab, and Hagar-[hual] Joth.19,2,31

V.29. And at Bilha | Or, Balah. John 19.3. and at Ezem, and at Tolad | Or, Azem, and Eltolad, John 19.4.

V.30. And at Bethuel] Or, Bithel, Josh, 19.46 and at Hormab] See Num. 14:45. & 21:3.

and at Horman See Num. 14.45.68 21.5.

and at Elikago This City was within the inheritance of Judah Jolh. 57.35: But after the Philitims had held it a long while, Athish their King gave it to David, 1. Sam. 27. 6.

and fo it pertained to the Kings of Judah 3 yet allotted to Si-

V.31. And at Beth-marcaboth; and Hazar-Sufim] Or, Hazar-Sufab, Jofh. 19.5. and at Re:b birei] Or, neth lebauth; Jofh. 19.6.

and at Shaaralm] Or, Sharuhen, Jolh 19.6. Thirreen cities in all. Thefewer their cities unto the riggs of David J. This phrase properly taken fignificate that from Joshuahs time deen till the kingdom was setled in David thes fore-mentioned. Cities belonged to the Simeonites: But tropically the reign of Draid may be applyed to the continuance of the Kingdomin the flock of David even to the Babylonian captivity.

V.32. And their villages were Etam] Or, Ether, John 19.7. This

was in the tribe of Simeon, and it is worth and ain, Rimmon, and Tochin Tochen is not mentioned

ralled dies: They are villages apperraining to Gites. Some make this difference betweet cities and Fillages of The Cities were walled; the villages unwalled. The Cities allowed larger then villages; and the principal officers were in the Cities, under whose

V. 55. And an instruction with the control of the c

and their gen: alogy] Or, as they divided then felves by nations a-mong them. The former readings their genealogy, hach reference to the perfons reckoned up v. 24,25,26,17. the latter reading bath reference to the places before mentioned. A geneality is a catalogue or reherfall of fundry persons that by lineal descent have proceeded one after another from the same stock or sather.

V 34. And Melhobab, 826. The perions reckoned up from hence to v. 38. were all pot them of the posterity of Sincon, and men of Penown in client days.

WV 78 Thefe mentioned Heb coming. registred in publike-records; by which means they do ofe as it were come forth into the world.

"were Privees in their families] Heads of their families, and famous theteine and the house of their fathers increased greatly] They increased

in a numerous posterity by that bleffing and increase which God gave to them. Yea the fame and honour of their fathers house greatly incredied by their honourable enterprises and valo-" V [39 F" Had they went] " By reaftin of their multitude they dif-

perfed (their (1985) and (1985) from the following perfect their enterine of Geld') Sointe by Gedor understand those places which are shelled Gederal's and Gederalhain, John 13 36, even unto the coll-side of the walled). The valley free tenant is that whete David slew Gollasth. It reached from Epheldammini

that where Davia new Committee to the gares of Ekron, I Sam. 17.1.52.
to the gares of Ekron, I Sam. 17.1.52.
to feet pafture for their flocks I It feems they had flore of cartle,

V 46. And they found fat ballile and good This is one reason why they went thither. and the land was wide I It had room enough for all their

carrie. and quiet and peaceable] Secure and careles, liaving no effemy about them to disquier them, or to make them think of any preparations for war. They were like to Laish, Judg. 18. for they of Hanked dwelt there of old I This is a third reason, and the chieft of all, that moved the Sinteonites to enter upon those that the chieft of all, that moved the Sinteonites to enter upon those mands I hey had been invaded and possession by the possession of the birth-right mas Joseph Seev. 1.

iands; 1 ney nad over invasiva and posterior by the Form, who was accurifed, Ben. 9.15;

Cham, who was accurifed, Ben. 9.15;

Land linft written by name] Those mentioned 4.34, &c.

came in the days of Herchied high of Judde] The tribe of Simeon being within the inheritance of Juddah, might continue in their eftate after Ifrael was carried away captive by the Affyrians; and so in the dayes of Hezekiah seek to inlarge their habitation.

See I King. 11.13.

and smote their tents, and the habitations that were found there] Thefe two words tents and habitations are here used to fhew what kind of dwellings they had a namely tents, fuch as the Arabians use. And tents are the fittest habitations for such as spend their time in feeding cattle, being easie to remove when there is occasion

to seek out fresh pasture.

and destroyed them utterly] This they did the rather because
they were of that stock which was by God himself devoted to de-OmAion.

unto this day] See r King, 9.13, 8, 12.19, and their in their rooms A the rest of the children of Israel had before this dwelt in the room of other Canaanites.

because there was passure there for their stocks [See v. 39.

V.41. And some of them, even of the sons of Simeon] Here are fet down other valiant exploits done by the men of that small

five hundred men] Though these singly and simply considered were a great multitude, yet for so great an adventure as they undertook they were but few.

went to mount Seir? The Countrey of the Amalekites bordering on Mount Seir, their Simeonites went thither against them. See

on Monint seir, the Superinte Superinte Superinte Stadt, 17, 8, 60. Deut. 2, 17, 18. having for their Coptains, Pelalish, and Nearish, and Rephish, and Maziel, the four of 4 fbi 1 this being a famous manish his tribe (as others of his name v.20. ch. 2, 1. were in thairs) for honours that the four field have fuch fake is here named, And itwess a great honour to have fuch

V.43. And they smore the reft of the Amalehites that were escaped]
Johna overthrew an army of them, Exod. 17.13. Saul destroyed others, I Sam. 17.7. and David more, I Sam. 30.17. 2 Sam. 8.12. The posterity of them which escaped those destructions, were now destroyed by these Simeonites. Thus was the judgement threatned Exod. 17. 14. accomplished. See Eith 3.1.
and dwelt there? Where these Amalekites dwelt before.

unto this day] Sec 1 King. 9219. & 12.19.

CHAP, V.

Verl. 1. On the fons of Reuben the first born of I frael] Here the genealogies of those that had their inheritance beyond Jordan isset down; and Reubens fieft, because he wasthe eldeft.

for he was the fiff, born] Gen. 29.32.

But for firm has be defiled his fathers ped.] Gen. 35.22. & 49.4. This was one of the highest degrees of ances, like that it Cos. 5.1, &c.

See Lev. 18.8; " was given] There heing among other, two-effectal pivilideges of birth-right use given] There heing among other, two-effectal pivilideges of birth-right, Dignity, Gen. 40.7; and I laherisance, Deuts. 11.7; both thele were given shown from Readson, must the loss of Jefeph the in of Jinat's Djoleh was, thu, younged fon fave one that Jacob had, but the first loss of start viving whom the first agreed of ye. Gen. 31.8.8, 80.3.3.4. Therefore upon Reubens forfeit. — of his birth-right Jacob takesoccation to confer a principalment thereof, which was the double, portion, upon Jofeph. It is faid to be given unter his fors, because they made two ribes. Behvim and Minstiffee Gen. 88. 1.8. 40.3.1. Numa. 1,000 where tribes, Ephraim and Manaffeb, Gen. 48.5. & 49.22 Num. 1.10. whereas the other fons of Jacob made but one tribe apiece. Befides, the pofferty of Ephraim was the most numerous of all except Judah. This rirle, for of Ifrael, is as it were appropriated unto Joseph, because he was most beloved of him, Gen. 373.

and the genealogy is not to be rechoned after the birth-right] Of genealogy fee ch.4.33. This is here fer down either as a reason why Rcubens genealogy is fet before Josephs, who had the birth-right namely, Became to be to be proposed to the constraint of a manely, became the special part to be related after the birth-right or as a reason why Judaha is see before Roubens and Josephs too, special became to be had a greater signify; and they greatly to make the bedder of the special part of the special

V. 2. For Judatprevailed above his brethren] He prevailed in a prime dignity, which by Divine inftinct was conferred upon him in his fathers last Will, Gen. 49.8,9,10. He had also a preeminence in honour, even in the wildernels, Num. 2.3. and ever after. He had allothe Royal dignity from Davids time to the captivity. After that, some of the chief Governours of the Jews, and their great Senate, were of that tribe, till Christ the everlasting King,

who sprang out of it, came,
and of him came the chief ruler] Or, Prince. Though this may have reference to David and the Royall flock that descended

V.3. The fons, I fay, of Reiben, the first born of I fract] This repetition of the first clause of the first verse showeth that all from that

clause tothis is to be included in a parenthefis. Hanoch, and Pallu, Hezron, and Carmi] See Gen. 46.9. Exod. 6.14.

V.4. The fons of Joel] He is supposed to be the son of Ha-

norn.

Shemaiab bis fon, &c.] These seven that follow were Princes in the tribe of Reuben, one after another, till the Captivity.

V.6. whom Tilgath-Pilnefer] Or, Tiglath-Pilefer, 2 King, 15. 29. King of Affria] At that time the King of Affria was a mighty

Monarch, and had subdued many nations. Monarch, and nad unouted many navous.

Carried away captive] They on cliat other fide Jordan were carried away captive before their brethren on this fide; they by Tiglath-Pilefer, 2 King, 15.29. these by Shalmaneser his son, 2 King.

17.3,6. Sec v. 26. he was Prince of the Reubenites Because Beerah is here filled Prince of the Reubenites, it is inferred that Joel, v.4. his prime progenitor was the fon of Hanoch, who was a Prince, being the el-

deft son of Reuben, v. 3.
V.7. And his brethren bytbeir families The brethren here meant are Pallu, Hezron, and Carmi, fons of Reuben, and brethren to

Hanoch.

(when the genealogy of their generations was recknowed) Of genealagylee ch.4.33. There is mention made of recknowing genelogies in
the days of Johnson, v.17, but many refer this recknowing to the time
of the Captivity.

mere the chief I this hash reference to the first clause of this
vertle, which if it be thus read, of his brithrat, then the findis, Of or among the chief of them work they who are hereafter

Jeiel, and Zechariah] Iciel was the chief, and Zechariah the

V.8. And Bela the fon of Agaz] He might be the third in order.

the son of Shema] Or, Shemajah, v.4.
the son of Joel Sec v.4.
who dwelt in Avery Aroer is said to be built by the children
who dwelt in Avery Aroer is said to be built by the children of Gad, Numb. 32.34. It was at the first the inheritance of the

ty of Reuben, dwelt chere. even unto Nebo, anil Baal-meda] Two cities in the inheritance

of Reuben, and buile by him, Num, 32:38.
V.9. And Eastward be inhabited This istneant of Reubens po-

V.9. And Engineerin to industrial, a line is true and in feeting in the dayses of Salla, V.10.

unit to be entring in of the mildernife from the visure Engineerin Thin land lay because Emphraces and Iordan, and it was very feetile, viery good pathuro-land.

"becaughbor cattle were mustiplyed in the Land of Gilded! This is rehadred as a reason why they chose that; place, though it were the other field of Gildrian." It is requires that they who have the other field of Gildrian. It is requires that they who have the contract of the Gildrian of the contract of the Gildrian. much cattle should have store of good pasture for them. Of Gi-

lead fde ch.z.z ro to V.10. And in the dayes of Saul At that time they were much

increased in number.
they made war] This which is here in particular said of the Reubehites is attributed to the Gadites and Manafires together with

noith the Hagarites] These were of the posterity of Ishmael, called Hagarites from Hagar the mother of Ishmael, Gen. 16.

who fell by their band : and they dwelt in their tents] The Hagarites keeping much cartle, had such habitations as they might remove from place to place, according to the pasture which they choic

move row place services to their carde, throughout all the Each of the roll, throughout all the Each-land Heb, upon all the face of the roll, of Gilead]. e. Which did border upon the East of Gilead. V.1.1. And the children of Gad dwels over against them.] Or, brown the card of the control o

dred uest multibem: See Num. 31. 1880.

In the land of Balban Bashan appertained to Og, Numb. 11. 33.

It is sometimes taken for a Countrey containing fundry Cities and

Tris sometimes taken for a Countrey containing fundry Cities and flore of land, Iosh, 13,30,31. Somethus for a fair City, John 17. 1. The tribe of Gad possessed but part of Bashan, the other part thereof being given to Manassen, 15,29,30. 1 King.4.13.

unto Salcah A city in the Kingdom of Og, Deut. 3.10. V.12. Joseph chief, and Shaphim the next] Their were found to be chief Princes of the tribe of Gad, when their genealogies

were reckoned up.
and Fanni and Shaphat in Bashan] These are said to be in Bashan, because they were there lest to defend their inheritance while their brethren went forth to war. See ch. 27.29.

V.13. And sheir brethren of the house of their fathers] By these

brethren are meant such as were next in dignity to those before men-

tioned. of the house of their fathers] Heads of their fathers family. Michael, &c.] Thefe feven were those brethren before men-

V. 14. Thefe are the children of Abihail] i. c. Those feven

the fon of Huri, &c.] The eight were heads of families in the tribe of Gad.

V.15. Ahi the son of Abdiel, the son of Guni, chief of the house of their sathers] Some include the 14 verte in a parenthesis, and refer this verse to the thirecenth, making Ahi the chief over all those mentioned v.13. and General of the army, v. 18.

V.16. And they dwelt in Gilead in Bafban, and in her towns] Heb. daughters. See ch.7.28. This hath reference to Bafhan.

ampirer, see chipurbs of Sharan See ch. 27. 29.

upon their borders! Heb. their gaings forth.

V. 17. All these were rechaned by genealogies] The Jews were careful in referving caralogues of their ancestors, whereby they

made genealogies of many generations. in the dayer of Jothan king of Judah] To wit, when he governed the Kingdom for his father, 2 King, 15.5. For he began not to reign as fole King till the second year of Pekah, 2 King,

and in the dayes of feroboam king of Ifrael] To wir, Jeroboam the second. And it must needs be in the latter end of his reign, 2 King, 15.1.
V.18. The fons of Reuben, and the Gadites, and half the tribe of

Mana[feb] Numb 32.33.
of valiant men] Heb. fons of valour. This Hebraism hath an emphasis in it, and implyes that they were couragious even from their

youth, and trained up to warlike exploits. men able to bear buckler and fivord] i.e. To use warlike weapons

against their enemies.

and to [hoot with how] Bowes in those dayes were of great use against enemies. See Gen. 48.22. Deut. 32. 23, 42. Josh. 24.12. 1 Sam. 31.3. 2 Sam. 1. 18,22. 1 King. 22.34. 2 King. 9.24. 1 Chr. 12.2. 2 Chr. 35.23. Pfal.44.6. & 46.9. & 78.9. Ifa. 22.6. & 66.19.

per, 49.35, 12ch. 10.4.

and shiffull in war! They had been trained up in warlike exercises, and oft went out to war, and thereby gathered great

were four and fourty thousand seven hundred and threescore] These made a great hoft : But see a far greater out of two tribes onely, 2 Chron.13.3.

that went out to the war] That were ready on all occasions to fet

V.19. And they made war with the Hagarites] Sec v.10. with fetur, and Nephish, and Nodab] Jetur and Nephish were sons of Ishmael, Gen. 25, 15, and N dab also of his posterity. We read, v. 10, that the Reubenites subdued such of the Hagarites as bordered upon their tribe : Here are meant such as bordered on Gad and Manafich.

V.20. And they were beloed against them] By God. and the Hagarites were delivered into their hand] So as they either

destroyed them or took them captives.

and all that were with them It feems the Hagarites got other nations to affift, them : but they prevailed nothing thereby; for all were vanquished.

for they cryed unto God in the battle] i. e. The Ifraelites. This is not to be reftrained to the very time when they were in fight (in which case Jehoshaphat cryed, i King. 22.32.) but also to be extended to their preparation unto the battle. In which case Asa cryed, 2 Chr.14.11.

and he was intreated of them] God is ready to hear priver, Pf. 65.2. See ch.4. 10.

because they put their trust in him] Faith is to prayer as fire to powder. V.21. And they took away] Heb. led captive.

their cattle] Having vanquished the enemy they took their cattle. The wo ds following thew how many.

of their camels fifty thousand See I King. 10.2.

and of speep two hundred and fifty thousand Sheep are very profitable, by their wool, shesh, and breed a therefore there was far the greatest number of them.

and of affes two thousand] Asies of old were of great use for carrying both persons and burdens, Gen. 49.14. Exod. 4.20. Judg.

5.10. & 10.4. & 12. 14.

and of men] Heb. fouls of mon. as Numb. 31. 35. See Gen-

an hundred thousand] More then double the number of them that took them, v.18.

V. 12. For there fell down many stain] This much amplifieth the success, that besides the number of captives so many were

because the war was of God] If God be with us, who can be against

And they dwelt in their fleads They dwelt with their enemies, as their anceftours in Johna's time dwelt with theirs, John 23.12,13. 19.20, Mic. 6.4.

untill the captivity] i. c. The first captivity, 2 King: 15.29. &

V.3. And the children of the half-tribe of Manafich dwelt in the land This is added as a reason why this half tribe joyned with Reuben and Gad against the Hagarites, v. 18319.
they encreased from Bashan | Secv. 11. The greatest part of Bashan

was given to the half-tribe of Manafich, Josh. 17. t.

unto Baal-hermon, and Seniy, and unto mount Hermon] These three places were their utermost bounds, all neer to Lebanon. Of Baal-Hermon see Judg. 313. Of Seniy, Ezek. 27, 5. Of mounti

Hermon, Deut:4.48.

V.24... And these were the heads of the house of their fathers] They were such as had distinct stocks proceeding from them, and were Princes or chief men of their families. even Epher, &c.] Seven in all. There was the like number of

Princes in the tribe of Gad, v. 13. mighty men of valour] Such as had courage, ftrength, and

famous men Heb. men of names. They had given fuch evidences of their valour as they were highly efteemed by all.

and beads of the house of their fathers Because this was a inditter

of great honour, it is again repeated.

Vi25. And they transgressed Their honour and valour was of far from making them thankful, as it puffed them up and made

them bold in finning,
against the God of their failers] By fathers Abraham, Isaac and
Jacob are specially intended, to whom God made many promises, and extended those promises to their feed, Gen.15.5.& 17.7. & 26,4, & 35,11,12.

and pent a whoring after the gods] Sec 2 King. 9.221
of the people of the land] i. c. The heathen round about

m hom God destroyed before them By this it appears that the peo-ple before mentioned were especially the remainders of those cur-sed Canaanites whom Joshua destroyed.

V.26. And the God of Ifrael firred up the fp rit] See on 2 Sam; 24.1. Ambition and other evil causes flirred up their rage, but God ordered it to the correction of his people.

of Pul King of Affyria | Sec 2 King 15.19. and the spirit of Tibeath-Pilneser hine of Affyria | Sec 2 King 18. 22. Pul first troubled the land, and after his son Tilgath-Pilneser

and he carried them away, oven the Reubenites, and the Gacites, and the half-tribe of Manaffeb] He subdued and carried away captive all the ten tribes, 2 King, 18.11. but he first began with these on the other fide Jordan, 2 Kin. 15.29. Secon Numb 32122. and brought them unto Haleh, and Habor] 2 King. 17.6.

and Hara] This was neer the other places, in the land of Media.

and to the river Gozan] Sec 2 King. 17.6. unto this day] See 1 King 9.13.

CHAP. VI.

Verf.t. The fors of Levi] Jacobs third fon, chirit. The fifth-born were of old Governours, Pricits and Prophets in their feveral families. But when the Church was become a factor, God chose the tribe of Levi to supply the Priests office all the there might be enough both to attend the fervices of the Lords house, and also to instruct the people throughour all the tribes, God did wonderfully increase this tribe. Concerning these Lovites three things are fot down in this chapter, I. their genealogy, tov.31. 11. their particular fervices, to v. y4. 111. their habitations, to the end. Gershon] Or, Gershom, v. 16. This was also the name of Moles

his son, and signifieth a franger, Exod. 2, 22.
Kobath] This name signifieth a congregation. And the Levites

were to congregate the people together, the object of and Merdri] There is bisterness in th's name and provocation. Ir may be that by reason of that oruel fact which Levi committed,

Gen. 34, 25, this name was given to his fon. Thefethree were

V. a. And the font of Kobsth] Front Kohath the fecond fon descended the high Priests, therefore his genealogy is fer down

Amram, tabir] Itahar is called Aminadab, v. it.

gave him a dignity above Aaron, Exod. 4.16. & 7.1. He was also a Prince and Governour over all the Israelites, Act. 7.33, and by

him did God give all his laws to his people. and Miriam] She was fifter to Aaron and Moles, and elder then they. She is supposed to be that maid that Brought Moles his mother to be his nurse, Exod. 1.7,8. She was a Prophetels, Ex

of the congregation] See 1 King. 8.4.

nacle were performed in the Temple.

David had appointed them in the Tabernacle,

neration after generation.

by ascent.

and brother in office.

ch. 16. After the Ark was fettled in that tent, it was faid to have

V.32. And they ministred before the dwell'ng-place of the Tabernatel; The Tabernatel is called a dwelling-place, because the Lord manifested his abode there, by sundry evidences and types of his presence, nor for a while, but so long as the Tabernatel and Tem-

ple continued. In this respect it is also filed the House of God.

v.48. See I King.3.1. It was also called a dwelling-place, because
David had now fixed it, not to be removed as formerly it had been.

See I King. 8.4. It was made like a tent of cloth, and therefore called a tabernacle. See Exod. 26.1, &c.

of the Congregation 3 Sec 1 Kings.o.4.

with finging! Both with voice and infiruments, Sec v. 31.

until Solomon had built the house of the Lord! i. c. The Temple,

When it was built, the Tabernacle was laid up in it, 1 King.8.4.

And all the fervices that had been before performed in the Taber-

in fringlem.] The City which God choic, t King, 11.36.
and then they maited on their office.] They attended diligently on
that particular and diftinct function whereunto they were ap-

pointed.

according to their order] Order hath here respect to the places
where they were set, see v. 39,44, to the times or turns when they
should serve a for they were to serve by course; and to the particu-

lar fervices which they should perform; as some to sing with the

voice, some to play on instruments, some to blow trumpers. See

2 King of 1.5. They continued the same order in the Temple that

V.33. And these are they that waited | Heb. stood. For the Levices

performed their functions in the Temple, especially such as were

fingers, standing, Pf. 134.1.
with their children By children are here meant their posterity.ge-

of the fons of the Kohathites As the high Priests were of Kohaths posterity, so also were such as had the chief sunctions among

Heman] There were two men of special account of this

name; one of the tribe of Judah, ch.z.6. another of the tribe of

Levi, which was this man. He among the Singers was the chiefest, and therefore stood in the middest, having some on his right hand,

and others on his left, v.39,44. Some afteribe the penning of the 88.Pfalm to this man; and the citle of the Pfalm ferms to intend as much: though his chief work therein might be onely to fer the

une, the Falm it felf being indited by David.

a finger] This implyes that he was a chief, choice finger, a Ma-

fter of Musick. See ch. 15. 17, 19.
the fon of Foel Called Valhni, v. 28. Because Heman was a

man of great note and name, his ancestors by a lineal ascent are fer down till we come to Israel the father of the twelve tribes,

v. 38. The genealogy from v. 22, to v. 29. is here repeated,

from this verie to v. 39, onely there is some alteration of names, which have been noted in the former catalogue: and whereas

the pedegree is before fer down by descent, here it is fer down

V. 37. Eliafaph, the fon of Korah] Two generations betwixt Korah and Eliafaph, v. 21, 23. namely Affir and Elkanah, are

V.33. The son of Ishar, the son of Kohath] Sec v. 18.
the son of Levi, the son of Ishar] Ch.2.1.
V.39. And his brouber Asaph] Asaph is said here to be brother to Heman, because he was his kiniman, of the same flock or teibe,

(who flood on his right hand)] The right hand was the fecond

ace; the midft being the first, and the left hand the third. See

the fan of Berachiah] We read not any thing of this man before, but he is here named for honours take, and also for di-

the fon of Shimea, &c.] The ancestors of Asaph arc set down by

ascent lineally, till it come to Levi, v.43. These mentioned in this

catalogue, from v.37. to 44. came from Levi by his clidelt fon Gershom. There is another catalogue of Gershoms posterity, v.20,21. but most of the names in these catalogues are very dif-

ferent; and in this latter there are almost as many more as in the

V.44. And their brethren This relative their hath reference to

Levi syoungest son, and therefore is set in the lowest place.

The fons alfo of Aaron, Nadab, and Abibu] These two were Aa-

ane jons aigo of Aarons, renume, ann. aurons 1 neie two were Aarons eldert fons, but they dyed childlefs, Lev. 10.1,2'
Elegary I Histwo elder brothers being dead, the priviledge of the first-born defeended upon him, and he fucceeded his father in the chief Priefthood, Numb. 20, 28. He entred upon this office in the Wilderness, and held it all the while that Joshua governed Is-

rael, Josh. 24.33.

and Ithamar] Eli, who descended from Ithamar was high Priest; but by what right is not expressed. That Eli descended from Ithamar is evident, in that Ahimchech his grand-child is said to be of mat is evicent, in that Animeteen his grand-time beam to be of the fort of Hammer, ch. 14,3. Though Ell and his pofferity, namely Ahirub, Ahiah, (who also was called Ahimetech) and Abiathar, exercised the Priedhood, I sam. 14, 3, & 22.5,9. Yellow cause they deleended not from Eleazar, they are not put into this catalogue of high Priests.

catalogue of high Pricits.

V. a. Elexarbega Phinches

Phinchas executed the office of high Pricit in the beginning of the Judges time, Judg. 20.18. which may by many arguments be proved to be about that time when the Healthes first turned to idolarry, Judg. 2.11. As the right of Prichhood belonged to Phinehas and his posterity, because he was the son of Eleazar, so it was further confirmed unto him, upon his zeal in executing just vengeance upon Zimri and

num, upon nis zeai in executing justice regently combined to the fixed point and plants a legal dollfain, dec.] Abifutu and the fix other that follow unto Zadok, v. 8. namely, Bukki, luzzi, Zerahish, (who is called Zeraish Ezra -4.) Meraioth, Amarish, and Ahimb, had right to the Priethhood, and are fee down as faceceding one another than the priethhood of the fixed point of the priethhood and are fee down as faceceding one another than the priethhood of the fixed point of the priethhood and are fee down as faceceding one another than the priethhood of the priethhood priethhood and priethhood prieth ther, here, and v. 50, 51, 52, and Ezra 7.2, &c. Yet nothing in particular is in Scripture fee down concerning any thing that any of them did, or concerning the time wherein they lived,

V.8. And Abitub begat Zadok, &c.] See another Ahitub 1 Sam.

14.3. V.9. And Abimaaz begat Azariab] This Ahimaaz, was very faithful and serviceable to David, even while his father Zadok Ji. ved. 2 Sam. 17.17. & 18.19, &c.

V.10. And Fobanan begat Agariab] This mans grandfather was

of the same name, v.9.
be it is that executed the Priests office This relative he may have DE IN THE RECEIVES ON DE PRINTE OFFICE IN THE CONTROL OF THE PRINTED AND THE CONTROL OF THE CONT out of the Temple, 2 Chron. 26.16, &c. For Azariah is there exprefly named.

preny named.
in the Temple Heb, in the house, i. c. The house of the Lord,
that Solomon built in Templaton 1 King, 6.1,&c. 2 Chron. 3.1, &c.
This is added because when this book was written another temple

was built by Zerubbabel, Zech.4.9.
V.II. And Agariah begat Amariah, &c.] Amariah and the reft that follow to Hilkiah, namely, Ahimb, Zadok, and Shallum, (or Melbullam, ch. 9.11.) succeeded one another in the high Priests of fice ; but nothing is registred of any thing they did. Ahitub and Zadok carried some of their predecessors names, v.8

Y . 13 .: And : Shallumbegat Hilkiah] That good Prieft, 2 King.

and Hilliab begat Agariah] Two of his predecessors had this name Azariab, V.6.10.

V.14. And Azariah begat Seraiah, &c.] Seraiah was Priest when Nebuchiadnezzar carried the Jews away captive, and among others was flain, & King, 25.18, &c. Though he himfelf were a wicked man, yet he had a very good fon, Ezra the scribe, Which shews cities that Ezra was but young at the beginning of the captivity or elie very old when he returned to Jerusalem, Ezra 7.1. Or it may be that Ezra was Seraiahs fons fon. Sec Ezra 7.1.

V.15. And Jehozadah went into captivity] Scraiah being flain

his fon was carried away captive.

when the Lard carried away Because the Lord made Nebuchadnezzar his instrument to punish his people, what he did, the Lord is faid to do

Judah and Jerufalem] The inhabitants of both Countrey and

by the hand of Nebuchadnezzar] This man was at that time the great Monarch of, the world, Jer. 27.6.
V. 16. The fons of Levis &c.] See v. 1. Having been long in fer-

ting forth the posterity of Aaron, he repeateth this general again, the rather because he proceeds to set down the genealogy of others besides the high Priests.

V.17. And thefe bethe names of the fons of Gershom | Gershom was Levi's eldest fon; therefore the stock of the high Priest being fet down, he next adds the posterity of Gershom.

Libri | See his genealogy, v.20, &c.

and Shimei] See on v. 201

V.18. And the fons of Kohath were Amram, &c.] These four were mentioned before v.2. but because he sets down other genealogies of Kohath, he repeats these heads of families again.

V.19. The fons of Merari, Mabli, and Mushi Numb. 3.33.

And these are the families of the Lewites according to their fathers]
This hath relation to the three sons of Levi, Gershom, Kohath,

Merari: for all of them were heads of families : and families were

diffinguished by their names, as Librites, Shimites, Amramites, Mablites, &c. Num. 3.21,27,33. V.20. Of G.rfhom, Libni his fon, Ot, Concerning Gerfhom, Libni

was his fon. Jahathhis [on] This man with the five following, Zimmah, Joah, Iddo, Zerah, Jeaterai, were all heads of families among the posterity of Gershom.

potterity of Germom.

Zimmah his fon] Zimmah was Jahaths grand child: for he was the fon of Shimei the fon of Jahath, v. 42, 43.

V.21. Foab | Or, Ethan, V.42. Idda | Or. Adaiah, v. 41.

tana) (1, Ananon), 1, 41.

Patrial [Or, Ethan), 1, 41.

V. 1.2. The fors of Kobuth] See v. 1, 2.

Amininadab his [on] Or, Ithan, 1, 2.

Amininadab his [on] Or, Ithan, 1, 2.

The possible of Kohath, not of the line of the high Priests, which are fet down, v.3, &c.

Korah his fon This was that Korah mentioned Num, 16

Assir his son Assir here is a proper name. See ch.3.17.
V.23. Eleanab his son In this genealogy there are two other

Elkanahs, v.25,26. and Ebiafaph bis fon] Thefe three, Affir, Elkanah, and Ebiafaph, are faid to be the families of the Korbites, Ex id. 6:24. See chap.

and Affir his fon] Here again Affir is taken for a proper name, as v.22. For children and children schildren used ofe to bear the

names of their predecessors. See Luke 1.61. V.24. Tahath his fon Hriel his fon] This Uriel is called Zephaniah.

Uzziah his fon] Or, Azariah, v. 31. Thefe two names uzziah

acquanus [60] Or, acquanus, 311 lines two names weetable and Agariah were also given to a King, 2 king, 15,132, and shaul his [60] Called Joel, v. 36.
V. 35. And the [60s of Elémah] Some take this Elkanah to be the fon of Shaul; as it is had been thus more largely, expedied, Shaul his son, and Elhanab his son. And the sons of Elhanab, Anasalai See v. 35,36.
and Ahimath] We read no more of this name.

V. 26. As for Elkanah] Some make this Elkanah to be the fon of Amasai, v. 25. and the same that is called Mahath,

the fons of Elhanah] This Elkanah is taken to be another from him that is mentioned in the beginning of the verse; the former to be the father, called also Mahath; the latter, the son; and both father and fon called by this one name Elhanab, q. d. The for of Amafai, Blhanab: his fon, Elhanab. This is collected from v.

Zophai his fon] Or, Zupb, 1 Sam. 1.1. and Nahath bis [on] Or, Toah, v. 34. V.27. Eliab his [on] Or, Eliel, v. 34.

Jeroham bis son Sec 1 Sam. 1.1.
Elhanab bis son This being the father of Samuel, 1. Sam. 1.1,20. fome translators add to the end of this verse, Samuel his fon. V.28. And the fons of Samuel This is that great Propher whole history is fee down in the first book of Samuel.

people weary of that Government, and desirous of a King, it Sam.

8.4.5. V.29. The fons of Merari, Mabli] Malili was Mcrari's grandchild, v. 47. the reft were his childrens children. Therefore after

Mabli is to be added this clause his fon.

Tibni his fon, &c.] These seven here said to be fons of Metari, namely Mabli, Libni, Shimei, 1472, Shimea, Haggiab; Alaibi, were the heads of fuch Levices, as were fer apare to holy functions in Gods house. More of the posterity of Merai ate

V.31. And thefe are they] This relative thefe hath reference to fuch as follow from v. 33. to v. 49. In the former verses the genea-logies of the Levites are set forth: Here begin to be declared the offices of both Levites and Priests; of the Levites first;

whom David fet over the fervice of fong] Heb. the hands of mafek.

Hands is oft put for minifty. See 1 King. 8, 53. Some expound it
of the Place, others of the Perfons, others of
the Function. In Davids time the number of Levites being exceedingly encreased, he distributed them into diftinct orders, and being a man zealous of Gods glory, he did not onely use to quicken up his wom spirit by occal and inftrumental musick, but also setced fundry orders of Levies in their places and courses, both by voice and by sounding and stringed instruments to quicken up the spirits of Gods people to praise him the more cheerfully. See ch. 15,1,8c. In these respects to is shield the sweet Psalmis of Isach, 33m.3.1. Though before Davids time there was great use of all manner of musick about the service of God, yet in his time and after there is much more registred of musick in Gods house then in the dayes before him.

in the busse of the Lord I III Solomon had built the Temple, Divine fervices were performed in the Tabernacle; and therefore it was called the House of the Hord, I Sam. 1,734-4, and therefore it was called the House of the Hord, I Sam. 1,734-4.

Chap.vi.

Annotations on the first book of the Chronicles.

mens shoulders from place to place; yea, the Tabernacle also it felf was of tremoved. See I King, 3.4. But David sked the Tabernacle in a close place, and pitched a tent for the Ark, out of which it was not removed till it was carried into the Temple, this man is set down as was before of Heiman and Asaph, Here ch. 2.6. 1 King. 4.31.

the jon of Kijbi Or. Kijbi joh; ch. 15. 17. Such a genealogy of this man is fee down as was before of Heman and Afaph. Here are many those ancestors then v. 29.30.

V. 48. Their brethren alfa] See v. 39,44.
the Levites He means other fons of Levi then those reckoned up efore, not brought up to be Singers. were appointed to all manner of fervice] As to be Porters, Treasu-

rers, and other officers, ch. 26.1, 20. of the Tabernacle of the bouse of God] See v. 31, 32. and 1 King. 8. 4. V. 49. But Aaron and his sons] From v. 31. to this verse the of-

fices and orders of Levites are fer down; but here the offices of Priefts. For Aarons fons were all Priefts.

offered up the date of the burnt-offering], Numb, 18.7. Lev. 1.9.
Firft, upon that great brafs Altar which Mo'es made, while the
Tabernacle Bood, Exod, 38.1, 26. but afterwards on that greater
Altar which Solomon made, 2 Chron. 4.1. Hereon were offered all manner of facrifices and oblations, except incense onely,

and on the altar of incense] Exod. 37, 17, 25. Hereon nothing but incense was offered, Exod. 30, 7. Of incense see 1 King. 9.25.

and were appointed for all the work of the place most holy] Or, holy of holies. The further and inhermost part of the Temple had this title most properly given it. See I King. 6.16. It was also called the Oracle. See I King. 6.5. Into it the high Priest onely, and that once a year, was to go, Heb. 9.7. But because here is mention made of all forts of Priefts, that part also of the Temple where the Priests did their services may be comprised under this title, The place most holy.

and to make an atonement] This phrase is the interpretation of one (hort Hebrew word,) Caphar, which properly fignifieth to cover. The cover of the Ark is fer out by a word derived from that root, Exod. 25.17. Metaphorically it is applyed to Sin, and to Wrath incenfed by fin; and fignifieth to cover them, i.e. to pardon fin, and to pacific wrath: as Pfal. 78.38. where it is translatedd, He forgave iniquity, the Hebrew faith, He covered iniquity. And where in relation to the wrath of the King it is faid, A wife man will pacific it, in Hebrew it is, A wife man will cover it, Prov. 16.14. It oft fignifieth to be propitious, favourable, or merciful; ds Deut. 21.8. Be merciful to thy people I frael. The word is frequently translated to expiate, i. e. to purge or take away any uncleannes, fo as it may not be imputed. It is also used, to make fit for holy uses. Thus it is applyed to things under the Law, and to persons; as, to the holy Sanctuary, to the Tabernacle of the Congregation, and to the Alar; to the Priests, and to all the People of the Congregation, Lev. 16.33. Atonement, according to the English notation of the word, implyeth being at one, and may be opposed to two or more being at odds or variance. Such an Atontment is as much as Agreement or Reconciliation, This in regard of that odds which is between God and man is done two wayes; 1. by taking away fin, the cause of wrath; 2. by pacifying wrath, the effect of sin. Under the Lawthis was typisied by Offerings for sin, and Incense; by the former whereof fin is removed, and by the latter wrath is pacified. Though these may thus be distinguished, yet can they not be severed: For except fin be taken away, wrath will not be pacified:
And were it possible that wrath could be pacified, if fin remained, it would be incensed again. By the Prietts making atonement legally, Christs making reconciliation betwikt God and man was

according to all that Moses the servant of God] This attribute is oft applyed to Moses in regard of his faithfulness to God, Numb. 12.7. Heb.3.2. In this respect also David is likewise oft ftiled fer-

vant of God. See 1 King 8.24. commanded] That which Moles delivered to the people, he received from God, and delivered in the name of God; lo it was the Lord that commanded by him.

V. 50,51,52,53. And these are the sons of Auron, &c.] The same very catalogue of high Priests that was before registred v. 3, &c. from Aaron, that first ministred in the Tabernacle, to Ahi-Place; the insurance of the Mußician, especially on instruments. See the Mußician, especially on instruments. See the 1,1,1,9. & 16. 5,7,37. Sundry Plaims were committed to him to compose and tune, if not indired by him; as 50, and 73, and 77. maar, that ministred in the Temple when it was first built, is here repeated, from this vette to v.34. Succession of high Priests seved for distinction of times in Ecolesiastical affairs, as succession of Kings for distinction of civil affairs. There is the like catalogue set down Ezra 7:1, &c.

V.54. Now thefe are their dwelling-places] From hence to the end of the chapter the third point about the tribe of Levi is profecuted, namely their feveral and diffinct habitations. For they had not their inheritance intire by it felf, but difperfed up and down in other tribes. See ch. z. t. It appeareth that the Levites had at this time LXVIII. cities, twenty more then were appointed by Tofhua.

throughout their Caflles] Thefe were fair houses built of ftone. For they had not fmall, mean cortages, but spacious and strong places for their better commodity and fecurity.

Heman, v.33, and to Afaph, v.39, therefore the plural number is used. This word breibren is taken as brother, v. 39. inthir coufts] In fuch parts of the tribes as were allotted to the fons of Mirari, flood on the left hand] Sec v.39. Merari was Mhan] This man also was a prime anger, ch. 15. 19. and had

of the fons of Acron These being the Priess had their habitations first affigued them.

of the families of the Kohnthites] Kohath was one of the fons of Levi from whom descended Aaron, v. 12. And the fons of Aaron were heads of the chiefest families that descended from him. for theirs was the log] It fell out to them to have the first and

choicest portion, Josh. 21.10.

CHOICER POTCION, JOHN 24.1.0.

V.55. And they gave them It is expectly faid, the children of If-rate gave and the Levites these cities, John 21.8.

Hebrania the land of Judah Of old called Kiriath-arba. There

Sarah died; and there was the cave wherein the ancient Patriarchs with their wives were buried, Gen. 23.2,19. & 49.30,31. See and the fuburbs thereof yound about it] By fuburhs are meant such

houses as were without, neer to the city, and also such passuregrounds adjoyning as were useful for cattel.

grounds adjoyning as were ulctul for cartel.

V.56. But the fields of the city, and the villages thereof i.e. Such fields and villages as were more remote from Hebron, but appertiained thereto. Of villages fee th. 432. they gave to cate the food of photomach. This was done by Johna, with the confent of the people, according to the commandment of

the Lord, 1061.15.13.

V.77. And to the [ons of Asyon they gave the cities of Judah] He means such ions of Aaron and such cities of Judah as are hereafter

mentioned. namely Hebron, the city of refuge] There were in fundry tribes cernamely Herron, the city of refuge 1 nere were in thinds critical train cities called cities of refuge, fer apart for fuch as killed any perfon unwittingly, Hereof fee Num. 35.6. John 20.2, &c. Of these there were fix; I. Hebron. 11. Shechem, v. 67. 111. Golan, v. 71. IV. Kewere in x 1. ricoron. 11. one cinethy. 67. 111. Go deft, v. 76. V. Bezer, v. 78. VI. Ramoth, v. 80. and Libra, &c. Joft. 21.13,14. V. 58. And Hilm J Or, Holon, Joft. 21.19.

V. 18. And Hurn J. U. 1. 10003, JUNE 21.19.
V. 19. And Alban, &C. J. Or, And John All 116.
and Reth-Stems[6] Before this Iuttah is fet down, Iosh. 21.16.
and thus they make nine cities. All these were not out of Iudah
alone, but some of them out of Simcon, Iosh. 21.9.

V.60. And out of the tribe of Benjamin, Geba] Benjamin bordered upon Iudah, 10th. 18.11. and therefore is here fet next. Before

Geba Gibeon is fet down, Iofh.21.17.

and Alemeth Or, Almon, Joh. 21.18.

and Anathoth] This city was honoured by Jeremiah the Prophet,

who was born there, Ier. 1.18. All their cities throughout their families were thirteen cities] There are but eleven here fet down, eight out of Iudah, and three out of Benjamin; but Iuttah being added to the cities of Judah, and

Gibeon to the cities of Benjamin, they make thirteen.

V.61. And unto the fons of Kobath, which were I ft of the family of that tribe] Kohath had many fons, v.2. His posterity from Amram by Aaron were all Priests; others, called Levites, in distin-ction from Priests. To such as were Priests the cities before mentioned, v.55,8c, were given. The others are meant by this phrafe, which were left of the family of that tribe. The family of Kohath is here meant, and the tribe of Levi.

were cities given out of the balf-tribe, namely out of the half-tribe of Manasib They had also cities out of Ephraim, v. 66. Josh. 21.

by lot | Casting lots was used about dividing the whole land of Canaan to the feveral tribes, Num. 16.55. Josh. 13. 6, 7. & 15. 1. and also for apportioning out cities to the Levites, Josh. 21.4, &c. This means, I fay, was used, to flew that the Lord ordered to every one his diffinct part, Prov. 16.33. See ch. 24.5.

tex cities] i. e. The chies mentioned v. 67,68,70. and Josh.

V. 61. And to the fors of Gerstom, &c.] v. 1,20, &c.

v. 61. And to the fors of Gerstom, &c.] v. 1,20, &c.

out of the tribe of Islandar, and out of the tribe of Asper, and out
of the tribe of Naphali] These three tribes bordered one on ano-

ther on this fide Jordan. and out of the tribe of Manaffch in Bafban] That part of Manafich is here meant which was on the other fide Jordan, as is evident by

its situation, in Bashau, Josh. 17.1,5.
thirteen tribes] Mentioned v. 71, &c. and Josh. 21.27, &c.

invitent riveral Mentionica V. 71, Sc. and 10th 21.5°, Sc. V. 63, tasholde fines of Meral' Sec V. 1, 95. C. were given by [6t] Sec V. 61. throughout their families, out of the tribe of Reuben, and out of the tribe of Gad] Thele were beyond fordan, [6th. 13, 8. and out of the tribe of Zebalma] On the hilber fide of Jordan.

twelve cities Mentioned v.77, &c. and Josh. 21.34, &c.
V. 64. And the children of Ifrael gave to the Levites these cities, with their (uburbs] This verse is inserted as a transition betwixt the forenamed generations and the particulars which follow.

V.65. And they gave] Namely to the Pricfts, v. 54,57.

by lot] See v.61.
out of the tribe of the children of Judah, &c.] These three tribes, Judah, Simeon, Benjamin, bordered together. See r King.

thefe cities, which are called by their names] This hath reference to v.57, &c. for there these cities are expressly named.
V.66. And the residue of the samilies of the sons of Kohath, &c.]

V. 67. And they gave unto them of the cities of refuge] Sec v. 57. Sheebemin meunt Ephraim] The second city of refuge, See v. 57.

with her suburbs | Sec v. 55.
They gave also Gezer, &c. | Of Gezer see 1 King. 9.15.
V.68. And Johnsam | Or, Kibzaim, Josh. 21.22.

and Beth-horon] See I King. 9.17. V.69. And Ailalon, &c. and Gath-rimmon] These two, with Eltekeh and Gibbethon, were the four cities out of the tribe of Dan, Joffi. 21.24,25. There was another Ajalon, in Zebulun, where Elon was buried, Judg. 12.12. and another in Benjamin, ch. 8.13. 2 Chron. 11,20, famous by the manifestation of the Suns standing there, Josh.10.12.

V.70. And out of the half-tribe of Manaffeh, Aner] Or, Taa-

and Bileam] Or, Gath-rimmon, Josh. 21.25. Or, Ibleam, Josh. 17.11. These were on this side of Jordan. For that part of Manaffelt is here meant which had their inheritance on this fide, Josh. 17.7, &c.

join. 1.7.7, 80...
for the family of the remnant of the faut of Kohith] Seev. 61.
V.71. Mato the fore of Grifbom] Seev. 1, 20, &C. were given out of the family of the half-tribe of Manasfith] Which were on the other fide of Jordan.

Golan | This was the third city of refuge. See v. 57. Deut. 4.43. Josh.20.4. & 28.27.

in Ba[han] See ch. 5.11. Josh 21.27.

and Ashtaroth] Or, Betshterah. See Deut. 1. 4. Iosh. 13. 31.

Ashtaroth was also the name of an idol, whereof see 1 King. 11.

V.72. And out of the tribe of Issachar] This was on this side Iordan. For the samilies of the Levites, even such as came from the same stock, were dispersed into several tribes, some on this, others on that fide Iordan.

Kedefh] There was another City of this name, which was a City of refuge in the tribe of Naphtali, v. 76. This City was also

relied Kifton, losh. 21.28.

Daberath] Or, Dabarch, losh. 21.28.

V.73. Ramoth] Or, farmuth, losh. 21.29.

Anem] Or, Engannim] Iosh.21.29.
V 74. And out of the tribe of Asher] This tribe bordered on

Ma[hat] Or, M [hal, Iosh 21.30. and Abdon] This was also the name of a ludge, ludg.12.13.

V.75. And Hulot Or, Helbath, Iofh. 21.31.
and Rebob] This also was the name of a man, 1 Sam. 8.3. Neh,

V.76. And out of the tribe of Naphtali, Kedeft in Galilee] This was the fourth city of refuge. See v. 57. Iofh.21.32. Of Galilee fee I King.9,11. and Hammon] Or, Hammoth-dor, Iofh 21.32.

and Kirjathaim] Or, Kartan, Ioh. 21. 31. From this city upward to Golan there are thirteen cities; two out of Manafish,v.71. four out of Islachar, v.72,73. four out of Asher, v.74,75, and three V.77. Unto the rest of the children of Merari] Or, Unto the chil-

v. 77. Manto the relie of the contacter of Meraria O., same to condition of Meraria, which are last reckoned up.
were given out of the tribe of Zebulun, Rimmon] Or, Dimask losh.
21.35. Rimmon was also the name of a man, 2 Sam. 4, 2, and of an

idol, 2 King. 5.18. Tabor] Or, Nahal l, 10sh. 21.35. There are reckoned up two other cities given out of Zebulun to the children of Merai, namely, Johnson, and Kartab; so as they are sour in all, 10sh. 21.

34,35. V.78. And on the other fide Fordan by Jericho | Some fay that Iordan did flow about Iericho. Others, that Iericho was on this side Iordan: which is manifest, in that the Israelites see upon it after they were come over Iordan, Iofh. 6.1, &c. Thus they take the city here named to be over against Iericho. But that which is here intended, is, that Icricho was neer to Iordan.

on the East-fide of Jordan] That fide that was toward the wilderness wherein the Israelizes travelled forty years.

were given them out of the tribe of Reuben, Rezer] 10fh. 11. 36. This was the fifth city of refuge. See v. 57. Bezer was also a mans

name, ch., 737
is the wildernof;] That wildernefs mentioned before.
V.79, Jackey Kedemoth, and Methath] Iolha 1, 367, 7
80. And out of the tribe of Gad, Ramoth in Gilead] See
V.80. And out of the tribe of Gad, Ramoth in Gilead [See
V.810;A-13]. This was the firsth city of refuge. Of Gilead fee

King.4.13.

and Mahamaim Of this name see Gen. 32.4.
V. 81. And Heshbon In this city the King of the Amorites dwelt,

and lazer] The whole land about this city was also called Jager. It was a land fit for cattel, Numb, 32. 4. Before theten cities last mentioned there are two which are here omitted; (See v.77.) and these make up twelve, v.63.10sh.21.40.

CHAP. VII.

Verl. 1. On the fort of Islachar] Islachar was the fifth fon of Leah Iacobs first wife, Gen. 30.17,18. Therefore his genealogy is set next to the genealogies of her four first fons.

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were Total Gen.46.13. There was another of this tribe of the same name, who was a Judge in Ifrael, Judg.10.1. and Puth) I pr. phwush, Gen.46.13.

Jufhub Jor, Joh, Gen.46.13. This cannot be that Joh whose hiltory earries his name; for he was of another stock, Joh 11. Besides there is a difference in the Hebrew letters of each

and Shimron, four] These went with Jacob into Egypt, Gen.

and made distinct families.

they were valiant mea of might. This doubling of words fignifying the fame thing, valiant of might, is a Hebrailm that carries much emphasis. It importes the men very valiant and frong.

whose number was in the dayes of David J This hath relation to that history 2 Sam. 24.1, &c. when David caused Joab to number

the people. Or in Brayids mumbring of the people according to their monethly countee, h. 27.1.

"may and viewly thouland and the bindled." If we compare this tiple with the objects, when all were mumbred, we find, find this was a minure studie. See their was a minure studie. whole number v. 5.

whole immere v.; V. 33. And the fose of weet, levelshiel) Either Vizzi had more fosts and among shien levelshie was one; on elle the plura, number fost is junctionchically put for the fingular, and the fost of levelship Michael and Obadial, and Jod, Jihah, food The father mult be compiled y for there are mentioned but

for four lons. See the like ch. 3.22.

all of them chief men Men in authority, heads of Families, and of excellent parts for wisdom and valout.

V.4. And with them] Namely, with the sons of Uzzi.
by their generations, after the boule of their fathers? Their posterity was distinguished by the several families that descended from

each of the forenamed fathers. bare band of fluiders for 'pur' Though they were of a gentle disposition, and industrious in tilinge for fluider for the fluiders for the fluiders for the fluiders f

ny expert fouldiers.

fix and thirty thou fand men] Thefe make a great army; yet they all belonged to the families that descended from tizzi.

far they had many wives and fons | Heb. they multiplied wives and thildren. This was the reason of their numerous posterity. V.5. And their brethren among all the samilies of Isachar]. Such ascame from other sons of Islachar beside Tola.

mere men of might] See v. 2. They were fuch as by education were stillful in war, and also had couragious minds.

rechanged in all by their genealogies fourfcore and feven thousand] This is a diffirst number from those mentioned v. 2, & 4. The fift number was of other sons of Tola besidestlzzisthe second, of the lons of Uzzi; and this third, of other fons of Islachar besides Tola. If all the three be joyned together, namely, two and twenty though and and fix hundred, v.a. fix and thirry thouland, v. 4. and fourfore and feven thouland in this verie, the whole fumme of all amounts to an hundred fourty five thouland fix hundred. This account wastaken in Davidstime. And it is no wonder that there were fo many valiant men in one tribe, feeing Joab brought the fum of fifteen hundred and feventy thousand men that drew sword, out of all Israel, and yet the Levites and Benjamites were not

counted among them, ch.21.5,6.
V.6. The fors of Boujamin] Benjamin was Jacobs youngest fon, Con.351.8. & 42.13. In order the genealogy of Zebulun should here have been placed: for he was the fixth fon of Jacob by Leah: But his genealogy is not fet down at all in this catalogue of genea-logies recorded in the nine first chapters of this Book. Yet ch. 12. 33. there is mention made of fifty thousand expert in war, of Zebu-lun; and also of sour ciries given to the Levites out of this tribe, that amounts or roup errice given to the certain such schools. Bela, and Bether, and Jediard Jor, Albett, Gen. 46.21. three J Ten fons of Benjamin are mentioned Gen. 46.21. But fome

of them might be grandchildren. Or these three may be here set down as special and prime men. Or, when Joab took the number of the feveral tribes, he might take the number of the posterity of thefe thece onely in the tribe of Benjamin ; for it is faid that he counted not Levi and Benjamin, ch. 21.6. Though he might begin with Benjamin, yet he might leave off before he had finished that tribe. More of Benjamins sons are set down in the reiteration of

Beljaming genealogy, cl., 8.1,2.
V. 7. And the fors of Bela, Exbon, &c.] There are five fors of Bela here mentioned, out of whom iffued a great po-

heads of the house of their fathers, mighty men of valour] See

and were rechoned by their genealogies, twenty and two thousand and thirty four] This number of Bela was in all probability taken when the number of Tolawas taken, v. 2.

V.8. And the fons of Bicher | Benjamins fecond fon v.6. Zemira, &c.] There are nine of these reckoned up. V.9. And the number of them, after their genealogy, &c.] See

V. to. The fons also of Jediael Benjamins third fon, v.6.

Billian J See v. 3.

and the fons of Billian, Jeuft, &c.] Thefe fix fons of Billian added much to the increase of the tribe.

V.11. All the fe were the fons, &c.] See v.1

fouldiers, fit to go out for war and battel] Heb. going out into the army to war. Strong of body, of a valorous mind, and trained up to the war.

up to the war.

V.12. Shuppim also Or. Muppim, Gen. 46.21.

and Huppim I Shuppim, and Huppim are called Shupbum and Huppim, and are made heads of families, Num. 16.39. Because, Huppim and Shuppim are of the plural termination, lone make them the names, not of particular persons, but of families, and translate, them Shuppims and Huppims, and bring them in as a po-sterity, which increased the number aforesaid. These are over and above the feventeen thousand and two hundred, v. 11.

the children of Ir,] Some take Ir to be the fine that is called Iri, one of the fons of Bela, v.7. But Ir in Hebrew fignifying a City, some take it here appellatively, and trabflate, Sons of the

citys, e. torn, brought up, and dwelling in the city, and hubbles, and because no monition is elsewhere made of the genealogy of Dan, they conceive his posterity to be comprised under it. This name is given also to a woman, ch. 8.8,11. We read not the name elsewhere given to any of the posterity of Benjamin. Some take Hulbim, as Shuppim and Huppim to be of the plural number, and translate it Hulbims, setting forth a family.

the fons of Aher] Or, Ahiyam, Num. 26.38., We read not of this name Aher any where elfe. In Hebrew it fignificth, another. And foir may be referred to Dan; q.d. The Shuppins and Huppins were of Benjamin; but the Hufhims of another, namely Dan, Some fay, that for their ancient idolatry, the Danies werevery few in number, Judg. 18.30;31. and that by geafon of their pau-cry their genealogy is here bur rouched by the way, in one claufe, and that obferrely. Zebulons is also omitted. See v.6. There, is no mention of Dan, where all the other tribes are reckoned up to be fealed, Rev.7.5, &c.

De leaten, Kev. 7.5, occ. V. 18. Abrill, Jabriel, and Guni, and Jever, and Shalum, the four of Maphalis, Jabriel, and Guni, and Jever, and Shalum, the four of Bilhalp Thefe four lastwere. Bilhalbegrand-children; for the had but two fons, Dan and Naphall, Gen. 30.6, S. Song, refer the four last before mentioned to Naphall, but comprile the posterity of Dan under that phrase, fors of Bilhab. But if Dans posterity were comprised under Husbirn, v. 12. surely they would not again thus obscurely be intimated.

V. 14. The fons of Manaffeh] The eldeft fon of Joseph, Gen. 41.51.
Albriel Under the word first here applied to Manassch his po-flerity must be meant, for Albriel was fundry degrees from Ma-

natch, Numb.26.193,031. See v.3.

whom the bare! Namely, his wife.

the Anamites? By birth the was an heathen, of Syria; but it may be by profession, a Proselyte,
bare Machir the father of Gilead Machir the eldest son of Manas-

feh was father of the Machirites; and Gilead his fon, of the Gileadites, Num. 26.20.

W.15. And Machir took to wife the fifter of Huppim and Shuppim] Seev.12. An Ifraclite might marry one of another tribe, provided that the woman married were not an heir to land, Num.

whose sisters name was Mancah] David had a wife of this name, 2 Sam.3.3.

And the name of the [ccond was Zelophebid] The word [ccond hath reference to Ashriel, Zelophehad was in descent after Ashriel, For Ashriel was in the first degree from Manasseh, Zelophehad in the fourth, Num. 26.33.

nau in the foutton, votum.26.33.

and Zelophehad had danghers] This is to be taken exclusively, daughters ontly, and no four. See Numb. 26.33. Hereupon a law was mode for daughters when they had no bothers to inherit, Numb. 27.1, &c. and another law also to restrain such daughters from marrying out of their tribe, Numb.

V.16. And Maacabith: wife of Machir] Seev. 15:
bare a fon, and she called his name Perest] There is no mention made any where else of this Perest, nor of his brother She-

refh. and the name of his brother was Shere(h) It is probable thefe two

brothers had either two fathers, or two mothers, because the name fon is fet down in the fingular number. and his four were #lam and Rekem] His hath reference to She

V.17. And the fons of Ulam, Bedan | Mention is made of Bedan,

Annotations on the first book of the Chronicles.

1 Sam. 12.11. He is taken to be Jair the Judge, Judg: 10, 3. And

3-2m.1.1.1. He is rated to be just the judge, judge to 3. And to was a Gileaddise, fo as the ray be the mirth there meant. The was the form of the first property of the first property of the first property of the first property of the policy of the policy as they had inheritance among the counted to be of his policy as they had inheritance among the policy of t

the son of Machin, the son of Manassch See v. 14.
V. 18. And his fifter Himblegeth] She was Gileads sifter, the

daughter of Machir. bare Ifhad, and Abieter, and Mabalah] Thele are accounted to be

of the flock of Gilead.

V.19. And the fons of Shemids there Alban, S.E. J. Shemida is not v.19. And the fons of Shemids there of the Alban, S.E. J. Shemida is not mentioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Likmenfioned before 3 yet he did his four folks, Alban, Shechkin, Alba

hi and Aniam, are repitted to be of Gileads genedlogy. See Num. 20.30,31,32. V.20. And the foot of Ephraim Ephraim was Manafich's younger biother, Gen.41.52. but by old Jacob preferred before him, Gen. 48.19.20.

Shuitelah] In what respect the world sine is used in the plural dumber; which onely one son is ministoned, see v.3. It may here comprise under it grandchildren also. Of Ephrasims posterity see

Compressions as Ment 3 Ment Shuthelah, there are feven feveral ge-and Bered his fast with the description of the feveral ge-rorizations therefored in order defecteding from Epitralin of Shuther-roizations the family of the Shuthelites, Numb. 3, 3, 1. The other eight lab came the family of the Shuthelites, Numb. 3, 3, 1. The other eight allowers in the Shuthelah words who of general effective to the three

able came the family of the Substitutes, Nouthon 16, 35. In conver eight and water in their geheractions helded of families.

V.1. 1000m] This hath most proper reference to the three forson of zoback mentioned in this veric, 'namely, Shithleish,' and Eleda', Bur against fin's it sobjected, that Ephralm was their fisther, v.1.3. and this Zabad was the fisther, v.1.3. and this Zabad was the fisther from Ephralm 1, 'Shuthelais,' a Beteda', 'Tahath, 'A Eladah', 'Tahath,' A Zabad Now it is from probable that Ephraim fined all the to fee to many generacions. But I answer, 'I Int out dayles many hard liveled, for a found of the control of the control

same man, the 1860 of Gaib lidst were born in that land flew] The lind wherein the city of Gath was fixed is here meant; i.e. the land of the Phillipstem is the Phillipstem is the city of Gath was fixed is here meant; i.e. the land of the Phillipstem and there meant is just both or boodight upp or dwelt in the City of Gath: See ou Exod.

13.17. Pfal.78.9. becaufe they came down to take away their carret | Rere are two relabecamp they canne down to take a ways their carrel More at two relatives, they, and above; and their sinch question whether the reference he will be pulliffune or to the lifetilet. In the former expect may yet the three Phillitims compared to the phillitims of their cartle, the Epitalmine's going to not the Ephralmine of their cartle, the Epitalmine's going out of point they their their lates, and their cartle, were overmuched and finin by tiffen, and their cartle, were overmuched and finin by tiffen.

litims or their cattle, were overmattine and that by off. Ephshim the flasher of the little when the cond Joseph, thich reference to finds history weed while the children of Intellogium end in Egypt for all the newber per triarchs syed in Egypt, Ad. 7.15. The Phillithms bordering upon Egypt, off made impost nine that land, and plundered ghods, and took away cattel; hereupon the Ephraimites inhabiting there

might offer to refift them, and so be flain,
minimed many day 3] Death of children, specially of many together, and that after so violent a manner, cannot but pierce the heart of a tender father.

and his be there came to comfort him] Under this word brethen may his kindred be comprifed. See Gen. 37.35. Job 2.11.

V.23. And when he went in to his wife] This plurale intimatech

the peculiar matriage-duty, Gen.164, 82,923,90, and following upon the flaughter of Ephraims children, it inferreth the reason, minely that he might have more children instead of children has

the conceived and bare a [oh] He could not but take Gods giving him another fon for a great bleffing,
and he called his name Beriah] The meaning of this word is, In

off Hion. See the like chia 9. because it went evil with his boufel. He means his children, the

V. 24. And bis daughter was Sherah] Menrion is made of her to thew that some comfort remained to him in this daughter after he had loft all His fons.

who built Beth-horon | She was a woman of good account, feeling the could build fo much as is here mentioned. These places were in Canaan, and built when the Israelites were first ferled in that land, if not before. Build is oft put for repair, beautifie, or fortifie, as I King, 9.15,17.8 15,17 and this inight thefe cities here be faid

the nether, and the upper] Sec I King. 9-17-and UZZA-Sherah] These two words are the name of one prace no where elfe mentioned. V.25. And Rephali was his fon] i. c. Ephraims , v. 22. or Be-

riahs, v.23.

rials, v.3.5.

alfo Rezéphy, Rezeph was Rephalus bocher.
and Tela bilo [ou] Some count Tela allo Beriahs fon.
and Tela bilo [ou] Some count Tela allo Beriahs fon.
and Telahs bilo [ou] The head of the Telantire, Nonn. 6.25.

V.3.6. Landan bil fon, Amminad bil fon, Elifonna hil for] Thin
Vista Landan bil fon, Amminad bil fon, Elifonna hilo [ou] Thin
Vista Prince of the tribe of Ephanitr when the lifetime with the control of Ellinana was Unine of the tribe of Epinainr when the Intellies came our of Egypt Numbi. 10.08 x 11.8 x 1489x 3. while he appears that all of Ephrains before mentioned were born and brought up in Egypt Or, Nuts, Num. 3.8. V 2.7, Num in John Num. 3.8. John Maria and John Num. 10.00 pp. 1

V.18. And their poffeffons and habitations] Their liath refetemee to the Ephraimites. Bethel, mid file cowns thereof] Betliel lay berwite Ephraim and

Benjamin, Joff. 16.1.1. & 18.13.12.
and Enfimera Nadrati Called Nadrati Joth. 16.7.

ann Empwara (maran) Chile and Welfward Gero 1. King. 9.15.
with the towns thereof 1. Hob. the daughters thereof. Towns and villages belonged to the fresher circle, as daughters to their parents; and they were allo maintained by them.

Shechem, Stc. J Sec 1 King, 12.1.

shot Gard, Sc. J Or, Adafa, 1 Mac. 7, 45. One of the five
Principalities of the Philifting Bate this title; 1 Sam. 6.17.

V. 29. And by the botders Heb. badds.
of the children of Manaffeli 1. c. That part of Manaffeli that was on this fide Tordan.

on me tomarus of managers.

on this field Pord h. (e.g. are but four clock methiciated, apperrainment before as, Re.] Here are but four clock methiciated, apperrainment of the property of t

Num: 6.444 | Straint | Birzevith Birzevith was a City, and Mal-mb with father of Birzevith Birzevith sec. Sec. ch. 2.42. V. 32. And Hiber begat Japhlet, and Shinter 1 Oc. Shant,

perions.

V.34. And the lour of Shamer] Called Shoner, v.32.
V.34. And the fon of his birther thing, &c.] Helem is supposed to be the brither of Shamer, v.34. and the fame that is called He-

thath, (172. Zophib; see.] Thefe four were all fons of Helem.

zopono, ecc.] inter our were all tons of received V. 38. The fistor of zophody, stand, ecc.] Eleven in all. V. 39. Fibr 10 c., thinds, V. 38. V. 38. The fistor of Joint 2 Called Throad, V. 27. Iphilimith, ecc.] Called rather was also of this name, chap.

V. 35. And the four of ulla, Arab, &c.] Ulla is not before mentioned: But the order of feeting him down implies that he was either one of the fons of Jether, v. 38, or should have been added

to those that are named before. V. 40. All thefe were children of Afher] All from ver. 30. to

helds of their fathers house I From whom feveral families received their denomination.

childe Nor of ordinary parts, but very eminent persons, to be

ribble? Note of ordinary parts, but very einiment perions, we referred before thany odlurs, and minty min of valuar? See ch. 5, 24, 8.2 k ling. 24, 4.6 ch. diff. by the Prince? Or, beads of the Prince. There were fone Governous over furthey perfons and places, and ordering outer fifthe Overnous, to whom they were to give an account: Such are here ittents, See Dan. 6, 12, 4.7 diff. the Control of the Control

well exercised in military exploits, and fitted for the war. and to battle] To ftand face to face, foot to foot, in pitched

battles against enemies.

was twenty and fix thousand These were a great many, but came far fhort of the children of Iffachar, v. s.

CHAP. VIII.

Veri. 1. Now Renjamin] Benjamins genealogy was in brief fer down ch., 45.13. Here its more largely experient. Two effectal reasons might move the Pen-man hereumo: 1. The first King of Israel was chosen our of this tribe; and by this large genealogy he comes to him, 9.3. It. This tribe heldcole to judah when the other tribes revolted; 1 King; 12.33, and 2 Chron. 11.1. Now it was the flectal dark of dirt of this factor diltstora to fer

11.1. Now it was the lpecial dritt of this facred Historian to fer forth the Kingdom of Judah efpecially, began Beld his fril-bown J Gen. 46.1.1. Num. 16.38.

Albot the friewald Called Jedieds, ch. 7.6. A fibbel is fer in the third place Gen. 46.1.1. fo is Jedied ch. 7.6. but Num. 26.38.

Affibel is fet in the fecond place, as here. Seeing this term fecond is here expectly fet down, we are to take A fibel to be the fecond is nere expreny let atown, we are to take Athorn to be the recond fon born, though it may be Becher was in fome dignity preferred before him.

and Abarah the third] Called Ebi, Gen. 46.21, and Abiram, Num.

26.38, fo that he had three names,

V.1. Nohab the fourth | Called Becher, Gen. 46.21, ch. 7.6, and fet

and Rapha the fifth] Called Roft, Gen. 46.21. There are ten reckoned up as fons of Benjamin, Gen. 46.21. five of which are thefe here named the other five were his grand-children, namely Gera

here named! the other five were his grand-children, namely Gera-tle fon of Bela, Namana, Muppin, called Shephaphan 3 Huppin, salled Huram; and Ard, called Addar; all expedied v. 34,45.

1-V.3. And the fost of Bela were Addar] O.7, And, Gen. 4.2.1;

12 ind Gera, and Abbind, &c.] Here are nine fons of Bela; yet it

13 fail Gra, and Abbind, &c.] Here are nine fons of thele five

14 red of the five for the five for drown might be Bela's

15 red even fore; Dut five of thele here fee down might be Bela's grand-children; as five of Benjamins grand-children are reckoned among his fons, Gen. 46,21. Besides, it is very frequent in Scri-pture for the same persons to have divers names. See ch. 3, 15, 16.

V.5. And Gera] This might be fon of the former Gera, v.3. and Shephuphan] Or, Muppim, Gen. 46. 21. or, Shupham, Num.

a6.39.

and Huram] Or, Huppim, Gen.46.21. or, Hupham, Num.26.39.
These two last named had each of them three names.

Vis. And thefe are the fons of Ehud] Thefe hath reference to V.7.
fo as all the words of this verie after Ehud are to be included in a parenthesis. There is mention of Ebudthe fon of Gera a Benjamire, or a fon of Femini, who was the second Judge of Israel, Judg. 3.17. If this be that Ehud, then questionless he was many degrees di-

If this ocean't mines, then declarations news many aggrees in filterition Benjamin. The fathers of the inhabitants of Gelon] Or, (bleah, is Sam. 1.4, They which are mentioned v. 7, &c. were chief governours of Geba, and in that respect are called heads of the fa-ther of, the inhabitants, or chief of their fathers smilles.

and they removed them] The forenamed governours removed the inhabitants from Geba to a more spacious and commodious place,

manatants from Lepa to a more ipacious and commonous place, because they were so many as they could not well continue toge-ther. See the like Gen. 13.6. & 26.16. to Manabath! Manabath is the name of a man Gen. 36.23. ch. 1. 40. but here, of a place, from whence the title Manabathites was

V.7. And Naaman Ifthis have relation to Ehud, v.6. the particle and may be translated even, and the words joyned thus, Thefe are the fons of Ebud, even Naaman, and Abiab, and Gera. There is mention of three such names, v. 3,4, but these haply were other

persons then they.

he removed them] Ehud shewed himself provident herein, being careful to provide fit inheritances for his children

andbezat UZZa, and Abihud] Or, after he had begotten. The increase of his children made him the more provident.

V.8. And Shaharaim] Because no mention is made of Shaharaim before, he is taken to be one of Ehuds children.

begat children in the countrey of Mond | It is not probable his fa-ther would remove him our of Ifrael into Mond; but upon some

other occasion being there he begat children in that land.

after he had fent them arway, Hulbim and Basea were his wives This
clause is diversly taken; by some thus, After he had fent away, Hu-This and kara his wiver, by giving them a bill of divorce, he be-gat the faid children: by others thus, After Ebud had fent his some way, Shaharaim begat children in Moab. Of Hushim and Baara fee ch.7. 12.

V.9. And he begat of Hodesh his wise Some take Hodesh to be the same that was called Bana v. 8.

Jobab, &c.] These seven, Jobab, Zibia, Mesha, Malcham, Jeuz, Shachiah, and Mirma, were the posterity of Sha-

V.10. These were his fons, heads of the fathers] Prime men, and Princes of families.

V.11. And Hulbim] This was Shaharaims first wife, v. 8. he begat Abitub, and Illpan! These were brothers to the forementioned Princes by the fathers side, but not by the mothers. Fig. V.12. The form of Elotal, Eher, and Milliam, and Shamed We read of other fons of Elotal, v.18. But those were such as dwelt in Lemblas. Jerufalem, thefe dwelt elfewhere.

who built Ono, and Lod] In the tribe of Benjamin, Neh. 14.35, See Ezra 2.33. Neh. 7.37. It is probable these sons of Elpaal dwelt in those Cities.

dwelt in those Cities.

with the travail through Heb. daughters see ch. 3, 28,

V.13. Beriah also Det this name see ch. 3, 28,

v.13. Beriah also Det this name see ch. 3, 23,

and 8 heard These two were brothers.

who were beads of the fathers of the inhabitants? See v. 6,

of sision? Astand See ch. 6, 69. Here it must be taken for the

Countrey bordering on the City Aialon. A city called salads was

in the rishe of Dan, John, 194.

who drove away the inhabitants of Gath) Some refer this to

the history ch. 3, 21. as if these Princes of Benjamin, in revenige

of that shaughter committed on the Ephraimites, had entred the

country of the Phillithms and diven was and the searced the

country of the Phillithms and diven was seen. country of the Philistims, and driven away the men of Gath. Others take it indefinitely, without relation to any other history, and fay that these children of Benjamin expelled the Philistims from Gath, and dwelt there themselves. There is a third opinion, That these Benjamites after the eaptivity so far cillarged their dwellings, as they possession of the Cities of Dan, and drove the enemies thence. But it cannot well stand with the series of this genealogie to put off this hiltory to fo long a time. The fecond opinion is the most probable,

V.14. And Ahio, &c.] From hence to v.29. is fet down a cata-logue of fuch children of Benjamin as were willing to dwell in Jerusalem, These are distinguished by their several parentages. The first nine v.14,17,16. were the sons of Beriah, v.13.
V.17. And Zebadiah, &c. The seven named v. 17,18. Were the

V.19. And Zewadah, Sec.] I no leven named v. 17318. were me fone of Elpada, Sec v. 11312.

V.19. And Jakim, Sec.] The nine named v. 19320.31 were the fone of Shimb, or Shema, v. 13.

V.22. And IBpan, Sec.] The eleven feet down v. 22, 23, 24, 25, were five for shipthar. The feeton dman in this catalogue was named Shipha, v. 14, but they were different perfons.

V.26. And Shimberai The fix v. 26, 7.7, were the fast of Joraham. There were men of other tribes of this name, ch. 6.27. &

V.28. Thefe were heads of the fathers by their generations] Sec v.6.

V. 18. The content to take of the future of the representations of the content of

10. No. 2, and at Gibeon dwell the father of Gibeon See: King, 3,4.
This father of Gibeon is expectly faid to be Jehiel, ch. 9,35. Here
the citle Gibeon is attributed to a place and perfon,
whose wives name was Masachab There was another Masachab the

wife of Machir, who was certainly a woman of excellent parts, in that the is once and again named with her husband, chap, 7.

15,10.

V.30. And his first-born son Abdon] There was a Judge of this name, Judg. 12.13, but of another tribe. The particle and hath not reference to first-born (for all of them could not be first-born) but indefinitely to the title son.

and Zur, &c.] Here are nine fet down to be the fons of Gi-

with the following state of the following state of the following the form of Jehiel, ch. 9.37.

begat Shimeth J Or, Shimeam, ch. 9.38.

And thefe alfo dwelt with their brethren] i.c. With fuch as were of the same tribe, Benjamites, which are reckoned up v. 14,&c. in ferufalem] Sec v. 28.

over against them] Some on one side, some on the other. Or this may have reference to such as dwelt at Gibeon, v.29, which was over against Jerusalem.

over a gaint fertulation.

V.32. And Net beget Kifb] Ner was also called Abiel, 1 Sam.9.1.

He had also another son befides Kinh, of his own name, who was
the father of Abner, 1 Sam.14.50.51. See ch.9.36.

and Kifb beget Sawl? Saul was the first King of Israel; for whose
fake the genealogy of Benjamin; is thus distinctly sec our.

and Saul begat Jonathan] Jonathan was in disposition far different from his father. Saul was most impious against God, and envious against David a man after Gods own heart; but Jonathan

pious to God, and tender-hearted to David,
and Malchishna, and Abinadab] These two together with Jonathan were slain in that battle wherein Saul himself lost his life, 1 Sam. 31.2.

and Eshbaal] Called Ishbosheth, 2 Sam. 2.8,&c.

and Epiphal Curica invegiciti, 2 amin. 3,800.
V.3.4. And the fow of foundation was Methi-bad] Or, Mephibofieth, 2 Sam., 4.4. To him David thewed great kindness for his
ather foundations fake, 2 Sam., 9.7, 800. and preferred him when
the reft of Sauls pofferity were defitroyed, 2 Sam., 16.7. From
thence to the end of the chapter the pofferity of Jonathan is fer down. The rest of Sauls posterity was extinct but God had respect to the piety of Jonathan, and preserved his posterity a long while, as the succeeding genealogy sliews. For the memory of the just is bleffed, Prov. 10.7.

Chap.ix.

Chap.ix.

V.35, Tarea] Or, Tabrea, ch. 9.41. V.36, Jehoadah] Or, Jarab, ch.9.42.

V.37. Raphah] Or, Rephrish, ch. 9.43. V.40. And the fons of telam were mighty men of valour] See ch.

7. 40.
archers] Heb. drawing the bow. Or, treading the bow. They used bows of steel, and treading upon them with their feet, employed the strength of both their arms to bring the bow-string up to the notch. We use cross-bows so. They were very expert in shooting. See ch.5.18.

and had many fons, and fons fons, an hundred and fifty] This numerous progeny of Ulam is the rather here fer down because he descended from Jonathan.

Meltiple are of the fost of Benjamin] Though all this tribe were almost uterly deftroyed, ludg, 20, 48, yet by Gods blessing on them they came again to be a great tribe.

CHAP. IX.

Ver. 1. So all Ifrael were recovered by genealogies This is a conclusion of the former genealogies that were before the caprivity, and a transition to the latter that were after the captivity, following in this chapter.

and behold] This note of attention sheweth that such genealogies as are registred in sacred Scripture are matters remarkable.
They give evidence of Gods providence in continuing his Church

generation after generation.

they were written in the book of the kings of Ifrael and Judah] The
book here mentioned must needs be another then that we now have of facred Scripture. For many of the genealogies here let down, are not therein recorded. Yet had this Historian great help from Scripture, especially in the most ancient genea-

logies. who were envied away to Babylon] Though the ten tribes were carried captive into Affyria, 2 King. 17.6. yer many of them remaining in their land, and affociating themselves with ludah, a Chron, 30.11. were carried into Babylon: And in this respect it may be said that both Israel and Judah were carried into Babylon.

for their transgression. Transgression is a collective word, and com-prised under it many things. See 2 Chr. 36.14,8%. V.1. Now the first industriant; By these are meant such as came to the land of I steel at the first return from captivity in the first year the land of Israel at the first return from captivity in the first year of Cynik, Ears, a. 1, 8c. There were others that astrorwards returned with Ezrafin the reign of Arracerus. Ezra 8.1, 8c. Island while the high polygloral. Their own inheritances which they nipped before the captivity.

In their dirical Whether the great City Jerusalem, or other Cities throughout the land. Every one took possession of what had formed by belonged on him.

formerly belonged to him.

were the [frailites, the Prießs, Levites, and the Nethinims] These
were four ancient orders whereby that people were distinguished.

And this distinction continued all the time of the captivity, and And this diffiction continued all the time of the capitity, and fictoward. The fift for I figuility, were then as we call Stendar, civil, or La-men. The fictond, Priefly, were the pofterity of Azon. The third, Leuists, were the other pofterity of Lavinon. The third, Leuists, were the other pofterity of Levinon. The fourth, Nathinians, were fuch as were given or dedicated unto God and to his fervice, or who fully field them fields thereune, though they were not native I fracilities. The Gibeonites, who did volume to the contract of the c tarily yield to be hewers of wood and drawers of water for the tarily yield to De newers of wood ann drawers or water for the houle of God, Josh, 2-33, &c. zer especially comprised under this title. See Ezea 1.58, & 5.00. Though the Nethitains were ori-ginally of the outfed Canantiers, and put to the most fervile-works, Josh, 2-1, yet because they submitted themselves to be been drame of the Lord, and remained faithful to Gods people, the Con-

vants of the Lord, and remained faithful to Gode people, the Lord much honoured them by revenging the wrong done them, a Sam. 21.1. and here by parting them into the lasting catalogue of his people. To their are added the children of Solomons fervants, Va. And in Frenches moute of the children of Straimin. These two tribes had most right to dwell in Jesuslam, in them both, yet formed of the tribes also dwelt abroad in other places of the land. See Neh.11. 1, Sec. and of the dildren of Straimin. The two there of the ten tribes are comprised by a Syncedoche: For many of them joyned themselves with Judah at the describt of Jeroboam. a Chron.11.16. and others also after the ten tribes were carried experient for Mirria. 2 Chron.12.11.8. Yea after Judahs

carried captive into Affyria, 2 Chron. 30. 11,18. Yea after Judahs return from Babylon many of the ten tribes came in unto them, All these forts of Ifraclices may be here intended.

V.4. Uthai] This catalogue is also set down, Neh. 11.4, &c. but with alteration of many names. Uthai is called Athaiah, Neh.

the fon of Ammibud] Or, Adaiah, Neh. 11.5.

ine 1900 of Ammunua J UT, Adalan, Ivch. 11.5. The other names that follow are allo changed; and whereas there are here but five fons of Pharez in a lineal descent, there is one more added.

of the children of Pharez Called Perez, Neh. 11.4. the son of Judai See Gen. 38.18,29.

V.5. and of the Shilonites] The father of these is called Shiloni, Nell. 11,5 and caken to be Shelah, Gen. 38,5.

Asia his for J. Nell. 11,5. Six by name are set down by lineal deand his soul Nell. 11,5. Six by name are set down by lineal de-

feent from Shilonito Afaiah, not here named; whereby it appeareth that this relative his hath reference to Shiloni, whose

nons mey were.

V.6. dat of the forc of Zerah] Zerah the great grand-father of
Achan, John.r., may be here meant.

Jetti, and their brieflers] Their hath reference both to Zerah and
Jetti, and their brieflers all manner of kindred and alliJetti, Under the word brieflers all manner of kindred and alli-

jeuel. Under the word orteren an institute of admitted and alliqued an

jon of Hodaviah] This Hodaviah is called Jota, NCh. 11.7. the for of Hafmushi Or, Pedajah, Nch. 11.7. V. S. And Boneiah, Sc. To the four fors of Benjamin mentio-ned v. 7. here are added nine more, all of the posterity of Benjamin; so as there were thirteen in all by their generations.

V.9. And their breinten] Kindred, fellow-Citizens, &c. as v.6.

V.9. And their bruthera] Kindred, fellow-Citizens, &c. at 16, according to their generations] Their diffined families, mine bandred and fifty and first] In Neh, 11. 8. where mention it made of the fame fons of Benjamin the number is fail to be but mine bundred through and eight. The realmost this difference may be this; There were some that by lot were appointed to dwell in Je. Column between "Mindle afford thomstore to dwall there. Neh." rusalem, others willingly offered themselves to dwell there, Neh. II. eight; and of the other, twenty eight; both which fums make up

eight; and of the other, twenty eight; both which must make up inch undred difty and fix.

But thefe men were chief of the fathers in the boule of their fathers! But the frementationed numbers, of fix hundred and ninery and nine hundred fifty fix; are to be applyed to those here called chief of the fathers; fo as their whole number was one thoulanded hundred fourty and fix. If there were for many principal heads, the hundred fourty and fix. If there were for many principal heads, the number of those under them must needs be very great.

number of those under them must needs be very great.

V.10. And of the Priefts, Jedaiah, &c.] Here he begins to fet down the fecond order mentioned v. 2.

V.11. And Azariah] Or, Serajah, Neh, 11.11.

the fon of Hilliah] He whose history is recorded, 2 King.12.

. Sec. the fon of Melfullum Or, Shallum, ch. 6.12. the fon of Zadok, the fon of Meraioth, Sec.] Meraioth is left out in the catalogue of Priefts, ch. 6.13, 12, and Erray 7. 2. He ruler of the boufe of God J This hath reference to Azacish, who was the chief of those heads mentioned v. 13. He was next to the high Prieft; an Elleazar while Aaron lived, Num. 3, 32. And as the chief of the chief of the Prieft of the Prieft

was next in order to the high Priest, so he had a special command over all the Levites, to order and dispose the things of the house of the Lord.

V.12. And Adaiab the fon of Jerobam There Is'a Jeroham of another tribe, v. 8.

the fon of Pashur] Three generations are here less out, Pelalish,
Amzi and Zechariah, who are mentioned Nch. 18.12. so as Jsso-

num was the tourn strom raintr.
the foor of Malchigh) After mention of Malchigh Neb. 11.11.
thefe words are added, stad their bretben that slid the most of the
boulf, were eight hundred twenty and two, which number is inferred to show Godg blessing on them, in preferving so many of ham was the fourth from Pashur.

them in captivity. and Magain be no of Adiel, the son of Jakrerah] Ot, Anashis, the son of Adiel, the son of Jakrerah] Ot, Anashis, the son of Adiela, Nch. 11.13.

In so, and Magain and the son of Adiela, Nch. 11.13.

In so, and Massim and Son of Magain and Son of

toe fon of nescontential Or, nescontentials, V. 13. And their brethren] Sec v.9.
beads of the house of their fathers] This sheweth their dignity,
a thousand and seven hundred and threescore] This sheweth Gods providence over them, fee v.12.

very able men] Heb. mighty m'n of valour. This theweth their ourage and ftrength.

courage and suengen.

for the work of the fervice of the house of God] This sheweth
wherein they exercised the courage of their mind, and to what
they put the strength of their body, namely, the service of the

V.14. And of the Levites Thefe were the third degree, v. 2. v.1.4. And of the Evoltey I hele were the third degrees, when the Schmidth, Rec'l Here are four generations, Shemidh, Helphibh, which under these names are also fee down Nei. 11.15. and unto them a fifth is added, namely Banni. of the sons of Menni I They were all of the posterity of Menni They were all of the posterity of Menni Committee of the sons of Menni They were all of the posterity of Menni Committee of the sons of the sons of Menni Committee of the sons of the sons of Menni Committee of the sons of the sons of Menni Committee of the sons of the

V.15. And Babbabar, Herelft, and Gala! These three are not mentioned under these names, Neb.11.15.16, but it may be share are three called Bunni, Subbabbai, and Jopabad. Of the two laters of these is in there said, that they were of the chief of the Levilles, and had the oregists of the sourced bunners of the bunner of the transfer of the bunner of the Table Table See the bunner of the Table Table See the bunner of the Table Table See the See the bunner of the Table Table See the See the Bunner of the Table See the Bunner of the the house of the Lord. See ch. 26.29.
and Mattaniah the son of Misch, the son of Zichri] Or, Zahdi.

Nch. 11,17.

the fon of Alaph] See ch. 6.39. Neh. 11.17. This Alaph is faid to be the principal to begin the thankyriving in prayer. He utded to fet unescop fallances of prailes, and to begin thele tunes.

V.16. And Obadiah the fon of Shemishal] Or. Abdah, the fon of Shemishal the second among his breihren, namely, next unto Alaph the princi-

the fon of Galal] The order sheweth this was another Galal then

he v.15.
the fon of feduthun] Jeduthun was also a chief Singer, with A-

Taph and Heman, ch. 2, 1, 16. 2 Chr. 5, 12. & 25, 15.

and Brecehiah the for of Afa, the for of Ethanab 1 There was a famous King of Judah called Afa, 2 Chr. 20, 1, 8c; But we do not elsewhere read of a Levice of this name. Berekiah and Etkanab

were don-heepers, ch. 15, 23,
that dwelt in the villages of the Netophathites | See ch. 2, 54. The
villages of the Netophathites were in the tribe of Judah; out of villages of the Necophathites were in the tribe of Judah; out of which tible were given Cities to the fons of Aaron, who were Priefly, and to no other of the Levices, Jofh,2.1.19. But at the review of the ten tribes the Levices that were diperfed among those tribes came to Jerusalem, 2 Chron.11.14, and habitations allottiches came to Judah; and Benjamin. Thus might the Levice dwell in the villages of the Necophathices, though they were in Judah, Of the Levices before mentioned it is fall Mch.11.18.

that they were in the boly city, and that they were two hundred four-fore and four. Of villages fee ch. 4.32. V.17. And the porters were Shallum, &c.] There were slindry of-fices whereunto let families of the Levites were deputed. Some were appointed to be keepers of the doors of the Temple; whose divisions are distinctly set down, ch.26.1,&c. Their generations continued all the time of the captivity. A catalogue of them we have here : Four are named, Shallum, Abbub, Talmon, and Abiman; but Neh. 11.19. onely two. All the four were overfeers of the reft.

and therefore here mentioned, and their brethren] See v.6. Of these there were an hundred seventy

100, Neh. 11.19. See v.12. Shallum was the chief | He was not onely an overleer of ordinary Porters, but chief of the overfeers.

V. 18. 11ho hitherto] Even after their return from capti-

waited] Held the office of a Porter.

in the kings gate] Whereby the King was wont to go in and out, to and fro, from the Temple. See I King. 10.5. & 2 King.

Eastward] At that end of the Temple which wastoward the East. What is faid of this particular station and office appertaining to Shallum is to be included in a parenthefis.

They were Porters] This hath reference to all mentioned v. 17. in the companies of the children of Levi] Among those Levices that were appointed to be Porters.

V. 19. And Shallum the fon of Kore, &c.] Here is shewed from which of the sons of Levi Shallum descended, namely from Kohath who was a Progenitor of the Priests, but by another descent,

6h.6.37,38.

and his brethren of the house of his father] This is added to shew in what respect the title brethren is used. See v. 6.

the Korathites were over the work of the fervice] For to be door-

the experiments between the bangey in province 1 not to e door-teepers, was a minitery, and a fervice.

Appear of the gates [16th, threffold, See a King, 1s.9, 9] the Tabernacie which Modes made 5 for there were porters appearating to it, while it food, King, 3.4, and alloof the Temple, which is off filled tabernacle.

and their fathers being over the host of the Lord] i. e. Their Ance-tors which encamped round about the Tabernacle. They lay as an hoft about it, and marched as an hoft before it, and after it, when it removed from place to place. See Num. 1,50, & 2,15

were heepers of the entry] Of the passage into the house of the

Lord. V.20. And Phinehas the fon of Eleazar] This shews that the Pathers mentioned v. 19. were fuch as of old ministred about the Ta-

the a mentioned v.19, were nuch as 0.5 on minima.

bernacle I for this Eleazar was Aarons fon, ch.6.3,4.

was the Ruler over them in time psss. This may be spoken of Phinchas while his father Eleazar lived. For he which was next to the high Priest was chief over the Levites, Num. 3.32.

and the Lord was with him] The Lord guided and affifted him in the couragious acts which he did, yea, and bleffed him for the fame, Num.25.11,12. & 31.6. Some explain this place thus, He was accepted of God, and beloved of God, yea, he found favour with

V.21. And Zech triah the fon of Meshelemiah] This is meant of those who lived in Davids time, ch. 26.2.

was porter of the door of the Tabernacle of the Congregation] He was the chief of the Porters that kept the chief entrance into the Tabernacle which was called the Tabernacle of the Congregation, because there people met together to worship God. See I King.

Virs. All these which were chosen to be forters in the gates were

came out of the captivity.

They were schoned by their genealogy in their village?] There were fome that dwelt in Jerulalent; who were there reckoned up: Otters, in the villages; their are there meant. See ch. 4.32332.

***robom David.] See ch. 26.1, &c.

**and Samud.] While he ruled he might fettle the orders of the Levites himfelf, after he had fettled the Ark, (Sam. 7.15.) Or he might addie with David thereabour while the rund love prostriber. might advise with David thereabout, while they two lived together;

as in a like case Gad and Nathan did, 2 Chron. 29.25.

the Seer] i Sam. 9, 9, See 1 King. 17, 13, did ordain] Heb. founded. They first made an order that should in future times remain firm and stable.

in future etities remain titus maio rapote, in their fit office of folial of ratific. The Hebrew word properly fignificat ratifs or faith, or faithfularfi. It is here put for a propetual office, in regard of that comfidence which was put in their faithfulnes, or because the administration of such offices required fielding, i Cor. 4.2. The fame is used again in this sense v. 26.

4.2. The fattie is used again in this sense v. 26.
V. 33. So they and their children] They had neserone to such Levices as lived in Sartucels and Davids time: and under their children are comprised their posteries, generation after generation; so long as the Policy of the Jews remained:
but the oversign of the gatte of the basis of the Lord! Had the chief charge on looking to the gattes of the house of God, and al-

so of taking care that other Porters under them did their duty.

namely, the house of the Tabernacle | God is said to dwell in the Tabernacle, Exod. 25.8. and therefore it is called an house; Judg. 18. Obtained, axeo, 3,5,6, and therefore it is caused an invariety jump, or, 31,6 & 3,0; B. Or this is an expolition of the former claude, and to both fignific one and the fame thing. Or by the boufe of the Lord is meant that place where the Ark of the Lord was fettled; and by the boufe of the tabernactic; the cabernacte that Mofes, built, which was are Gibbon, when A was a Chira. was at Gibcon, chi 16. 1,37,39. 2. Chr. 1.3.

by wards] i. e. By three feveral couries; fome at one time, forme

at another.Sec v.25.

Note: A construction of the porter; towards the Eafl, well, Note, Man South] In Hebrew the quatters are called winds, because the winds come from all parts of the world, and the Well state the Sta, because the great Sea, or Mediterranean, so nother world of Patchine. There was negativeness their into the Ta-well of Patchine. There was negativeness either into the Tabernacle nor the Temple at the West-end, where the most holy place was fired; but the courts round about had gates in every of the four quarters before mentioned;

V. 25. And their brethren] Their collegues or fellow-officers; Sec v.6

which were in their villages] Sec v. 22. were to come, after seven dayer, from time to time] i. c. Week after week. For being divided into four and twenty courses, ch. 26. 13. &c. some tarried at home, and others at that time did the services

Sec. some tarried at nome, and others at that time and the lervices of the Temple. Sec 2. King 17. f. with thim] This hash reference to those four chief ones v. 17, who dwelt in Jerusalem, and so did their service in the Temple

who awelt in Joe v.26.
V.36. For these Levites, the four chief potters] This verifieth the last note on v.25. For these four Porters are those which are many

med v. 17.

meavi.; mear it their fet office] Octruft. Seev.22.
and were over the chambers] Or, flore-hought,
and treeflures of the house of God] See z King. 6.3. The Porters had the clinge not onely of looking to the doors and pallages;
hou also of all the treatures in the house of God. Treasuries are places where treasures are laid.

V.27. And they lodged round about the boufe of God] In certain

V.2.7. And they coages vound about the bouse of coal in certain chambers built about it. See I King. 6.5, because them well to difficult of the charge was upon them I to became them well to difficult of the charge that charge the that they might the better do it, they did not onely wait arthe doors all the day, but also lodged neer thereunto in the night time.

thereinto in the might time.

and the opining thereof] Of the doors of the Temple.

every morning | Heb. even from morning to morning. Betimes in
the morning were the doors to be opened; for they were that in

the evenings,
pertilined to them] Belonged to their charge,
vis. And tertain of them had the tharge of the minifising viewed.
All forts of inframents and utensilis, as Bowls, Basins, Dithes, and
other things which were for latered ules and holy tervices. See Exod.

27.3. & 37.16. 1 King.7.45, &c. that they should bring them in and out by tale Heb.bring them in by tale, and carry them out by tale] The Priefts had the charge of feeing all things fet in order in the Temple ; but the Levites were to do the fervice of removing them from place to place, carrying them out, and bringing them in; and they were to give an account to the Priests of what they carryed our and of what they brought in a and therefore they carryed the vessels out and brought them in by

V. 29. Some of them also were appointed to oversee the wellels Some Levites had a charge over other Levites, and were appointed to oversee them in the disposal of such things as belonged to their charge. They who are mentioned v. 17, and others like them were

and all the instruments] Or, wessels. All the moveable things that were for use in the house of God are comprised under this last

word translated instruments. of the Santtuary] Both the Tabernacle, Exod.25.8. and also the of the Sentiumy Horst the Labernacies, Excol. 43, 0.8 and an other Temple, a Chronno. 8. were called a Sandliny; yea, and heaven too, Heb. 3. 2. 8.9. 24, all holy places by reason of Gods special preferece in them. Some property expound the word, and translate is infirmments of bolings, or to lady infirmments. See ch. 2.4. 5. and

and the fine flour This was for fundry meat-offerings, Lev. 2, 1,4,5

and for the thew bread Lev. 14.5.

and for the thew bread Lev. 14.5.

and the wine | For drink-offerings, Lev. 23.13.

and the wine | For drink-offerings, Lev. 23.13.

and the wine | For drink-offerings, Exception | For the lambs, Exception |

Ex fundry anointings, Exod. 29. 27. and for the lamps, Exod

35: 24,
and the frankinem(*) To be laid upon meat-offerings, Ler, 2.1315,
and upon the flew-bread, Lev. 24.7;
and upon the flew-bread, Lev. 24.7;
dad the flicies? To make the incente, Exod. 30.14; &c.
V.30. And fonet of the fone of the Priefts made the quantum of the
flicies? Heb. confictioners, or, makers of symmen. Though the Levices were to provide, keep and prepare the flicies, yet the Priefts
were to compound and make the oyntment. 'See Exod. 30.

V. 31. And Mattitbiab, one of the Levites] Such Levites as were

V. 31. And maintains only of the mentioned before.

who was the first born of Shallum the Korahite] See v.17,19.

had the set of sisted or, trust. See v.22.

over the things that were made in the pans 1 Or, stat plates, or slices. These were for meat-offerings. Lev. 2.5. & 6.21. & 7.9. Numb.

11.8.
V. 32. And other of their brethren] Sec v.6.
of the fons of the Kohaditer] Sec ch.6. 33.

ners over the Strue-Bread | Heb. bread of ordering. For the
loaves that were called the Shew-bread were fet in order by rows be-

fore the Lord, Lev. 24.6.
to prepare it every Sabbath] Heb. Sabbath, Sabbath, See I King, 8.13. The Levites were to prepare them, and bring them to the Prieft; who fet them in order every Sabbath, Lev. 24.8.

V.33. And these are the singers Out of this order of Levites were all forts of Musicians chosen.

all forts of Mulicians choien, ehief of the fathers of the Levites Principal heads, as v. 9. who remaining in the chambers The chambers which were made on the fides of the Temple, i King. 6.5. In these they lodged,

were free] They attending their finging according to the ordinance of David, ch. 25, 1, &c. were freed from other fervices where-

unto the forementioned Levites were pur. for they were imployed in that work] Heb. upon them in that work. i.e. It was upon them, or it belonged to them, to do the work before mentioned; namely all manner of Mufick, inftrumental and

tore mentioned; namely all manner of mainter, intumerinal and vocal, to be performed in the houle of God, day and night] Early and late, morning and evening, when the ordinary facrifices were offered; yea, and arother times, when ex-traordinary facrifices were offered, or other foleran fervices per-

formed. So Luke 2.37.

V.3a. These chief fathers of the Levites] This hath relation to

those that were mentioned before. were chief throughout their generations] Not oncly they themfelves in their own persons, and in their own dayes, but also the children which descended from them, were, generation after generation, prime and principal men, that were over other

thefe dwelt at Jerufalem] Whereas other Levites dwelt in Cities and villages in the country, these had their continual residence in

perunatem. See v. 2.5.
V. 35. And lis Gibzon This was a place in Benjamin. The Hiflorian having fer down what he thought meet concerning the gemealogies of the feveral tribes, return to the tribe of Benjamin,
and repeats a genealogy which he had fer down ch. 8. 29, &c. and Jerufalem. Sce v. 22.

and repeats a genealogy which he had ret down en. 8. 29,80, and that word for word, as a preparation to Sauls history. For this ge-nealogy leaderth to Saul and Jonathan his fon. Jebiel] This name is added to shew who was the father of

Gibeon. whose wives name] Some Copies read, whose sisters name. Thus the was her husbands wife and fifter, as Sarah, Gen. 20. 12.

ne was ner nusoanos wice and nice, as Janin, Jen. 40,12.

V. 36. And Ner] This name is omitted ch. 8.30. This Ner was not the father of Abner, 1 Sam, 14,50,11. Sauls Uncle, and brother to Kish: but Ner the father of Kish, and Sauls grand-father.

See on 1 Sam. 9.1.

V.37. And zeebraal) Or, zeebra, ch. 8.31.

V.38. Shimean] Or, Shimeab, ch. 8.32.

V.41. And Ahex] This name is here well added; for it is expresly set down, ch. 8.35. V.42. And Jarah] Or, Jehoadah, ch. 8. 36.

CHAP. X.

Verl.1. Now the Philifims The story of Sauls death here fet down is almost word for word fo recorded a Sam. 31.1,

&c. The facred Pen-man fets it here down, to make way to the hi-flory of David, his main fcope. For all the chapters of this book, after this, fet out the reign of David; and the other book book, after this, let out the leight of David; and the other book fets out the hiftory of his pofferity fucceeding him in the throne, Now the more recommend Davids reign, the tragical end of his predecessor is here briefly related. The Philitims here mentioned predecessor is here briefly related. The Philithms here mentioned were the entenies that destroyed Saul and his sons. Of their oriental, see Gen. 10.14. They dwelt in the land of Canana when Johua came to conquer it; but were referred to be fourges to the Israelites, Judg. 3.13. and they alwayes proved deadly enemies to them, Judg. 13.1.8cc. It was a great blow that they gave lifted when they took Sauson, Judg. 16.1.1 but that recorded in this chayter had been a greater, but that God raised up David to reastir the dampage and distruct which was bruncherupen. At repair the dammage and difference which was brought upon the If-

repair the dammage and ungrace which was brought upon the If-realites by this their conquest over Saul-fought against Ifrael] The cause of the battel is not here set down: but if we consider the mortal entiry between the two nations, we need not wonder that they should take all occasions to do what mischief they could : But the cause on Gods part is plainly

what interest was expressed, v. 1314 [rat] Heb, man of Ifrat. Man is a collective word, and comprisent all that are affembled together. Befides, here is a Synecdoche, the fingular number put for the plural. The

Hebrew hath an emphasis, and implyeth that every man fled.

fled from before the Philistims] Heb. from the face of the Philistims. The Philiftims did not onely ftand ftour in the battel, but also fiercely purfued the Ifraelites.

and fel down flain] Or, wounded. Heb. thrust through. By theif

wounds they were flain.

in mount Gilboa] Sec 1 Sam. 28.4. V.2. And the Philifilms followed hard after Saul, and after his fons? V.2. And the Philiftims followed nava after Sam, and after hu fons?
They supposed that if these chief Commanders in the war and chief Governours of the State were taken away, there must needs be much confusion through the whole land of Ifrael. So they here used that policy which long after the King of Syria used

1 King, 22.31.

and the Philistims slew Jonathan] Jonathan was a pious man, and approved not the evil courses of his father, 1 Sam. 19.2. & 20. and approved not the evil confets of his rather, 1 sam. 19.3. & 30.9, & 20.3 & 1.3.6, 19.18. but pious men are not exempted from outward judgments, as appeareth by what befel Eli, 1 sam. 18.19. and may take them thereby from the cylino comes, 11a, 57.1. 19. God may prevent inconveniences thereby, which would fall out if they lived longer; as in this case of Jonathan. Though he himself might have been willing to have yielded the Kingdom to David, 1 Sam. 23.17. yer they that fer up Ishbosheth, 2 Sam. 2.8,9. might much more have fet up him, V. By Jonathans death God might aggravate the judgment on Saul : For he lived to fee both his heir

and also two other of his sons flain.

and another of its form and and Abinadah] Or, I[hui, r Sam. 14,49.

and Malchi[hua, the [ons of Saul.] These were not all the sons he had, but all that went forth with him to battel: For Ishbosheth, another fon of his, was left to govern the Kingdom in his fathers absence, and set up by Abner on the throne after his fathers death,

2 Sam, 2.8,9.
V.3. And the battel went fore against Saul For the enemy had a special eye on him, and sollowed hard after him.

and the archers | Heb. Booters with bows. See ch. 5.18.
bit him | Heb. found him. As when hounds fatten upon a Deer in the midft of a herd, they are faid to find him, so these archers fastning their arrows on Saul, being amongst many other fouldi-

ers, are here faid to find him.
and he was wounded of the archers Heb.he was grieved by the archers. The piercing of the arrows could not but much vex him. In Hebrew they who are wounded are faid to be made fich I King,

V.4. Then faid Saul to his armour-bearer Scc 2 Sam. 31.4. Draw thy fword, and thruft me through therewith] He faw there was no ordinary means of cleaping, but that he must dye, and therefore he delireth to be speedily dispatched by his own ferrant, and

thinketh not of gaining time to make peace with God.

lest these uncircunneised come He could think basely of those that

In the fe nacircumic fed come | He could think bately of moletan were uncircumsifed in the field, and yet not confider that he was worfe, being uncircumsifed in heart. See Ezek. 44.79.

and doubtem! His more for. He feared they might apprehend him alive, and make him a laughing-flock, as they did Samon, Judg. 16.21,8c. and after put him to fome finament and painful death; yea, and when they had killed him, infult over him, and boaft in his differace. In I Sams, 1.4 it is thus fee down, Lift thefe notice with the fee down. Lift thefe notice with the fee down. Lift thefe notice with the fee down. Lift the fee down and the first through and abute me.

uncircumcifed come, and thrust me through and abuse me.
but his armour-bearer would not] Herein his armour-bearer had done well, if he had done it for conficience fake. For it is not lawful for one man to kill another to rid him out of present annawtus for one man to Kill another to his nim out of present and guish. David caused such an one to be put to death, because he said he had slain Saul, a Sam. 1.10,15.

for he was sore afraid Some apply this to a reverence tespest that he's

this armour-boarer bare his maffer. It may alfo be applied to an inward horrour that might feize upon him by reason of the harsibleness of the fact. To take a way a Kings life cannot but cause great terrour of conscience, in a subject of pocially. See 2 Sant. 1, 14, yea also he might fear some dreadful revenge to follow

thereipon. So Sahl took a fivoral, and fell upon it] Saul was in a desperate sase, and had a desperate mind. He had for laken the Lord, and hore the Lord for flook him in his great extremity. Finding none that would speedily take away his life, he violently taketh it away from himself. For he so fell upon his sword as it pierced him tho row and flew him . Thus he ended his dayes in a capital and dammable fin. He committed murder, and the worst kind of murder that can be, felt-murder, a fin against the light of nature, the det that can be, lett-murder, a in against the light of nature, the where of the law, the rule of charity, which is a man love of hintelly Mitch. 22,39. It is the highest pick of tempting God that can be, and a presumptions usin parion of Gods prerogative, a whombelong the lifter from death, Plat. 69: 20. It is also a most preposterous prevention of the place, time and means of repen-tance. No kind of departure out of this world gives greater evidence of the eternal perdition of the foul then this. They who is Stripture were left hereunto, are deemed reproduces, as this Saul; Ahithophel, 2 Sam. 17.23. and Judas, Match. 27.5. Samon is not to be reckoned in the number of Self-murderers, because he ald what he did by Divine infline; And his aim was not fimply wa wait en dieny zyrine interior ; Ano file sain was not intopy; or outside himfelf, but of sake the opportuities of deftoying the estender of God and of his Church, and that by year of his place and feldling, which was to be a judge? And he detue of his place and feldling, which was to be a judge? And he detue of his place waterij and invokatifici of Gods name, without any inoglinate upillod, which puts on felf-marderers to deftroy themelyes: And s in other things, fo in this especially, that by his death lie destroyed the Churches enemies, he was a type of Christ.
V. J. And when his armour-beaver faw that Saul was dead] This

hews that Saul made a freedy dispatch of h mself,
he fell libewife on the fword, and dyed] Herin he might flew
fame respect to his lord, but he shewed no respect to God, not to

Chap.x.

as own sour.

V. 6. So Saul dyed, and his three fons, and all his boule dyed together] Under Sauls houle all that in Special manner belonged who him and comprised, especially those that were of his Courte, his special servants, his life-guard, and his children accompanying him to the war. For fuch as carried at home cannot be here meant. Befides this generall' particle all must be taken Synecdothically for the greatest part. For Abner the Captain of his host and divers others eleaped. His amour-bearer in particular is added to these of lin boufe 1 Santi 3 1.6.

V.7. And when all the men of I free! that were in the walley] The birtel was fought in mount Gilboa, v.1. But they that were below in the valley, which was acthe bottom of the mountains of Gilin the railety, which was a time bottom of the moniments of Sinds from clipted what was done. These char are hereful it sie this were on both sides of Jordan, 1 Sam. 31.7. fan that they sied! Namely, that the armies of Israel were put to but, and all the fouldiers sied.

and that Saul and his fons were dead] There were in the army has low 3/th thras on low were never a new a new three particulars, to then that quickly brought this leave vittings, in these particulars, to then that were below in the valley; as the like heavy mellage way the like heavy mellage way the like heavy mellage way the like heavy mellage the like heavy mellage the like heavy mellage way the like heavy for flow for the like heavy mellage way to the like heavy mellage the like heavy mellage way to the like heavy mellage heavy the like heavy t

could not readily eatry away.

and the Philiflims came and dwelt in them] They first surprized them, then put garrifons therein, and afterwards brought inhabitants to possess them, that so they might the better retain them, and

will fole them again.

V. 8. And is came to pass on the morrow] On the day of battel they pursue the wildow, till the night kept them from putiting any farther; thereupon they had not leiture to view the dead corps

when the Philistims came to flrip the flain] This hath alwayes been the practice of Conquerours, especially of the common fouldiers, to take their first opportunity to strip thole that are flain, for their apparel, money, and what elfe they can find about them.

that they found Saul and his fons fallen in mount Gilbon] By this ic appeared that they who carried the news of Sauls and his fons death to the inhabitams in the valley, were fome of Sauls army feeing the enemy knew it not till the next day. Hereby also it ap peareth that the army of the Ifraclices was totally routed, and every one fled, in that there were none to carry off the dead bodies of Saul and his fons,

No. 3 and arms is ions.

V.9. And when they had firipped him]. Questionless they stripped others also ; but Saul onely is mentioned, because of that ignominious handling of him which after followeth.

they took his bead] The Hebrew word properly fignifieth the brainpm. But that may Syncedochically be put for the whole head, and lowell translated head.

and his armour] For it was royal armour; and fuch as by the facw of it declared it to be King Sauls.

and font into the land of the Philiftims round about] They might fend his very headand armour in triumph every where up and down:

Or they might fend trumpeters openly to publish what was done throughout the whole land. This latter feemeth the more probable by reason of that which next followeth.

to carry tidings unto their idols] The word translated Idols figni to eary traings more overtrainty. I ne word training and in their idols when the things as affijing nead trainfe men. And fome of their idols were made in luch ugly and horrible thapes as many were affighted with the very fight of them. That fuperfittions conceit which the heathen had of their idols wrought in mens minds a dreadful aw of them. Here they publish such matters of rejoycing to their

dumb idols as if they had been living Gods.

and to the people? Such as had not been in the battel, nor neer
the plain, but were far off differfed; so as they would have all of all fortstake notice thereof.

V.10. And they put his armour in the house of their gods Idolaters and imperfitious perions have alwayes fee up their trophies and monuments of victory in their temples; whicheby they have thewed little respect to the service of their gods. For such monuments are a means of drawing mens eyes and minds from that fervice whereunto they should be attentive. The general word here translated their Gods is particularly named Africanth, 1 Sam. 31. 10. Sec 1 King. 11.5.

and faftned his head in the Temple of Dagon] Dagon was an idol and alginete on mean in temple of Dagon 1 begin in a many proper to the Phillithms. The root from whence the word is drawn, namely 27 dag; fignifieth a fifth. Others derive the word Dagon from [17] Dagan, which fignifieth all manner of fruit, and fo make their idol to be a God, or Goddels of fruits, as

Vitil and when all Jabelh-Gilead] This was that city which Saul referred, I Sam. 11.1,80. And the place is here put for the in-

heard all that the Philifthm had done to Saul J 111 news quickly flicth, abroad far and neer, and that in the particular circumftances theredf

Virz. They arofe] This phrase implyeth a readiness and speed in doing what they did. Certainly gratindo for the kindnefs which Saul flewed them, 1 Sam. 1, 11. flired them up to do what they did. It is added 1 San. 3, 1. 1. that they want du juight that they wing the they thing to be deferred So did Saul for them, 1 Sam. 1, 1. 1. they thing the that they want by night not be deferred So did Saul for them, 1 Sam. 1, 1. 1. all the valiant men] For they attempted a dangerous exploit,

which required valiant men to perform it. and took away the body of Saul, and the bodies of his fors.] For all their were fained to the will of Beth-finan. The enemy thought in one thought to put Sauls body to open flame; shey did also the like to his fons bodies. Bir these Gileadites had a care to figo them all from that open shame. And this was another reason why they rose and went all night, that they might more speedily

prevent the intended different to fingle them, and the fafth place when the intended different to fingle them to fingle them, to and the fafth place whereunt they could bring them, and buried their power I t is faid, before this, t Sam.31.12. their and oppications posses; it is fain, before this, it shall, it.), the they fount their bodie. It was usual at among the beathen to burnt the bodies of their deceafed friends, and to keep the afther thereof in a picker; for though they had fome glymple of the immortali-ty of the foul, yet they believed not the refutrection of the body. But Good Church in all gaes, which hat believed the refutrection, used to lay the bodies of their friends departed decently into a grave, as into a bed, our of which they should rife again. It was therefore extraordinary that the Gileadites burnt these bodies? The reason might be because they were much hack dand stands by the enemy began to puttific 3 or, that they might prevent the enemy from doing the like dishonour to those bodies again. Yet they bones, because they would afford them, even in that kind, all the honour they could in those saltings. See I Kings

under the oak in Fabelh This was some famous tree, which they would make to be as a monument for those Worthies there buried. So Jacob buried Deborah, Gen. 35.8. Besides by this Oak it might in future ages be known where they were interted. See 2 Sam.

21.12, &c.
and fasted] To testific their forrow for that heavy judgement that had befallen the Church of God in general, and Saul and his fons in particular.

Jewen dayes] They did forbear all manner of fustenance all that while, but fasted each of thele dayes from evening to evening, and

at the evening had but mall refreshing. See Dan. 10. 2, 3.
V. 13, So Saul dyed] This with all that follows to the end of the chapter about the causes of Sauls death, is added over and

the enaper about the cautes or sauts earth, is added ore; and above that which is recorded 1 Sam. 1;

for his transgraffin 1 As death firl entred by fin, Rom. 1:1. fo lich kinds of death as God inflicts for special judgements are for special fine, as is here exemplified in this kind of Sauts death. Three kinds of fin are here expressly fee down; i. Disobedience against Gods express charge, a. Consulting with the Devil; 3, For-laking the Lord.

which he committed] Heb. transgreffed. For every fin it a transgreffion, 1 Joh 3:4:

against the Lord Every transgression of any commandment either

of the first of feedend Table is against the Lord. For there is one Late-giver; fam.itii.

even againg the word of the Lord which be kept not.] This hath a particular relation to that word which God in special gave him, is Sam; 15.3. God word was in experts terms by a Prophet made known to lim, and that backt by weighty reasons; which made

known to film, and that the his transfer of the his transfer film the greater.

and also for asking counfel of one that had a familiar spirit] This was the second great sin. It hath relation to 1 Sam. 28.7, &c. Of

was the second goal and this finites a Kings. 16. to enquire of 13 He preended to enquire of Samuel, but because he useful the libely of her whom he knew to work by the Devil, (for therefore he had destroyed such, 15 ann. 18.9.) he is here is all to enquire of such a spirit; as he and others accounted to be the

Devil.

V. 14. And enquired not of the Lord] This was his third fin, that he forfook the Lord, manifelled by not enquiring after itin. But it may be faid that he did enquire after the Lord, S. Sam. 26. However, and the condition of the lord of t naes, ne uted not those means which God had warranted and Aified for enquiring of him. For he had destroyed the Lords Priests, I Sam. 22.18. by whom he should have enquired; and he Prietts, I Dam. 21.18. by whom he mould have enquiring a provoked the Lord to take away his Spirit from him. J Sam. 16.18. That therefore which is recorded, I Sam. 18.6. of his enquiring of the Lord, is meant of an enforced, finful, faithlefs, hypocritical wish, that the Lord would some way or other foretell the islue of that great preparation which the Philiftims made against him. This that great preparation which the rimitium made against time. This intrud was as no enquiring of the Lord, It was like Balaams with, Numb. 3, 10, and If acls howling, Hof. 7, 14. Befides, when God answered no Saul upon that enquiry, Saul did not humble himfelf, fearth on this fins, confess then, turn from them, and pray for pardon of them; the suffer longer mans to regain Gods favour, and

obtain a gracious answer.

therefore he slew him] This relative he hath reference to the Lord-Now the Lord is said to flay him, in that he withdrew his protection from him, and gave him over to his own reprobate sense. See

1 King. 12.15. & on 1 Sam. 31.4.
and turned the Kingdom | So much had God threatned against

and three to regions Saul, 1 Sam. 13.14, & 15.28.

nuto Draid the fono f Jeffe Heb, If it See I King, 12.16. Mention is here meant of through the Kingdom unto Draid, as a transfin to the following listory of David and the continuance of his

CHAP XI.

Ver. 1. Hen] Abner, after Sauls death, made Ishbosheth King over a great part of Ifrael 2Sam. 2.8,9. By reason where of there was long war between the house of Saul and the house of or there was long war octween the notice or sail and one notice of David; but at leftight David prevailed, and Alone and Ifhosheth were both flain, a Saint, 2.7. & 4.7. All that roublefour time this Hilborian here paffeth over, and beginneth with thole dayes of David wherein he was (Hablified King, and in this Chapter, feeted down how he was clabilified King, and in this Chapter, feeted down how he was clabilified, from v. 1. to v.10, and by whom, from v. 10. to the end of the Chapter. The nine first verses are re-

corded 2 Sam. 1.10.

all Iffact] Not every particular person, but such a multistude, as one looking upon them might suppose that every one was come thinker: And indeed all mer representatively in the heads of their tribes and families. See 1 king. 8.2. The express number of every

tribe here affembled fee ch. 12.23, &c.

"sathered themselvies to David Voluntarily affembled, with one mind and heare, to settle him King over all the tribes. See

ch . 12.22.

unto Herron 1 occ v. 3.

[aying, Behold, we are thy bone and thy flest] Three reasons are rendred by the Israelites to move them to establish David upon rendred by the Hracites co move them to citatini Dayia upon the throne. The first was the confanguinity betwire them and David, in this metaphor of bone and stelly. This hathreference to old Israel, who was their and his common father. This reason is rendred. dred by Adam as the ground of the neer union betwist him and ared by Adam as the ground of the neer union betwitk him and Eve, Gen. 2.3. It is also alledged by Laban, to affure Jacob that the should be dealt with courtboully by him, Gen. 29.14.15, and by Judsh, to restrain his brethers from wronging Joseph Gen. 37.27. Abimelech renders it as a reason to draw the men of Shechem to be on his side, Judg. 9.2. and David, to draw Israel and Amasa to come in to him, 2 Sam. 19 12,13. Yea, it is pressed as a ground of Christs love to his Church, Ephel 5.30. In this place these Israelites might have an eye to the direction which God gave his people about chusing a King, that he should be from

God gave ins jection accusting the same glain brillies. Deut.17,15.

V. 3. And moreover in time pal J. Heb. boil yesterday and the Virid day. In that Hebrew phrase there is a synecdoche, a see and definite time put for an indefinite. In Hebrew yesterday is

and definite time pails. See a King 13.5.

cites when Saul was King 1 This is premifed as an amplification of that which follows: For if when another was King, and he fuch

an one as envied David, yet David did fo and fo for the good of this people, how much more will David do good for them, being himself King over them > This hath relation to 1 Sam. 18.14, 15,

16,27, 30.

thou wass he that leddess out and broughts in Israel] This is a
thou wasse he that leddess out and practice of a chief Combrase that letteth forth the office and practice of a chief Commander in war, which is both to go before his souldiers into the
field, and to direct them what to do there, and also to thew when
they are to return home again. This is the second reason whereby
are to return home again. This is the second reason whereby they are to return home again. This is the record feating whereby, experience they had of his valour, skilfulness and faithful-

experience they had of his valour, assistances and raichful-nels in defending the Kingdom.

1.77. God had given many cridences unto David of his favour and fattherly religed unto him, evidences unto David of his favour and fattherly religed unto him, and David had given many evidences of his though confidence in God, and faithful obedignee, to him: and therefore they use this plytafe, by God: In which there is a him of propylery, but not exclude; for they did also acknowledge, the Lord, to be their

excluive; to, they sig also acanowicage, the wint, to be sheir God, God, anterbre! Though we do not read, where, God faid their very words ye we may from hence infer; that when God faid that he had oversided a king space, the least of Jeffs and when David was brough to be lob farmed priorin sing, that he pall 6 faid that pase wid floyd he rule were his people, 3,20m.16. 14.

Then fight feed! Ors, yels, A meraphor, party from: a heppind, who provided good partire for his phere, bringerichen imp sheir her party from the provided of the provided with the control of the provided the provided provided in the world. A mental provided the provided provided provided the provided provided the provided provided provided the provided provided provided provided the provided prov

Marth. 1.6.

mp, pepple I frae!] See r. King. 6.13.

mp, pepple I frae!] See r. King. 6.13.

and thou shat be ruler]. To feed and to rule do here intend one and the same thing. To be a ruler sets out a Kingly sundians, sa feed fets out a Kingly practice or work.

over my people I fixet | God approved that relation, to make Itadone to David in ferting him over Gods people, and the care taken aone to Jawan muctug min over come propers and use and patting for Ifnat in fetting Daylid over them, were post, very translatible; This was the third realon, whereby they were moved to fette Daylid on the throne. Godes own deputing him the eyes.

1/3. "therefore came all the fallers of Ifnat we may know, what was meant by, the phrasic all the Elders of Ifnat we may know, what was meant by.

al 1fred, v.1. To Hebron fee, King, 2.11. To Hebron in the high to Hebron as he high of Sauls (death, and this by Gods appointment, 2 Sam., 12, and there he, continued frif Heren years, 2 Sam., 75, Thither therefore came they all unto

and David made a covenant with them in Hebron]. This was a mitand David made a coronal with steam in the roots, in the unit overant between the unit overant between the man debt people, for him to perform the duties i has belonged to a prinders and loving. Sugrephine the chemto, perform the duties of 10041 and farthfull. Subjects Andwichout quefilion they all joyntly together carred into a chemical with God, and words him to their God, and to walk in his ways, as Deut, ch.26.v.17.

before the Lord] This implies a folemn ratification of their covenant, as in the presence of God, by solemn and facred oath, and that before the Aik of God, offering up facrifices upon the Al-

and they anounted David King over Ifrael] Of anointing a King, and any any size in the a state over 1972; I or a nontung a solid fee; King 1.74. This is the third time that David, was a nointed king, First by Samuel, 1 Sam. 16.13. Secondly, by the men of Judah, 2 Sam. 2.4. Thirdly, by all Ifrael, in this place. Solomon

was anointed twice, I King. 1.39. and I Chr. 29.22.

according to the word of the Lord See I King. 12. 24. and 14.

by Samuel Heb. by the hand of Samuel. See I King. 8.53. This hath reference to I Sam. 16.13,18.

natu retrepreto 1 3 m. 16.13,18.
V. 4. And David, and all Ipted! See v. 1. A confequence inferred upon, the chablishing of David on his throne, followeths which was the destroying of fach enemies, as had, long read-among the Istaelites, and building a royal Palace, v. 45,5 &c. David takes the opportunity of the multitude of the Istaelites and among the history, many actions foolking a formation for artists of anong them, many actions foolking and among them, many actions foolking and among them, many actions foolking the safety of the safety and among them, many valiant fouldiers aflembled together, to vanquish the foresaid enemies, which none of his predecessors, for many generations before him, could do.

many generations before him, could do, went to Jerufalem? He had continued feven years at Hobron, with to Jerufalem? He had continued feven years at Hobron, I King, a.11, but now being established king over all Israe, he goeth to the chiefest city of all, which was Jerusalem. Jerusalem was structed by the transfer in Jerusalem and part in Judah, Joshi, 15,63, Pla1, 78,63,69, In this relpect, Jodah and Legusalem and the granter and the control of the stable was the school of the school Jeruslam ate of joyned together, 2 Chron 3,43,5. It is that which of old was called Salem, Pfal, 76.2. Hereof Melchizeds was king, Gen. 4,18. Heb.,7.1. Some fay, that the word, freth, was prefixed, in memorial of Gods providence in preferving Isas, Gen. 22.12,14. Abraham called the name of that place Jebovah jireh, | honour, number of valiant men, conquests over his enemies, and that is, the Lord will feet or provide, jiveb fetteth out Gods providence. Jeveb prefixed before Salem makes Jerufalem, which fignifieth to provide peace: And so did the Lord for this city, especially

fieth to provide goest 1 and 10 did the Lord for this city, especially in Dayldstime, See more of Jeruslaem 1 King, 3,15; which is Jebus! Called Jebus!, 10th.18.16,3.8. It was an ancient city inhabited by the Jebustices, who were of those curied nations which God determined to root out, Gen.19.21; where the Jebustices who when the Jebustices when the Jebustices were roosed out together with other curied nations: but fich as whell in Jebus the children of Judah could not affect out, John.15.6.3, fo as they remained among the Ifraelites, Judg. 19.11,12. and that till Davids time, 2 Sam. 1.6.

19,117,22, and their Davis dine; 2 23m, 7,6.
V.5. And the inhabitants of Febus faid to David] By this it appears that David and his men had begun to fet upon this city, but the Jebusties trufting in their high and firong walls and forts, feared not the loss of it; thereupon with much feorn they devide

Chap.xi.

teared not the lost of it. It frecupon with much form they deride his attempt, and fay as followed:

Thou flat not come bithey! Make what preparations from with, and do what thou can't, thou flat never be able to win this city. It is further added, 2 Sam. f. S. Except libst take may the blud and the lanes, which plrated much aggravatech their fooffing flower when the same is the same to the same that the same that the forn, The blind and the lame may here properly be taken for blind and lime may here properly be taken for blind and lime men. Thus it implies that they were so consider in the and Jame men. Junt is imputes, must they yere to consider in the Aftength of that place as they placed upon the walls and in the Towers blind and Jame men, as if there needed no other to de-fend their fores against all Davids force. And theeupon thi-clause is added, Tabing David cannot some in bitter, s. Sam, s. 6. In this fanis is is a most eggenous fort. Others apply it or their gods, whom the lifuelities accounted blind and lame, in that they could neither, fee nor go, Pfal.117,679. Thus is implient confidence in their gods; q. d. You mult take away our gods, in whom, though ye count them blind and lame, we place affured confidence; though ye could then bring and rates, we pack and confidence; you must take away our gods, or elle you can never prevail, against us. Now they thought it impossible to take away their gods, and by confequence impossible that their city should be taken.

Nevertheless Davidtook | Notwithstanding their vile scorn and Bold confidence God gave fuch fuccels to Davids enterprise as he sook the city and utterly destroyed them all. The more insolent and confident in vain means enemies are, the neerer they are to

the cafile] Jebus, which is oft called a city, Judg. 19.11, 12. Joh. 1821,28. is here called a caffle, because it was as strong and well toreified as a Caftle.

of Zion, which is the city of David | See 1 King. 2. 10. & 3. 1. V.6. And David [aid] Or, had faid. For that which follower was spoken before Zion was taken,

ni Wolfever finists the Jebusties sir(!) He that shall first adventure to take the castle, and by his valour draw on others to follow him, fast the Jebulites therein may be deftroyed. It feems there was fome narrow passage by which water ran down as by a gutter, through which, though with much difficulty and danger, a man might enter into the city or there might be a gutter on the top of the Fort, to which if a man could, get, he might quickly surprise the Fore: Thereupon David said, who fever getteth up to the gutter,

2 Sam. 5.8. [ball be chief] Heb, head, i.e. Of the army. and captain] i. e. Commander in chief of all the forces in If-

ttel, whom we call Generalifimo.

so float be floor of Zervish J Secchi; 1.6.

ment fifth my This and other flour, 4ch so f Joah shew he was a man of the valuer. Here with much hazard of his life he put forth his courage, both to gain that honourable place which David promited, and also to recover the repuiration he had soft by iteracherous and cowardly murder of, Abpers, 2 Sam, 3, 27.

soft may fifth J. Generalifimo. Joah was before this a chief Commander in Davids army, 2 Sam, 3, 13. but now he was made the commander of the state of the state of the state of Davids reign, which was full fourty years, After Davids each Reasid was now in his comm. It line, 3.2. It may be also death Bensjah was pur in his room, I King, 2,55. It may be allo that he commanded Davids army before David was king.

V. 7. And David dwelt in the caffle] David made his Royal Palace there, and fodwelt therein.

., therefore they called it] i. c. Zion, 2 Sam. 5.7.

The city of David Seev. 2 August 19. 10. 22003. 204115.7.

V. 3. And he built the city yound about! Heb. from the circuit, or compafs. i.e. every where. He did not onely repair fuch places as were decayed but also added new buildings, and made it a very

the top my mills round about] See t King.9.15. David himfelf at his own coil built all the city which and Jast prairief] Heb, revived. Houses and walls, when despet and rained, feem to be as dead things, of noute; but when make up; repaired and beautified, they feem to have life put in-make up; repaired and beautified, they feem to have life put into them. See 2 Chr. 24.13.

the rest of the ciry That was without the walls. This Joab did to regain Davids savour which he had lost by murdering Abner. V.9. So David waxed greater and greater] Heb., went in going and increasing. After he was ferled in the throne, he encreased in wealth,

in all things that he undertook at home and abroad

for the Lord of bolts] See 1 King 18.15.
was withhim] Biefled and prospered him, and gave good suc-

was within Biomea and prospered nim, and gave good inceces to the great things that he enterprifed. See Rom. 8.31.
V.1.0. Thefe ala] This particle alp hath reference in general to the multitude of people and to the clders that met to establish David in his kingdom; and in particular, to Joab, and to his va-

liant exploit, v. 6.
are the chief of the mighty men whom David had] Who were thore excellent then other valiant men, and did greater exploits, and also had command over others.

who frenghened themselves with him] Or, beld froncly with him.
As they held on his fide, and remained faithful with him, so they put forth their valour, firength, and skill to the uttermost that they could, as any occasion was offered.

in his kingdom] Or, for his kingdom. To maintain the peace and welfare thereof against all manner of enemies, yes; and to main-

rain his right thereunco.

and with all Ifrac] These prime Warriers joyned with the Elders and people of Itracl, of whom mention was made, v. 1, 3,4 to mishe him hing Namely, over all Ifrael See v.3.

according to the word of the Lord See v.3. I Sam. 13, 14, & 15.

18. & 16.1,13.

28. & 16.7,73.
concerning Ifrael] Or, over Ifrael. This may either have reference to the making of David King, and then it setteth forth the extent of his kingdom over the twelverribes: or to the words of the Lord, and then it implieth the end that God aimed at in ap-

pointing him to be King, the peace and prosperity of Israel.
V.11. And this Is the number of the mighty men] Not onely the number in general, but also the particular riames are exprelly fet

whom David had] This catalogue of Worthies liath reference to the beginning of Davids reign here; or But to his continuance in hiskingdom, 2 Sam.23.8, &c.

amasangoon; 2 sana, 3.5, acc.

Hebrew, 4 Sana, 3.6, it is John-Ballebih, which may be expounded, fitting in the chairs of which fitted in the chair in the manner of a Judgeon Sanator, or one that given be considered in different sections of a Judgeon Sanator, or one that given because the confidence of the Thus taken in Extention of the Sanator of the Confidence of the Sanator, or one that given because the sanator of a Judgeon Sanator, or one that given because the sanator of the

an Hachboulet J. Or., On of Machboult Hachboult Infection in groups and Hachboult Infection in grain of the groups of grain of the groups of grain of the groups of grain of the grain of t letters and fyllables) and Hachmonite or the Tachmonite (for these two fer forth the same thing) are taken for one man, and Adino the throne. 2. That he was very wife. 3. That he was lovely or beloved.
4. That he was skilful in using a spear, or any other warling

a. That he was skilled in lefth a feet, or any other maribe metpon.

he lift up his short? i.e. the shood in sight; or fought, againg three handeed? Eight hundred are institutioned. 2 Sami. 3.

8. It the former desprision be of two men, there is no disconnective the two two mens, there is no disconnective the firm of the same at one time shood against three hundred, and another signific sight hundred. Or it should be then offered, and an another sing against eight hundred. Or it should be the hundred, and at another sime against eight hundred. See the text note, should be the marked and at another time against eight hundred. See the text note, should be made and the marked hundred whom the ground, & the rest hundred, and at an entime! He foll if up this ploper as he shew them. Now he might shay three hundred upon the ground, & the rest should have a state sime, because he gave now over the purisite ill all were slain. Or if he shew three hundred, and put the rest to roun, and his soulders sollowed and flew eight hundred, he may be faided by them, because he was the case of the shew the shear shear the should be a sho

degrees, in every of which were three eminent persons, each degree excelling the other, and all of them excelling those that are named after them.

Chap.xi.

Annotations on the first Book of the Chronicles.

V.13. He was with David at Pafdammim] Or, Ephefdammim,

I Sam, 17.1.
and three the Philiftims were gathered together to hattle Sec ch. 10.1.
and three the Philiftims were gathered together to hattle Sec ch. 10.1.
where was a parcel of ground full of barley It feement it was
then harvest-time, and the Ifrachies having a field of barley
then harvest-time, and the Ifrachies for the second secon feady to be mowed; the Philiftims fought to take it away from

and the people fled from before the Philiffins] These people haply being ready to mow the barley, upon fight of the Philistims ran away, as atterwards other Israelites did upon fight of the Moabites, 2 King, 13, 20, 21. and 2s the Ifraclites before this did, when

2 King, 13, 10, 11, and 28 ttte midft of that parcel] Or, V.14. And they fet bimfetvet in the midft of that parcel] Or, V.14. And they fet bimfetvet in the midft of that parcel food, Namely, 28 faint the Phillithm. They is either (specdoscially to be taken, the plural for the fingular; or fome of Elezzars could ter might thand flowed with thim; or Shammah may be sould the supply thand flowed with thim; or Shammah may be sould the supply thand flowed with the parcel with the supply that t Shammah frod was a piece of ground fluid of feuiliet. Aniw. If Elezar and Shammah got two diffine victories, one might well be in a field of barley, the other in a field of lentilet. If it be but one victory, one part of the field might be fowed with barley, another with lentiles, and Eleazar might stand in that part which

another with tentites, and Licexar might trans in that pare water was full of barley, and Sharmahla in the other and and delivered: I from being foolied by the enemy, and flew the Philipias] He did not onely put them to rout, but allo to flaughters, so as he followed the victory with great

and the Lord faved them] Though Eleazar were an especial and the Lara Javes inem I trought Lieszan was all influentent of that victory, yet God was the principal Authority agest deliverance I Or, falvation. There were many enemies, the Ifraclites were fled, there remained but one, or two, or a few to standagainst the enemies; yet that one, or two, or few, destroyed those enemies. If Jashobeam, v. 11, and Adino, a Sam. 23.8. were one and the same man, there are but two Worthies of

23.8, were one and the same man, there are but two Worthles of the first degree kere mentioned, namely Jahobaam, and Eleazari. Threefore many suppose that Sammash, Sam. 23.11. was the chird. V.15. Now live of the thirty coptain? Or, three coptains over the thirty. Every one of the thirty were Capatian and had bands of soulders under them; but the fix Worthies were as Colonels over fundry Capatian and their Companies. The words feem to imply, that the three here mentioned were of those thirty set down v. 26, so the three of fertiles down this history, immediately after that the three here mentioned were of those thurty let cawn v. 26, 8c. but the order of ferting down this history, immediately after, the famous works of the fift three Worthies, fingly by themselves, implyent hat the exploit following was a joynt work of all those three together. This reading in the margin, three captains our the ribits, will well stand with this application. See the last note on

v. 19. west down to the rock to David | i.e. To which David was wont to refort in time of danger. See I Sam. 23.25. In rocks men ufed

to thelter themselves, Judg. 20.45.47.

This he did in the

muror capt of assusming See 1 some that it is out in the harveft-time, 2 some as, 1st and the hoft of the Philiffing entemped in the valley of Rephisim.

This they did after Sauls death a Some, 7, 18, but to they might do also in Sauls, dayes, and that when he perfected

David. V.16. And David was then in the hold] This was questionless the cave of Adullam fortified by David, and in that respect cal-

led an hold. and the Philiftims garrifon was then at Betblebem] Though their main army were in the valley of Rephaim yet they might fet a garrifon in Bethlehem. For they oft made in-roads into the land of Ifrael, and placed garrifons in fundry places, 1 Sam. 10.5.

and 13,3,5;

Y.; and Desird langed, and faid.] Being fore athirst by reason of the following the year, he carnestly defined some water to queen being the state of the following the men of the following the follo

diers should advenure their lives torit. Men oft with tor many things that they would not have a fuch and such a race.

I she well at Bethleten, this is at the gate! There might be at Bethleten a continual spring, cleer and weet: the might cheer-force in his great thirst have his mind upon its because he knew that spring failed not when there was a drought in other places, and no water to be had 3 and because he knew that water was and the water to be had 3 and because he knew that water was

pleafanter then other waters.

V. 18. And the three brake through the hoft of the Philishims That encamped in the valley of Rephaim, v. 15. That valley lay betwirt the cave of Adullam, where David was, and Bethlehem. Hereby it onely appears that they first brake through the army, and then outfaced the garrison, or else drove them away. This

and then nutraced the Editorial and much amplifiedly their courage,
and drew water out of the well of Betblebem that was by the gate]
Having made way by their valour, they might easily do that for which they came.

and took it, and brought it to David] They shewed great respect to David, in that to satisfie his longing they would venture their

Ives.

But Desid mould not drink of is] See the reason v. 19.

But payed if out to the Lord] He did not in anger pour it on the ground, meetly to wafte it in fuch a time of drought; but he ground, meetly to wafte it in fuch a time of drought; but he poured it out as a drink-offering to the Lord, and so consecrated it to him in thankfulness, for protecting his Captains that fo far indangered themselves.

V.19. And faid, My God forbid it me] A phrase of utter refusal. V.19, And laid, My God I orbid it me] A phraic of unter refufal, q.d. Though 1 much long for it, yet God keep me from it, other has pronoun my had who no appropriate God to himfelf, as if he excluded orbins, (fee Joh. 10.17, but onely prefieth his own right and interer it in Chron. 17.35, that I found to this thing! I. o. Drink the water, found in the high it is been a fine that the blood of itselfe men] That which might have coft fine the men of the men of

them their blood.

Ithis three part their lives in jeepardy] Heb. with their lives. They ventured their lives with fetching that water.

Yentured their lives with fetching that water.

Yes with the Jeepardy of their lives they brought it] This being a matter very remarkable, he mentions it again and again.

therefore he would not drink it! He showes that he was far from defiring that they or any other should hazard themselves for it.

desiring that they or any other should hazard themselves for it, they librar did thigh bore shippined]. The word mightiff being of the superlaterie agence shewes that the forementioned exploit was acted by the first three Wornhies, See vit; V. 20. And desselves the broker of Jobb See th. 2.16. The relation, broker of Youb, is added for shooten side. It was an honour of Abithatic have such a broker as Joab; and to Joab; to have fuch a brother as Abishai.

nave men a brother as abilina!, i.e. Of the three Worthies of the second and, whose famous acts follow.

For lifting up his spear against three hundred, be slew them 3 Sec v. 11.

Many memorable acts are recorded of Abishai both in the time of Davids troubles and allo of his reign, but this being most remarkable is here fer down.

and had a name among the three] To wit, of the second degree.

V.21. Of the three he was more honourable then the two] i.e. The two other of the second degree. He had a greater name, and

was more honoured by others then they. for he was their Captain] The Hebrew word implyeth Dignity or Authority, or both : He might be more excellent in parts then the other two; or he might have a command over them, he being a Colonel, and they Lieutenant Colonels or Captains under him; or he might both be more excellent then they, and also have a command over them.

howheit be attained not to the first three] i. c. Those of the first rank. They were more excellent in parts and more eminentin

V 12. Benaiah the fon of Jehojada] See r King. 1.8. This man ferved David all his reign, and ferved also his son Solomon many dayes, who made him General of the army in Joabs room, I King.

the fon of a voliant man] This is added for the more commendation. It is the greater glory when both father and fon be excellent in any commendable thing.

of Kabzert] One of the frontier Cities of Judah, John 15,21. In that respect the inhabitants were the more exercised in war-

like imployments. who had done many atts] Heb. great deeds. Some refer the relawe men now morn nets area. great access: Some receives the who to Bennishs father to but it is feet down as an omplification of Bennishs valour, p. d. Befides many other great deeds he did those things that follow.

See feet Heb. by funct. i. e. mortally. See i King. 15.39.

two lion-like men of Moab] Heb. Ariel, that is, the lions of God, or frong lions. But questionless men are meant thereby; such men as were frong, fierce and cruel as lions. Some take them for two strong places called Ariel, which he overcame, and destroy-

ed the enemies therein.

allo he went down and flew a lion] A lion is the strongest, flerceft, and most ravenous of all beafts.

in a pit] Lions use to lie in dens and pits under the earth. This aggravates the danger: For in a pir he could neither have for much room to bestir himself as if it had been in an open field, nor fo fair a way of escape.

in a howy day] There are two reasons of adding this circum-flance; 1. The more to amplific his valour: For seeing in snowy weather beasts use not to be abroad, this lion must needs be the more hunger-bit at that time for want of prey, and in that fpect the more fierce, 2. To show the occasion of his being in the pit. The ground was then covered with fnow, fo as Benaiah could not fee the pit, but unawards fell into it; and there finding a lion, fodefended himfelf that he flew the lion.

on, to develoce number that he new the 100n.
V. 23. And he flew an Egyptian In those dayes there were
Giants in fundry nations, as in Moah and Ammon, Deut.3.
11,20. among the Philiftims, 1 Sam.17.4. and here among the

a man of great stature] Heb. a man of measure. i. e. of extraordinary measure, far taller and bigger then other men, He is faid to be a goodly min; 2 Sam. 23, 21. Heb. a min of countenance, or light. That Hebrailm may imply amin of a terrible countenance as well as of a goodly countenance. It fees out such an one as every mans eye was upon, wondering at his great flature.

five cubits high] i. e. Two yards and an half. See I King. 6.2. This according to our measure was a very great height, but it is probable that cubits in those dayes were larger then

and in the Egyptians hand was a spear like a weavers beam] A Weavers beam useth to be about twenty four inches round. A spear fo much in compass must needs be very long, for in such instruments there uleth to be a proportion betwixt the length and breadth. Giants use to be fer forth by this metaphor, as ch. 20.5. breauth. Grants me to be let orth by this metaphor, as ch. 20.5. 1 Sam. 17.7. It is faid of Goliaths spear, that the head thereof weighed sex hundred sheets of iron, i.e. about sive and twenty pound; the spear it self therefore must need be a very massle

one.

and he went down to him with a staff There was as great a disproportion betwire the weapons, an ordinary staff and a huge spear, as betwire the men, a man of ordinary stature and a Giant. All this is to amplific Benaiahs valour.

and plucked the fpear out of the Egyptians hand \ His courage made

and pluthed the spear out of the Egyptians hund] It is courage made him not feat rog grapple with a Giant.

and sew him with his own spear) As this was honourable to himself, so disgraceful to the Giant: it was like Davidstutting off Goliaths head with his own sword, I Samit, \$7.

V. 44. These things did Benation the spon of Jehojada] To wit, the three exploits before mentioned; but he did many memorable \$1.00.00.

and had the name among the three Mighties] He was counted one of the three Worthies in the setond rank; and as the others, so he, had a famous report but his hame was not the greateft for Abifhai was the more honourable, v.21.

V.25. Behold, he was honourable among the thirty] i. c. The thirty mentioned v. 26, &c. In relation to them we may fay of him as it was faid of Abishai, v. 21. he was more honourable

then they.

but attained not to the first three To such a name and escem as the three of the first rank had.

and David fet him over his gaard] Heb. over his hearing, i. c. O. ver fuch fouldiers as were alwaies present and attending at Court, and fo ready upon all occasions to execute the Kings command. These are called Cherethites and Pelethites, & Sam. 8.18. & 20, 23. See I King 1.38. Mention hath been made of twice three Worthies; the former three more excellent then the latter : But there have onely five persons with their valiant facts been set down : I. Jashobeam, v. 11.taken to be the same with Adino, 2 Sam. 23.8. II. Eleazar, v. 12. III. Shammah, supposed be of the first rank, 2 Sam.23.11. IV. Abishai, the first of the second rank, v.20. V. Benaiah, v.22. Many add to these Asahel, v. 26. But he is there faid to be one of the valiant min of the Armies. Now all thereft were Commanders over these. If Shammah be put to the fecond rank, and joyned with Abishai and Benaiah, the first rank may be made up two wayes: 1. Jashobeam and Adino may be two persons, and Eleazar the third. 2. If the two former names belong to one person, Joab, whose worthy exploit is set down v. 6. may be the first of the three Worthies: and thus the number of thirty feven 2 Sam. 23.39. may be made compleat! But without Joab there are but thirty fix.

V.26. Alfo the vallant men of the armies] i.e. The armies under the command of the fix forementioned Worthies. And the valiant men are those which follow, which are said to be thirty, 2 Sam. 23.34. There are one and thirty with Asahel named; whereupon many refer Afahel to the former Worthies, and make him the last of them ! but by this account there will want of num the last of them; but by this account there will want or the thirty and leven, 2 San.23.39. But if there be fix Worthies reckoned befide Alahel, then the one and thirty following make up the just number of thirty feven. And the number of thirty 2 Sam. 23.24. may be fet down as a round number, one being left out : which is ufual in facred Scriptures. Compare Gen, 15. 13. with Exod. 12.40.

Matthe exod. 12.40.

Afabel the brother of Joab Sec 2 Sam. 2.18. ch. 27.7. It appears by the mention of this man that all these valiant men were with David before he came to the Crown, and at the time of Sauls death; for Afaliel was flain not long after, i Sam.2.23.

Elbanan the fon of Dodo of Bethlehem] Dodo fignificth a friend Cant. 5.9. and is oft put for an uncle, Lev. 25.49, I Sam, 10.15. Some therefore here translate it appellatively, q. d. the fon of the uncle of Bethlehem.

V.27. Shammoth the Harorite] Or, Harodite, 2 Sam. 23.25. He is fo called of Harod, Judg.7.1.

Deathea of Flarcoa, judg. 7.1. Hele; the Fedinie] Or. Palite, 2 Sam. 23.28. Before this man is fet down Eliha the Harodite, 2 Sam. 23.25.
V28.11a the fon of Ikhesh the Tehoite] He was of Tekoa, 2 Sam. 23.2. Chev. Cam. 14.2. 2 Chr. 11.6. Amos 1. 1.

Abiezerth: Antothite] There was also one Jehu of this family,

V.29. Sibbecai] Or, Mebunnai, 2 Sam, 23.27.

the Hufbathite] Of Hufhah, of the tribe of Judah , ch. 4.4. Mai] Or Zalmon, 2 Sam. 23.28. the Abolite] See v. 12.

tot. Anomies | Sec. v. 12.
V. 30. Maharai the Netophathite | Sec. ch. 25.4.
Helted | Or. Heleb. 2 Sam. 23.29.
Helted | Samanhite Netophathite | Netophathite hath relation to
Heled; Io as Heled and Maharai were both of one family. V.31. Ithai] Or, Ittai, 2 Sam. 23.29.

the fon of Ribai of Gibcah, that pertained to the children of Ben-

amin] See Judg. 20. 4: Benaigh the Pirathonite] Of Pirathon in the tribe of Ephraim,

V.32. Hurai] Or Hiddai, 2 Sam.23.30.

of the brooks] Or valleys.
of Gaash] A mountain in the tribe of Ephraim , Josh,

Abiel Or, Abialbon, 2 Sam, 23.31,
the Abathite Helson was of old called Arbah, Gen. 38.17. Josh, 14. 15. and it may be this title Arbathite was there raised.

V.33. Azmaveth the Rabarumite] Or, Barbumite, 2 Sam.23.31. Eliabba the Shaalbonite] Of Shaalabbin, Josh. 19.42. V.34. The sons of Hishem the Gizentte Or, of the sons of Ja-

Jonathan the son of Shage the Haravite | 2 Sam. 23.32. Jonathan was the son of Shage, of the family of the Haravites, but reckoned among the fons of Halhem the Gizonite. Shage was his im-mediate father, Hashem either his father in law, or one of his former Predecessors.

V.35. Abiam the fon of Sacar the Hararite I Harar in Hebrew fignifieth a mountain. Thence it is inferred that they who are called Hararites came from the mountains of Ephraim. Before this man is inferred Shamah the Haravite, 2 Sam. 23.33. One of that name is reckoned among the chief Worthies, 2 Sam. 23.25. But he was of another family, for he is filled the

Eliphal the fon of Ur] Called Eliphelet the fon of Abazbai, the fon of the Maachathite, 2 Sam, 23, 34. He was of the Maachathites beyond Jordan, Josh. 13.11.

V.36. Hepher the Mecberathite] This man is not reckoned in

V.36. Hepper the Mecherature 1 Inis man is not reckonea in the catalogue 2 Sam. 23.24.

Abijabibe Pelosite 1 Called Eliam 2 Sam. 23.34. and faid to be the son of Abithophel the Gilonite. This Ahithophel was counted a very wife Statef-man, but revolted from David, and took part

with Abfalom, 2 Sam. 15. 12,31. & 16.23; V.37. Hexibthe Carmelite] Or, Hexiat, 2 Sam. 23.35. He cainto

V.37. Hequine Cammung V.3. Hequin Sandan San

than and Jack. 1921 (for one man might nave two names) the fon of one Nathan, and brother of another.

Mibbar the fon of Haggeri] Or, the Hagge ite. He is called Binithe Gidite 2 Sam. 23.36. He might be of the tribe of Gad and of the family of Haggeri, and have two names.

V.39. Zelek the Ammonite] He might come from the Ammo-

nites, and yet be incorporated among the Ifraelites.
Naharai the Berothite | Of Beeroth, a City of Benjamin, Josh.

the armour-bearer of Joab the fon of Zerviah] Joab being a valiant man, would have fuch as were of his fpirit to attend

V. 40. Ira the Ithrite] Of Jattir a city in Judah , Jofh,

Gareb the Ithrite] These two last were of the same family. V.41. Wriah the Hittite] 2 Sam. 11.3, &c. Here ends the Catalogue 2 Sam. 23.8, &c. thirty and feven in all. See v. 26.

Tabad the Jon of Abdai This is taken to be that Zabad whofe pedigree is registred cha.3.7. His farther might have two names or his father be named in one place, and his grandfather in another. He may be added to the former canalogue instead of Elika left out, See v. 27.

V. 42. Adina the fon of Shiga the Reubenite] This Adina and the rest that follow were Captains in the tribes of Reuben, Gad, and Manasselh beyond Jordan, in the Confines of those tribes, and therefore are added to the reft.

a Captain of the Reubenites] He liad a special command over such

a captain of the tribe of Reuben, and the tribe of Reuben, and thirty with him] This may be taken of thirty Captains of the tribe of Reuben, he being their Colonel. Or it may be thus read, but the thirty were over him, i. e. The thirty before-mentioned were more excellent then he,

V.43. Hanan the fon of Mancah There was a Benjamire called Hanan, ch. 8,23, he might be this man. The family of the Maachathires , 2 Sam. 23. 34. may arife from one named Mag-

Chap.xij.

Abishai, Joab, and Asahel an honour to their mother Zerviah,

the Averite There was a place called Aver, ch. 5.8. From thence might the name of his family be taken. V. 45. Jediael] One of Benjamins fons carried this name,

ch. 7.6. the fon of Shimri] Or Shimrite.

and Joha his brother, the Tizite | See v. 44.

V.46. Eliel the Mahavite | Another of Davids worthies was called Eliel, v. 47. But this mans family diftinguisheth him from the other. There is also mention made of this name ch. 8. 20,22.

the other. There is also mention made of this name ch. 3. 20,22.
and Jribai, and Johaviah, the saw Edmand See v. 44.
and Islands the Mashie! That which was faid of the Ammonite
v. 39. may be applied to this Mosbie.
V. 47. Elife! See v. 46.
and Obrd! Besides Obed the Sather of Jesse, Ruth 4. 22. there
was machine the of the which of Indah.

was another also of the tribe of Judah, ch. 2.37.38.

and Jaste the Mesolute 1 We read no where else of this fa-

CHAP. XII.

Verfit. Ow these are they that came to David to Ziblag] In the former chapter are recorded such as settled David in his throne after the house of Saul was utterly ruined. Here is a Catalogue of fuch as came to him in his troubles, when he was forced to fly from Saul. These were some of those six hundred men-

iorced to my from Sail. I neise were some or tome ax names a men-tioned i Sam. 7.3.6. OF Ziklagfee Chi. 3.70. mbile by 12 kpt kminff [clof] Heb. being yet flut up. Or, be-ing yet excluded from his own countrey and from the houfe of God y whereof he much complaineth Pfal. 84.1, &c. 1 Sam.

because of Saul the fon of Kish See ch. 8.33. Saul so persecuted David as he was forced to hide himself in caves and rocks and

ted David as ne was forced to note innect. In tayes and roots and mountains, I Sam. 1.1.7. & 2.4.7.8. 2.3.2.5.1.6. and they were among the mighty mn] They were for valour and courage to be reckoned in the number of those whose catalogue is

net down in the former chapter.

beliers of the war! This may have relation to the wars betwist
the houle of Saul and David, yea and to other wars also.

V.a. They were armed with bower! They were Archers and very

V.2. 1 they were amea with owners 1 and 1 skilful in shooting. See ch. 5.18.
and could use both the right hand and the lest 1. The Benjamites
were trained up of old to use both hands, Judg. 20. 16. whereby

were trained up or out to the both annote, Jung, 20, 16. Whereby they had great advantages againft an enemy, in butting [foots] See Judg, 20, 16. Hereby David overthrew Goliaths, t Sam.17,49. Uzzish men were trained up hereunto, 2 Chron, 26, 14. The force of flinging ftones is intimated 2. Chron, 26, 14. The

Job 41.88. and Booing arrower out of a bows] Seech, 5.18. and Booing arrower out of a bows] The last word dheweth that even of Sault brieflers 1 Saune, 5.12. the other, that they were they were of Sault stricks, I Saune. And this much amplifiest their of the strick of the strick of the saune of the saun humanity and kindness to David. They observed that Saul unjustly perfected him, and hereupon pitying his cale, they went to furcour him, notwithstanding those neer bonds of relation wherewith they were knit to Saul.

with they were knit to oaul.

V. 3. The chief was Abiezer] He was the head or Captain of those who are called Sauls brethren v.2.

those who are caused Sauss pretnren v. 2.

then Joss, the sons of Shemash Or, Hasmaa, Joash and Ahiezer were brethren, therefore it is said sons, in the plurall the Gibeathire] Gibeath was a city of Benjamin, Josh. 18.28.

thence came Shemaah, and Jeziel, and Pelet] These two also were brethren.

the fors of Armaveth Azmaveth is reckoned up in the genea-logy of Benjamin, ch. 8.36. and among Davids Worthies, ch.

and Berachah, and Jehu the Antothite] This note of the family, Antothite, hath reference to Berachah as well as to Jehu. V.4. And Ismaiah the Gibeonite] He was of the strangers which

made peace with the Ifraclites, John, 9. 8, &c. a mighty man among the thirty i.e. The thirty Captains which came out of Benjamin to David; many of which are here named.

out of Benjamin to David 3, many of which are here named, and over the thirtyl They were Captains over other fouldiers, but he ws as a Collonel over them.

and I fremish, &c. | With I final and J eremiah there are feweren Benjamines fee down, 44,56,7, and there are fix others with the same than the same that the same than the same than

the thirty, are not fet down.

Jofabad the Gederathite] Of Gederah a city of Judah Josh. 15. 36. Seeing Judah and Benjamin joyned together, no marvel that this family arifing from a city of Judah is reckoned among the

V.5. And Shephatiah the Haruphite] This was a family in the tribe of Benjamin. V. 6. The Korhites The families of the Korhites came from

Shama and Jehiel the lons of Holhan It was the greater honour Kore who descended from Levi, th.9.19. Exod. 8.14. But there to Hoshan that two of his sons should be such Worthies. So were might all to be one of the tribe of Benjamin called Kor, or Knowlette Hoshan that two of his sons should be such Worthies. family of Levites this family of Benjamin might be called Kor-bites. The plural number here used sheweth that the five mention ned immediately before were all Korhites,

ned immediately before were all Aothics,
V.1. Jerobam of Gedor] See ch. 4.18
V.8. And of the Gadites there [sparated themselves unto David]
They departed from the other Ifraelites that adhered unto Saul, and took part with David.

into the hold, to the wilderness This hold was Ziklag, v. 1. acity in the defart of Judah; or the cave of Adullam, 1 Sam, 22.1,2, or Engedi, 1 Sam. 22,29. or some other strong place to which David

betook himself, t Sam. 23.19,25.

men of might] i. e. Of great bodily strength and courage of

and men of war] Heb. of the hofts. Such as had been trained up to war, able to fland againft an hoft of enemies.

fit for the battel | Fit to order a battel.

that could bandle shield and buchler] i.e. Warlike weapons, See

v. 14. whose faces were like the faces of lions] i. c. They manifested much courage, fierceness and terrour in their countenance.

much courage, necesses and ectrour in their countenance, and were as fwift as the rose upon the mountains [Heb. as the rose upon the mountains to make hafte. An hyperbolical expression of more then ordinary swittness. This commendation was given to Afahel, 2 Sam. 2.18. Some take the word translated Roes for Gosts; which very readily and swiftly climb over high rocks: so as hereby is implyed that these Gadites could easily scale high walls, Forts or Towers, and foon take them.

orts or lowers, ann loon take them.

V.9. Exer the fift, &c.] There are eleven in all.

V.14. Theff were of the fons of Gad] i. c. The eleven aforefaid.

Captains of the hoff] Such as had command over feveral companies of fouldiers.

one of the leaft was over an hundred, and the greatest over a thou-find] Or, one that was least could resist an hundred, and the greatest a thoufand. The former reading shews the great command they had: Some of them were over companies of an hundred fouldiers, some or them were over companies or an nunorea soulaers, others over Regiments consisting of a thousand fouldiers, whom we call Colonis. The latter reading sets out their valour: And therein is accomplished that which God promised Deut. 32.30. Tefh.23.10.

V.15. Thefe are they that went over fordan] The tribe of Gad having their inheritance beyond Jordan, these must needs come over, to help David who was on this fide.

in the first moneth | Called Abib, Exed. 12.2. Sec 1 King. 6.1. in the prismonting variety Anno, Exon 15.2. See I Ring, 6.1. when it had over from all his basher See John 3.15. 8 4.18, 19. fer. 13.5. This is here feet down to amplific their courage and feeled refolution. Nothing could hinder them from coming to

and they put to flight all them of the valleys] We heard before, how the Philiftims having flain Saul and his fons, and routed his whole army, the Maclices whose habitations were in the valley fled, and the Philiftims came and dwelt in their cities and towns, ch. 19.7. It may be these were they whom the Gadites put to flight. Or it may be this was before that victory, and Saul having appointed some garrisons in those valleys purposely to keep all on the other side Jordan from coming to aid David, these Gadius put

both toward the East, and toward the West] Every where from one end of the valleys to the other.

V. 16. And there came of the shildren of Benjamin and Judah]
These were other Benjamites then they v. 2. not so neerly linked to Saul. These also bordered neerer upon Judah then they, and therefore joyned with the men of Judah. This they did the rather to gain the more credit and better respect with David, and to be the less suspected.

to the hold unto David] See v.8. V.17. And David went out to meet them] Heb. before them. Or,

and answered and said unto them, If ye be come peaceably] Heb. for

unto me to help me] David being persecuted by his Soveraign had need of much help. If therefore for that end they came, he would not refuse them.

mine heart shall be shait unto you] Heb. Shall be one with you. Or, my heart shall be together upon you. My heart shall be towards you with an intire affection, as yours is towards me.

but if ye be come to betray me to mine enemies] i. e. To discover where I am or to take me and carry me to Saul and such as joyning with him account me their enemy and feek my life.

eeing there is no wrong] Or, violence. in mine hands] He means that he had done no wrong at all to

momer council ne means that he has done no wrong at an of Saul, or to any of the reft than perfectued thin.

the God of our father! David aggravateth their treachery (if they intended any) by that common relations which was betwikt them. They all were children defeemding from the same fathers and professing the same God.

look thereon | David feeing himfelf unable to right fuch

Chap.xij. Annotations on the first book of the Chronicles.

a wrong calleth God to take notice thereof, and reb ube it] i.e. Manifest his displeasure against it, and revenge the wrong you do me. So Zech.3.2. Jude 9

V. 18. Then the first came upon Amasai Heb. the first clothed Amasai. See Judg. 6.34. Hereby is meant the Spirit of the Lord, which put a spirit of courage and a kind of life into him, that made him speak with such boldness and prudence as he did. The zeal and efficacie of that spirit was such as it exceedingly wrought upon David, and made him reft upon what Amafai faid

upon David, and made num reit upon what camaia; 1210.

"who was thirl of the captains] i.c. Ceneral over them all.

This is he who in other places is called Amifa; whom Abfalom made General of his Army, a Sam. 17. 25; and whom
David intended to make General in the room of Joab, 2 Sam,

Thine are we, David] He speaketh in his own name and in the name of those that came with him : for they had all consulted and consented together to hold with David.

and on thy fide, thou for of Jeffe] See ch. 10.14.
Peace] I Sam. 25.6. Under this word peace all manner of pro-

fperity and good success is comprised. See i Sam. 25. 6. Luke

peace be unto thee] This doubling of the phrase addes much emphasis. See t King. 8. 13.

and peace be to thine belpers] He wishesh good success not onely to Davids person, but also to all on his side; and thereby giveth him the more affurance that they would be true to him.

for thy God helpeth thee] Amala and others had observed how God had every way prospered David. By adding this he showeth that with confidence he uttered his desire of peace to

Then David received them] He gave such credit to him, as he received him, and them that came with him, into his army. and made them Captains of the band] He fo far trufted them as he gave every of them a place of command in his army. Or, he fet

them among the Captains of his bands. V.19. And there fell some of Manasseh to David These are other then they who are set down v.20.

when he came with the Philistims against Saul to battel] I Sam,

but they helped them not] David and his men helped not the Phifor the lords of the Philistims] They who had command in the several Principalities of the Philistims , under King

Achifh. upon advisement] For there was a conference betwixt Achish

upon davijemen; rot there was a conterence netwext action and the Lords about Davids going with them, I same, 2-3, fast him away, fajing] Though the King put confidence in David, and was willing that he should go with them, yet the lords were much displeated thereas, and would not furfer it.

He will fall to his master Saul] When the battel cometh to be set, and the fight begun, he will run from our fide to Sauls, and take part with him against us. notibe jeopardy of our heads] Heb. on our heads. He will fall uponus, and we thereby shall be in danger to lose our lives. By part-

ing head and body one from another, the life is loft. ing itead and body one trom snorms, the time is 2011.

Vi.o. As he weighted Ziking 3 See v. 1. After David was difmiffed from going with the Philifthms againft Saul, he went to Ziklag, and finding it facked and burnt, he purified the Amalekiecs, that did it, and deftroyed them. After that, he returned to Ziklag,

1 Sam. 30.1,26.

1 Sam, 36.1,36. there felt to bim of Manafieb] Then, when he returned from the Philiftims. Thus fome of Manafieh fell to him before he went from the Philiftims, v. 19. and others afterwards, Adado, &c.] With theie feven there came fundry others.

Captains of the thousands that were of Manafieh] This shows they were all Colonels over Regiments: For a Regiment useth to confift of a thousand fouldiers.

V.21. And they belped David against the band of the rovers] Or, with a band. These words, of the rovers, are not in the Hebrew. They who inferred them in the translation suppose the forementioned Manassites came to David before he set upon the Amalekites, and joyning with him helped him against them. But the other reading, they helped Devid with a band, doth onely imply, and that indefinitely, that they increased Davids army, and were an help unto him but it hath no special relation to any particular

for they were all mighty men of valour] See ch. 5,24. & 7.

and were captains in the hoft] They were Captains before they came to David, and David made them Captains in his

army.
V.22. For at that time, day by day, there came to David to help him? Now was the time come that David should be fet upon the throne, therefore God inclined the hearts of the people daily more and

therefore Goo intermed the bound of more to come in to him.

will it was a great $ho\beta l$ Untill such a number of valiant men assume that the such a sumber of valiant men assume that the sum of the made a very great army.

like the holt of God] Such an host as God by inclining their

hearts to David had brought together. Or rather this phrafe, holf of God, is an Hebrailin whereby the excellency of the holf is fet forth. For excellent things in Scripture are faid to be the things of God; whether the excellency be in worth, royalty, greatness, talness, loudness, fruitfulness, largeness, number, or any other taincis, loudneis, fruitfulneis, largeneis, number, or any other matter: as, a worthy Prince. Prince of 606, 60n. 3.6.6. glotlous throns, a throne of the Lord, ch. 19.13, 167.3.17, a great mountain, shift of God, Plal, 3.6.6. tall Cedars, Cedars of God, Plal, 30, 10. high trees, trees of the Lord, Plal, 10.4.16. a loud voice, the voice of God, Ezek, 10.5. Exod, 9.18. a fruitful to Pleasant garden, the garden of the Lord, Gen. 13.10, a large and fair city, a city of God, Plal, 4.6.4. John 3.3. a numerous army, as hold of God, Gen. 3.2. a So here in this place.

No nere in this place.

V. 23. And thefe are the numbers | Whereas he had faid ch. 1. 1. that all lifety gathered themselves to David, to fertile him on the throne, from this place to v. 35. he ferterth down the number of those who out of the several tribes came to him.

of the bands] Or, captains, or men. Heb. heads. The Hebrew word v.3. is translated chief. And being taken for such as were Commanders in war, it here comprehendeth, with them, the several companies that they brought.

that were ready armed to the war] Or, every way prepared thereto. They came with their armour, weapons, and amulu-

and came to David to Hebron] See ch. 3.11.3.

and came to involve to record; seech. 10.14.

according to the word of the Lord See ch. 10.14.

questions of Judah that bare shield and Spear That

V.24. The children of Judah that bare shield and Spear This were trained up to the war, and able to manage military weapons. For all forts of warlike infiruments are lynecdochically comprised under these two, shield and spear; the one whereof was especially for desense, the other for offense. See

v. 8. inere fix thousand and eight hundred] These were but few in comparison of the number which came out of some other tribes, v. 33,36. But the men of Judah came sholt of them to David before the other tribes came, and anointed him King, & Sam. 2.4. So as thefe were of the backwarder fort.

ready armed to the war] Or, prepared to the war. See v. 22. V.23. Of the children of Simeon] This tribe lay within Judali; and thereupon is fer riext to it, ch.4.34.

and thereupon is see next to 15 cm. 4.4.

mighty man of valour? See v. 21.

for the war? Men may have courage of mind and thengthed
body, and yet not be fit for this war, untiles they had been exercised
thereto: But these Simeonites were both apie and fit to wage

feven thousand and one bundred They being as one cribe with Judah, miglie, for the most part of them, do as their brethers of

Judah did. See v. 24.

V. 26. Of the children of Levi] Though this tribe were fet apart to the service of the Lord, yet many of them being mighty men of valour, as other Ifraelices, did oft in Gods cause use wea-pons of war for executing of Gods Judgements and accomplishing his will. See Exed. 32.27,28. Num. 2, 7,8. 2 King. 11.9, &c. One David being ordained by God to be King, the Levites would help to establish him in the Kingd im.
four thousand and six hundred Many of this tribe might be as

forward to crown David as the men of Judah were, 2 Sam, 2.4. For when Judah alone cleaved to the house of David upon the revolt of the ten tribes, the Levires also joyned with the men of Judah, 2 Chron. 11.13,14. This may be the cause that so few of them are here reckoned; they being a numerous tribe, as appears by their genealogy, ch. 6. Besides there are more reckoned up,

V. 27. And Jehojada was the leader of the Auronites] Though this Jehojada were a Priest, and here said to be the leader of the Aaronites, yet was he not the high Priest i for he is not reckoned in their catalogue, ch. 6.4, &c. And Abiathar had that place til. Solomon put him out of it, I King 2.35 and was the first Priest that came to David in his troubles, 1 Sam. 22, 20. & 23.6. But this Jehojada was a conductor of such Priests as are here said to come to David ; and it may be he was a Caprain over them. Aaronites,

defending from Aaron, were Priefts,
and with him were three thou faud and feven hundred These must
be added to the former number of the Levites v. 26. and not swallowed up therein. The two numbers joyned together make eight thouf and three hundred of that tribe

V.28. And Zadoh, a young man] This questionless was that Zadok who all Davids time was joyned with Abiathar to be principal Pricft, 2 Sam. 8.17.20.25. who also was by Solomon put into Abiathars room, 1 King. 2.35. He being then at least thirty three years after this, (see 2 Sam. 5.5.) put into the others room, was but young at this time.

mighty of valour] See v. it. His Prieftly function was no himdrance to the strength of his body or courage of his mind.

and of his fathers boufe twenty and two capitalus.] These were Priess also, as well as Zadok; in which respect they are said to be of his fathers house : fo as he and they came with the other children of Levit David, See v. 26.

Chap, Xij.

V. 29. Of the children of Benjamin | Though they bordered | be upright and fincere in their dealings, | V. 34. And of Naphali a thousand captains | This is noted | V. 34. And of Naphali a thousand captains | This is noted | V. 34. And of Naphali a thousand they had not onely multiple to the Royal dignity go from them, therefore they not willing to let the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them, therefore they had not onely multiple to the Royal dignity go from them. not willing to let the Royal dignity go from them, therefore they were the more backward in coming to David.

the hindred of Saul Heb. brethern of Saul. See v.a. the hindred of Saul Heb. brethern of Saul. See v.a. three thoughtaff It was a greater wonder that so many of Sauls kindred would come, then that so two came.

for hitherto the greatest part of them Heb. multitude of them. Them hath reference to the children of Benjamin indefinitely.

had kept the ward of the house of Saul Had flood to continue the kingdom in Sauls flock, and did what they could to main-

V.30. And of the children of Ephraim, twenty thousand and eight hundred] This number far exceeded any of the former. And bundred] This number far exceeded any of the former, And there were special reasons given why Judah, Simeon, Levis, and Benjamin brought no more Yet a left tribe then Ephraimy. 33, brought more then except Judah; and herein he answered tribe in multitude, except Judah; and herein he answered the mane, which significant friendly, Gena, 1-5, Soa every thing duly considered, this number of twenty thouland and eight hundred ly conflected, this number of twenty thouland and eight hundred light hundred lig was no great commendation to Ephraim.

mightymen of valour] See v. 21. This and that which followeth is a commendation of those of Ephraim which came to

famous] Heb. men of names. Such as had done valorous acts, and thereupon had got a great name and good re-

Port.

Broughous the house of their fathers] In their feveral families 3 or,
through all the cribe of Ephraim.

**Through all the cribe of Ephraim.

**Through all the cribe of Managlib! i.e. That part which bordered upon Ephraim in the land of Canaan.

**ogistees thoughouff This was a great multitude for half a tribe.

**Of the other half fee v.37.

**milich howe exertfed h. namel i.e. They were chosen our by the

which were expressed by name] i. e. They were chosen out by the

reft of the half-tribe, and fet down by name. to come and make David king] This was it for which they were

fent. See ch. 11.3.
V.32. And of the children of I [fachar] This was one of the

fmalleft tribes, which were men that had understanding of the times I it appears that they and their progenitors had much given themselves to obferve seasons wherein matters of moment were meetest to be done; especially for husbandry. For according to the prediction of their especially for nusbandry. For according to the prediction of their father, Gen. 49.15, they enjoyed a fruitful land, and quietly lived therein, not giving themselves to war, but rather to tilling of the ground. By this means they might the better observe the course of the stars, the conjunctions of Planets, and the influences that descended from thence. Besides, they being given, generation after generation, to observe occurrences of matters, might get much experience, and thereby much wildom; and that not onely in matters of husbandry, but also of State and war. See Efth.

to know what I frael ought to do] That understanding which they got was not for meer speculation, but to instruct others, and in weighty matters to direct any of the other tribes: who are comprifed under this word Ifrael.

the heads of them were two hundred] By heads he meaneth Captains and Commanders: Of whom there being two hundred, there must needs be divers thousands under them. and all their brethren] All their tribe, or their feveral fami-

were at their commandment] Their prudence was so highly effeemed, that all that were under them, or any way belonged to

them, or came to them for advice, were ready to do what they enjoyned or advised. V.33. Of Zebulun] This tribe was fituated by the Sea, and ac cording to their fathers prediction gave themselves to fishing, and

other callings belonging to Mariners ; yet, as other Sea-men , they were fout Warriers. fuch as went forth to battle] They could not but meet with many occasions of war by sea; yer by land also they exercised them-

felves in warlike employments.
expert in war l Or, rangers of battle, or, ranged in battle. By exereifing military arts they got great experience, and were thereby

the better fitted to war. with all instrumens of war] Such as were mentioned v. 24. shield and spear, yea and sword, bowes, arrowes, bills, and such other as

were then in ufe. fifty thousand] This is the greatest number that came out of any

which could keep rank] Or, fet the battle in array. This according to the second reading is a singular commendation, that so many thousands out of one tribe should be able to order an army. According to the former reading it implyeth that the fifty thousand

they were not of a daudic heart] Heb, without a beart and a beart. The Hebrafim beart and beart figures a beart. The Hebrafim beart and beart figures a decirful heart, Pfal. 12. 2. The negative therefore implyeds fine-criey and firigeness of heart. Mea exercised in war may

Annotations on the first book of the Chronicles?

and with them] Or, under them. with shield and spear Such as bare shields and spears, v. 24.
thirty and seven thousand This was the greatest number but that

of Zebulun, v.33. and that of Asher, v.36.
V.35. And of the Danites The tribe of Dan was the least of all the tribes.

twenty and eight thousand and six bundred] These were many out of so small a tribe.

V.36. And of Afher, such as went forth to battel] Who were fo exergifed in military discipline as they were fit to be sent out to

expert in war] Or, keeping their ranks. This cannot all do that are not trained up thereto. This therefore is a commen-

fourty thousand] This tribe afforded the greatest number next to Zebulun, v.33.

V.37. And on the other side of Jordan Num. 32.33.
Of the Reubenites, and the Gadites, and of the half-tribe of Manaffeb] Here as in most of the verses before, the principal verb is to be understood, and to be fetch'd from v. 23. namely this, came, q.d. there came of the Reubenites, &c.

there came of the Kenormers, ecc.

with all manner of infiruments of war for the battle] Seev. 33.

an hundred and inventy thousand.] These two tribes and half sent
out rate for rate as many as any of the other tribes, except onely Zehulun

V.38. All thefe men of war] Sec v. 8.

that could heep rank] See v.33.

came with a perfedit art] An upright and fincere heart. They
were all fuch as the men of Zebulun are fer forth to be, v. 33. to Hebron to make David hing over all Ifrael] See v. 23. & ch. 11.31

and on r Sam. 27.1. and all the rest also of Israel Namely, such as tarried at home to till the land, to follow other needful callings, to look to affairs of State, and to houshold affairs, that went not out to

were of one heart to make David King] God mightily wrought upon them, that they should all so agree together, and be, asit is noted of the first Christians, of one heart and of one soul,

Act.4.32. to make pavid King] This made much to the honour and fecurity of David, and to the good and Peace of the whole King-

V.39. And there] Namely, in Plebron, v. 23. they mere mith David three dayes] It was usual with the Jewsto spend more then a day in their publick rejoycings upon great and weighty occasions. Solomon spent seven dayes, besides the seven dayes of the seast of Tabernacles, in rejoycing at the dedication of the Temple, 1 King. 8.65.

or the Lemple, 1 a. Ing. 8.65.

eating and drinking] He means such a liberal eating and drinking as is ordinarily called feasing. See Job 1.4,18.

for their brethren had prepared for them] The word brethren is here

taken in a large extent, namely, for Ifraclites; because all the Ifraelites came from one father, Jacob. So Rom. 9.3. Now here are meant fuch Ifraelites as dwelt in Hebron; who prepared for all that came thither from every of the tribes. Some take breibren for such in every tribe as were of any kin to those Captains and fouldiers who came to David, and make the sense to be this, That the kinsmen of every of the Captains in their several tribes prepared provision for them, and sent it to Hebron. By this means the greaer provision might be made.

V.40. Moreover they that were nigh them] Some expound this of kindred and alliance; others, of place and habitation; which

feems more agreeable to the words following. even unto Islachar, and Zebulun, and Naphtali] These tribes were towards the sea, and far from Hebron 2 So as it is here implyed,

towards the ica, and all infinite from the control of a that provision was brought from far and neer. brought bread on affect Sec on chis. 20. and on Camels] Sec 1 King. 10.2. and on Mules] Sec 1 King. 10.25.

and on Oxen] These beafts did use to draw Carts and Waggons, Numb. 7.3. 2 Sam. 8.336. So as they had Horse-loads and Cart-

loads (as we speak) of all manner of provision. and meat, meal] Or, victuals of meal. Sundry kinds of dainties

were made of meal; some baken in the oven, some in a pan, or on a flat plate or flice, or in the frying-pan. See Lev. 2.4,57.

cales of figs For they used to to press figs together as to make round cakes of them. See x Sam. 25.18.

and bunches of raisins] Bunches of raisins were oft sent for prefents to eat, 2 Sam, 16.1. They are called clusters of raifins 1 Sam

and wine] This was an usual drink in those countries, especially at feafts, 1 Sam. 10. 3. & 25. 18. 2 Sam, 6. 19, Neh. 5. Ezek. 16.9. but also mixed their flour and meal therewith, I King. 17.12. Sec 2 King.4.2.

and Oxen | These Oxen were for another use then they which were mentioned before. They were to draw carriages, these to be

and Sheep abundantly These also were for mear.

and sover guinary I fined and where to fined, for there was goint I fined | Joy, that they had another King for Sult that was flain, Joy, that they had flich a King as David, Joy, that their civil, wars were ended. Joy, that Gods promife to David was accomplished, Joy, for that hope they had of a wellfeded peace, Joy, for that hope they had of getting the better over all their enemies, Joy, for that union and unity that was among them. And Joy, for that affurance they had of enjoying the Religion and freedom of all Gods Ordinances. These were matters of great joy.

CHAP. XIII.

Verl. I. A Nd David consulted It was a weighty work that Davice about it. See Prov. 15,22. & 20, 18. & 24. 6. This confultation about feeling the Ark might be before the histories in ch. 14. though those histories be set down before the setling of the Ark, 2 Sam. 5.11, &c. For the Pen-man of that book of Samuel fers down the whole history together, namely the first attempt of David, upon which Uzzah was flain, and the perfecting of his intent, down the histories of Hirams sending to David, and therefore he sets down the histories of Hirams sending to David, of Davids taking more wives, and of his two victories before his first attempt about the Ark, because they fell out before he had finished his intent. But those histories happened after the death of Uzzah, and before his fetling of the Ark in the City of David; and therefore they are inferted in their due place, ch. 14.1, &c. It much amplifieth Davids holy zeal, that fo foon as ever he was fetled on his throne his first care was about the Ark of God.

with the Captains of thousands] i.e. Colonels. See v. 20.
and hundreds] These we call Captains over companies; for a company confifteth of an hundred.

and with every leader | So as none that had any command was excepted.

and David said unto all the Congregation of Israel] Under this title Congregation more are comprized then the Commanders, See If it feen good unto you] He foreferred the cafe unto them that

If it fem good auto pay] He lorelerred the cate unto them that if they could how any juft caute to the contrary he would no further profecute his purpole.

and that it be of the Lard! Though he and they both should well like the purpole, yet if it should appear that it were not agreeable to God will, he would not go on therein.

with God! See 1 King 8.18. This word gar implyesh both a re-

firaint and an extent; a restraint excluding all that are not of the Church; an extent, including all that are in the Church. See Joh. 20.17. let us fend abroad] Heb. let us break forth and fend. The Meta-

phor is taken from over-flowing waters. They were now in the City, but they would fend for those that were without. Yea, it further implyeth, that they would fend speedy messengers

unio our brethren] Though David was a King, yet he accounts all his subjects, who came from the same father Ifrael, to be his

every where In every part and corner of the land. that are left in all the land of Ifrael] For the Philiftims had flain

many in the last battle against Saul, and had driven many others out of the land.

and with them also the Priess and Levites To them especially belonged the ordering of the Ark, and they could give best coun-

which are in their cities and [uburbs] Heb. in the cities of their [uburbs. All their Cities were compassed about with Suburbs, and in this respect they might be called Cities of their Suburbs, or Cities to which Suburbs belonged.

that they may eather themselves unto us] He took it for granted that so soon as they should have notice of his purpose they would come unto him.

V.3. And let us bring again Heb. bring out. The Ark was wont to be carried about; and in relation thereunto this phrase may be

the Ark of our God] See 1 King. 6.19. & 8.4.
for we That which was the common fault of all the people he chargeth upon himfelf; as Ezra 9.7, &c. Dan. 8.5, &c.

enquired not at it in the dayes of Saul] In Sauls time the Ark was in a p ivate place, 1 Sam. 11.12. Though the Tabernaele was at a more publick place, namely at Gibeon: whereof fee 1 King 3.4. ch. 16 39. & 21-29. To Gibeon, where was the great Altar for burnt-offerings, the people frequently went, and contented themfelves therewith, not regarding the Ark, the principal evidence of Gods presence, whereat also Divine Oracles and directions were

and oyl They did use not onely to anoint themselves with oyl, | given, Exod. 15.22. & 30.6,36. He makes mention of the dayes of Saul, because then people grew most, careless of Gods worship, and many of the Priests were then slain.

V. 4. And all the Congregation] All that were then present. They declared their minds by some of the chief among

faid, that they would do fo] This flewes their ready and willing

flow that they work any in the color of the thing was right in the eyes of all the people It seemed good and right to them, both in regard of the matter it self that was moved, and also in that the motion came first from the King : For what sever the King did, pleased all the people, 2 Sam. 3.36...
V.5. So David gathered all I frael together] The four former ver-

fes are fet down as a preparation to that act which followeth. That preparation is omitted 2 Sam.6. r. and the act directly fallen upon. This affembly of Ifrael was after David had fent his meffengers abroad unto them, v.2.

from Shiber of Egypt] Oft called, as a river well known, the river of Egypt, Numb 34.5. John 15. 41.47.

even unto the entring of Hemath] From South to North. See

King. 8.65. The number of all that met was thirty thousand,

to bring the Ark of God from Kiriath-jearim] Of Kiriath-jearim fee ch. 2.53. The Ark was first fee in Shiloh, when the Israelites were serled in Canaan, Josh. 18.1. There it continued till it was taken by the Philitims, 1 Sam, 44,111. They held it but feven moneths, 1 Sam, 6.1, From them it was brought to Bethshemeth, 1 Sam, 6.15, where it continued not long: For there being a great flaughter among it the Beth shemites, because they had looked inmagner amongst the Berninemites, because they had nowed in-to it, it was removed to Kiriath-jearim, I Sam. 6.1921. All this was within the space of that one year in which Elidied. So as the Ark continued in Kiriath-jearim nine and thirty years in the dayes of Samuel and Saul, Act. 13. 21. and feven years in the dayes of David. For it was the year wherein David began to reign over Ifrael when he removed the Ark from Kiriath-jearim, 2 Sam. s. s. In this respect it is faid, while the Art abode in Kiriathcarim, the time was long, I Sam. 7.2. Whereas it is added that it was twenty years, those twenty years are the space between the first taking of the Ark by the Philistims and the Israelites solemn repentance, 1 Sam. 7.3, &c.

V.6. And David went up, and all I frael, to Bralah, that is, to Kiriath-jearim] Kiriath-jearim and Baalah were names of one and the fame City, John. 15, 29,29. It was also called Kiriath-Baal, John.

which belonged to Judah] See Joth. 18.14. Judg 18:12.

of God the Lord] Sec 1 King 13 .1.39.
that dwelleth between the chrubinn Sec 2 King 13.17. whole Name is called onic] Or, whole Name is called by the name of the Lord of Holls, 2 Sam 6:2. (for the title Fehrvah is given to

the Atk, Numb. 10.35,36.) Or, at which the name, were the name of the Lind of Holls, was called upon. Or, which is called the Arh of the Lord, 1 Sam. 4.6.

V.7. And they carried the Ark of God] Heb. made the Ark of God to ride. For that which is carried in a cart or waggon is faid

in a new eart] The word translated eart fignifieth any thing that is carried upon round wheels; the notation of the word being taken from round. It is translated maggon, Gen. 46.19. Numb. 7.3. So as this might be a Waggon or a Chariot as well as a Carr.

out of the house of Abinadab] Abinadab was of the tribe of Levi and therefore the Ark was left at his house. It is added. 2 Sam, 6.1, that was in Gibeah, or, the hill. Gibeah is taken for the proper name of a city in the tribe of Benjamin, Judg.2014. But Kirlath jearim being in Judah, and Gibeab fignifying an bill, it may imply an high place or hill whereon the house of Abinadab was built in Kiriath-jearim.

and 423a and Ahio] Sons of Abinadab, 2 Sam. 6.3. drave the cart] Or, waggon. They had the charge of attending the Ark, and therefore took care of the carriage; It is faid & Sam. 6.4. that Ano went before the Ark, namely to look to the Oxen that drew the Waggon; as his brother Uzza went behind to look to the Ark.

V. S. And David and all Ifrael played] They danced and fang as they went along with the Ark.

before God! As in the presence of God; in uprightness of heart; to the honour of God. Or, before the Ark, which was the manifestation of Gods presence, ch. 16.1. See 2 King. 19.14.

retraction or Goss preferee, in 1.1. See 2 and 1.1. See 2 and 1.1. and 1.1. are mind all their might] Earneflly, zealoufly, and with spain. Help, solge, Vocal mustek is here meant, men, women, children, and of all forts singing together, Hereunto also they added instrumental mustek, and that both with wind and hand, as the particular instruments here mentioned do thew.

and with harps] An harp is a mufical instrument somewhat large, broad at the top, and narrow at the bottom. It hath many ftrings of wire, but fome longer then others, which are ftruck with the fingers of fuch as play thereon.

and mith platteries] A Pfaltery is also a ftringed influment, having ftrings almost all of the same length, and straight down. It hash ten plans or pege on the crop, and as many strings; if oas this is taken to be the ten-firinged influment, Pfal. 33. 2. & 144. 9. It playing thereon they did all of ing unto it, which made the mustlek the more melodious.

and with timbrels] This instrument is taken to be that which we and strib timberli]. This influment is taken to be that which we commonly call at advirt 3 and its 16 translated, 2 Sam. 18.6. Women and damoleis did ulic to play upon 16, Exod. 15.0.0, Julg, 11.1.4. Plail. 8.13.5. The notation of the Hebrew word, which implyeth a first was to be string a post its, thewes it was beaten upon with Ricks as a dunt. They did ule to pipe with the beating upon it, by which means the musick was the more delectable. Dancing, also used to be joyned therewish, Exod. 15.0.1, Julg. 11.3.4. Plail.

150, 4.

and with cymbals] A Cymbal was a round hollow infitument
of fine founding brafs, ch.15.19, and it had bullets, or a clapper
of brafs, or fteel, in it. Being skilfully moved, it made a firill
factifices, or fteel, in it. Being skilfully moved, it made a firill
factifices, and the state of the first fire fire fire fire from the factifices, found. The heathen were wont to use it at offering their facrifices. The Arabians are faid to use it in war.

and with trampets | Some Trumpets were of filver. Num. 10.2. not of brass. They are the loudest founding instruments that are, used on all occasions of rejoycing. They ever were, and still are of great use in war. A Cornet also was much used in their solemnities : Of it fee ch.17.28.

nities; OF ittee ch.15.18.

1. V.9. And when they came unto the threshing-story] A threshing-story includes to be a spacious place, where the owners thereof did not onely cause their corn to be threshed, and laid up (whence it is called a corn-story, those, those, those, those, they which carried Jacob in much solemnity to his grave rested at; the threshing-shor of Arad, Gen. 30. 10. It was the threshing-floor of Araunah where the destroying Angel was, and where David built an altar, and offered burnt offerings, 2 Sam. 24.16,24, where also Solomon built the Temple,2 Chr. 3.1. So also this was some famous place.

of Chidon Called Nachon, 2 Sam. 6.6. This threshing-floor was not far from Abinadabs house: For God would not suffer them to

not lat room Adinacas nout: For Oad white not inter them to go long in their error of drawing the Aik with Oxen.

242 pay forth bis hand to hald the At/1 This was 2 particular ranfigetilion of his own. For he being but a Levies, not a Prieft, ought not to have medded with the Atk, Num.45.15. This his Repping out of his own. Calling is called his error, or rafhetifs,

for the oxen stumbled Or, shook it, a Sam. 6.6. The oxen stum-bling, the Ark did shake. And that might seem a fair pretence for Uzza to do what he did: But no pretences can justifie an un-Jawful aA.

V. 10. And the anger of the Lord was hindled] See 2 King.

13. 3.

against Maza] It is evident that the Lord was angry against all the Priests and Levites present, yea and against the Irraelites 100, because they put the Arkupon a care or wagon, which should have the Arkupon a Care or wagon, which wagon a care or wagon a care o been carried upon Prietts flouiders, Num. 113, John.6.6. ch.17.
3,11,8.6. initiating herein the example of the healthen, 1 Sam.
6,7.8. and not of their ancient predecifiors, John.3,1.4. Yet God would not take vengeance on them all; but by judgenent excured on one for a like offence he brought David and all the relt to fee their fin, ch.15.13.

see their fin, ch.15.13.

and be smote bim This was some sudden extraordinary stroke that

flew him upon the place.

because he put his hand to the Ark] See v. 9. It was his own particular sin, at which God took the advantage to punish him.

And there he dyed before God] Or, by the Ark of God. 2 Sam. A.T. Becaule God manifested his presence in the Ark, that which was done before it or by it is said to be done before the Lord. Hereby we fee that our God is a consuming fire, Deut. 4.24. See on Pfal. 27.8.

V.11. And David was displeased Heb. anger was to David. Or, David was angry. The Hebrew word is used for a disturbed passion, as Gen. 31.35. and that of Anger or Grief, and is here well tranflated difpleafed

because the Lord had made a breach upon 423a] By separating
Uzza's soul from his body, and him from their society.

where fore that place is called Percz 423a Heb. The breach of

1127a. Judgements are remarkable as well as mercies. Both have their diftinct uses; the former, to put us in mind of fin, and to make us fearful of committing the like; the latter, to quicken us up to thankfulness. This name was a memorial of Gods judge-

of to thankunter, a man mane was a memorial or cous pauge-ment. So Num. 1; & 2:2, 10h., 7.6.

10 his doj See 1 King, 9:13 & (0.11.& 12. 10.

V.12. And Devid was qirishof God that day] Tender hearts by judgements on others are brought the more or fear God, left the like judgements should be fall them. David differend how

the line progression in nouta betait them. David differend how failing about holy things much incended Gods weath, I failing, How [0.11 I bring the site of God bount on me?] He began to think that God would not have the Ark come to Jeruslalem: but thint was his weakness. It was not the aft it felt, but the ill manner of parforming its, that displeaded God.

V.13. So David brought not] Heb. removed not. Further then the next Levices house.

the Ark home to himself to the city of David This he first inten-

ded, v.3. But that unexpected judgement made him lay afide that but carried it aside | Somewhat out of the way.

into the house of Obed-Edom A Levice, of the order of the Porters and Singers, ch. 5, 18,11. Levices were fittest to attend the

the Gittite] So called from the first fyllable of Gath-rimmon.

one of the cities of the Levites, John 21.24.

V.14. And the Ark of God remained] Obed-Edom well diferented that all the defructions that fell out by reason of the Ark, either among the Philiftims, 1 Sam. 5.2, &c. or at Beth-shemeth. ranfigrefilons thereabouts, and not imply for the Ark it felf, which he believed would prove a blefling to fuch Levices as should rightly entertain it, therefore he is willing it should remain with

with the family of Obed-Edom] With his fons and other Levices

with the faints of the control of his family.

in his boule I faith Hebrew family and boule are fer out by one word, but yet in a different fense. In one place it significant the machine inhabitants.

habitation, is the other the inhabitants.

three months: J Till David had heard that God bad bieffed the boufe of Obed-Bod bieffed for the style, 2 Sam.6.12.

and the Lond bliffed the boufe of Obed-Bod). God prospered the things that were done in his house, even as he prospered Poriphia foot Joshph Kabe, Gen. 39.5. and Laban for Jacobs, Gen. 30.4.7, and all that he had] His wife, children, feryants, kindred, cattle,

and all his goods. Gods bleffing on him and all his was fo great that not onely he himfelf discerned it, but also all his neighbours, infomuch as they made it known to David, 2 Sam, 6, 12,

CHAP. XIV.

Verl. 1. Ow Hivam hing of Tyre] Of this Hiram fee I King,

fent meffengers to David] It may be David had first font to Hiram for those trees and workmen which he here sendeth unto him; as Solomon did, 1 King. 5.6. But if Hiram of himself sen these Ambasiadors, he had certainly taken notice of the great exploits that David had done in Sauls time, of his prevailing againft the house of Saul after Sauls death, of Israels setting him on the throne over the whole land, and of Gods manifold bleflings on him; and thereupon being; a neighbouring King, and observing how God was with David, he sen his Ambassadors to congrautate his stelling upon the throne. Hiram is the first King we read of that sen Ambassadors to David.

and timber of Cedars Or, Cedar-trees. See I King. 5.6.
with majors I Heb. with workmen in the wall. These are called 2 King. 12.12. hewers of stone, and such as laid stones in the

and Carpenters] Or, workmen on trees, or timber, Sec 2 King.

to build him an house] God having kept David from setling the Ark in his own city, he thinks of building an house for himfelf.

V.2. And David perceived] By Gods bleffing on him, the peoples unanimous confent in anointing him, and Hirams congratulating him

that the Lord had confirmed him King over Ifrat.] For there was none now to oppose him, but he quietly enjoyed the whole Kingdom. This is added as a reason of Davids building him

for his Kingdom was lift up on high] He had greater glory then Saul ever had: and the Kingdom was more famous and more highly accounted of then in Sauls time, or in the time that him-

highly accounted of then in Sauls time, on more officer for filed in Hebron, 2 Sam. 5, folder for filed in Hebron, 2 Sam. 5, because of his people 1/pael] This is added both to flew how Davids Kingdom was exalted to high, namely, because all lined much honoured him; and also, why God so exalted it, namely, for the good of his people Iffael. It is for the peoples good that God gives them good Governours.

V.3. And David took mo] Heb. yet.
wives at Jerufalem] Besides those he had before Sauls death,
and at Hebron, 1 Sam. 18.27. & 25.42.43. 2 Sam. 3.2 &c. That particle yt implyed a fault. David was not content with hole with the man and the wives he had before added, but yet added more unto the list of the was a gaainft the express law of God, Deut.1-yr. 1 it is 16 fail than the took me oncubines, a Sam.5.13. See a Kling. Almost wheel he might have fome properly salled wives, and others con-tributed the second of the second of

and David begat me fons and daughters] Norwithstanding his fin, God increased his posterity, and gave him some children better then those he had before, as Nathan and Solomon.

V. 4. Now thefe are the names, Sec.] Of thefe thirteen

fons of David here mentioned fee ch. 3.5, &ci Elpalet] Or, Eliphelet, ch. 3.6.

Chap.xiv.

V.8. And when the Philistims heard that David was anointed hing over all Ifrael] While the Kingdom was divided betwire the house of Saul and the house of David, they might think that being divided it could not ftand: But now differning that all the Ifraclices were of one mind and one heart, and that with unanimous confent they had chosen so good an Head as David, of whose wisdome, valout and good success they themselves had had so much experience, they think it wisdom in the beginning of his feetlement over the whole kingdom, to do what they could to weaall the Philistims] All the five Princes conspired against David,

as five Kings of Canaan did against Joshua, Josh, 10.1, and

went up to feel David The Philistims first warring against Ifrael in the reign of David, he is freed from all appearance of ingracitude against them, who had harboured him when he was forced by Sauls perfecution to fly out of the land. They came to feek David that they might fight against him and spoil him of his

and David heard of it] David being a prudent Prince, would not be without intelligencers and scouts, by whom he might underfland the plots and practices of his enemies.

and went out against them] He would not stay till they should enand the two one again term just within the tray cut truey means the risk dominions, but went out to meet them, and fight against them. It is said, a Sam, 5.17, that David went down to the hold, i.e. Some frong Fort built at the borders of Judea, where David settled his army till he had enquired of the Lord what to

V.9. And the Philistims came and spread themselves] i. c. Settled their camp, and fet their army in array.

in the valley of Rephaim] See Gen. 14.5. Deut. 2.11. This valley

in the valley of Repairs 1. See Seen. 14.5, Deut. 2.11. Alls valley litth North on Judea, Josh. 15.8;

V.10. And David enquired of God] Davids dependance was so on God as he would not attempt any weighty matter without asking Counsel of him, I Sam. 3.2.4,412.

[aying, Shall I go up againft the Philistims] Questionless he used the help of the Priest in propounding this question to the Lord, as

1 Sam. 23.9,10. and wilt shou deliver them into mine hand?] Herein he deals pri-

dently. For what good had it been for him to have gone against the Philistims, if they should not have been delivered into his hands ; therefore he enquires after the iffue, And the Lord said unto him] God is ready to answer them that

in truth and faith feek to him. Goup, for I will deliver them into thine hand] God so answereth both questions, as David could not but be much encouraged to go

V.11. So they came up] The Philiftims came up from the valley before mentioned. to Baal-Perazim] So called by anticipation.

and David [mote them there] He routed the whole army, and flew

Then David faid, God hath broken in upon my enemies] This pious man ascribeth the victory unto God, as the Principal cause thereof. The metaphor breaking in upon implieth the routing, dispersing or featering the enemies.

by mine band] He maketh himfelf onely Gods inftrument.

by wine wana; ite makern numers onesy Goas intrument. the the breaking forth of waters. This metaphor may be taken two wayers it. For a breach of a great river through a bank, which freepeth away what foever is in the field before it. 2. For a veffelfull of water, which being broken all the water floweth out. Thus their army being broken, they and all they had was loft.

Inus men' army ocing proken, tney and antithey nad was join. Therefore they called the name of that place] David and his men gave a name to the place for a perpetual memory of that victory. It is faid, a Sam, s.o. that he, namely David, called the name of that place. Gods great deliverances are to be had in perpetual re-

Bad-Perazim] Heb: i. e. A place of breaches, or, A mister of breaches. The name is taken from the Idol Baal, who with his ido-

latrous worshippers were there destroyed.

V.12. And when they had left their gods there] The word translated gods is the same that is used ch. 10.9. and fignifieth fuch things as affright men. It seemeth they were in a great sear, in that they lest their gods behind them. Men use to have most care of their gods, and to carry them with them.

David gove commandated it was Gods commandment that the Iracilities should burn the images of the heathen with sire, Deut., r. S. Therefore David givent this in special charge to his fouldiers, and they were burn with first Herein thole fouldiers reftisfed their obedience to their Soversign, their indignation against idols, and their real-of Gods. alone.

and their zeal of Gods glory. V.13. And the Philifting yet again. Enemies will not cease upon one defeat. See r King. 2.2. fired themselves abroad. They recruited their army, and set

themselves in battle-array.

in the valley This was the valley of Rephaim, 2 Sam. 5.21.

V.14. Therefore David enquired again of God] Because Davids first enquiry, v.10. was but for that once, he doth for thereupon wax over-consident, as the Benjamites, when they had once and wax over-connucing as the penjannes, when they have being a again overthrown their brethren, Judg. 20.31, but there being a new decasion, he doth again ask counsel of the Lord.

new occasion, ne uori again ass countel of the Lord, and God fait unto him, Go not up after them, Turn away from them! This advice is given, not that he should clean give over, and no more fight against the Philistims, but to direct him to such a course as might more clearly manifest the victory to be of God. Besides, the Philiftims might hereby be the more encouraged to draw all their army together, and fo receive the greater defeat. See Josh.

intended to give Davia a jign or victory. 30 jung 7.9, ecc. V.15. And it fluth to when thou fluth bear a found of going] i.e. A found of men and horfes as it were trampling upon the ground. in the tops of the Mulberry-trees]. This found of going was on the op of trees, to fhew that it was no humane fuccour that God afforded him, but succour from heaven, even by Angels. Elisha faw Angels on a mountain, 2 King. 6.17. but David heard the presence of the hoft of God. It may be that by this fign the Philiftims were affrighted. So & King 17.6.

that then thou shalt go out to battle] Here again God giveth him a warrant and encouragement to go against his enemies,

for God is gone forth before thee This sheweth that it was Gods host chat caused the found in the mulberry-trees.

to smite the host of the Philistims This was done by affrighting them and making them flye before David and his Army.

V.16. David therefore did as God commanded him] An evidence of his obedience and faith.

and they finote the hoft of the Philistims] As before v.t. 1.

from Gibeon Called Gebs, a Sam, 5-25, it is taken to be the same that is called Gibeah. Gebs, Gibeah, and Gibeon were all in Benjamin, Josh. 21.17. Judg. 20.4.

cven to Gazer] This is supposed to be the same that is called

Gezes, which was in Ephraim, Josh. 16, 10. These two cities were far distant one from another, so as the pursuit of the enemy was

far diffant one from another, to as the putilit or the enemy was very far. See no flohiro 33.

V.17. And the fame of David went out into all label.] By fame is meant a good and great report of Davids valour and videous fired, five and an ere through all the nations round about Ifrael, and the Lard Parough! It is Good that by his providence causeful mans name to be spread abroad.

the fear of him upon all nations] The Lord fo wrought upon the hearts of the very heathen that they flood in a kind of aw of David, and were afraid to oppose against him, but rather sought his friendship and favour. See 2 Chr. 17.10.

CHAP. XV.

Verlet. A Nd David made him houses] i. e. A Royal Palace fit for a King, and all forts of edifices appearaining there-

in the city of David] See 1 King 2.10. and prepared a place for the Ark of God] This is an evidence of Davids piery. Sec ch. 13.3. and pitched for it a tent] This he did for the present. But he had

a purpose to build a Temple for it, ch. 17.1. V.2. Then David said There had been three moneths betwist the

ferting of the Ark in the house of Obed-Edom and Davids giving the advice following; so as he had been some time enquiring after the cause of Gods displeasure, ch. 13,10.

ter the cause of Gods dipleasure, cn. 13,10.

None ought to early the Ark of God but the Levites 1 Heb. It is not to carry the Ark of God but for the Levites, Num. 4, 5, 15. By the Law he discerned their former error in setting it upon a cast,

ch.13.7.
for them hath the Lord chofen to carry the Ark of God] They should have carried it on their shoulders, and not have pur oxen to have

drawn it. See ch.13 9.

and to minifler unto him] To do all holy fervices about the Tabernacle, Alk, Altar, and other holy things. for ever] So long as the polity of the Jews should remain. In 4

Jarge extent Levite may be put for all who are fet apart to per-form ministerial sunctions, 1s. 66.21. And thus this phrase for ever is to be extended to the Church of God in all ages, even to the end of the world. See 1 King. 8.13.

V.3. And David gathered all Ifrael together to Fertifalem] This was a fecond affembling them together, and that to the same end,

was a second antenuoring them together, and me even after three moneths, See ch. 13. 5. 2 Sam. 6.11.

to bring up the Ark of the Lord] Though Gods displeasure at first had discouraged David from bringing the Ark up to his own City, yet he now attempteth it again, mored, no doubt, by thest reasons; 1. Piety to God, and zeal of his glory. 2. That knowledge he now had of the cause of Gods displeasure, and of the right manner of carrying the Ark. 3 That report he heard of Gods bleffing on the house of Obed Edom, where the Ark refted 2Sam.6.12.

unto his place which he had prepared for it] Sccv.t. V.4. And David allembled the children of Asron] All these were

Priefts, Numb. 18.13.

and the Lewire j l. c. All the other children of Levi, besides the Aaronites. These in special he assembled, because the work he intended did specially belong to them.

Defences here and in

V.5. Of the fons of Kobath] See ch.6.2. By fons are here and in

the verses following meant posteriy.

Wiel the shief | See ch. 6.24 Utiel was at this time the head or governour of the posterity of Kohath. and his brethren] Or, hinfmen. Such as descended from Kohath

an bundred and twenty] These could not be all the posterity of Kohath; for in Mofes his time they were two thousand seven hundred and fifty; but these were onely the chief of this family. See

V.13,16. V.6. Of the fons of Merani, &c.] Seev. 5, and ch. 16. 1,29 V.7. Of the four of Gerstom, &c.] See v.5. and ch.6.1, 16. and

V.8. Of the fons of Elizaphan] The chief of the Kohathites,

N. 8. Of the joint Num. 3.36.
Shimaish] See Ch. 9. 14.
V. 9. Of the fons of Hebran Another of Kohaths fons, ch. 6. 2, 18.
Elid See ch. 6. 34.
V. 10. Of the fons of Uzziel This also was a son of Kohath,

Antonomous Jose (11.6.22.)
V.1.1. And David called for Zadok and Abiather the Priefts | See ch. 12.48. 1 King. 1.7. & 2.27, 35. These two were Governours over all the other Priefts and Leviers, and had a kind of joynt commission, and thereupon are oft joyned together, as 2 Sam. 8.17.

and 15.29,35, & 17.15, & 19.11.

and for the Levites | Such as were to attend the Priests, Num. 18.
2, and to do the services about the Temple.

for uriel, &c.] These fix in the former verses were every one called the chief.

V.12. And faid unto them, Te are the chief of the fathers of the Levites] The King giveth his direction to these heads of the Levites, that they might direct such as were under them.

fantlife your selves] His meaning is, that they should both outwardly according to the rites of the Law, and also inwardly by renewing their repentance, prepare themselves for that holy work whereungo they were deputed, 2 Chron. 29.5. Exod. 19.

ye and your breihren] Both the chief, and others also that had

ye and your breithres] Both the chiets, and others allo that had any thing to do about the Atk, were to be fancified, that you may bring up the Ark] You your felves; some of you upon your ficulders, others attending upon it. of the Lord God of Ifact] See 1 King, 8,415; nuto the place that I have prepared for it] See v.1.3; V.1.3; For breading with simal Not bear it your felves, nor fancific your felves. You enquired not into the Law, to learn what was to he done about fo area of work.

was to be done about so great a work.

at the first When we first began to remove the Ark, ch. 13.7. the Lord our God made a breach upon us] By flaying Uzza , and

the Lord our code made a preach proposed By using Gazas such as taking him from among us, 6.13.16311.

for that we lought him not after the due order] Heb. according to right. The thing they did was in the fublicance of it good, but they failed in the manner of doing it. An Ill manner of doing a good

thing provoketh Gods anger.
V.14. Sothe Priests and the Levites sandified themselves They cleanfed themselves after the ordinances of the Law, and prepared themselves to that intended solemn work. See some rites appertaining hereunto, Gen. 35, 2. Exod. 19.14,15. To legal rites fasting and prayer were added upon extraordinary occasion,

1 Sam, 7.6. Joel 14.15. & 2.15.

to bring up the Art of the Lord God of Ifra: [] See v.12.

V.15. And the children of the Levites] i. c. The fons of Kohath, whose office it was to bear the Ark, Num. 4.15. though sometimes in great solemnities the Priests themselves did bear it, Josh. 3.31.

hare the Ark of God upon their [houlders] Thus were all the holy things of the Sanctuary carried from place to place upon mens thoulders, Numb. 7.9. and this for the greater honour.

with the staves thereon] See Exod. 15.14, &c.
as Moses commanded] In that Moses commanded the Ark to be made with rings in the corners thereof,& flaves to be put into those rings, to bear the Ark with them, Ex. 25.14. he may be faid to command the Levites to bear the Ark of God. But an express charge is given them by Mofes to bear the Sanctuary and the things ap-

regives tream by some towar the sanctuary and the things ap-pertaining thereupto, Numb. 4-15.

according to the world it to Invest it has is added both to manifest the faithfulness of Mofess, Numb. 12-7, and a file to move these to whom David in particular give this charge, the rather to ob-ferve it, because the Lord appointed it for the done.

V.16. And David Pake to the chief of the Levites] See v. 11.12. to appoint their hectines to be fragers with influments of mufich To joyn voices and in fruments together, to make the mufick the more n:clodious.

Pfalteries, and harps, and cymbals] Of these see ch.13.8. founding] Heb, causing to be heard.

bylifting up the voyce] He would have the mufick fo ordered as

by fifting, up the wore? He would have the musick foordered as both influments and woyces allo might be heard.

with 107] As the melody was of lone to quicken others spirits, and make them rejoyce, so he would have the Levites do what they did with cheeful and 109/ul spirits.

V.17. So the Leviter? 1. F. The chief of the Levites, V.16.

and the lite the truits? 1. F. The chief of the Levites, V.16.

Applied Heman the spirit of Jod? See ch.6.33.

Applied for of Berechial) See ch.6.39.43.

and the spirit of Mentri? O.7, spirit, spirit of Mentri,

and the spirit of Mentri? O.7, spirit spirit of Mentri,

their bretters! This hath reference to the sons before mentioned,

their bretters! This hath reference to the sons before mentioned,

the spirit of the spirit or the and office, and in that we see the

They were all of the same tribe and office, and in that respect breibren, See ch.9.6.

brethern, See ch. 9.6.

Ethan the fou of Kulhaiah] Or, Kilhi, ch. 6.44.

V. 18. And with them their brethern of the second degree] There were among the Levices, even of those that were of the same family and office, divers orders or degrees. Now these here meant were of that order that was next those mentioned v.17. who are filed the chief, v. 16. and were of the first degree.

Zachariah, &c.] Here are fourteen by name reckoned up, the porters] This may have reference to all the fourteen here expressed by name; or to Obed-Edom and Jeiel onely, who are named immediately before. This office, Porters, may betaken in a general relation to a continual office of Randing at the entrance to the Ark, to take care who entred into that tent, or what was brought thereinto. Obed-Edom was one of them, ch. 16.38. Or it may be taken in a particular relation to the Ark, and the carrying of it at this time: One or more of them went before the Ark, another or more of them followed the Ark, to keep off people

another of more of them followed the Ark to keep off people both before and behind from prefing to oner. Seech.36:1, V.19. So the fingers, Heman, Afabb, and Elban] These were the three chief of the Levices of several families, set down v.17, were appointed to sound with cymbals of brass. Seech.13.8. Seve-

ral Musicians had their feveral instruments. V.20. And Zachariah] Next to Zachariah is added Ben, v.18. but here left out; unless Azzaziah, who is not in the number, v.18. were the same with Ben, And two names are oft attributed

othe fame person.

and Aziel J Or, Jaziel.

and Shemiramoth, &c. J This and the five following are the very fame that are named v. 18. onely there Benaiah is pur before

ranaisety, 1.5.
mith Pfalteries J Sec ch.13.8.
ms. Alamoid J The word fignificth young mideus or virgins, Cant.
13. & 6.8. Pfal. & 5.1.0. Some cake it here for that influment
which we call the Pringuels, as Pfal. & 6.1. Others, for a floid voyer,
or that which we call the Tribles of counter-turn; for which a msidens voyce is fittest, by reason of the shrilness or sharpness of

V.21, And Mattithiah] This man with the four following are the very fame that are mentioned v. 18.

and Azzaziah] This man is added to those reckoned up v. 18. or he was the fame with Ben.

with harps] See ch. 13.8.

on the Sheminith or, on the eighth. Sheminith fignificth the eighth, Ley, 25, 22. It is also taken for an instrument with eight shrings. Pfal. 6.1. Some take it for the deepest kind of voice in singing, which we call the Base. Thus it is distinct from Alamoth, v.20. one being the highest, and the other the deepest.

to excell] Heb. Talb Lenatfeah ; which fome make to be another musical infitument, but most expound it to excell; names ly, to make the musick the more excellent and delightfome, or to make the persons to be accounted the more excel-

V.22. And obtainiah obis of the Levites See ver. 12. Chenaniah was none of them mentioned before. He is called the mafter of the fong, or freigner mafter, v. 27. one that was not onely able to fing himfelf, but also to hear and influst

others.

**max for the fong] Heb. lifting up. The word may be applied to the lifting up of a voice, as Ruth 1.14, or to the lifting up of a thing, and in that respect translated a burden, 1 [1a, 46.1, Deut. 1. 12. or to a charge committed to one, Numb. 4. 27. In regard of this various use of the word some apply this to sing. ing, whereby the voice is lift up; others, to the carriages of the holy things about the Sanctuary. I take the former to be the more proper here.

more proper nere.

be instructed about the fong] In this respect he is said to be
the master of the song, v. 27, who taught others to sing. Or
the set the tune, or taught how to begin, how to rise, how to fall, how to reft, every way how to feet or keep tune, as a skilful finging maffer. They who take the word for abundan or arriage, read, he was, for the carriage, he infinitely about the carriage, i. e. he directed others about the manner of carrying the Ark, with what pace to go, when to stand, and when to change bearers, See 2 Sam.6.13.

because he was shilful] He had good skill in musick : Or, he was [

very skilful about ordering the carriage of the Ark, V.33. And Berechiah, and Elfanab | See ch. 9.16. were don-kepers for the Ark | These two went before the Ark, keeping off the people from ruthing against it; and when it was

Chap.xv.

brought to its tent, they kept the entrance thereinto. did blow with tempets] This belonged to the Priests a removing of the Ark, Num. 8, 10. at feafts and facrifices, Pfal. 81. 3.

2 Chr. 29.26. at anointing Kings, 2 Chr. 23.13. and in war, Num. 10.9. 2 Chr. 13.14.

before the Ark of God] As it removed from one place to

another.

and Obed-Edom and Jehiah were door-keepers for the Ark] These two following the Ark did the like office behind it that the other two did before it, v.23. Or at least they interchanged courses with those that went before.

thole than wenn course.

V. 35. So David and the Blders of Ifrael] Sec 1 King. 8.1.
and the Captains over thou[and:] Sec ch. 13.1.
went to bring up] For David had called them together now this
[cond time to that end. 2 Sam. 6.12, &c.

the Ark of the covenant of the Lord] See 1 King 3.15.
out of the house of Obed-Edom] Where it had been three moneths together, 2 Sam.6.11.

mith [9] This properly fetteth forth the inward cheerfulness of the spirit, but it also implies han outward expression of their in-

ward joy, as 2 Chr. 20.27. Ezra 6.16. V.26. And it came to pass when God helped the Levites that bare &c.] By giving them ready, willing and cheerful spirits; Or, by manifesting his favour to them, so that they went on without in-

terruption; which he did not before, ch. 12. 10. Or, by ordering it forhat when some Levites had carried a while, they rested, and other fucceeded in their room, 2 Sam, 6,13.

that they offived feven bullocks and feven rams] Seven is accounted a number of perfection. It makers the week, Gen. 2.2. sundry Feasts, Lev. 23.3,6,15,34. the years of Rest and Jubile, Lev. 25.4,8. the time of Cleansing, Lev. 12.3. & 14.8,9. Con-Lev. 25, 4, 48. the time of Cleaning, Lev. 11.3, 8 x 14, 8,9. Confectating, Exod. 29, 35,37. Preparing, Lev. 22, 27, Keeping the Lords watch, Lev. 8.35, the flint of fprinkling blood, Lev. 16, 14, and oyl, Lev. 81.1. Wathing, 3 King. 5.10. Fatting, 1 Sam, 31.7. Feating, 2 Clron. 79, and Sacrifices. God commanded Jobs friends to offer up feven Bullochs and feven Rams, Job 42.8. Balaam had learned as much, Num. 23.1. David here, to make a perfect atonement, offered feven Bullocks and feven Rims. So Hezekiah, 2 Chron. 29.21. It is further added, 2 Sam. 6.13. That when they 2 Chron. 39.11. It is further sacted, 2 oath 6.15, 1000 when her, but her bet hard of the Lord had gone fix perces, be facilited oven and fulling. After they had taken the Ark upon their shoulders, and gone a little way with it, and oblerved doos gracious acceptance of their endeavours, they made a stand, and offered facrifices unto of their endeavours, they made a stand, and ottered sactinces unto God in testimony of their thankfulness. They did this at the end of fix paces, because haply within such a space Uzzalt was slain. And whereas it is faid that he offered sacrifice, it is meant that David ordered it to be done by the Prieft, And no doubt but they made an altar there, according to the Law, Exod. 20.24. Oxen they made an attart theres, according to the Law, Exod, 20.4,0.2c. were a usual grautatory facifice, Num. 7.3. The other word failing implieth other kinds, as Sheep,or Lambs. It may be that under test and failings? Sam. 6.13. are comprised the fevon molacles and four Rams. here, Besides by fatings are mean choice sacrifices, not lean, but far ones, as Gen. 44, Pfal. 6.1. y. V.17. And David was clubed without value of fine stant. Or, David was evident with a litter should a Same Vision.

vid was girded with a linen Ephod, 2 Sam. 6.14. i. e. his robe of fine linen was in fashion like to the Priests Ephod. He is said to be clebred with it, because he put it uppermost upon him; and to be girded with it, because he rich it about him with a linen girdle. See Jernyn. This Ephod and girdle were not those sacred ones made for the Priest, but others like them. These David put on now, to testifie his piety, fincerity and humility.

and all the Levites that bare the Ark] Sec v. 15.26.

and at the Leveter state vare in any occ v. 13.20, and the singers Sec v. 16, and Chenaniab the master of the song Or, carriage. Sec v. 12, with the singers Herethat which is spoken of David is to be repeated, namely, that all these were clothed with robes of fine

Dividend also upon him an Ephod of linen Either this is added as an exposition of the former; Or otherwise the former robe of fine l'nen is to be taken (as some expound it) for a robe of white filk, which may well become a King; and that which the Levites wore hath relation to this Ephod of linen. For we may not think that the Levites were clothed with royall robes. It is also fails a Sam. 6.14, that David danced before the Lord with all his might. His dancing was grave and comely, answerable to the religious musick, and expressed his zealous, cheerful and joyful spirit. It was in those dayes usual to set out their thankful heart by dancing, Pfal. 1493, & 150-4. & 30.1.1. Exod. 15.20. Judg. 21.21. This David did before the Ark, which was a fign of Gods prefence, and in that respect it is said he danced before the Lord. And such was his zeal and ardency herein as he is faid to have done it with all his might. So ch.12.8. See 2 King:23.25.

V. 28. Thus all Ifrael, &c.] They who are mentioned v.3, 25.

with shouting.] This implies a common acclamation and applause of all that were present, such an one as is mentioned t Kin-

plante or at that were present, such 1,40.1 Sand, 45; Exra 3,11,13; and with the found of the contal A Cornet is a mafecal influence made of hown, not like the Hunters horn, half-round, but wreathed, and with holes in the fide; and it makes a lend, various wreathed, and with holes in the fide; and it makes a lend, various and delectable found, if at least it be skilfully handled.

and with Trumpers, and with Cymbals] See ch. 13.8. making a noise This cannot imply a louder found then was made with the fore-mentioned instruments, there being no musical in-

fruments louder then they; but it implies an addition of other kind of founds, to make the better melody. with Pfalteries and Harps | See ch. 13.8.

with Pfalteries and Harpe J See ch. 1.8. V. 19. And it cause to fix at the Arlo of the Covenant of the Lard came to the city of David J See 1 King. 2. 10. 8.7 15. In this City David had perspared an effected place for it, y. 3. In this City David had perspared an effected place for it, y. 3. that Michail the daughter of Saul Davids wife, 1 Sam. 18.17. looking out of a window J Thu Queers, Ladies, and others at great folemnities ufed to do. Judg. 1.8. 1 King. 9.10. faw Kine Draid dannies. David advisars David dannies with distinct provided in the provided manifest of the dannies and danies of David dannies are danies.

faw King David dancing, and playing David was very skilful in

playing on an Harp, 1 San, 16.18, 13. See on v.27.

and she despited him in her hear? She did not know what spirit moved David so to demean himself, but considering onely the external act, the thought it an uncomely thing for a King in a linen upper garment to dance before his people, and thereupon like a carnal woman, the feorned him. This feorn and difdain arifing from her own corrupt heart was afterward manifested by her opprobrious speech, 2 Sam.6.20. In the four last verses of that Chapter are expressly fee down, both her scornful exprobration of David for that fact, and also Davids sharp and just reproof of her, and Gods just judgement on her for it.

CHAP. XVI.

Verf.r. So they brought the Ark of God Namely, the Priefts and Levites, rogether with the reft of Ifrael there aftembled, David being the principal of all, ch. 15,25 and fet in the midst of the tent] The word translated tent is the

fame that is ordinarily translated Tabernacle; and it is fo translated 2 Sam. 6.17.
that David had pitched for it] See ch. 15.1.

and they offered burnt-facrifices and peace-offerings] See 1 King.

15. These used to be offered on all occasions of solemn rejoycings, in way of thankigiving, as ch. 29.21. I King. 8.64.

before God] i, e. Before the Atk. Or in the presence of God

organe Goal 1, c., Detore the Aix. Or in the presence of Goal himself. See 2. Sam. 6.14. 2 King. 19.14.

V.2. And when Devid had made as end of offering the burnt-offerings and the peace-offerings.] After he had performed his duties of

fringinatine peace-options 1
piety to God,
hebieffedth: people] See 1 King, 8.55. It was ufual with good
Kings to blefs their people at folemn meetings. This David here
did as a King and as a Propher. and as a king and as a rropner.

in the name of the Lord] By invocating Gods name, and praying

for his hlefling upon them, and blefling God for that blefling he
had beflowed on them. See these particulars exemplified, I King.

V.3. And he dealt to every one of Ifrael This he did that the

spirits of every one might be the more quickened to praise God with him, as Neh. 8, ro, and that none might repent him of his journey by returning hungry and empty. So did Christ, Matth. 14.16.

both man and woman] Both male and female were commanded at folemn meetings to attend holy fervices, Deut. 29.11. & 31. 12. Answerably they did so, Josh 8.35, Neh. 8.3. In this respect David here putteth no difference betwirt the sexes. And in relation to God and Chrift there is neither male nor female; all are one, Gal.

to every one a loaf of bread] There is another Hebrew word used 2 Sam. 6.19, which is translated a cake. The word here fignifieth that which is round, and in that respect may well be rendred a loaf. It is translated a piece of bread, Prov. 6. 26. It implies so much as might at least well satisfie for a meal. and a good piece of flesh] This epither good is here to be applied

especially to the quantity: It was answerable to the bread. The word Thun elbpar is a compound, the first fyllable whereof fignifieth fire, the other an ox. Hence some infer that rost beef was dealt to every one.

and a stagen of wine The word doth also signific allittlebutte, and contained so much as might be drunk by one person in a day. So much of bread, flesh and wine given to every particular person manifested exceeding great bounty, and testified Davids great joy for setling the Aik in his City, and quickened up the spirits of his Subjects to rejoyce with him, and knir their hearts more close to him. It is added, 2 Sam. 6.19. That all the people departed every one to his house. This impliesh that they received full content, and having now finished this publick service went to their private imployments,
V.4. And he David,

appointed certain of the Levites Those mentioned ch. 15.18.

to minster To ling, keep the doors, and do other services. before the Ark of the Lord See 1 King 3.15. and to record Or, to declare and publish, namely, the great acts

of the Lord, in finging, or otherwise, and to think and praife Publikely, folemnly, and melodioufly.

the Lord God of Ifrael] See 1 King. 8.15. V.5. Asaphthe chief] This hath relation to those Levites here-

after mentioned. Heman is fet before Afaph ch.15.16,17. & 6 and next to it in Zachariah, &c.] Here are eight of those that

were named ch.15.18. deputed to attend upon the Aik. and Jeicl with Pfalteries and with Harps] Heb. with instruments of Pfulicries and Harps. See ch. 13. 8. Jeiel was culled out from

a mong those before named to play upon these instruments. but Afaph made a found with Cymbals] See ch. 13.8. With Cymbals Alaph answered the other instruments in course and tune. V.6. Eendiab alfo and Jehazich the Priests, with Trumpets] See

continually] Every day in the houres appointed, constantly. See ch. 13.8.

Exod.18.38. Luk.14.53. & ch.13.31.

Exod.18.38. Luk.14.53. & ch.13.31.

I farthe Arfo f the Covenant of God] See v.4.

V.7. Then on that day] When the Ark was feeled in his place. David delivered] David indited the Pfalms, and committed them to skilful music ans, to put a tune upon them, and to fing them

from time to time.

first bis Pfalm | This was the first Pfalm that David appointed to be publikely fung in the service of God. He did afterwards enlarge this, and also appointed other Psalms. In regard of that divine spirit he had in composing Psalms he is stilled the sweet singer of Israel, 2 Sam. 23.1. Davids name is not set hefore this Psalm in the book of Psalms, but certainly many Psalms were penned by hinwhich have not his name prefixed. Conduct Ag. 2, 28, 13, 1. is there implied that David was the indirer of the book of Pfalms.

to thank the Lord] This is the fum of the whole Pfalm ; which is fpent partly in exhorations to praife God, and partly in fetting

down reasons to enforce those exhortations.

into the hand of A[aph] To tune and fing it, and his brethren Of his tribe and order. See ch. 9. 6.

one on ordineral. On instruce and order, occurry, 6, 7, 9, Greet thinks must be Lord.] The former part of this Pfalm, from this veries to v. 23, is part of the hundred and fifth Pfalm. This being a general form of prafic, was fung when any weight occasion was afforded to Gods people. The word translated give occasion was afforded to Gods people. The word translated give thanks, fignifieth confels. Which implieth an acknowledging and declaring of God to be what he is, and to do what he doth; which is the best manner of praising that can be. And the Psalmist by hismany exhortations in this Psalm stirreth up others to do what

he saw meet to be done.

call upon his name] They who are careful to praise God for bleflings received may with much confidence call upon him for fuch things as they need.

things as they need.

make known his deeds among the people] This may be taken of manifesting Gods works throughout all Israel, or otherwise declaring the same to other Nations.

V. 9. Sing unto him] Praise must be given with cheerfulfine Pfalms unto him] A grateful heart cannot be fe tisfied with

a fingle expression of Gods praise, but will return to it again and

talk ye of all his wondrous works] Gods great works must be made known to others, Pfal. 40.10. being fuch as justly cause much

V.10. Glory win his holy name Heb, in the name of his holines. The word translated glory implieth a fetting forth of ones felf; but it must be so as God may be glorified therein, and h.s. Name, which properly is holiness it self, may be glorified.

which properly is houses it lett, may be glorined.

let the heart of them rejoyed. They who are here intended have
mutter not onely of outward rejoyeing, but also of inward joy and
comfort in their soul; and all their rejoyeing ought to arise from

ib t feet the Lord] That renouncing all false gods and vain hopes, endeavour to know the Lord, and trust on him. Sec ch. 28 9.

V.11. Seek the Lord, and his frength By Gods frength is in a special manner meant the Ark of the Covenant, which was the eviden e of the presence of the mighty God among them. Therefore they would sometimes carry the Ark into the war, to heighten their cours ge, and daunt the enemy, John 6.6, &c. 1 Sam. 14.18. & 4.3.

See - Chr. 6.21.

(it his face | This hath relation also to the Ark, because there God manifested his presence. These two metaphors may farther imply, that in calling upon God we, olight to set before us his almighty power and the evidences of his favour to us, that we may more confidently rest upon his power, and trust to his readiness and

willing refs to hear us. continual.] God s to be fought not once or twice, but so oft as weh ve occasion, time after time; yea, our mind must ever be | 46.1,&c.

ready to be raifed unto him all the dayes of our life, V.13. Remember] Those things which are once known of God must oft be meditated on and called to mind.

his marvellous works] See v. 9. that he bath done] in to mer ages long before our time,

his wonders] Such as made men to wonder at them, being very extraordinary in their kind.

and the judgements of his mouth] Such judgements as he first threatned, and afterwards executed. David hach an eye to Gods wonderful deliverance of his people out of Egypt, and to his judgements on the Egyptians.
V.13. O ye feed of Ifrael It is faid Pfal. 105.6.0 ye feed of Abra-

ham. Both are true : for the liraclites were the feed of the one and of the other, and the promifes were made and renewed to them both : And in that respect they are filed the feed of Abraham, or the feed of Ifrael, to ftrengthen their faith.

bis fervant] This spithet is given to Abraham, Pfal. 105. and to Ifrael, Pfal, 136, 22, for honours fake, and as a testimony of their faithfulness to God, See 1 King, 8, 56, 66.

taithumeis to Gou. See 1 A. 19, 8-19, 8-19, 9-19, 1 Deut.7.6. & 10.15.

V.14. He is the Lord our God] See ch. 13. 2.

his judgements are in all the earth] He hath brought all forts of men under his power, and exercifeth his judgements every where. Or, the judgements which he executed on his enemies are made known throughout the whole world, Josh 2.9,10. Here are two reasons rendred to enforce the former duties, one taken from his good respect to his people, the other from his judgements on trans-

greitors.

V. 15. Be ye mindful alwayes of his covenant.] Or, he halve-membred his Covenant for ever, Pfal. 105. 8. That which is here fee down implies ha duty on our part, and withall the condition of that Covenant whereunto we are bound, Gen.179. Deut.299.

That which is noted in the Pfalm layeth down a fure ground of the Covenant of General Action of the General Action of faith, Gods mindtulness of that Covenant of Grace which he

made with his people, Deut. 7.9. 1 King. 8.25.
the word which he commanded This here hath relation to us, and thews the extent of our duty, that we should be careful to observe what soever he en joyneth: but Plal. 105.8. it hath reference to God, and his faithfulness in rewarding whatsoever is done upon his

command. to a thousand generations] Here is a Synecdoche, a set number for an infinite : and it implieth that we in our generations should ferve God, and do what lieth in us that our pofterity, yea, all that come after us, to the worlds end, should also in their generation serve him. In Pfal. 105.8. it implies that Gods word, promise and covenant shall never fail, but according to the condition thereof be made good throughout all generations.

V.16. Even of the covenant which he made with Abraham] This hath a special relation to Gen. 17.1, &c. and 15.18. & 22.16, &c. and of his oath unto I face | Gen. 26. 3,4. We read of no oath made to I face; but in that God renewed the fame covenant unto him which by oath he confirmed unto Abraham, Gen. 22.16. &c. he may be faid to fwear to Isaac.

V.17. And hath confirmed the fame to Jacob] Gen.28.13, &c. and 35.11,12.

for a law] That as a statute it might remain inviolable.

and to Ifrael] To Jacob and his pofterity. and to sprates a pacon and me potterny, for an everlalling Covenant! This bath reference not onely to If-rael after the flefth, fo long as they remained the Church of God, but alfo to Ifrael after the Spirit, even all they that believe in Christ, eternally, in this world and the world to come.

Notes ceremany, in this works and the world to come. V.18. Sajing, that the will I give the land of Cansar This in the letter was made good to Ifacl after the fleth. John 31.43944, 45. In truth it is and fliall be made good to all the heirsof the Kingdom of heaven.

the lot] Heb. the cord. First lots were cast for distributing the land of Canaan amongst the Israelites, Josh. 13.6. & 14.2. 15.1. Pfal. 78.55. afterwards some special cities were measured out by

line or cord, Ifa.34.17. Zech.2.1,2. Mic.2.5.
of your inberitance That which by lot was cast upon a Tribe or Family belonged as a proper inheritance to them and their

V.19. When ye were but few] Heb. men of number. For they who heirs for ever.

are but few may foon be numbered. See Deute. 7.7.

even s few? This being remarkable is again repeated.

and flrangers in it? This is fpoken of their ancient fathers, Abraham, Ifaac and Jacob, Gen. 17. 8. & 28. 4. & 37.1. Heb. 11.13.
These two circumstances much amplifie Gods mercy in feeling the Israelites in Canaan. For a numerous people to conquer a land is no great matter, and for natives to get inheritance in their own land is ordinary; but for a few to dispossels many nations, and

those few, strangers, is wonderful. V. 20. And when they went from nation to nation] So did Abraham, Gen. xt. 31. & 12. 1,6, 10. & 13.3. & 20.1. fo did Ifaac, Gen. 26.1,33. fo Jacob, Gen. 26.19. & 31.1. & 33. 17. &

and from one hingdom to another people] From Ur of the Chaldees to | nities, meer phantafies, conceits of things that are not, Lev. 19.4. Haran, from Haran to Canaan, Gen. 11.31. & 12.5. From Canaan to Egypt, Gen. 12. 11, thence again to Canaan, Gen. 13.1, then to the Philiftims, Gen. 20.1. after that again to Canaan, Gen. 21. 32. then to Egyptagain, Gen. 46.6. This their peregrination is here fet down to amplifie Gods providence over them in the verfes following.

Chap.xvi.

V.21. He suffered no man to do them wrong] Strangers are oft much wronged ! but God took fuch care of the Patriarchs, as they were permitted to live quietly, without violence offered them by the inhabitants of the places where they dwelt. See Gen. 12. 16, 20. & 20.15. & 26.11. & 31.29. & 35. 5.
yea, be reproved Kings for their fakes.] As Pharaoh, Gen. 12.17.

Abimelech, Gen. 20.2. and that Pharaoh who made the children of Ifrael bond-flaves in Egypt, Exod. 7.16, &c.

V.22. Touch not] He means an injurious touching, finiting, or any other way wronging them-mine anointed] i.e. Such as he had chosen and consecrated to

him as a peculiar people, and on whom he had so bestowed his Spirit as by reason of the gifts thereof it was as oyl poured upon them.

and do my Prophets no harm] It pleased God after an extraordinary way to make his will known unto the Patriarchs; as by Dreams, Gen. 28.12. & 31.10, 11. Visions, Gen. 15.17. & 28. 12. the ministery of Angels, Gen. 28.12. & 32. 2. and other wayes: and therefore they were called Prophets, Gen. 20. 7. And as Prophets they did foretell things to come, Gen. 27, 18, 29, 40. & 40. 3, &c. God taketh special care of such as he setteth apart for his own service, and whom he endueth with special gifts. In Pfat-105. there is much more added, which questionless was added by the Pfalmift upon a review of this Pfalm, after he intended to enter it into a publick facred record.

V.23. Sing unto the Lord | See v. 9. Though that which here followeth were at first joyned with that which poes before, yet when the Pfalmist upon review added more matter to it, he cut off that which followes, and made another Pfalm of it, namely the ninety fixth. In this part David rifeth higher then before, even from the Type to the truth, i. e. from himself to Christ, and from the Church of Israel to the Christian Church spread throughout

all the earth] All nations throughout the whole world. In this large sense is this phrase taken, 1 Kin. 10.24.2 King. 5.15. Psal. 8.1and 19.4. & 66.4. Rom. 9.17. It hath reference therefore to the Gentiles to be called. In Pfal. 96.1. this is premifed, Sing unto the Lord a new fong. In Scripture-phrase things apperraining to the time of the Gospel are called new; as, a new covenant, Heb.8.13. a new Testament, 1 Cor. 11.25. a new Jerusalem, Rev. 3.12. New Heavens, and a new Earth, Isa,65,17. anew name, Isa,62,2. a new commandment, Jo. 13.34.a new way, Heb. 10,28.a new beart, Ez.36.26. yea, and all things new, 2 Cor. 5.17. Rev. 21.5. Thus the new fong here mentioned is that which shall sound forth Gods praises from the end of the earth, Ifa. 42. 10. The fum of this new Song was fung out by an heavenly Quire at the birth of Christ; and was this, Glory to God in the highest, and on earth peace, good will towards men,

[bew forth from day to day] As occasion is offered, time after

bis falvation] In the Type this may imply deliverance from tem-poral enemies; but in the truth, that redemption and falvation which Christ hath purchased for us.

V.24. Declare his glory] That glory which Christ hath got and brought to his Church by redeeming them from all their spiritual enemies. This was typified by that glorious redemption whereby God brought his people out of Egypt.

among the heathen] The Gentiles to be called. his marvellous works] Such as were intended v.122 and also such as were typified by them. among all nations] For none are exempted from the benefit of the

V. 15. For great is the Lord] Great in his Effence, Majefty,

Power, Wildom, and all other Excellencies. and greatly to be praised] Mans esteem of God must be according to that excellency wherein and whereby he makes himself known, be also is to be feared] All duties to be performed to God must arife from an inward aw and fear of him, and in that respect they

and trom an inward aw arth tea.

are comprised under fear,

about all godf. By god he meaneth idols, such as vain men accounced gods, t. Cor. 8. 5,6. The phrase doth not intend that any
fear at all should be yielded to Idols; but because Idola or the ed their gods, we are called upon to shew a greater respect to the true God then they could to their false gods. Comparative phrases in Scripture oft imply a direct opposition and negation; as where it is said that the Publican was justified rather then the Pharifee, Luk. 18.14. It is intended that though the Pharifee juftified himfelf, yet in truth the Publican was justified before God, and not the

V. 26. For all the gods of the people] All whom the heathen, that

but the Lord made the heavens] By heavens syncodochically all Gods works are comprised. This is an argument whereby the Lord doth oft prove himself to be the onely true God, Neh. 9.6. Joh. 9.8. Pfal. 102,25, Prov. 3.19. Ifai. 42.5. Jer. 10.11.

131.102.3), 1107.5.19, 1311.4.5, [e1.10.11].
V.27. Gloy and bosons are in his prefuce? Or, Bosons and ma-jelly are before him, Pfal.96.6. This is meant of those glorious works wherein and whereby God doth manifest himself. For though he be in his effence invisible, yet he causeth such a glory to be where he is as every one may lay. There is God, "branch and danked see in he olses? Or, through and heaven are in

frength and gladnefs are in his place Or, frength and beauty are in his Santtuary, Pfal. 96.6. As God himself is infinite in power and excellency, so all strength, beauty, and whatsoever may make the heart of man glad, cometh from him, even from that holy place

V.28. Give unto the Lord ye hindreds of the people] By hindreds of the people are meant the very same who were before comp ised under thefe phrases, all the earth, v. 23 the heathen, and all nat ons, v. 24. the people, v. 26. The word translated hindreds fignifieth also families or congregations. In the verfes before he exhorted others to make known God unto them; here he exhorteth them to take notice of God, and to yield unto him his due,v. 29.

give unto the Lord glory and frough] So acknowledge Gods Power as therein you may glorific him.

V.29. Give unto the Lord the glory due unto his nam:] All that

glory that is rightly given unto God is most due unto him and they who do not yield all glory unto him, defraud him of his right, That which is given to his name is so given as he hath made himself

bring an offering] This hath reference to that which God ordained under his law. That which God instituteth and ordaineth must be rendred to him.

and come before him] Or, into his courts, Pfal, 96.8. namely, to the place appointed for his worthip, and where he manifested his presence. People assembled in Gods courts to worship him. See on King. 6.36.

worship the Lord] This is the end of approching unto Gods

in the beauty of holinefs] This is a description of the Temple, which in the excellent ornaments thereof and the truths prefigured thereby was very beautiful. It is called holiness, by reason of the holy use thereof, and the holy services apperaining thereto. Under these legal sites Evangelical duties are pre-

V.30. Fear before him] See v.25.

all the earth See v.23.
the world also shall be stable. By the world he means the Chriftian Church gathered out of the world. This Church, by reafon of the reign and government of Christ, shall be firmly fetled. notwithstanding the rage and opposition of enemies against it, Matth.16.18.

that it be not moved] This is the end of Christs governing his Church, to keep it fase and sure against all the attempts of her enemies. The reason hereof is thus rendred Plal. 96. to. He Shall judge the people righteoufly. Nothing more fetleth or establisheth an estate then righteous judgment.

V. 3 1. Let the heavens be glad; and let the earth rejorce | Thele are excellent hyperbolical expressions of the great joy that should be in the Chriftian Church. Senseless creatures, as the heavens and the earth, are excited to be sensible thereof. Or the heavens and the earth may metonymically be put for the inhabitants thereof. Angels and men

and let men fay among the nations] It was a matter of fuch joy as they might not conceal it, but declare it one to another, yea the Church must declare it to others, to move them to come in.

The Lord reigneth This is meant of the Lord Christ, and of the spiritual government of his Church.

V. 32. Let the fea roar Heb, thunder. When the waves of the Sea with violent tempest are tumbled together, or the waters violently rush out together at some great breach, the noyse arising from thence will be as the roarings of many wild beafts, or as the thunder. Now because this kind of novie is all the expression that the waters of the Sea can give, they are exhorted thus to manifest their rejoycing.

and the fulnefs thereof] Under this phrase those great creatures that most domineer in the Sea, and fill it up, as Whales and other Sea-Monsters are comprised. Thus is this phrase used Pfal. 24. 1. let the fields rejoyce] Such fields as bear fruit for man or beaft. This hyperbole is used as the former v.31.

and all that is therein] Hereby cattle, and other creatures that live on the fruits of the earth, are meant. Some suppose men to be

V. 33. Then Shall the trees of the wood fing out] He continueth his hyperbole; onely he altereth the manner of phrase, and that which before he set down by way of incitation, here he sets down by way of promise. In his enumeration he hath left out nothing; אינו ליבן אינו האינו ליבן אינו האינו ליבן אינו האינו Chap.xvj. tures, as fin makes all creatures groan under the burden thereof,

at the presence of the Lord] When the Lord Christ shall show

himfelf to the world. numers to the words.

because be count to indee the earth By judging the earth he means
Christs governing the Church. For further amplification and
confirmation of this reason the phrase is doubled Plal. 96. 13. For te counts, for he comets to judge the earth; and the manner of his judging is added, He shall judge the world with righteourness, and the people with his truth. Nothing causeth more matter of joy then true and righteons judgement.

V.34. O give thanks to the Lord] This verse is set down Pf. 107

1. & 118.1. & 136.1. See v. 8.

for he is good] Nothing giveth juster cause of praising God then his goodness.

for his mirrey] The word translated mercy fignifieth that fatherly kindnels and tender compassion that God beareth to his children

For milery is the proper object of mercy,

endureth for ever This theweth the unchangeableness and perensureth for every arms inewern the unchangeauteness and per-petual continuance of Gods mercy; and withall that it is as a fpring that will not be dryed up with his Churches weaknesses, nor wasted with the continual exercise thereof. The latter part of this ed with the continual execute thereof, the latter part of this verie is the staff or cadence of many veries of Davids Plalms, and of every verie of the 136 Plalm. And it is a point to be seriously and frequently meditated on by us wretched sinners. See v.

41. 2 Chr. 5.13. & 7.36. & 20.21. Ezra 3.11.

V.35. And [ay ye, Save 18] This is a phrafe of incitation, whereby Gods people provoke to pray mutually one for another. Or, it is a direction touse this form, Hos. 14.2. Luk. 11.1.

o God of our falvarion]. Hon their knowledge and faith that it was God that had delivered them, and would ftill continue to deliver them, they call upon him to fave them. This may be meant both of temporal deliverances and also of eternal salvation by

christ.

and gather us together] This applyed to those that were not yet come in, implyeth a bringing of them in to Christ; but applyed to those that were come in, it implyes a continuing fail to unite them more and more, that they might not be divided, as to unite mem more and more; that they might not be advaced, as they had been formerly, a Sam 3.1. Or, prophetically he may pray for the gathering of Gods people from their differition or captivity, Pfal.106.47. Yea, it may allobe extended to Chrifts gathering his Church from among the Gentiles.

and deliver us from the health of Heb., nations. He means frange with the state of the free from the state of t

or other nations, or all forreign enemics. All the world but Ifrae

were accounted heathen.

that we may give thanks to thy holy Name] The chiefest end that Godspeople aim at in seeking deliverances, is, that thereby they may have matter and opportunity to prasse the Lord, and that as he maketh himself known to them. Gods name is that by which he is made known unto us. See v.29.ch.29.16.

ted others to do, v.8.

for ever and ever This sheweth what is due unto God, namely everlafting praise; and withall the extent of Davids desire, That God may be blested, not onely once, or a few times, but for ever; and that not onely by him while he lives, but also by all ages after

And all the people] All that were prefent, of what rank or degree foever, Deut.27.15, Ezra 8.6. fuid, Amen] Teftified their consent to all that had been faid

and fung, and withall their true defire of bleffing God. See 1 King. 1.36.
and praised the Lord] Hereby they gave evidence that Amen came

from their heart: V.37. So he left there] Here is shewed what David did after the

fore-mentioned Plalm was fung.
before the Ark of the Covenant of the Lord] See v.6. & 1 King.

3.15.
Afaph and his brethren] See v.7.

to minister before the Ark continually Namely, in that tent wherein the Ark was fet, v. 1. See v.6.

as every dayes work required] Or, to do every day what he did on one

(ay. See I King. 8.59.
V.38. And Obed-Edom with their brethren] See ch. 13.13. Some here add Hofah, mentioned in the end of this verse, thus, Obed-Edom and Hofah, because the relative their is of the plural number. Hofah was of the children of Merari, ch. 26.10.

threefcore and eight] There were fo many, that they might in courfes be helpful one to another.

Obed-Edom alfo the fon of feduthun] This is added as an explanation of what went before, q. d. Obed-Edom alfo, I fay. This Obed-Edom is the fame that is mentioned in the beginning of this

and Hofshi This showeth that this man was before understood. to be porters | As the former clause of this verse shewed their station, fo this their function, Hercof fee ch. 26.1.

V. 39. And Zadok the Prieff See 1 King 1.8.
and his brethren the Prieff He means hereby other fonsof Aaron; for all the posterity of Aaron were Priests. before the Tabernacle of the Lord] That which Mofes built. See

in the high place] See I King. 3.4.
in the high place] To this place was the Tabernacle brought
after the deftruction of the Priests in Nob. 1 Sam. 22.18,19. See 1 Chr. 21.29. & 2 Chr. 1.3.
V.40. To offer burnt-offerings unto the Lord This office belonged

v. 4.6. To the Pricity alone, Lev. 1.5,7,8, &c.

upon the Altar of the burnt-offering] i. e. That brasen Altar made
by Moses, Exod. 38.1, &c, for that purpose, and therefore called the Altar of burnt-offering, Exod. 40.6.

continually morning and evening.] Heb. in the morning and in the evening, Exod. 29.38, &c.

and to do according to all that is written in the law of the Lord]
To observe all the rites in the law of Moses enjoyned to the Prices about burnt-offerings and other fervices in the Taber-

nacle. which be commanded Ifrael He means all the children of Ifrael that descended from Jacob, from the time that those ordinances were given, to the coming of the Messiah.

V.41. And with them Heman and Jeduthun] See ch.25.1. and the rest that were chosen, who were expessed by name] David had a care to chuse out skilful persons to sing praise to God, and to register their names, that they might know their task and courfe.

ourse.

to give thanks to the Lord] See v. 4.

because his mercy endureth for over See v. 34.

V. 42. And with them Heman and Jeduthun] Verse 41. their general function was noted, here the particular manner of executing it.

with trumpets and cymbals] See ch. 13.8, for those that should make a sound] These were loud instru-

and with mufical influments] Such as made a lefs found, but were more melodious, as the Harp, Pfaltery, &c. See ch.13.8.

of God] This is added either to declare the end of them, to

fet forth the praise of God; or else to set out their excellency, as

and the fons of Teduthun were porters] Heb. for the gate, Namely to attend the entrance into the Tabernacle, and to fee that no unclean thing should be brought thereinto, and nothing carried out but what ought. See ch.26.1.

V.43. And all the people departed every man to his house After David had setled the Ark, and finished all his holy solemnities thereabouts, the people went home.

and David returned to blefs his house] To pray for his family, as he haddone for his people, v. 2. and to fetle piety and other good orders in his own house, as he had done in the Lords. As in this latter he shewed himself a pious and faithful King, so in the former a pious and faithful governour of his family. See 2 Sam,6:20.

CHAP. XVII.

Verf. 1. Ow it came to pafe at Devid fat in his house? That which was built in his own city, ch.14,1. 2 Sant,5.11. It is added, 3 Sam,7.11. At the Layed had given him rule from all his ensuring. Under these enemies Shul, Lightschieth, and others that took part with the house of Saul, he fedities that kept the fort of Zion, and the Philliftims that first made war against him, are consided. priled, 1 Sam.31.6. 2 Sam.4.7. & 5. 9,20,25. Being delivered from his enemies by Gods mercy, he would do what he could for Gode hores. Gods honour.

that David faid to Nathan the Prophet] See 1 King, 1.8. Nathan being an extraordinary Prophet given to Ifrael after Samuels death, David would not enterprile any great matter without he advice. In page 18 per 18 his advice, supposing that he would give him counsel from the

Lord. Lo, I dwell in an house of Cedars] Of Cedars see ch. 13.1. 1 King 5.6. Now David taking notice of his own fair palace, was not puffed up therewith, as Nebuchad-nezzar, Dan.4.27. but his pious mind was on God: and the beholding of his own glorious house made him think it was more meet that the Lord should have a fair house for his service, then himself for his royal use. The Ifraclites returned from caprivity were not of this mind, Hag.

but the Ark of the covenant of the Lord Sec. 1 King. 3.15. & 6.19.
This being the greatest evidence of Gods presence that ever he ordained to Ifrael, is here in special mentioned.

remaineth under curtains] The word translated curtains fignifieth fuch things as are used to keep another thing from the injury of wind and weather. Some take it for skins that would hold out rain. He meaneth the tent, ch. 16.1. which though it were of the best kind that could be, yet was not comparable to a royal Pa-lace, such an one as David dwelt in.

lace, such an one as David dweit in.

V.2. Then Nathan said unto David, Do all that is in thine hears

The word all hath reference to that which David motioned v. I.

This

This answer Nathan gave, not by Divine revelation, but upon his own imagination; supposing the action, being commendable in it felt, might be well done by David. It was his failing that in a matter of fo great confequence as the place of Gods worship, he being a Prophet would give an answer without warrant from

for God is with thee] Because God had prospered David in other things, and directed him to order matters, as ch. 14. 10,14. he thought that now he was moved by God to build him an house.

V. 3. And it came to pass the same night] God suffered not these his servants long to continue in a resolution against his

that the word of God came unto Nathan, faying] It is probable that God made known his mind to Nathan in a dream, because it was in the night time : but fure it is that it was by vision, v. 15.

See 1 King, 3.5.
V.4. Go and tell David God would have the fame man that informed David amils, to discover his error.

In the Lord This is premifed to shew that there was a better warrant for this answer then for the former,

Thou [halt not build me an house to dwell in] This is directly contradictory to what David intended and Nathan approved. Men may have good intentions which are not agreeable to the secret will of God. And extraordinary Prophets are oft ignorant of Gods purpoles. See 1 Sam. 16.6. 2 King. 4.27. Gods answer is set down interrogatively, 2 Sam. 7.5. Shalt thou build me an house for me to dwellin? which addes great emphasis. He saith nor, Shall an house be built? but, Shall thou build? which doth not declare the intent it felf to be unlawful, but onely the person that intended it not to be meet for the work. That the thing purposed was good and commendable is evident by Gods appointing it, 1 King. 8.18. The reafons why David was not fit to do it, were, I. Because he had shed much blood, ch.22.8. II. Because there were many enemies to be subdued, so as he could not have that leisure that was meet for fo great a work, 1 King 5.3. Besides these, other reasons

V.5. For I have not dwelt in an house fince I brought up Israel]
To wir, out of Egypt. And here is another reason; David need not be over-forward in building a sumptuous house for the Lord, because for many generations before he had been content to be without fuch an house.

unto this day] That very time wherein David made the motion.

but have gone Heb, have been. This is meant of the Ark. fromtent to tent This may be taken either of the many places to which the Tabernacle, wherein the Ark was fet, was removed. See 1 King. 8.4. Or of the Tents made for it, one by Mofes, Exod. 26.33. another by David, ch. 16.1. Yea, and it may be another tent, besides those two, was made at Kiriath-jearim, where it abode

twenty years, 1 Sam. 7.1,2, and from one Tabernacle to another? This is added to fliew what kind of tent he meant before, namely fuch a tent as was called the Tabernacle.

V.6. Whereforver I have walked] Or, in all places wherein I have walked, 2 Sam.7.7. By walking he means the moving of the Ark

from place to place.

with all Israel. For the Ark was not appropriated to any one tribe, but was for all the children of Israel to worship

before it.

Bute I a word to any of the Judges of Ifratel Or, of thetribes

I Ifrate 2 Sam. 7.7. Because the Judges were chosen out of feveral tibes, one out of one tribe, and another out of another, the word tribes is fet down, but Judges are especially intended un-

whom I commanded to feed my people] Because Governours are as thepherds, therefore this metaphor is used. See ch. 11, 2.

[aying, why have you not built me an house of cedars?] See V. 1.

This interrogative sheweth that God never required any of the Governours of Ifrael, from Moses to David, to build a Temple for him: And therefore David should not have attempted such a work without warrant from God himself. So this is a further reafon to demonstrate that it was not meet for him to build a Temple, because God had not required it of him.

V.7. Now therefore thus Shalt thou [ay unto my fervant David]

Thus [aith the Lord of hofts] See 1 King. 12.24. & 18.15.

1 took thee from the [herp-coat] Here God fetreth down fundry gear benefits he either had done, or would do for David. First. he raised him from a very mean condition, from tending of sheep. Now because the hepherds use to provide and set theep-coats for their sheep, this phrase is here used. The word may also be taken for a men octage, fuch an one as shepherds use to abide in, fer. 3.3. even from following the species] Heb. from after the spece, see a safety and some see a safety of the species of the spec 11. Pfal. 78.70.

that the should be ruler over my people Ifrael He meaneth a superme ruler, even a King. See ch. 11.2. This was a great advancement, of a Shepherd to be made a King.

V.8. And I have been with thee whither facuer thou haft walked This is a fecond benefit; Gods providence to him, and protection over him. God manifested his gracious presence with David, when he enabled him to rescue a sheep out of the jaw of a Lion and a Bear, I Sam. 17. 34, &c. when he overcame Goliath, I Sam. 17.49. when he escaped the manifold perfecutions of flath, 1 Sam.17.49, when he eccaped the manion persecutions or Saul, 1 Sam.18.9,11,27, when he was preferved in the land of the Phillithms, 1 Sam.2.1.0, &c. and when he prevailed against the house of Saul, 2 Sam.3.1, &c. In regard of these and many other preservations, this phrase is added, whithersoever thou hast walked.

walked, and have cut off all thine enemies from before thee] This is a third benefit, and hath reference to Gods deltroying of Saul, 1 Sam.31, 6. Ishbosheth, 2 Sam.4.7. and the Philistims, 2 Sam.5.17, &c. and have made thee a name] I have fo ordered thine affairs, and

enabled thee to do fo great acts, as thy fame is every where fpread abroad. This is a fourth benefit.

like the name of the great men that are in the earth] He meaneth fuch as had obtained great victories, had much wildom, treatured up store of wealth, or for any other matters were famous. These four benefits are reckoned up, nor to upbraid David, as if he had carried himself unworthy of them, but rather to show that God; though he were not minded to have him to be the builder of his Temple, yet had ever born a good respect unto him. And that it might appear that God did not repent him of those his former fa-yours, he manifests his purpose of continuing his favour unto him.

to the vertes following.

V.9. Alfo I will ordain a place for my people I frae!] This is a fifth benefit, and hath respect to the time to come. It is not for the taken as if the people of Ifrael had not had before this a place appointed for them: For Canaan was ordained for them in Abrahams time, Gen.1.2., and the polletion thereof given unto them in Jo-funds, John 1.7., 28c. But it is to be taken comparatively, in relation to former times, wherein entitles oft entred their land, and mucli opprefield them, Judgz. 1.4. Yea, till a little before this the Jebus free polletide deven that place whilch was now the City of David, ch. 11.6,7. But God would now fo fettle Ifrael in that land as they should wholly possess ir.

and will plant them] As a tree planted in the ground taketh root, and remaineth flable therein.

and remainest travet circum.

and the platt dwelf is their place? As a man dwellest in his own houle. It his is made the end of Good planting and feeling them in the land, that they may dwelf in a place of their own, a Sam, 7.10., a they had been formerly. When a super land, the move and the move of the land, and they are they had been formerly. When Saul was flain, mainly as they had been formerly. When Saul was flain, mainly of the liftee-

they had been formerly. When ball was Hain, many or the Hrac-lites left their Citles; I Sam 31.7. This phrase no more must be taken with the ordinary limitations of promises about temporal bleffings, Obedience to Gods commandements, and forbeating fuch fins as cause publick judgements, 1 Sam. 2.30. Jer. 10.9, 10.
While the people observed those conditions, in Davids, Solomons. Asa's, Jehoshaphats, and other good Kings times, they were not moved. If the phrase be simply taken, it is to be applied to Davids and Solomons time; or effect the spiritual estate of Gods Church.

neither shall the children of wickedness. The enemies of God and of his Church are called children of wickedness, because they wholly give themselves to wickedness. It is an emphatical Hehraifm as, fons of Belial, I King. 21.10,13: children of difobedience, Eph. 2.2. & 5.6. Col. 3.6. waste them any more] Destroy their persons , and spoil their

as at the beginning] While they were in Egypt, Exod. 1. 13,

V.10. And fince the time that I commanded Judges to be over my

v.10. and ince we time that commances joint ages to we over my people Ispael I in the time of the Judges they were exceedingly wasted, Judg. 3.8. so also in the dayes of Saul, 1 Sam. 13.6, &c. Moreover, I will stabule all thine enemies? I his is the second thing promised, and the fixth benefit here mentioned: And it was so fully

accomplished in Davids time, as Solomon his son found no enemy

accomptine in Day as times as outlook in the accomptine of the left to annoh him, I king, f.4.

Furthermore, I tell their This phrase of assurance is premised, because the beliefing following was great and sure. This affectention was uttered in the name of God, therefore it is thus set down, The

was interest in the name of the control of the cont miled, and the leventh benent. By bouje is meant a tamity, or a pofterity. Building it, a raifing it up, and establishing it. This house was built by continuing Davids posterity till the coming of the Messiah, who was of that house, Matth. 1. 1. and makes it to be an everlafting house. See i King. 2. 24. The bleffing here promised is set forth in this phrase, The Lord will build thee an house. to restifie Gods approbation of Davids intention of building an house for God

V. 11. And it Shall come to pass when thy dayes be expired] His life is fet out by dayes, to fhew the brevity of life.

is let out of dayes, to incw the operaty of inc.
thou mult go the with the fathers, I.O.; fleep with the fathers, 2.5 and,
7.12. Sec 1 King, 2.10. His ancestors being departed out of this
world, he is faid to so to them when he deith,
that I will raife left the feet after the? By feed he means such chil-

dren as should proceed out of his bowels, 2 Sam. 7, 12. which fhall be of thy fons] David had many fons, but one of them is here specially intended, and that is Solomon in the type, and

Christ in the truth.

cuttit in the tutti.

and I will (hibli) bit kingdom] Sec 1 King. 9-5.

V.12. He [bail build me an bouft] Or, he [bail build an bouft for mn mant, 2 Sam. 7.14. Sec 1 King. 5.3. Solomon built a material Temple, 1 King. 6.1, &c. and Christ, a spiritual house, Eph. 2.20,

21.Heb.3.3,6.

and I will stablish his throne for ever] This was verified in Solomon for his life-time; and for the continuance of the politic of the Jews, till the captivity, yea, and till the coming of the Meffiah, Marth. 16.16, but in Christ it is accomplished everlations.

ingly, Luke 1.32.33. This is true of Solomon not onely in V.13. I will be his father! This is true of Solomon not onely in a general respect as he had his being from God, but also in regard of the grace of adoption, and of Gods especial staterly favour to

of the grace of adoption, and of Gods especial staterly tayour to him, ch. 26.6 But it is true of Christ most properly, by reason of his eternal generation, Heb. 1,5. and of that entire fasherly respectively. The state of the second of the first state of the second of the first state of the second of the seco filial respect to God ; yea if he be a true Son, he will bear such a respect to Him. It is added, a Sam. 7.14. If he commit iniquity, I will chasten him with the rod of men, and with the firines of the chilwill chaften him with the rod of men, and with the flipse of the children of men. This properly in menn of Solomon. For he committed fin, and aniwerably God punished him, t King, 11.9, &c. But Chrift never having committed any fin, Heb. 4.15, &c. 7.6. But che applied to him, it must be as he was our furery, 11a.5, 36. 2 Cor. 5.11. The rod of men, and firipse of the children of men fignific mild punishments, fuch as may be born by men. The Metapher is taken from men as they are Parents, who with moderation and comparation of the men and the state of the children of the first him of the men as they are Parents, who with moderation and comparation of the men and the state of the children of the first him of the men and the state of the children of the first him of the men as they are Parents. fion use to correct their children; or elfe from men as they are finite and weak creatures, and so cannot with infinite and eternal nite and weak creatures, and to cannot with infinite and exernal torments punish others. In this latter respect the rod and stripes of men are opposed to the almighty, infinite, and everlasting judgments of God, which he inflicteth on such as he hateth. See 11.31.3.

& 47.3. and I will not take my mercy away from him] Some under stand ans 1 with not tage my mersy away jurous many own this onely of a temporary and not ownward mercy centerning the chimance of Solomons kingdom. But fuch a mercy Sail enjoyed all his days; for he died King of Irael; 3 Sam. 1.4. But the being noted a difference betwinx Gods mercy to Sail and Solomon, questionless sprittual grace is mean. God gave his Sprit. to Saul, and took it away again, 1 Sam. 10.9. & 16.14. but he never took away his Spirit from Solomon. Indeed he finned a great fin, 1 King. 11.1,8cc, but the book of Ecclefiaftes is an evidence of

as I took it from him that was before thee] i. e. From Saul. It is, whom I put away before thee, 2 Sam. 7.15. God rejected Saul in Davidstime, 1 Sam. 13.14. & 15.28. and he rejected him, that David might succeed him in the kingdom: In these respects Saul was

put away from before David. V.14. But I will feitle bim in mine house] The Church is Gods Fouse. Ifract rill Christs time was Gods Church; and after Christs

time, the Christian Church was Gods house. In Ifrael was Solo-mon settled, and Christ in his Church. and in my kingdom] That which was called Gods house, because in an especial manner he dwelt and abode therein, is also called his Kingdom, because he reigneth therein.

for ever | Sec v, 12. It is in 2 Sam. 7.16. and thine house and thy

hingdom shall be established for ever before thee. See v. 11,12.

and his brone shall be established for ever more See 1 King. 2.45.

V.15. According to all these words Which God had delivered

ohis Prophet Nathan. and according to all this vision] See v. 3.

and accoraing to au two vapon Josev. 3.

fo did Nathin Brash unto David J Though this mellage were contrary to Nathans advice, v. 2. yet he plainly declared it as it was given him in charge. This was an evidence of his faithful-

V.16. And David the bing came Or, Then went bing David in, 2 Sam. 7.18. After he had received that gracious message, he went into the Tent that he had prepared for the Ark, ch. 16.1.

and fat before the Lord] Before the Ark, the evidence of Gods presence. This word fat is oft taken, not simply for a posture of the body, but indefinitely, for continuing some while in a place, as Gen. 29.19. Plal. 102.12. If it be properly taken for the gesture of Davids body, it may be that a first he sat meditating on the message, and then stood or kneeled when he prayed. So Solomon in dedicating the Temple, first shoot, and then kneeled, I King. 8.12,54. Or if David sat all the while upon a seat, his prayer might be made with much devotion, as Moses his was, Exod.

and faid, who am I]. David having received gracious promifes from the Lord, falleth into an high admiration of Gods goodness to him, and into a hearty supplication for the accomplishment of the promifes, v. 23, &c. he beginneth with an humble acknowledgment of his own unworthiness, the more to magnifie Gods boun-

ty. This phrase, who am I, is an emphatical expression of the meannels of his own person. O Lord God] Thefe two titles fet out the Soveraignty and grace

of God. David joyneth them both together, to work his heart to reverence and confidence. and what is mine house] This fers out the meanness of the family

or flock whence he came. that thou haft brought me bitherto] His high exaltation to be a

King he acknowledgeth to be of God.

nmig ne acknowleagen to De or Jou.
V1.7. And yet this mas a finall thing in thine eyes, O God] Though
his advancement were very high in it felf, and in his own and
other mens account, yet by the promites which God made of greater matters it appeared that God accounted it but small prefer-

for thou hast also spoken of thy servants house] David hath reference to the promile v.10. The Lord will build thee an house. And he magnifieth Gods goodness in that it was not restrained to his per-

for a great while to come] Even after Davids dayes, so long as the Kingdom of Israel, yea, and the Church of God, continue,

See v. 10. and hast regarded me] He accounted promifes concerning his pofterity as a kindness to himself.

according to the estate of a man of high degree] This hath reference to Davids first estate, when he was a shepherd: Though he were of fo mean estate, yet God was pleased to deal with him as if he had descended from the highest and royallest stock that ever was, And this doth much amplifie Gods mercy to him, His admiration hereof is thus fet out, 2 Sam.7.19. And is this the manner of man? Doth any man thus deal with another > Gods dealing with man r Dotta any man thus deal with allowed a bodd all findingly should foreign for bountifully, for magnificently as he did, infinitely exceeded all the goodness or kindness that man sheweth toman. Some apply this to the Messiah, that should come from David; which was indeed the highest evidence of grace and favour that could be.

O Lord God'i See v. 16.

V.18. What can David speak more to thee] The word speak is not in the original, but supplied out of 2 Sam. 7.20 and it impliest, that David could desire no more of God then what he had freely of himself offered and promised unto him.

of himlelf offered and promited unto 11m.

for the bonour of the frevan! God hath fo for the present exalted David, and for the future promited such a seed, as greater honour could not be given him. He addeth this phrase, thy freuar,
in testimony of his humble acknowledgment of Gods Soveraign-

ty, and to show the ground of his confidence in God.

for thou hnowest thy (truant] What his outward state and condition is, what his inward mind and disposition was, and what was needful, uleful, profitable and honourable unto him. Some take the meaning of this whole verse to be this, That David need not much trouble himself about words and phrases to express his thankfulness, because the Lord knew the heartiness of his thankful

V.19. O Lord, for thy fervants fake This title fervant was in the former verse twice spoken of David in relation to God. Being here fo taken it hath reference to the promise that God made to David, q. d. For that promise sake which thou hast made to thy fervant. See 1 King. 11.12. In 2 Sam. 7.21. it is Forthy words fahe; lervant. See I. Kingt. II. 1. In a Sam., 7.1. it is Fet thy month pley, word being there put for promife as tuckt to be (fee Pfall. 1)-9. it expounded the meaning of this place: and fiteworth that under this place; for the fervants fue; is teament the word or promife God made to David. Some apply mord unto Christ, stitled the Word, Joh. II., as they do also this title fervant; as Ifa., 2.1. Matth. 1.1. B. In this fenfe David here pleaded the enert and mediation of the Son of God, who should in regard of his humane saume designed from him. nature descend from him.

and according to thine own heart] i. e. Thy free grace, good will, or good pleasure: for God doth all things according to the counsil of his own will, Eph. 1.11. See Matth. 11.26.

hast thou done all this greatness | Under this phrase are comprised that high estate whereunto God had advanced David, the many deliverances out of troubles, victories over enemies, and other good things that he had given him, together with thole precious promifes that he had made of greater favours hinted v. 17. Thefe are called greatnefs in the abstract, because they were very great in themselves, and far beyond any desert of his.

titemetres, and tar peyong any deterror tits.
in making known all their great thing? Heb. greatneffer. In 2 Sam.
7.21. it is, To make thy fervant know them. It did much heighten
Davids esteem of those future good things, in that God had not
onely purposed them for him, but also revealed them unto himsor

onely purpoted them for him, but an interesting the there there thereing of his faith and loope.

V.20. O Lord, there is none like thee] In this and the two next veries is fee down Davids magnifying God for Gods magnifying him: And it is an excellent form of thanks. This phrafe is premin. non it is an execution form of thanks. This phrale is pre-mifed 25 am., 1.2. Wherefore thou art great, O Lord Good, Of Great fee ch.1.6.1.5. In faying none is like to God, he preferreth the Lord before all, and that 60 highly as no comparison can be made. See

Deur, 3,24, 1 Sam. 2.2.

neither is there any God besides thee] Howsoever Idolaters have
neither is there any God besides thee] their gods in high efteem, yet they are but meer vanities;

the Lord is the onely true God, Deur. 4. 35.

according to all that we have heard with our ears] This hath reference to the miracles and other great works which God had done in former times, and were made known to succeeding ages.

V.21. And what one nation in the earth is like thy people If the ?] In 2 Sam. 7.13, it is like thy people, even like 1 fract. As x, to. Gods excellency in himself is declared, so here his goodness to his Church and people. Ifract is filled Gods people, because he had in an especial manner chosen them to be his Church. See t King. 3.8. & 8.51. And in this respect Ifrael was the glory of all the world; no people like them, Deut. 4 6,7,8,34.

whom God went to redeem] Out of Egypt. While they were in bondage, God feemed to be absent from them; but when the time of their deliverance came, it is faid that he went to them. Deliverance of bond flaves is properly called redemption, Exod. 6.6. & 15.13. Deut. 7. 8. This word went may have reference to Gods coming down, Exod. 3.8.

to be his own people | The end of Gods delivering them was to make them a peculiar people to himfelf, Exod. 19.4,5,6. Deut. 10,14,15.

to make three a name of greatness and terrib!eness] The manner of Gods redeeming his people by judgments brought on Egypt made other nations fear and tremble, John 2.11.

by driving out nations from before thy people] Those which Moses and Joshua conquered, Josh. 24.5, &c.

whom thou halt redeemed out of Egypt] See I King. 8.9. This clause is added 2 Sam. 7.23. From the nations and their gods. He makes mention of their gods, because the heathern formfled in their idologods, as they thought the God of Ifrael could not deliver them, 1 shant, 14.8. Therefore their gods were deflroyed, Exod. 12.12. Nun. 13.4. See ch. 14.12.

V. 2.2. Forthy popule I frael diddly thou make thin cown people] v. 21.

V. 22. For thy people 1 fract adag thom mise time own people year, for ever] This applyed to Ifrael after the flesh is true till that Church was ended in Christ; but applyed to Ifrael in the spirit, it is to be extended to the end of the world. See t King, 10.9. In 2 Sam. 7.24. it is Thou haft confirmed to thy felf thy people Ifrael to be a people unto thee for ever. This God confirmed by an everla-

fting Covenant, Gen. 17.7. and by oath, Luk. 1.73. See ch. 16.16.

and thou, Lord, becamest their God Though he be Soveraign over all, yet he is in an especial manner the God of his Church,

Deut.10.14,15. V.23. Therefore now, Lord Here David beginneth his fupplication, Sec v. 16.

let the thing that thou hast spoken concerning thy servant and concerning his house. This hath reference to v. 9, 10, &c.

be established for ever] His meaning is, that God would continue the kingdom in his posterity, and settle the Lord Jesus, that should

the singgons in his pointersystate texts the love years and man-come from him, upon his everlating throne, and do as those helf faid] He did believe that God would make good his word, but because prayer is an ordinary means to be used on mans pare for the accomplishing of Gode promise, he hereuseth it, the rather, to strengthen his own faith. See Ezek. 36.36,37.
V.24. Letit even be est. bliss. His apprehension of the great-

ness of the bleffing, and his earnest defire of having it accomplished, makes himcrave the accomplishment thereof again and again in the fame words.

again in the tame words.

that thy name may be magnified for ever] The chief end that moved him to be fo inflant in his prayer was Gods glory: for nothing could bring fuch everlafting glory to God as the exhibition of his Son, which is the main substance of his promise to

sying] Or, by saying. All forts of people that should hear of the accomplishing of the forementioned promise, would say as

the accomplishing of the forementations produce, would say, followeth, and fo magnific God.

The Lord of holfs | Sec | King. 18.15,

the God of Irfard | Sec | King. 28.15,

twa a God to I/fard | Sec | V. I. The Lord was the God of I Ifrard

twa a Lord was the God of I Ifrard. in regard of his Soveraignty over them and covenant with them:

integrator ints overaigning over time and overains with this inmedia the bayle of providing from the effailing and it the bayle of paviding from the effailighted Seev. 33,
before the I in thy grace and from it, for some moyel take delight therein, and be well pleafed therewith, and never cast it

light theren, and so wen premier
off, I king, 1.3, 5.

V. 5.; For Thon, 0 my God] See ch. 11.19.
hill told hip frount] Heb, half receded the ear of thy fervant,
i. e. God plainly made known his mind in Davids hearing; so as
he well underflood it, See r Sam. 9.15; Ruth 4.4.
that thois with build him and honeff See v.10.
dans. Line from an harb found in his heart] In his heart is not here

in the Hebrew; but it is well taken out of 2 Sam.7.27. It implyeth that David had fericulfy thought of the matter in hand, and found his had.

found his heart ready and forward thereunto. to pray before thee] To testifice so carnestly as he did his hearty desire to have the promise accomplished. See v. 16.

thou at God] The onely true God, See 1 King, 18.30. To this is added, 2 Sam. 17, 28. And thy words be true; which he alledgeth to testifie his faith in the faithfulnesse of God.

and hast promised this goodness unto thy servant] That which is diftinctly expressed v. 9, &c.

V. 27. Now therefore let it please thee] Or, it halb pleased thee, The former reading is a prayer that God would be pleased to ratifie his word; fee v.23. The latter an acknowledgment of the

goodness intimated v.26. and a tellification of his faith.

to bless the house of thy servant | Under this word bless all manner of good things are comprised; particularly, that building of ner of good things are companed; particularly, that building of bit house mentioned v.1.0. By bousse is meant Davids kingdom and posserity. See v.10. This title fervant irrelation to God David hath ten several times applied to himself in this prayer. His seequent mention hereof argueth that ftrong confidence he had by reason of that relation betwixt God and him

for ever] Sec v. 12.

for thou bleffift, O Lord] This sheweth a readiness in God to blefs, and a delight that he taketh therein, as Mic. 7. 18 and it is the ground-work of the prayer that David made to God. This is the tenth time that he hath used in this prayer such a compellation as this. Sometimes he fath, O Lord God, v. 17. fometimes, O my God, v. 25 fometimes Lord, v. 22. fometimes, O God, v. 17. Neither was this frequent mention of Gods title a taking of his name in vain, nor an idle repetition of the fame thing, but an evidence of his holy familiarity with God, and fuch a warrantable boldness, as he durft go to God, and speak to him as it were face to face : Yea, it was an evidence of his strong affiance in Gol, and of his great aff-Rion to him. See Ezra 9. 13.

and it shall be Ussed for ever] This surther testisseth Davids saith in Gods power and goodness. Whatsoever God undertaketh shall accordingly be effected. That which I face faid to E fau concerning Jacob, was faid in Gods name, I have bleffed him, yea and he shall be bleffed, Gen.27 33.

CHAP. XVIII.

Verf.r. Now after this it came to pafe II n this and some other Chapters following an especial reason is rendred why David was not a man fix to build the Temple. God had other work for him to do, namely, to secure the land from enemies: For this end fundry battels that he fought and victories that he obtained are here in order fet down.

that David smote the Philistims] See ch. 10.1.

and subdued them] He did not onely vanquish them in a battel, as Shamgar did, Judg. 3.3. and Samuel, 1 Sam. 7.11. and Saul, 1 Sam. 14.31. & 17.52. and himfelf, ch. 14.10,16; but so subdued them as they could not make head again, but rather became tributaries to Ifrael.

and took Gath] Gath was the chief City among the Philiftims, one of their Principalities, 1 Sam. 6.17. See 2 King. 12.17. This city is called Methrg-Ammab & Sam. 8.1. which fignifieth the bridle of Ammah. The Bridle implyeth government; for thereby horses are ruled. After this notation he took away their Government from the Philiftims,

and her towns] Such as belonged to Gath; which being a great

and neverous; I sten as actioning to Gath; which being a greaterly had fundry towns under her, out of the bund of the Philifitist; Who till this time possessing the Vs. 2. And be funter Model. The name of the first Progenitor, Gen. 19.37, is given to the whole stock. They were always deadly enemies to Ifrael, Pfal. 82.6. David smote them as he had smitten the Philistims, v.t. It is added 2 Sam. 8.2. and measured them with a line, &c.

and the Moabites became Davids servants, and brought gifts] They became tributaries, and yielded homage unto him, and brought gifts, both fuch as were by David imposed upon them, as a King. 4.4. and also voluntary presents, to gain, and retain his sayour, as 2 Chr. 17.10, 11.

V.3. And David [mote Hadarezer] Or, Hadadezer, 2 Sam. 8.3. See I King. 11.13. He is there faid to be the fon of Rehub. Rehob was also the name of a place, Numb. 13. 21. John 19.28. Sam. 10. 8. King of Zobah] A countrey of Syria, 2 Sam. 10.8. unto Hamath] Sec 1 King. 8 65.

as he went to sublish his dominion by the river Euphrates] This may be referred either to David or to Hadarezer. It to David, it implyeth that he went to settle the out-coofts of his kingdom bordering upon Euphrates, and that Hadarezer, whose Kingdom reached alfo to Euphrates, opposed him. If to Hadarezer, then he hearing of Davids victories over others, went to stablish the outconfis of his own dominion to prevent Davids entring thereupon;& David having intelligence hereof, prevented him, and vanquished him. This he did the rather, because God had promised to give to Abrahams feed the land reaching to the rives Euphrates, Gen.

Notations recurred the father reaching to the rives Euphraics, Sen. 15.18. Deut. 1.7. John. L.4.
V.4. And Divid took from him athousand chariots] Chariots were of old in great use for war; men using to fit or stand in them, and so to fight with their enemies, or shoot against them. Thereby they might with speed set upon an enemy, or flye from him. They were also useful in times of peace, to set out a Princes Ma jesty. Solomon

had great flore of them, 1 King. 10.28. See 1 King. 9.19.

and [even thousand horsemen, &c.] There is mention made onely of feven hundred horsemen, 2 Sam. 8.4. but some suppose

¥уу

but all forts here: See on 2 Sam. 8. 4.

David alfo houghed all the chariot-horfes He cut those nerves by Dount at lo thought at the tensus - mortes of the which they are enabled to make the greater fleet, and fo made them unferviceable. See the like John 11.9.

but referred of them a hundred charists] It is probable that he burne all the chariots fave the hundred here mentioned 3 for fo

did Joshua, Josh. 11.9.

V.5. And when the Syrians of Damaseus] Heb. Damesek. Here such Syrians are meant a seither dwelt in Damaseus, or appertain-

ed thereunto. See 1 King, 11.24.
come to help Haddrever king of Zobah] The Syrians of Damaseus
were confederates with Hadarezer, and ready to help him in

David [wof the Syrians two and twenty thousand men] Though this were a very great flaughter, and might have deterred them from taking part with any against David, yet to their shame and damage they did again joyn with the Ammonites against him, ch 10 6.16.

V.6. Then David put garrifons in Syria-Damafeus] To keep them in aw, and restrain them from gathering head against him again. and the Syrians became Davids fervants, and brought gifts]

Thus the Lord preferved David whitherfoever he went] Protected him against his enemies, and gave him good success in all that he undertook.

neunacitook.

V.7. And David took the shields of gold that were on the servants of Hadnexor. It seems this King had store of gold, in that he made shields thereof, not onely for himself but also for his servants. See 1 King 10.17.
and brought them to Jerusalem] There was his treasure, and

there he laid them up, asthings dedicated to the Lord, v. 11. and that for the house which he intended, See ch. 22.14.

V.8. Libewife from Tibhath, and from Chun] Or, Betah and Berothai, 2 Sam. 8.8. For divers names use to be given to the same places. When David took them they might be called Betab and Brotha: but when Ezra wrote this book, Tibhath and Chun. cities of Hadrezer] David did not onely rout the army of Ha-

cities of Hadarreery David did not once; rout the army of Hadarczer, but allo fo purfued the victory as he took his cities, brough David overy much braff.] As this boory was great in quantity, fo it was very precious in the kind and quality; for it was very the control of the

try, to it was very precious in the kind and quality; for it was very choice brais, So i King, 7.45.
wherewith Solomon made the brayin fta, and the pillars, and the velfels of brais Sec I King, 7.13, &c. & a. Ch. 4.15, &c.

1.9. Now when Tayl Or, 7.03, a. San. 8.9.
ining of Hamath Dradeed upon the dominion of Hamath Sec. I was a support of the way the reason of the way beaution in the second of the support of the second of the support of the second of the seco

darezer: and this was the reason of the war betwixt him and Tou, whereof in the next verse.

| heard how David had smitten all the host of Hadarezer The vi-Aories, or overthrows of Princes, cannot but quickly come to their

neighbours cars, and much affect them one way or other. King of Zobah] See v.3. V.10. He [int Hadoram] Or, Joram, 2 Sam. 8.10. Either these two names were given to one person, or by continuance of sime some letters and syllables were thus altered.

his fon] That his meffage might be the better accepted, he fends his own son, and it may be the heir of his kingdom, on the Am-

oanage.

to hing David to enquire of his welfare] Or, to falute h m. Heb.
to ask of him for peace. Tou having good intelligence of Davids
valour and fuccels, earneflly defined to be one of his confederates and to have peace with him. So did the Gibconites with Ifrael

John, 9.3,&c.
and to congratulate him] Heb. to blefs him. To thank God for his fuccess, and to wish that he might still prosper. The words may also be taken indefinitely for a royal congratulation, which is usual

with neighbouring Kings.

bicause he had fought against Hadavezer, and smitten him] See v.3.

The overthrow of ones enemy is a great advantage to him: therefore Tou makes this the occasion of his congratulatory

for Hadarezer had war with Ton] Heb. because a man of war Ton mas mith Hadarezer, i. e. There were many wars betwirt them, and Tou was forced to defend himself by force of arms against

and with him all manner of weffils I with him is not in the He-brew. Some, to make up the sense, read, And in his hand were all manner of veffels. The Hebrew text 2 Sam. 8.10. hath it fo. The meaning is, that Tou fent by and with his fon Hadoram all manner

of vessels. See 1 King. 10.21. 2 King. 7.15.
of gold and filver] See 1 King. 10.25. 2 King. 5.5.

and brafs] See v.8. V.11. Them also King David dedicated unto the Lord] See 1 King. 7.f. David fer them apart for the house of God, to be used about

holy services for Gods honour, and to be put to no other use. with the fiver and the gold which be brought from all these nations.

All which he subduced, 2 Sam. 8.11.

from Edom. Syria is named in stead of Edom, 2 Sam. 8.12.

David might take from both places. Or Syria and Edom joyning

that onely the choice and principal horiemen are there intended, together against David, as Syria and Ammondid, ch. 19.6. &c. the army confisting of both nations being overthrown, that which was taken from one might also be said to be taken from the other. Of Davids conquest over Edom fee v.12,13.

and from Mosb] V. 2. Sam. 8.2.
and from the children of Ammon] These also did David vanquish,
ch. 20.1. We read how God forbad the children of Israel to fight against Edom, Moals, and Ammon, Deut. 2.5,9,19. how then doth David destroy them > R. That inhibition was for a time, while that by therhood or kindred that had been betwint the fathers of those nations was fresh in memory: Esau, the father of the Edomites was Jacobs brother; and Ammon and Moab were sons of Lot, who was Abrahams kiniman. But thefe three nations bearing an implacable hatred against Ifrael, and being their deadly enemies. Pfal. 83.6,7, and their hatred increasing more and more, generation after generation, they became at length unsufferable: and it is probable that they first set on David, as the Philistims did, ch. 14. 8. and so gave the occasion of the war. The occasion which Ainmon gave is expresly fet down 2 Sam. 10.1, &c. The Edomites took part with the Syrians, and so brought destruction upon themselves. See v. 11,12. The Jewish Rabbins say that the King of Moab flew Davids father and mother, whom he left in his land, 1 Sam. 22.3.

and from the Philiftims] See ch. 14. 8, &c.
and from Amalek] Amalek was Ifraels most deadly enemy, and firft fet upon them, Exod. 17.8. Deut.25.17, &c. God devoted them toutter destruction, Exod. 17.16. Deut. 25.19. I Sam. 15.3.
David therefore had just cause to destroy and spoyl them. To these whom David spoyled, is added Hadarezer fon of Rehob king of Zo-bah, 2 Sam. 8.12. Of him see v. 3, &c.

V.12. Moreover Abifbai the fon of Zerviab] See ch. 2. 16. &

1.20.

(lew of the Edomite] See V.II.

in the valley of Salt] See I King. 14.7.

eighteen thousand] Upon this slaughter it is said that David gat him a name. For what Captains and Generals in war do is attributed to the King under whom they fight. Yet it may be David himself was in the field when this was done, though Abishai with the troops under him, fet upon the Edomites and flew them. This and other victories of David being made known far and neer, his name and fame was spread abroad thereby, and he became famous, In this respect it is said that he gat him a name when he returned from (miting of the Syrians, 2 Sam. 8.13. They who are there called Syrijoining of the systams, 5 ann. 15; they wrotate the Cauted spin-ans are here called Edmitties, as before Edm and Syria were put one for anothers, v. 11. The title of the 60 Plaim hath reference to this Rory, where it is faid that David frome with Anna-Libels, when Joah returned and fonce of Edm in the oadley of Saft write bouldard. There are two feeming differences betwirk that and this place. The first concerneth the persons, There the Conqueror is faid to be Joab; here, Abifhai: but both might have a hand in this victory, and so that difference is reconciled. The other difference is in the number of them that were flain There mention is made onely of truelve thousand, here of eighteen: but Abishai might first put the enemy to slight, and slav six thousand; and then Joab pursue the victory, and slay twelve thousand more; both which make up eighteen thousand. The slaughter of all is here attributed to Abishai, because he first put the enemy to flight. See on the title to Pfal. 60.

V.13. And he put garrifons in Edom, &c.] i. e. David, mentioned v.11. He dealt here with the Edomires, as he dealt with the Syrians v.6. Here was first tulfilled the prophesie of Ifaac, Gen. 17. 29,37. This subjection of Edom to Israel continued till the dayes of wicked Joram. Sec 2 King. 8.20,22.

Thus the Lord preferved, &c.] Sec v.6.

V.14. So David reigned over all Ifrael] This hath relation to ch.

11.3. & 12.38.
and executed judgment and juffice among all his people? As Davids piety to God is fet out ch. 13.3. &c. & 15.1. &c. & 16.1. &c. &t. 17.1. &c. and his valour against his enemies, ch. 14.8. &c. & 47.1. &c. fo here, his justice in well ordering his State and Kingdom. He neither waxed insolent nor secure upon the victories he had gotten : But having freed his Kingdom from all his enemies round about, he fets himself well to govern his own people by executing justice and judgment. Judgment hath respect to the law whereby The State was then governed, to order the affair of his kingdom according to it: Indice hath refpect to his diffributing to every one according to bis demerth, countenancing and encouraging the good and rightcours, and punishing every ones. This he did imparture to the property of the countenancing and encouraging the good and rightcours, and punishing evil ones. This he did imparture to the property of the countenancing the good and rightcours, and punishing evil ones. This he did imparture to the countenancing the good and rightcours and punishing evil ones. tially to all without respect of persons.
V.15. And Joab the son of Zerviah was over the host] See ch.

11.6.

and Jehofhaphat the fun of Abilud, Recorder] Sec I King. 4:3.

V.16. And Zadob the fun of Abilud) Sec Ch. 63, 5:4.

And Abinetical Or, Abilute Ch. 2 Sam. 8:17.

Abilut 1 3am.23.6. and Zadok and Avaduar are that to be Prints 2 and 20.25. To reconcile their places, it is to be conceived that both their perions, father and fon, were each of them called Abimeleck and Abiathar 3 both of them had their two names. So the fame perion, that is called Abimtleth, (who was the father) I Sam. 21. 11. & I Sam. 23.6. is called Abimthur, Mark 2.16. and here the fon, that was called Abimthar I Sam. 23.6. is called Abimtheth.

merethe Pricits] These two were of divers stocks: for Ahimelech or Abiathar was of the fons of Ithamar, and Zadok of the fons of Eleazar, ch.24.3. Now to prevent contention, David gave them a kind of equal jurisdiction, that one should not be over the other; and in that respect they are both said to be Priests. Abjathar descended from Eli, who had been judge, and accounted high Priest in his time, 1 Sam. 14.3. Besides the father of Acan ign vriett in int time; 1 sam. 1,4-2. Beniest tier a fattier of A-bisthate was fishi in Davids caufe; 1 Som. 22.16. and Abisthat himfelf was offitted in all when in David was offitted; 1 King. 2.46. Therefore he was accounted the high Priefic till Solomon put him our, and fet Zadok in his room, 1 King. 27.3; and Shovfji Califed Serajob, 2 Sam. 21.7.34; ja

Chap.xix.

and Shrufini Called orthop, 2 sambair, and old or suiful, 1 king, 4,3.

was Scribt Or, Secretary. See i king, 4,3.

Vi. 17. And Benaiab the food of Jebojada J See 1 king, 4,4.

was over the Chrethites and the Pelehibir J See 1 king, 1,3.8.

and the food of David J This rhaft be meanted Davids elder foods, fuch as were born to him in Helpron, ch. 3, 133. The other in the suiful means of the suiful means

fois, fisch as were born to him in Hebron, ch. 3,1,3;. The other vioul not yet be old enough to manage fisch places, were chief about the King J. Heb. at the hand of the King J. Heb. at the hand of the King J. Heb. at the land of the King J. Heb. at the kind of the King J. Heb. at the kind of the King J. Heb. at the king himself. Which higher be no eccasion of the infolency of Abdom, a Sam 3,1,0, and of Adonijah, a King, 1,5. The forementioned officers are exprely fet down to commend. David sprudence about ordering the affairs both of the State and Church of the State in time of war,in ordaining Joab to be General, and Benaiah over the hoft; and in time of peace, in appointing a Recorder, a Scribe, and fundry Rulers; of the Church, in appointing Priests.

CHAP. XIX.

Veri.x. Now it came to pair after this 2 Sam ross, &c. This hathrelation to the former chapter, that fetteth down the vidories that David had over all his enemies round about; and his fetling the affairs both of Church and State in good order. David mighe think that now he was freed from all fear of enemies abroad, and tumultuous persons at home. But God faw it meet yet further to exercise his valour, prudence, faith and other graces; and therefore ministreth new occasions of trying the same,

that Nahafh the King of the children of Ammon] This was that malicious enemy of whom mention is made I Sam, 11.1, &c. died] Kings are subject to death as well as others.

and his fon] His naitie was Hanun, v. 2. & 2 Sam. 10. 1. There were Ifractives of this name, Neh. 3.13,30.
reigned in his flead] It feemeth this Kingdom was heredi-

tary.

V.z. And David faid, I will shew hindness unto Honunthe son of because his father shewed kindness unto me] It is not expressed in Scripture what that kindness was; but it may probably be suppo-

fed, that Saul and Nahash being utter enemies, Nahash might tourteously entertain David when he sled from Saul, as Achish did, 1 Sam 2.7.3.

And David fent meffengers to comfort him concerning his father Kings that are not at enmity one with another use to send Ambas

sadors, as to congratulate one anothers good success, so to condole one anothers loffes. So the servants of David came into the land of the children of Am-So to fervants of Davia came one to cana of the consurer of am-mon! Though the Ammonites had formerly been enemies to the lifaelites, yet these servants of David, being sent on a friendly ambassage, suspected no such ill handling as they met, with;

to Hanun] To him they were fent, and they refted not untill they came to the Court whete he was, even into his pre-

to comfort him] It is a comfort to fuch as have occasion of forrow, that others are fenfible of their grief, And the contrary is a great aggression of ones formy. Lam. 1.12. It is added a Sam. 1.0.1. by the band of his fervants for his father i.e. by their miniftery. See King. 8,43. What is done by a Kings Ambassadors, is accounted to be done by the King himself. This epither,

dors, is accounted to be done by the Anng numer. Ams epines, their Lardis added, a Sam. 19.3. See a King. 9.7.
V. 3. But the Printer of the children of Ammon faid to Hanny!
These were his Contriers and of his privy. Counfel, who fee themselves to flatter him, and to pic undue; jealouffels into his field.
This help that David dab bouther they father! Help. In this death of the children of the children.

est doth David honourthy father. They suppose that howsover others might take it, yet it could not appear to Hanun to be an

that he hath fent comforters unto thee] They question not the intended end, as if it were no honour for one King to feek to comfort another in his forrow; but they question the truth of

are not his fervants come to thee for to fearth] Namely, to search the city, as it is expounded's Sam. to. 3.

and to overthrow] Having searched out some advantages for

and to overnowe j raving tearing out tome awarings tor bringing in an army, they may feek to defively the city, and to lifte out the land] When they have gotten, the city, they may go through the whole land, and fpie out what spoist they can, Their evil surmites make them conceive the worst they could.

V.4. Wherefore Hanun took Davids fervants Being Ambassadors, it was against the law of Nations to disgrace and wrong them. and shaved them] 2 Sam. 10. 4. Shaved off the one half of their beards. A palpable disgrace. To have half the beard on and half off doth much disfigure the face of a man, making his countenance worse then a fools.

and cut off their garments in the midft] They were wont in those dayes to wear long fide garments; fo as they being cur off in the midft, their lower parts which used to be covered, were laid open. for others to laugh at them.

hard by their buttocks] This phrase is added to aggravate the difgrace, because those parts especially use to be covered. See

and for them array. This implies that he fent fome along with them, to fee that all the while they, were in his dominion they should neither share the other part of their beards, to make all alike, nor put on other apparel, but be a derifion and form to all that should look upon them.

V.5. Then there went certain, and told David how the men were ferved Some that picied their case, as soon as they disterned how they were handled, made post-speed to David, that some course might be taken so soon as possible could be to take away

and he fent to meet them] David being sensible of their disgrace,

fends to them before they could come to him.

for the men were greatly ashamed] Difgrace, much works on those 16th man were greatly gnamea] Digrace, much works on moie that fuffer it, though they have no way deferved it.
and the hing faid, Tarry at Juichea] Though Jericho laya this imme uninated, (for it was not re-built till Ahabs reign, 1 King, 16.34) yet there might be fome houses and convenient places of

untill your beards be grown] That could not be under two or three

moneths and then return] When they might come without fuch figns of dishonour and disgrace.

V.6. And when the children of Ammon faw] Or, understood, cither by some that told them how ill David took their abuse of his messengers, and what just revenge he intended: Or their own conscience convincing them of their villany, they could not but fear that David would revenge that ungrateful and inhumane

that they had made themselves olious to David] Heb. to flink with or, before, David. So it is translated 2 Sam, 10.6. They thought that David could no more endure them then a filthy ftinking thing, and thereupon would feek to deftroy them. Hanun and the children of Ammon] King and fubjects confpire

together to their own ruine.

togetner to their own rume.

first a thouland stantry fiver] See ch. 22.74. This was a fair
bait to allure their neighbours to afford them aid.

to hirt them chairs and hopfram in at f Macphantha! Heb. Aram-Mahanim. This was the place from whence Ilace had his
wife, Gen. 24.10. and that counterey out of which God called Awife, Gen. 24.10. braham, Act.7.2. The Hebrew name theweth that it was in Syria; and thereupon the tfraelites in their confession were to ace knowledge that a Syrian was their father, Deut. 26.3. The first King that oppressed the Israelites after Joshua's time was King of this

place, Judg 3, 8,10.

and out of Syria-Maacab] Syria contained furthry Dominions in it, whereof this was one.

and out of Zobab] This also was another part of Syria. See ch. ann out of county and an owns another part of spria. See ch. 18.3. The perfors that inhabited the foreign-fine allecs are called Syidans of Behr Rebob, and Syidans of Rebo, 2 Sam. 10.6. Behr Rebob Ganifeth the boufe of Rebob. Now Rehob was the Facther of Hadadezer before mentioned, 2 Sam. 8:312. And Zoball was the place of which Hadadezer was King, 2 Sam. 8.5.
V.7. And they hired thirty and two thouland Chariots | See ch. 18.

. It is added 2 Sam. 10.6, twenty thousand footmen. These were, besides such as rode in the Chariots.

ocuses turn as root in the Chariots, and the King of Mascah and his people] This hath, reference to thewesh bird. The Ammonites hired the King of Mascah and his people, which are faid to be a thouland man, 2 Sam, 10.6. It is there allo added, and of thich twelve thouland man. Thefe, allo were Syrians, 2 Sam, 10.8. All the men that were hired were third. ty and three thousand, besides those that rode and sought in Chariots. This was a very great number, that came out of their own countrey to help another King. But David having much spoiled the Syrians, and brought them under fub lection, ch. 18.5,6. it may be thereupon supposed that they came the more willingly to ald the Ammonites, as hoping niow to break the yoke which David had laid upon their necks, and to revenge themlelves of him, who came and pitched before Medibal Medeba was in the country of Moab, Nuthb.29,30. Ifal,15.2, neer which there was a large

plain, Josh. 13.9,16.

And the children of Ammon gathered themselves together from their Tyyz

cities, and came to battel] To oppose David and his men, and to defend themselves against them.

ectend themselves against them.

V.8. And when David beard of it] This hath reference both to
the wrong which the King of Ammon did to Davids Ambassadors,
and also to the preparations of the Ammonites and Syrians. These moved him the more speedily to set forth his host.

be fent Fost] The General, ch. 11.6. ne jent Joud inc General, Ch. 1.10.

and all the holf of the mighty men J Mighty men have an especial
relation to Captains and Commanders, such as are described
ch. 1.1.1, &c. And it may be that all Davids host consisted of migh-

V.9. And the children of Ammon came out] Out of their feveral cities, v. 7. Or, out of the city Medeba; Or, out of their

tents.

and put the battel in array] Readily to fight with David,
before the gate of the city] That they might the better maintain
it, and keep it from the flooyl which Davids fouldiers might
otherwise make in it: 'yes, that allo it might be a fafe retiring
place for the army, in east it should be put to rout in the field, bee
v.15. They would not put off or great a charge to the Syrians, who
were strangers, but undertook it themselves.

and the Kinet has were come] These are said to be Syrians, of Zobas, and of Robols, and Jishods, and Maceals, a Sam. 10.8. These two
places compared shew that both those Syrian Kings and their armies were coorelier.

mies were together.

were by themselves in the field The Ammonites were by themselves, and the Syrians by themselves. So they made two great mies were together.

armies. See v. 12.
V. 10. Now when Foab faw that the battel] Heb. the face of the

was fet against him before and behind] The Ammonites being or

we fit against his between and between 1 in C. Ammonities being on one fide, and the Syrians on the other.

be they out of all the their of I final! Or, youing min of I final. For they oft are most forward to fet on an enemy, and put them in array against the Syrians! Joab herein dealt very politicity. He imposed that drangers, who were haved white war, would not flaund to its flound and conflauntly as the Ammonities, we have the conflauntly as the Ammonities. would not itand to it to itoutly and constantly as the Ammonites, who had done the wrong to Ifrael; therefore he makes the first assured them, and that a fierce one by the most valiant of his army, to put them to rout; that upon their flight the Ammonites might be difmaid, and flye too. This his policy prevailed,

V.14.15.
V.11. And the rest of the people] Namely, those souldiers which David sent out who though they were not such choice men as the

others, yet were mighty men, v. 8. he delivered into the hand of Abishai] Heb. Abshai. See ch.

bis brother | See ch. 2.16. and they fet themselves in array against the children of Ammon] As the enemy divided their army into two bodies, so did Joab his army: Thus was body against body; whereby the enemies were kept from helping one another; but the Mraelites had liberty to afford fuccour one to another, v. 12.

V.12. And he faid, If the Syrians be too flrong for me, then thou balt help me] For they who affaulted had more liberty to leave their flanding without danger then they who were affaulted.

their nanoung without aganger then they wno were anauted, but if the children of Anmon be too firong for thee, then I will help thee! He promisen his help, to encourage his brother the more; and to move him to help him, in cale he should need.

V.13. Be of good courage] This very phrase of encouragement is used by God himself to Joshua three times in one discourse, Josh, ... use by Socialment to Johns three times in one discourse, John 1.6,7,9, and by Moses, Deut 31.7, Yea, the Philiftims used it to fit up their own fide, 1 Sam. 4.9. Such exhortacions put great life into fouldiers.

and let us behave our felves valiantly for our people]. He meaneth hereby their countrey, the Church and Common-wealth therein. The heathen out of zeal to the welfare of their country would venure far themselves, and incise one another very much: Well

therefore might Joab use this motive.

and for the cities of our God] Those which God as an inheritance had given unto them, and by the inhabitants whereof God

vas acknowledged, worshipped and glorified, and let the Lord do that which is good in his sight.] Or, that which pleased him. This was a pious submission, to leave off the issue of

the war to Gods good pleasure.
V.14. So Joab and the prople that were with him] See v.10. drew nigh before the Smians, unto the battel] They did not tarry till the enemy should set upon them; but like valiant men, Lionlike, they first fet on the enemy, and at the first onser daunted

and they fled before him] When mens spirits are daunted, they foon flyc.

V.15. And when the children of Ammon faw that the Syrians were V.1.5. And when the comparing of Animon faw that the Synans were field Either both companies were in fight one of another, or they had fount that foon brought them thole ill tidings, they liferwise field before highly his barberlo. The Animonities being much danned at the forefaild tidings, dare not fland out arty

farther, but flye alfo. 10000

and entred into the city] Sec v.9.

Then Joab came to Jerusalem] The main work for which he drew out the fouldiery into the field being finished, which was a compleat victory over the enemy, he returneth to the city whence they came, till there should be another occasion to draw then

V.16. And when the Syrians faw that they were put to the worfe before Israel] The Hebrew word translated out to the worst signifi-eth to be smitten unto death: And questionless many of them were

left dead upon the ground.

they fent meffengers and drew forth the Syrians that were beyond the river] i. e. Euphrates. See Gen. 14. & 15.18. There were Syrians on both fides Euphrates. See ch. 18.3. The Syrians having before this been overthrown by the Ifraelites, and made tributa-rics, ch. 18.5,6, feared left David should now utterly ruinate them, for taking part with his enemies. To prevent therefore what they feared, they make all the strength they can, and fend up and down rearen, they make an the intengent they came are remupland down to the utmost coasts of their dominion, to procure help against the Ifraelites. It is faid, a Sam. 10.17, they gathered themfelves together; namely, as many as remained of the former Army which fled, and as many as were on this fide the River able to bear arms. It is further faid, they came to Helam, 2 Sam. 10. 16. The Syrians that were beyond the River came thither. Helam is not in any other place of Scripture mencioned; but it is supposed to be a city among the

of Scripture mentioned; but it is supposed to be a city among the Arabians, called Atamform by Geographers, and Shophath Or, Shobath, a Samito.16.
the captain of the hold of Hidareter went before them] It may be that a King led the army of the Syrians before 1 See v.y. But now fupposing that an experienced General might better order the strength of the Shophath and lead the army of the Shophath a lead the sum of the Shophath and the sum of the Shophath and the sum of t battel then a King, they chuse Shophach to lead the army, See

1 King. 20.24 V.17. And it was told David] David, being a prudent Prince, had his intelligencers in all countreys round about him, to give him notice of what was done in feveral Kingdoms, especially

amongst his enemies. andhe gathered all Ifrael] David being himself a valiant man 2 Sam. 17.8. hearing what great preparations the Syrians made, gathered a great host together: It may be supposed that it was eater then the former with which Joab went out, v. 8. He also himself went in his own person, the more to encourage his soul-

and paffed over Fordan] That fo he might meet them in their own land, and make it the feat of the war. It is added 2 Same 10.17. and came to Helam, See v. 16.

and came upon them] This phrase implyeth that he with his army came fooner then they were expected.

came tooner then they were expected.

and fet the battel in array against them David did as Joab had done before, v.14. he first see upon the enemy.

for when David had put the battle in array against the Syrians, they fought with him.] They were forced so to do, unless without fighting thought with him.]

V. 18. But the Syrians fled before 1 [rael] As before, v. 14.
and David flew the Syrians feven thousand men which fought in chariots] This is thus expressed a Sam. 10.18. David flow the men of feven hundred chariots of the Syrians. The Annorations on our Eng-lish translation at Geneva say that the chiefest and most principal nin transacion ac Geneva lay tinat the energip ana mon printipal are feet down in a Samit.o.18. and the whole number here? Or that the fouldiers which were in the feven hundred charins are between the found of the feven hundred charins may be taken for lo many ranks, of Chariots, Whereof there being tenin every rank, they make up feven thousand. See on 2 Sam. 10.18.

uney make up leven (nounand, Second, 2, 3011, 10.18).

and fourty thouland featural Ji no 2 Sam, 10.18, it is featily thousand horderners. There is no contradiction, David might flay both courry thousand footmen, and also fourty thousand horiemen, Hereby is amplified the greatness both of the Syrians army and

Petersy a supprising the special season of the high Or, finds Slobath the and shifed shophach the captain of the high Or, finds Slobath the Syrians (the high, sub-field there, 2 San, 10, 18, 15 fement the Syrians flood flourly to it, in that to many chariot-men, hopitan and foomen, together with their General, when the special season of the special s rhought that if they were overthrown, they should be made slaves, and therefore stood it out to the uttermost.

V.19. And when the servants of Hadarezer] Or, when all the hings that were fervants to Hadarezer, 2, Sam. 10.19. Such as he had hired, and brought from beyond Euphrates. See v. 16.

faw that they were put to the worfe before I frael] Sec v. 15. Obferving how of the Syrians had been vanquished by the Ifraelites, they were not willing any more to fland against them, they made prace with David Or, will I frael, 2 Sam. 10. 19. They so fibrithment of the model of the property of the prop

of peace as were put upon them.
and became his fervants | See ch. 18.6.Or, they ferved them, 2 Sam.
10.19. The Syrians ferved the Ifraelites.

neither would the Syrians help the children of Ammon any nove] A-gainst the Israelites. They feared so to do, 2 Sam. 10-19:

CHAP. XX.

Verl.t. Andie came to paffe, that after the year was expired Heb.

overcome the Ammonites and Syrians; which might be about the beginning of Winter.

Chap.xx.

at the time that Kings use to go out to battel] They that had enemies, and either flood in fear of them, or fought to annoy them, used to go into the field when they might have hope both of temperate weather, and also of sufficient provision for themselves and their beafts ; i. e. about the fpring-time, when the dayes begin to be somewhat long, and the earth to bring forth all flore of fruit, Sec 1 King. 20, 22,

Joah led forth the power of the army It is faid, 2 Sam. 11.1. that David (ent Joah and his fervants with him, and all Ifrael. By servants are meant Davids tubjects; by all I fraet, fuch out of every tribe as were fit to go forth to war. By their persons is declared the meaning of this phrase, the power of the Army, even such souldiers as were mighty men, (see ch. 10.8.) and a great number of these.

and wasted the countrey of the children of Ammon] Or, they de-stroyed the children of Ammon, 2 Sam. 11.1. These two phrases show that they both destroyed the persons of their enemies and also de-molished their towns and cities, and did other spoyl in the

and came and befored Rabbail An ancient and principal city of the Amnonites, Deut.3.11. When judgments were denomed by Pro-phera againt the Ammonites, they were wont to be directed particular againt Rabbail, as Jet.49.3.3. Ezek.3.5.7. Amos 1.14. Rabbail was to the Ammonites as Jetulalem to Judal, Ezek.a.5.6. It feemeth the Ifraelites had much prevailed against the Ammonites, in that they came fo far into their land with their whole army as to befiege the chief city of the Kingdom.

but David tarried at ferufalem] Davids tarrying at Jerufalem proved of very fad confequence. What fell out betwist the belieging of Rabbah and taking it is distinctly fet down from a Sam. 11.2. to 2 Sam. 12.26.

and Joab [mote Rabbab] Before this was done, Joab having taken part of the city, fent to inform David how far he had prevailed, and withal to advile him to come with a greater army, and to take the city, that the glory of taking it might be the Kings, and not his, Herein as in many other particulars, Joab shewed him-felf faithful to his Soveraign, and careful of his honour, See

Samra, S. 6, 6c. 1 Though it be faid. Sam. 12.29. that Divid, we find the proof of the chief Commander and there present to Toab because he was

the one Commander and their present 300 jabo because he was the chief afore, and venueted his perion furtheft.

V.z. And Dravid took the crown of their King from off his head] Infign of an abfolute conquest the King of Ammon might be brought before David, and the crown pur upon his head, and then taken off from his head, and put upon Davids.

and found it to weigh] Heb, the weight of. and joung it to weight of a talent of gold i.e. According to the weight of the SanQuary an hundred twenty five point, after twelve onness the pound, and three thousand feven hundred and flfty pound fterling in worth. See ch.22.14. The common account was but half fo much But according to it this crown was too maffie for a King to bear

long on his head, it weighing fixty two pound and an half, and there were precious flones in it Of what kind and how many is not expressed. But it is very probable that they were of the choicest fore; and not few in number; so as this addern exceeding much to the worth of the crown, though to the weight but little, if any thing at all. It is faid, 2 Sam. 12. 30, the weight was a tatent of gold, with the precious flones. The gold and precious ftones together made up the weight of a talent.

and it was fet upon Davids head] Or at least held a little over his head by others, as a fign that the Royaltie of the King of Ammon was now transfer'd upon David.

and be brought also exceeding much spoyl out of the city] They plundered the whole city which was a fair and rich one.

V.3. And he brought out the peoplethat werein it He brought them as prisoners and captives out of the City, at least so many of them as he intended to make examples and spectacles of his fulf hevenge. And it is to be supposed that they were such as he had learned had been Counsellers, executioners or abettors in that

learned had been Commences, hameful after the hameful after the 19-4 and cit them with fary 1 Or, forwed them aftender, which could not but be avery painful kind of death. So were fome professors of the cruth used for their professions take, Heb. 11.37, and with harverse of iron 1 its faid, 2 San, 12.31. They were the state of t

but mider harrows of iron. Whence we may gather that they were laid naked upon the ground, and heavy harrows with finar pikes of iron were dragged over them, to tear their fielh therewith. and with axes | Or, under axes of irou, 2 Sam. 22.31. This implieth that they were hewen in pieces with axes, as Agag was, I Sam. 1,33. It is further added 2 Sam. 1231. That he made themps the Brick-hild. This was an hot burning furnace, fuch an one as the midft of a brick or tile kiln, when they burn their bricks or riles, yieth to be. It might be like that whereinto Nebuchadnezzar cast the three companions of Daniel, Danig. 20.

whole year, but to be reckoned from that time that David had | Some from the notation of the word 12 malchen take it fo the place where they used to burn their children to Molech, and translate it the furnace of Molech: For Molech was the idol of the training to the parameter of motion was ten along in the fire to that I dol, Lev. 1882. See a King, 16.3. & 23,10. The fire to that I dol, Lev. 1882. See a King, 16.3. & 23,10. The kinds of handing enemies may feem very creat an inhumante! But fundry tendom sup (seem very created an inhumante) and the seem of the see them, either by inward inftinct, or by fome Prophet, 11. Their villanous fact deserved as much, being against the law of nations, and the rule of amity. See ch. 19.2, 4. 111. The Ammonites had exercifed great cruelty upon the Ifraelites, Amos 1.13. IV. They were most barbarously cruel to their own children, in facrificing them to Molech.

even so dealt David with all the Cities of the children of Ammon] I Suppose this hath especial reference to the latter end of v.2. where It is faid that David brought much spot out of the city. There is no mention made of that estage wherein David lest them; but it is probable that he made them tributaries, and put garrifons over them, as he had dealt with the Moabites and Syrians, ch. 18.2,6. We read after this, that Shobi the fon of Nahash shewed great courtesie to David when he fled from Absalom, a Sam. 17.27. Whence we infer that David took all kind of government from Hanun, ch. 19.2. and made his brother Shobi Governour over the Ammonites, but tributary to Ifrael.

And David and all the people returned to Jerusalem] See chap. IÒ. IC.

V.4. And it came to pass after this] Another battel against the Philistims wherein a gyant was stain by Abishai, is set before this, 2 Sam. 21.14.&c.

that the arofe] Or, continued. Heb. flood. This phrase implyeth other wars, and that with the persons here mentioned.

war at Gezer] A fair city of Ephraim, given to the Levites, Josh, 21.21. See I King. 9.15. It is faid, 2 Sam. 21.18. that this John Live a ting 9.15. It is faid, 3 sam. 21.10. that this battel was a foot, now Gob bordered upon Gezer.

with the Philiffins | See ch. 14.8.

at which time Sibbechai the Hushathite | Of whom see ch. 11.29.

at wincome supercan the important 10 mount of the spirit o

and they were fubdued For when their Gyanr, in whom they trufted, was flam, they prefently fled, I Sam. 17.71.

Vis: And there was war again with the Philiftims] Sec. v. 4. and Elhanan] This also was one of Davids Worthies, ch.

the fon of Fair] Called alfo Faare-Oregin] 2 Sum 21.19. He is there faid to be a Bethlemite, and he is faid to be fon the of Dodo. ch trac

au, th. 1.1.5. [he brother of Gollath the Gittite]. He is called the Gittite, because he was of Gath. This Gollath here mentioned, was he whom David like, 1 Sam. 1.7.50. while flour fleff was the same because the mentioned was he whom David like, 1 Sam. 1.7.5. (Sam. 1.7.1.3). Who was not good to the same of the Vol. And if was in their was more at Gabl). Gath was one of the

principalities of the Philistims, 1 Sam. 6.17. where was a man of great stature] Heb. a man of measure. See

whole fingers and toes were four and twenty, fix on each hand, and fix on each foot] See on 2 Sam. 21. 10.

and he alfo was the fon of the grant | Heb, born to the grant, or Ra-

No. Sec v.4. But when he defict I free! Or, reprobed I free! He upbraided them with their importency and pulllanimity, as if there were none that durft combat with him. So did Goliath, 1 Sam.17. Jonathan the fon of Shimea] Called Shammab, I Sam. 16.9: and

Jonathan is called Jonadab, 2 Sam. 13.3.

Davids brother, flew bim] Shimea was Davids brother, 1 Sam. 16.9. and David uncle to this Jonathan; but there was another Jonathan that was Davids uncle; ch. 27.32.

V. 8. Thefe were born into the grant Heb. Rapha. Rapha may be here taken for the proper name of the father of five gyants; The first, Goliath, whom David slew, 1 Sam. 17.50. brother to

Lahmi, v. 5. the second, Ishbi-benob, 2 Sam, 21.18. the third, Sippai, v. 4. the fourth, Lahmi; the fifth, the monster described in Gath] See v. 6.

and they fell by the hand of David] The first onely was flain by David himfelf, 1 Sam. 17.50. The flaughter of the other is attri-buted unto him as the chief Commander.

and by the hand of his fervants 1 Such as were before menejo-

CHAP. XXI.

Versi. A Nd Satan Hels, the adversary; so it is translated; Nullib, 22, 22; It is most frequently put for the De-

tot one of the Devils names: And it is a name fitting his malicious disposition; for he is an adversary to God and man.

flood up against 1stat! Though he tempted David onely, yet he is ultily laid to shand up against 1stat! Though he tempted David onely, yet he is ultily laid to shand up against 1stat, in tegard both of his own intent, and also of the event. He well knew the sin of the King would bring judgement upon the people : and fo it fell out

and provoked David to number Ifrael] This muft needs be a finand proposed Divusion summer tistal; i his must necessoe a in-ful act, because the Devil provided David thereto; for all his temptations are to fin. But fimply to humber the people of a land is not finful. God commands it, Num.1,2 & 6.61,2, and Gover-nous have done it without fin, a Chron, 3.17, & 15.5. It was pride and boafting in the arm of flash whereunto Satan tempted Daand boafting in the arm of fish; whiterounto Saran tempted Da-vid, and wherein he prevailed, It is faid, a San 44.1. And again the enter of the Lard was shalled againft Ifaat, and he moved David againft them, to fay, Ge, number Islant and Audab. Of the Andie of the Lord fee x King 13.3. This particle again hath reference to former anger of God againft Israel; as when there were flain twenty thouseful of them who confipried with Abfalom, a Sam. 18.7. and when a famine continued for three years; a Samia 1.1. Though the marricular fin for which God was now some he and Though the particular fin for which God was now angry be not I nough the particular this for which you was now angly sensor expressed; by the inference of this history upon what goeth before it may more then probably be collected. In 25am.13.49, 8c, the catalogue of Davids Worthies is fet down and flush yildories which the lifaclites had are recorded ch.10, now upon these victories the people might grow too insolent and secure, or be overproud of, and confident in those Worthies, and thereupon the Lord be angry with them. That which is here attributed to Satan, is in 2 Sam. 24. 1. attributed unto God, namely that be moved David. Some apply that relative he to Satan, q. d. The anger of the Lord was hindled against I state, and Salan moved David against them; but there is nothing in a Sam. 24.1, that can give an hint of fuch areserence; therefore it is to be taken for truth, that both God and Saran moved David; God, as a just Judge, using Saran as his minister therein, that he might punish both David and his people for other fins; (fee I King. 22, 22.) and Saran on a nus people for other sins; (see I amig. 22.2.) and Javan off a michievous intent putting on David to such a sin a might bring vengeance on the people. This phrase, He moved David against lifted, sheweth that sins of Kings prove prejudicial to their people. Besides Davids own fins, the peoples sins moved God to give him over to Saran; and for his sin were the people punished,

V. 2. And David said to Joab Joab was Commander in chief over all the men of Israel that went towar. So much is expressed 2 Sam, 24,2. The King faid to Joab the Captain of the

and to the Rulers of the people] Such as are fet down ch. 27-16, get. These were, every of them in their several tribes, to number the people, and Joab to take care of having it done faithfully. It is added, 2 Sam. 24.2. The hoft which was with him, namely, with Joab: Part of the hoft was attending on the King, part with Joab, and the rest in garrisons. That part which was with Joab was in this part to be assistant to him.

was in this part to be affiltant to him.

Go, number i fired and findell. 3 Sam.4.1. There was at this time no just occasion to require this, all enemies being subduced, and the land enjoying peace. To say the least, it was over-most offer the controller to him to know the number of his people six for war. But with curiofity there was allo without question much arranger and pride much arranged him to the word i find luck as were fix to go to and pride much. war are comprized: for they are fald, to be men that drew fword war are comprized to they are talling to go men ton are proved, v.f. It is added 2 Sam. 24.1. Thorow all the tribes of Ifrael. For all the tribes were in subjection to David; he reigned over them

from Ben Bebarves to Din Socie King. 4.15. & 19.3.

from Ben Bebarves to Din Socie King. 4.15. & 19.3.

ord bring the number of them to me, that I may know it Or, number the people, that I may know the number of the people, 2 Sam. 2.4.2. This end of numbring the people argueth the pride of Davids heart herein.

V.3. And Josh answered] 2 Sam. 24.3. And Joab faid unto the

The Lord Or, Now the Lord thy God, 2 Sam. 24,3. This phrase of relation, the God carrieth an argument in it to diffwade David from perfitting in his purpose. To fin against the Lord, who was

timu premium, mus purpue. As in against the Lord, who was in frech manner his God, was a great aggreyation.

make his people on hundred times to many more as they bed. Or, and must be people. (how many force they to be a hundred feld, a Sam, 443. This Joah premich, to thew that his unwillingness to number the people was not from any envy, because they were so many; for he could well wish them very many more. Besides, it intimasor ne course wear with utem very many more. Bennes, it intrinsa-ceth a ferond argument to diffwade David from his putpof & be-carde whether they were, many or few, the Lord could much in-creale them. It is added, 2 Sama-43, And that the eye of my Luthus King may fee it, namely if three thould be any need of a great multitude, or occasion to use them.

but, my lord the king] He speaketh thus sweetly and submissive-

are they not all my Lords servants? This is a third argument, by which Joab im lieth, that all the people being faithful servants

vil, Job 1.6. Pfal. 109.6. Zach 3.1. and is in all languages used to David, there was no need of numbring them, there being no sear of any unfaithfulness. For when fouldiers are numbred, fome new oath or bond useth to be imposed upon them.

Why then doth my lord require this thing] Or, delight in this thing. usy two acts my tora trajecte two sones, Or, delight to this thing. By this it appears that David was fomewhat tickled in his mind with an high conceive the multitude of his people. Why will be be a cause of treffect to fleat 2.7 Here Joob sheweth than he apprehended Davids defire to be finful, and that it would that he apprehended Davids defire to be finful, and that it would

prove prejudicial to his people.

prove prejudicial to his people.

V.4. Neverthelefs the kings word prevailed against Josh] He was no whit moved with Joshs arguments, but was peremptory in his resolution, and would have Joab do what he commanded him. This much aggravated Davids fin : for the good counsel of a ferann mean nggawaten. Dawas in: 100 ten good content of a least ann is not to be despited, 105 11.3. It is added 2 Sam, 34, 4 and againft the captains of the holf. Whereby it appeareth that other Captains befides Josh, diffuseded the King Com profecuting his purpole, but he would hearken to none of them.

mherefore foab] And the Captains of the bolt, 2 Sam. 24. 4.
Joab and they all agreed, both to disswade the King, and also to obey the King when they faw he would not be removed from

ans purpose, departed Or, went out from the presence of the bing to number the people of Israel, a. Sam. 14.4. When they saw they could not prevail with David, they tarried no longer with him, but went to vali with David, they tartied no longer with num, but went to execute what he had given them incharge. A queltion is here moved, Whether they did well, or no, in obeying the King. They who hold they did not well, alledge these reasons: 1. It is unlawful to be accellary to fin. 2. They did it against their conference, 3. They themselve judged one vengeance would follow thereupon. But a general answer may be given to all these, That the act upon nuc a general aniwer may be green to art notes? I attend att required of them which was to number the people was not fimply finful, fee v. The fin was in Davids mind, and in the end he pro-pounded to himfelf, to which Joab and the Captains were not acceffary. Neither can it be faid they finned against their conscience: For howfoever they might think David did not well in prefling the thing to far ashe did, yet in their confeience they might be per-fwaded that they ought rather to obey their King in his refolute tranea mat they ought rather to deep their raining in in Frienize command their incut his diplocative by an utter reliafal. As for the yengeance they might judge would follow, they were not fure of it, but onely feared fuch a thing might fall out. If they obeyed meetly out of a flayifu disposition to do any thing, though final, meetly out of a flayifu disposition to do any thing, though final, upon their Soveraigns command, questionleis they fined. Thus José fined, when upon Davids letter he put Urish in the fore-tront of the battel, 2 Sam 11.15,80c.

and went throughout all Ifrael] From one tribe to another, till they had taken the number of the people in the feveral tribes. In 2 Sam. 24.5,6,7. the particular places where they began, proceed-

ed, ended, are expressly fer down.

and came to Jerufalem] when they had gone through all the land, bey came to ferufalem at the end of nine months and twentydayts, 2 Sam. 24.8. It appeareth it was a great task that was imposed on 2 3am. 24.8. It appeares it was a great task that was injoined of Joah, both by the great circuis he was to compail, and the long time he was forced to (pend therein; The Kinga royal Palace was at Jerusalem : thonce they went to begin their work, and thither

at Jerusalem ithonce they went to begin their work, and thinber they returned when he was ended.

1.5. And John protein famo i the unifore of the profession of the same visit Ors, some the sings, a Sam. 24.9... This he did to tertificate individually, in obeying his command; and that David, if he pleased, might make a publick record of them.

And all they of Israd Illustee Israel her are meant the ten tribes; for mention is afterwards made of Judah and Engiamin, in this and the next weight.

to mention is attenued lines. A man and an interest lines to the next verte.

mere at houseand thouseand, and an interest thouseand There are but eight hundred thouseand mentioned 2. Sam. 24.9. For reconciling the difference it is faid there were eleven hundred thouseand numerical thouseand thou bred by the Rulers that went into feveral tribes; but because the matter feemed abominable to Joab, v. 6, he was not careful to put all into the publick records, but eight hundred thouland onely. This Joan might do partly through paffion, and partly because he had intelligence of the beginning of the plague, which made him leave off before he had finished all. See ch-27-24. But the Penman of the Chronicles finding other records, put the total summe together in his facred history. Others answer, that the Rulers numbered all the males, whether fit for war or no, which amountains the males of the fit for war or no. ted to eleven hundred thousand; and that Joab registred none but valiant men, which were but eight hundred thousand. But it is faid that the eleven hundred thoufand were men that drew fwerd , and in that respect fit for war ; fo as this answer will not well reconcile the case. A third is, That the Rulers brought in the number of all that were fit to bear arms, whether before enrolled or no; and that Joab left out the trained bands, which were before enrolled, and did their fervice in Jerusalem every moneth. Of thefethere were four and twenty thouland for each moneth, in all, two hundred fourfcore and eight thousand : And over them there might be twelve thousand Commanders and Officers, which make up in all three hundred thouland; which being added to the eight adred thoufand, 2 Sam. 24.9. make up the number mentioned in

men that drew [word] See 2 King. 32.26. Or, valiant men that

drew fword, 2 Sam. 24.9. That epithet valiant sheweth they were men of courage, and had been before tryed.

Chap.xxi-

and Judah was four hundred threefcore and ten thousand, &cc.]
2 Sam. 24.9. five hundred thousand; thirty thousand more then are fet down in this place. These thirty thousand might be of the tribe of Benjamin, which are not here fet down, v. 6. but were numbred with the men of Judah, 2 Sam, 24.9. Or they might be fuch as were under the command of those Worthies ch. 11.10, &c. and are here omitted because they were before enrolled in a publick record.

menthat drew [word] The totall of all was fixteen hundred thousand men. Though the whole kingdom of David were but fmall in comparison of other kingdomes, yet I suppose scarce a kingdom in the world yielded fo many valiant exercised foul

V. 6. But Levi and Benjamin counted he not among them] Some thus interpret these words, that Joab did not put those that were of Levi and Benjamin into the Kings records; whereupon there be but eight hundred thousand in the account, 2 Sam. 24. 9. Whereas if all the Levites and Benjamites had been added, they would have made up eleven hundred thousand. But the reason that followeth in this verse, and these express words, ch.27.24. Taab began to number, but he finished not, because there fell wrath fo it against I frael, imply that these two tribes were not numbred at all, He might forbear to number Levi, because they were to attend the service of the Tabernacle; and Benjamin, because the plague was begun there before he returned to that tribe, chap,

for the Kings word was abominable to Joab] His heart and mind was utterly against it. What he did, he did against his own inclination and will, being in a manner forced thereunto by the Kings unalterable refolution,

V.7. And God was diffleased with this thing Heb. and it was will state eyes of the Lord concerning this thing. See 1 King, 16.25.
&22.52. 2 King, 3.2. Confidence in the arm of flesh and pride in the multitude of men God cannot endure.

therefore be smote Ifrael] With postilence. This is fet down by way of anticipation ; for the plague began after this, v. 14. O here in general it being faid that God smotethem, the order of his fmiting them is afterwards particularly fet down.

V. 8. And David [aid unto God] Before this it is premifed i Sam. 24.10. And Davids heart fmote him after that he had numbred the people. This fmiting of the heart implyeth tenderness of conscience when a man upon confideration of fome evil he hath done check eth himself for doing it. This phrase is once before applyed to David, 1 Sam. 24.5. And we read it not applyed to any other throughout the whole Scripture, though there were many of very tender consciences. It was the fin it self that now troubled him and when he saw judgment inflicted for the sin, he was again troubled, v. 16, 17, yet his heart continued hardened all the time that Joab was numbring the people, which was nine moneths and twenty dayes, 2 Sam. 25. 8. While fin is in committing, man uleth to have little remorfe; but when it is finished, then the conscience is wont to be troubled.

Thave finned greatiy] His tender conscience makes him aggra-vate his sin, but not beyond his own just apprehension of the greatness thereof. For he was conscious to his own inward in-

because I have done this thing] Joab intimated as much to him before, v. 3, but a touched conscience works more upon a man

then all the arguments that other men can use. but now I befrech thee] O Lord, is added, 2 Sam. 24.10. His guilty conscience makes him humble and carnest in his prayers.

do away the iniquity] Or, pardon the fin. This it that an humble pious heart more defireth then preventing of judgment. of the fervant | He mentioneth this relation betwirt God and himself both to aggravate his sin, in that a servant of God should so transgress; and also to strengthen his faith and hope of

for I have done very foolist by He condemn th himself for attempring fuch a matter fo rafuly, himself not well advising about it. nor hearkening to the good advice of his fervants.

V.9. And the Lord Spale unto Gad] In 2 Sam. 24.11. this claufe is premifed, Forwhen David was up in the morning. Whence fome infer that the reason why Davids heart smote him was, because Gad told him of Gods displeasure against him for his fin. But that causal particle for is not in the original. It is onely a copulative particle. and David rofe. This was questionless the next morning after loab had given up the number of the people to him, and he had deprecated pardon. Though confession of fin, and begging of Pardon be acceptable to God, yet he may inflict judgment for it, as 2 Sam. 12, 13, 14, and that to make the finner more wary of doing the like again, to thew his indignation against the fin it felf to make others fear, and to vindicare his justice.

Davids Seer, faying 2 Sam, 24.11. the word of the Lord came unto the Prophet G.d., Davids Seer, faying. Here we fee the fame man may be both a Prophet and a Seer. Of the difference betwixt them fee 2 King. 17. 13.

V.10. Goland tell David, faying, Thus faith the Lord] See 1 Kin. 12.24.

I offer thee three things] Heb. I firetch out ove thee. For the holding forth of a thing to another is an outward offering of it. God might have fet before David many judgments, more in number, and terribler in kind, but this restraining them to three is an evidence of his fatherly indulgence to David; yet lo as that hereby he sheweth that he had deserved all those three judgments.

chuse thee one of them] This further amplifieth Gods tenderness to David : He would not inflift all the three judgments on him, but onely one, and that one to be chosen by himself. Known unto Ged are all his works from the beginning of the world, Act. 15.18. and he doth nothing in time that he hath not decreed before all time ; yet he putteth this to Davids choice, to shew that he overruleth the free and voluntary intentions of men, Prov. 16.1,9. and that mans chusing this or that doth not cross the decree of God, nor Gods decree take away freedom of will or election of this or that from man,

that I may do it unto thee] This shews Gods resolved purpose to punish Davids sin, notwithstanding his penitency v. 8. But it was onely with a temporary punishment, to make him the more watchful for the future ; to warn others also, and make them fear ; and to fhew that God will nor bolfter up his dearest chil-

V.11. So Gad came to David] Though it were a very fad meffage that he brought to the King, yet this faithful Prophet being fent of God came to David.

and faid unto him, Thus faith the Lord | See v. 10. Chufe thee] Heb. Take to thee. This fitly answers the former Hebraifm, v.10. He that offers, ftretcheth , or holdeth out ; he that chuseth, taketh to himfelf.

V.12. Either three years famine] This in 2 Sam. 24.13. is thus fet down, Shall feven years of famine come unto thee in the land? The difference may thus be reconciled. This was the fourth year from the beginning of that three years famine, 2 Sam, 21.1. fo that if there had been three years famine more, it would have been accounted a famine of seven years. In this place the Holy Ghost hath reference onely to the time to come, and therefore mentioneth but three years ; in the other he bath reference both to the time past and also to the time to come, and in that respect extendeth it to feven.

or three moneths to be destroyed before the foes Or, or wilt thou flye three moneths before thine enomies, 2 Sam. 14.13. If men flye before their enemies, many of them must needs be destroyed; for enemies use to be fierce and cruel when they pursue the adverse party flying before them. Therefore these two phrases, stye, and be defroyed, do very well cohere and agree together, asthe cause and the effect. And for an enemy to be three moneths pursuing, must needs infer a great destruction of them that are pursued.

while the fword of thine enemies overtaketh thee] Or, while they pursuethre, 2 Sam. 24.13. To be overtaken by the sword of an enemy, is to be wounded and stain thereby; which destruction they that flye before an enemy, and are purfued by him, can hardly

or elfe three dayes the fword of the Lord, even the pestilence in the land | This is thus plainly fer down a Sam. 24. 13. Or that there be tire dayes pefilence in thy land. The Pefilence is called the fword of the Lord, in opposition to War, wherein a material sword by the hand of man is used. The Pestilence is a more immediate stroke of God then War or Famine : For in war men are destroyed by the hand of man, namely by fuch instruments as man uset hit Famine also useth to happen by the means of other creatures, as extreme heat and drought, 1 Kin, 17.1. Over-great violence of waters Prov. 28.3. Caterpillars, or other like fruit-devouring creatures, Joel 1.4. But the Pestilence oft comuch so as no man can discern any external cause thereof; and many times some are so destroyed and others fo prescreed, as no man can give any outward reason of the difference: so as this kind of judgement is more immediately ordered by God then either Famine or Sword.

and the Angel of the Lord destroying Great question is made whether this were properly one of the Angels or note if an Angel whether 2 good or a bad one? It is without all question, that a true proper Angel may in the space of three dayes, and less, go thorow a whole land; and destroy as many as were here destroyed. For an Angel is a Spirit, and therefore not hindered in his motion by any bodily obstacle. And Divine vengeance being an effect of justice, a good Angel may execute it. God also may use an evil Angel to execute his Judgments. But whatsoever it be that he imployeth in the performing of his will, may in that respect be stiled an Angel, because it is fent of God. For the word Angel, according to its proper no-

it is tent of Good. To the word anger, according to its proper invation, fignifieth fuch an one as is fent, or a muffenger, Mal. 3.1.
throughout all the coalfs of Ifrael] It is faid, a Sam 2.4.1.2. That have anger of the Lord was, shundled againft I frael, and that David bid
Joah go through all the triber of I frael I juffly therefore is this detroyer commanded to go throughout all the coasts of Ifrael. The judgment is answerable to the fin.

now therefore advise thy felf | Answers to the Lord must not rashly, but with good counsel and advice, be returned.

what word I shall bring again to him that fent me] Or, fee what answer I fhall return, &c. 2 Sam, 24:13. Hereby the Prophet im-

men. They whom he fendeth, or to whom he fendeth, must be careful to farisfie his expectation.

V.13. And David faid unto Gad, I am in a great (trait] Every of the judgements was fo terrible as he scarce knew what to say. He well differend that the Lord was refolved to execute one of them, to as he could not escape them all; and for him to chuse any of them was a kind of terrour unto him; and this brought him into

let me fall now] Or, let us fall now, 2 Sam, 24.14. Of fuch a kind was every of the judgments as none of them could fall upon him alone; and therefore he faith in the plural number, let us fall. Besides, he was the principal cause of the judgment, and he him-self was in danger thereof; and therefore he saith also in the singular number, let me fall.

into the hand of the Lord] He submits himself and his people to that kind of judgment which was most immediately ordered by the Lord: This was the Pestilence See v. 12.

tine Lord: I his was tine retitionee. See V.11.

for very great a reh in metrics? Joe, many are his merciet. This is added as the reason why he chose that judgment which God most immediately ordered: He knew that God was pittial and merciful; and that is, in the midth of judgments, he saw a people penitent-

ly humbled, he would cease to smite, and spare his people.

but let me not fall into the band of man] By this phrase he deprecatch the other two judgments, War, and Famine, and prayeth that neither of them may fall upon him, or his people. It was shewed before, that Man hath his hand in War; Man smiteth with the fword, casteth the javelin, shooteth the arrow or the bullet, ordereth all warlike instruments; yea, he ordereth the beafts that are employed : So as according to the mind of Man greater or less cruelty is used in war. But men for the most part air very cruel against their enemies. Of them thus saith God, I was but a little displeased, and they helped forward the afstition, Zach. 1.15. Isai. 47.6. 2 Chron. 28.9. Something also may be attributed to Man about Famine, in that the rich use by hoording tributed to Man about Failine; in that the value of new year and heaping up for the future to make the famine more grievous tothlofe that have nothing but for the very prefent. David, by chusing Pefilience rather then Famine or War, giveth evidence both of his Piety and Charity. Of Piety, in that the would have God onely fought unto and praifed for deliverance: Both which would be done more in a Plague, then in a Famine or War. Of Charity, in that he chuseth such a kind of judgment as would oppress the poor no more then the rich, and Subjects no more then Princes. All persons are alike subject to the Pestilence: But in Famine the wealthier may better provide for themeloves then the meaner for: In war allo great persons may get castles and other places of strength to defend themselves in, or may give ransomes for themselves, when the poor have no means at all to help themselves

against the enemies rage.
V.14. So the Lord sint Pestilence upon Israel] The Pestilence is a kind of venemous disease, then which there is none more mortal to the person infected, or more infectious to others.

and there fell of I frael feventy thousand men] Here was a wonderful flaughter on a sudden. We read of fourteen thousand and seven hundred destroyed by a plague, on such a sudden as Aaron could not, time enough, prepare incense to make an atonement for them, Numb. 16-47,49. There died twenty four thousand at another time in the wilderness, and on a judden, Numb. 25.9. In one night fuch an Angel as this here mentioned destroyed an hundred fourfcore and five thousand, 2 King. 19.35. These great destru-tions shew that God had an especial hand therein. God is said to do this, 2 Sam. 24.15. from the moving even to the time appointed, i.e. From the moving after that Gad had brought Davids answer to the Lord, till the end of the three dayes appointed v. 12. It is further added 2 Sam. 24.15. that there died of the people, even from Dan to Beersheba, i. e. from one end of the land to the other. See v.2. Hereby is verified the extent of the threatning, v.12. throughout all the coasts of I frael.

V.15. And God fent an Angel unto Jerusalem to destroy it] This was the Angel mentioned, v. 12. namely, the Pestilence. Though the commandment for numbring the people were given in Jetufalem, yet the execution of that command in Jerusalem was put off to the last, v.4. And in Jesusalem was the Ark of Gods Covenant, ch. 15. 29, and there David humbled himself, v. 8. The execution therefore of the judgment on Jerusalem was also put off to the laft.

and as he was destroying] Or, when the Angel stretched out his hand upon Jerifful m to defloy it. The citizens of Jerusalem had deserved this judgment as well as the people in other places of the land; and therefore the rod was shaken over them.

the Lord beheld] This is spoken after the manner of man. It sheweth that when God sendeth a messenger of his wrath to puwith man, he giveth not over the whole power to him, but observeth how he user the power given him, and restraineth or putteth him on, as seemeth good to himself.

and he repented him] This also is applyed to God after the manner of men. For God is not as min, that he fhould repent, I Same 15.29. But when he leaveth off to do what he hath begun, he is faid to report, Ger. 6.6. Excd. 32. 14. Judg. 2. 18. God may

Plyeth that God will not be mocked or dallied with by children after a course which he hath begun, but he never altereth his mind. He meant in the beginning to space Jerusalem.

minat, are meant in the origining to pare fertilatem, of the civil By civil is meant the judgment inflicted; into because it was evil in the nature of it, (for it was an execution of justice, and in that respect good) but in regard of the pain and loss which men felt thereby it seemed to them evil. Thus God is

iois win chimen tett increoy in technical of them evil. Thus God is faid to create evil, [1ai,4x,7].

and faid to the Angel that defired 1 the people, is added 2 Sam, 24-16. Defiroyers of men are as Gods dipforing.

It is trough] The Lord well knoweth what kind, manner, and

the conney of the Lora west asserted manner, and measure of asserting in is fit for his people.

the norw think hand I God will not suffer his to be punished above that that is meet and sufficient. This restraint was questionless after Davids prayer, v. 17. It is usual in Scripture first to set down the thing it self, and then the means or occasion of effections

and the Angel of the Lord flood by the threshing floor of Ornan the Jebusite] Or, Araunah, 2 Sam. 24.16. Ornan is a name contracted of Araunah: the same radical letters are in both names. The reason why the Angel here stood, is, because the Lord intended this threshing-floor for the place of his holy service, v.18.28. 2 Chr. 3.1.

V.16 And David lift up his eyes, and faw the Angel of the Lord] It feemeth the messenger whom God fent to destroy Israel appeared in a visible shape; else how could David see him with the eves of his body ? and it is probable that he appeared like a man, as Angels at other times used to do, Gen. 19.1,5. But whether this Angel in such a shape went through the whole land or no, is

fland between the earth and the heaven] Thus he flood in the air. and was thereby the more visible, and the more terrible, and had power to destroy the more.

having a drawn fword in his hand] A fword is an ufual instrument of destruction; by drawing it an intention to destroy is implyed. Hereupon this destroyer is thus presented to Davids eyes. See on Gen. 3, 24.

Bretched out over Ferufalem] This implyeth a threatning of deftruction to Jerufalem. Then David] When he fam the Angel had fmote the people, 2 Sam.

and the Elders of Ifrael | See 1 King. 8.1. These Elders either faw the Angel, as well as David, or elfe were moved with the

judgment on other places, or were by David commanded to do what they did. who were clothed in suchcloth] This circumstance apparently theweth that the judgment on other places of the land wrought

at least, upon David: For they went clothed with sackdoth when they saw the Angel, they did not then first put it on. See I King 21,27.

fell upon their faces A gesture testifying deep humiliation,

fhame, and grief for fin, Gen. 17.3,17. Lev. 9.24. Numb. 14.5. & 16.22. John 5.14. Judg. 13.20. V.17. And David faid unto God] David, as a King, as a Pro-

pher, and as the principal in this fin, doth most of all deprecate the judgment, and pray that it may be removed.

Is it not I that commanded the people to be numbred?] He prudently taketh notice of and confesser that particular sin which was the immediate cause of the judgment, and patiently acknowledgeth himfelf the chief actor therein,

even I it is that have finned and done evil indeed] Or, Lo, Thave finned, and I have done wichedly, 2 Sam. 24.17. This preffing upon himself the fin again and again, I, even I, Lo I; multiplying of phrases, sinned, done wil, done wichedly; ratifying all by notes of affeveration, Lo, indeed; fetting down the points interrogatively, Is it not 1 ? &c. do all amplifie a deep apprehension of his own special guiltiness, and lay the heavier burden upon his foul. This is an evidence of true penitency, and a means to move Godto pity a distressed foul. For God useth to ease those who load themselves, and to load those who seek unduly to ease them-

but as for thefe sheep] He ftileth his people sheep; I. In rela-tion to that charge he had over them. For a King is as a Shepherd to his people, 1 King, 22,17. Ifai.44.28. II. In regard of the great flaughter made amongst them. For many sheep were wont to be flain together for facrifice, 1 King. 8.63. 2 Chion. 15.11. & 29.33. & 30.24. and when wolves enter into a flock of fheep, 2233. 6 30.34. and when woives enter into a note of metry they use to devour many. Sundry proverbial phrasics are raised from the defluction of sheep, as sprep appointed for meta, Pal. 41.1. Life phrep they are laid in the grove, Pal. 49. 14. Life play for the shaper, Jer. 13.3. Pla. 44.22. 111. In regard of their metry of the shape of the s innocency in this particular. For theep are counted innocent

what have they done ?] David doth not acquit them of all fin, but onely of that for which the plague was fent, namely numbering of the people.

Let thine hand, I pray thee, O Lord my God, be on me] Or, against me, 2 Sam. 24, 17. He doth not simply pray for vengear on himself, but comparatively, rather upon himself who had committed that finne , then upon the people,

and on my fathers house] By his fathers house he meaneth his kindred, his houshold-fergants, his courtiers, his counsellors, such as by any special bond of relation were knit unto him; who haply might fome way or other be accellary to his fin ! at leaft, by their neer relation to him the punishment would more appear to be on

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but not on thy oco ! This is the main thing he aimeth ar, that God would spare the people. In this pronountly, an argument is couched, namely, That God would therefore spare them because they professed his name.

they professed his name.

that they should be plagued] Or, that they should die of the plagued.

That destruction of sevency thousand v. 14, so moved his bowels, as he wished himself rather might due of the plague then any more of the people.

V.18. Then the Angel of the Lord] That Angel which was be-fore an executioner of Gods vengeance, is now a mellenger to dire& David how to pacific Gods wrath.

commanded Gad to fay to Divid God so far honoureth sons of men, that are his Prophets, and Ministers of his word, as to send his Angels to inftruct them in what they are to direct his people, rather then to make Angels themselves immediate instructers,

Acts. 10.5,6.
that Draid should goe up] The place whereunto he was directed, was on mount Moriah, 2 Chr. 3.1. Therefore he was to go up to it. and fet up an Altar unto the Lord] This was a means of pacifying Gods wrath and removing the plague: for on that Altar factifices were to be offered, v. 22,23,26. and by it the facrifices were fan-

slifted, Marth. 23, 20.

in the thr/fling-floor of Ornan its J. buffet] In that place Ornan
uled to threft his wheat, v.to. therefore it was called by threft ngfloor. There flood the Angel with his fword drawn when he was about to deftroy Jerufalem; v. 20 therefore there muft the means of atonement be erested, that fo the plague might be staid, and fpread no farther, It is noted, 2 Sam. 24.18, that Gad came that day to David, and faid to him, Go up, &c Gad like a true Prophet, deli-vereth his message to David in the very same words in which she had received it from the Angel : 1 Cor. 11, 23.

V.19. And David went up at the faying of Gad] Or, according to the faying of Gad. David was as conficionable in observing the direction, as Gad was in delivering it. For he went up as the

direction as a man and the Lord of the Lord of the Man Gad who thus space; and he space by watrant from the Lord; with power and authority, as from the Lord; and that very meffage which he had received from the Lord : All thefe are implied under this phrafe, In the name of the Lord,

In the name of the Lord.
Vis.o., And Ormantursed back, and faw the Angel, and his four four with this his debmidders? Or, when Oran turned back and faw the Angel, then he and his four four with his hid themselver, he has further evidence that the Angel appeared in a visible shape. See v. 16. Questionless both Ornan and his four sons were in their calling, threshing together, and expected no such fight ! But on a sudden they saw it, which made it the more perrible unto them: and thereupon they all hid themselves, Prov. 22.3.

Now Ornan was stretching wheat] Ornan had been a King, a Sam, 24.23, but being subdued and brought under by David, he was content to perform a mean subjects part, and thresh his wheat; or at least the was there overleeing his sons while they did it. V.21. And as David cameto Ornan For Ornan was at the place

whither Gad directed David. Ornan looked and faw Divid] It is added a Sam. 24.20. The King and his fervants coming on towards him. For David came as a King,

and my fervants vommen, with his acterdants.

with his acterdants.

and ment out of the threshing-floor] He would not tarry till the
King should come to him, but in a good and dutiful respect went out to meet him.

and bowed himself to David with his face to the ground \ See 1 King, 1.13.

V. 22. Then David faid to Ornan | Before this it is noted 2 Sam, 24. 21, that Araundh faid , Wherefore is my lord the bing come table fervant ? As Araumahs gesture, so his words manifest white is the strength of Daylor and the strength of the strength of the strength of Daylor and the strength of Daylor and himfelf to be his fervant. And that he might the better know wherein to testific strength of the str further respect, he diligently enquireth after the occasion of his coming to him.

Grant me] Heb, give mi. He did not require what he asked upon free gift, but onely defired a readiness in Ornan to let him have it upon a valuable price. Thus is the word give used, Kin, 21, 2, the face of this trefping-flower 1 muss the word give used, its in, 1,1,1, the face of this trefping-flower 1 s Ann. 1,4,1 this is fee down as the end of Davids coming to Araunah, thue, And David faid, 70 by the threffing-flower of thee. Both may well fland together! David might first tell him why he came, and, afterwards make the

That I may build an Altar therein unto the Lord | See the reason, v. 18. then find young an Austr increase unto the toral job and the place gratique in me for the full price He defired nor the place gratique nor yet for a finall matter, but for a valuable and full confidence.

that the plague may be flaged from the people] This was the main

end of building that altar. See v. 18. V.23. And Ornan faid unto David, Take it to the This in 'nd was

that he should have it gratis. and let my Lord the King do that which is good in his eyes] 2 Sant, 24.22. take and offer up what feemely good unto him. Ornan was content that what himself had by him should be offered, or what

else David pleased. Lo, I give thee the oxen alfo] He meaneth those with which he was threshing; for they were wont to tread out their corn with

oxen, Deut. 25.4.

for burnt-off rings Oxen were an especial kind of beasts by the law required for burnt-offerings, Exod. 20.14. Numb. 7. 87.

and the threshing-instruments | i. e. Whitsoever was used to

thresh or beat out his corn,

for wood] To be la'd on the Altar to burn the facrifices withal Lcv.1.7,8.

and the robeat for the meat-off ring | See 1 King 3.15 Num, 18.12, I give it all] He offered all as a meer free gift, both to teftifie his good respect to David, and also to contribute what he could towards the removing of the plague, whereof he and his fons flood in great fear, v. 20. It is added 2 Sam. 24.23. All thefe things did Araunah, as a Kine, give unto the King : and Araunah faid unto the King, The Lord the God accept thee, In the former part of which verse it is implied that Argunah was a King! For that particle of resemblance, as, is not in the Hebrew; but it is said, Araunah a King gave. And he might be King of those Jebustes that held the Fort of Zion, ch. 1 1.4,5, and after the taking of it become a subject unto David, and by conversing among the Israelites turn Proselyte, and thereupon freely enjoy a possession among them. And fearing God in truth of heart, he might love and honour David, yea, and all Ifrael too, and be ready to premote the worthip of God in what he could, and to do what lay in his power for averring his wrath. Yet I will not deny but the epithet King may here be applied unto him in regard of his Royal disposition, and thus the particle as be fiely supplied. The last clause of that verse, The Lord thy God accept thee, giveth further evidence, that both fear of Cod and also faith in God possessed the soul of this man! And in the weth that he carriefly defired the prefervation of David, and of the remnant of lirael, as well as his own; and that he believed the prefervation of them all depended upon Gods gradious acceptation of Davids offering, which was a type of Christ. He faith of the Lord, in relation to David, thy God, because he knew that David was a faithful servant of the Lord, and that the Lord was in fpecial manner the God of Ifrael? yea further; be-caule he h infelf was a stranger by birth, though now incorpora-ted into the Church, he saith, thy God. Araunah was a fign of the calling of the Gentiles; that God we'd be Worthipped where they were, as he was worthipped in the threshing-floor of Araunah; and that, as Afaunah did, they would offer what they had to the fervice of God,

V.24. And King David faid to O nan, Nay] David would not receive so great ag ft freely at the hand of Ornan, because being a great and wealthy King, he could better pay for it then Ornan part with it for nothing. Besides, he would not render services, and offer sacrifices to God upon another mans cost, left such offerings should rather be accounted his that gave the things to be offered, then his that offered the same. It may be also that David was not willing to be beholding to Ornan for so great a courteste.

See Gen. 14.21, 23, 28. 23. 11, 12, 15,
but I will verily buy it for the full price David was fo far from decepting it gratis, as he would not purchase it at an under rate; but would give the full worth for it.

for I will not tabothat which is thing for the Lord] He defired not that place for his own profit or pleasure, as Alab coveted Naboths Vineyard, 1 King. 21.2. but for the Lords service; and therefore he would not have it as another mans cost.

nor offer buynt-offerings without coff] He meaneth without his own coft, or his own paying for it. He was not like that man who took a poor mans fheep to entertain his friend therewith, 2 Sam. 12 2,3,4. Sec 1 King. 3,14.

V.25. So David gave to Ornan for the place 1 i. e. For all that building where the threshing-shor was, and all the land about it that belonged to Ornan! For the Temple was there afterwards built. So as Ornan after this poffeffed neither houses nor land thereabouts. By this large fignification of the word place the diffe-

thereadouth. By this is a gengine arterior of the word place the affective from fails. An and the case of gold by weight) a Sam. A. A. A. it is, So Divided hough to the bling flow and the even for fifty fireless of filter. There is a great difference between these two prices, For fitty skeles of filever amount but to fix pounds five thillings fterling; but fix hundred flickels of gold, to feven hundred and fifty pounds. See 1 Kin. 10.16. The less price was paid onely for the oxen, instruments and threshing-floor; but the greater for all Ornans land and houses thereabouts Or it may be that Ornan priced all that David, defired onely at fifty flickels of filver, but David of his royal bonniy would give him fix hundred shekels of gold by weight. It is said of Solomon, I Kin, 10, 13, that he gave unto the Queen of Sheba all her defire what soever she asked, besides that which Solomon gave her of his royal bounty: And fo might David here do to Orffan;

V.26. And David built there an altar unto the Lord] This he did

upon the direction of the Angel, v. 18. and offered burnt offerings and peace-offerings] See 1 King 3.15.
He added these offerings to his consession of sin and craving of pardon, v. 8, to flew that all we can do is nothing without that facisfaction which Chuift hathmade for our fins.

and called upon the Lord | Prayer muft be joyned with all other warrantable fervices; for by it a bleffing on all is obtained from the Lord. Therefore it is faid, 2 Sam. 24.23, that the Lord was entreated for the land.

and he answered him from heaven by fire, &c.] See 1 King, 18.24. 2 Chro.7.1. The fire wherewith facrifices were to be burned was at Gibeon, where the Altar for burnt-offerings then was, ch. 16.40. But thicher none durft go because of the plague, v.30, and with out thaner none autit go because of the piagues v.30, and whits no ordinary fire might a facrifice be offered, Lev., to, there fore David prayed for fire from heaven, and the Lord fent it: In which respect it is said that he answered him from heaven by

V.27. And the Lord commanded the Angel That Angel mentio ned v. 16. The Lord hath a command over destroyers, to put them

on, or to restrain them, as he pleaseth.

and be put up his fword againinto the sheath thereof] This hath relation to the drawn sword, v.16. As that phrase fet out destruction by the plague, so this imports a ceasing to destroy. And thereupon it is said, 2 Sam. 24.25. the plague was stated from I frael. This shows that the restraint noted y. 15. is to be referred to this place, and that it followed upon Davids offering and calling upon

V.28. At that time] Or, after that time. For this hath reference to further actions of David.

nurter actions of Davia.
when David faw that the Lord had inswered him] V. 26.
in the threshing slow of Ornan the Jebusite] See v. 18.
then be face ficed there] He did not onely offer up those solutions.

burnt offerings, v. 26. upon that extraordinary occasion, but also afterwards on other occasions he there facrificed. This was a place fanctified of old by Abrahams building an Altar there, Gen. 22. 249, and afterwards, 2 Chr. 3.1.
V. 29. For the Tabernacle of the Lord which Mofes made in th

wildernefs] See Exod. 36.8, &c.

and the Altar of the burnt offering | See Exod 38.1, &c.
were at that feafon | When this plague was inflicted in the high place at Gibeon | See ch. 16.39.1 King 3.4.

ration steps place at caseous] See Chile, 593: Simily, 544.
V. 30. But Dravid could not go before it to enquire of God! The Tabernacle was the place where the Priefts actuated 3, and by the Priefts both the King, and others ufed to enquire of God! but the Tabernacle being at Gibeon, David could not go thicker, for boward field.] Even as Orman and his form were, you. For

the plague when it rageth maketh all of all forts afraid. because of the sword of the Angel of the Lord] i. c. The plague. Secv. 14,15,16. It appears by this that many fell by the plague

CHAP. XXII.

Verl. 1. Then David Said] When God had teftified his accepta-

fo by removing the plague, ch. 21,26,27.

This is the booft of the Lord God], i. e. The place where the Temple is to be built. God had of old declared that he would have an especial house for his service, Deut. 12, 11, and had also told: David that his fon should build that house, ch. 17.12. And now by the fore-mentioned evidences of Gods accepting his facrifice in this place, together with the charge the Propher gave him to erect an Alrar there,, ch.21.18,19: he gathered that there must be the house of God. And this he might the rather do by calling to mind the Altar which Abraham erected in this place, and the facrifice which he thereupon offered, Gen. 22,2,9,13. Belides, being a Prophet, he might have some special revelation of Gods mind concerning this. Or Gad might from the Lord declare it to

and this is the Altar] i. e. In this place shall an Altar be built.

and this at the Attar 1, i.e. In this place shall an Attar be built.

For Solomon made another Attar, 2 Cltt.-4.1.

of the burnt offering for I feet 1]. Whereon the people of Godinal lieun after time offer all their burnt-offerings.

V.s. And David: commanded to gather togother the greater togother the
were in all the land of I fleath 1] is a Such as were not declerated
from Abraham, Haza and Jacob, but were of other. Nations, and
dwelc among, the Healther, and were tributary unto them. See

King. 9. 20. 11. Among the 6, Sidonhans and Tyrhansare espeital three were for King et al. The instantion of Areanes. cially meant. See I King. 5.6,18. The imploying of ftrangers ahout building of the Temple was a type of the calling of the Gentiles unto the Church of Christ,

and he fet Mafons to hew wrought fones] Heb. flones of cutting. See 1 King. 5. 15, 17, 18.

to build the boule of God]. Seen King.3.1. David was not to build the Temple himfelf, ch. 77. 4, but he prepared fit materials for his fon to build it withal.

V.3. And David prepared from in abundance] For there is great use of iron in all forts of building.

for the nails for the doors of the gates] The gates here meant were

at the entrances into the Courts. For the doors of the Most Holy and Holy places were hung on hinges of gold and filver; of which metal were the nails alfo, 1 King.7.50. 2 Chr.3.8.

and for the joynings Hereby are meant such hinges as the leaves of the doors did hang and turn upon.

and brafs in abundance without weight] i. e. The brafs provided for the house of God was laid up and committed to over-feers for the house of God was laid up and committed to over-feet without weighing it. For it would have been too greate a fact to have weighted all, and too great a charge to have been accounted be for all by weight. See things_4.7. & Ming_3_1:6.

V.4. 4/6 cedar-trees in abundance [19th e greater part of the timber of the second of the second part of the cedar to the second of the second part of the cedar to the second of the second part of the cedar to the second of the second part of the cedar to the second of the second part of the cedar to the second of the second part of the s

banon, where Cedars grew, was in the dominion of the King of

Tyre. See 1 King. 7.6. to David | For Hiram, the King of Tyre and Zidon, was ever a

lover of David. See I King. 5, 1. 2 Sams, 2 and 2 month was ever a lover of David. See I King. 5, 1. 2 Sams, 2 and 1. 10 love of David and his own foul. Or otherwise he might lay it to fuch a congregation as is mentioned chi29:1.

Solomon my fon is young and tender] In what respect the is faid to be young, see I King. 3.7. He is said to be tender in regard of the mildness and meekness of his disposition, and in that he had not been accustomed to war or any great imployments.

and the house that is to be builded for the Lord For his honour the evidences of his presence, and means of worshipping him, See.

I King. 3.1.

mull be exceeding magnifical] Heb. to make great, to be above.

Such as may appear to be very great-indeed, excelling all others.

Thus it was in the fervice it felf, and in the ornaments appetialining thereunto. It was one of the worlds wonders. It was far more excellent then the Tabernaele : for that was but cloth, this of hewn from 2 and this in all dimensions far exceeded that : 50 the.

Cherubins, Sea, and other things in the Temple were much larger
and fairer then those in the Tabernatle. See I King 6.2386, and and fairer then those in the Tabernales. See t. King, 6.3 the and 7.32. Befades, there were in the Temple text Tables and the Candichtics to one in the Tabernacie; t. King, 7.49. a. Chron., 8. As for the other buildings, though there might be found higher, 8. As for the other buildings, though there might be found higher, 8. The content of the conte

was, but also among other nations, to whom the report thereof, should come. The fame of this house spread abroad throughout all mations. See 1 King. 8:41;42. It was one thing that should the

Queen of Sheba into a great amazement; I Sing 10.4, Declift is was to be fact an induction of the state of th

great prudence and seal.

So David prepared abundantly before his death] He had not onely purpofesto do such a thing, but while he had time he indeed did.

purpose to under a timing our time to the matter that the purposed.

V. 6. Then be called for Solomon his for]. It. may be he fighter that to Solomon alone, that fo he might give the more heed to this words, and charged him to build] He left it not to his fone, those that

and charged into to build). He lett is not to his founchoise, but, all an experie forommand upon him, that he might not failly did it, an built for the Lerd God of 1/nd1]. See v. v. &v. King. 1.1.; v. v. and pavaid fail to solomon, Mo /m. 1 This title, uttered, by a father is an evidence of great favour; a not thereby draweth his fon to attend to him the more diligently. Some readifying this title deperion, to solomon his fon: but the forpure reading, high this, recover tembers. greater emphafis.

as for me] This sheweth how greatly he delited if he might have had his own will; to have done it himself. it was in my mind to build an houfe] See ch. 17.1. This he ma eth known to his fon, to move him the rather, to do that which

he himfelf could not do, though he defired it.

unto the name of the Lord] Sec 1 King, 5.3.
my-God] Sec ch. 13.2. 1 King, 8:28. V.8. But the word of the Lord came unto me, [aying]. This hads

V.13: But the word of: the Lord came and me, [49762]. In the reference to the 173.8c.

Thus half flith didded shundant[5] This is not expressled in that and the word of the continuous that the state of the continuous that the continuous that the state of the continuous that the state of the continuous that the state of the continuous that the c

build the Temple ; yet the Levites for their fact, Exod. 32. and | him how to profper, namely, by keeping the law ; together with Phinchas for his, Num.25. have the Priesthood settled on them.

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and hast made great wars] No King of Israel fought more bata Giant, I Sam, 17.50, and he subdued all the nations round about

him, see ch. 14.8, &c. & 18.1, &c. & 19.1, &c. & 20.1, &c. thou shalt not build an house to my name] See v.7.ch. 17.4. This inference implyesh that a man of war, who sheddeth much blood, is not, in that respect, fit to do that which should typific Christ our peace.

our peace.

because thou hast shed much blood upon the earth in my sight] Either
this is set down as a repetition of the same thing, and so it addes
much emphasis: See I King 8.13. Or it hash reference to another kind of blood-flied, namely, to fliedding of innocent blood : of which David was guilty, a Sam. 11.15,16,17. and this clause, or which Daylo was gainty, 2 30m1/11/15,16/17, and this claule, whom the earth in m fight, may leem to intend as much; I theing of tuded to fee forth an over great boldnets in fin, without any fear of the prefence of God, in whole fight it is committed, 2 King, 21, 20, 57. At I calt hereby is implyed, that albeit juft war, and juft execution of death on capital malefa-Rors be lawful, yet God taketh not delight in shedding of blood, simply and indefinitely considered. See on Numb. 31.19.

V.94 Behold, a fon shall be born to thee] This hath reference to the promise made before Solomon was born, 2 Sam. 7.12,13. For at this time Solomon was present before him.

who [hall be a man of reft] Free from wars and all molestation of enemies; for by rest peace is here meant;
and I will give him rest from all his enemies round about I It is

God that caufeth wars to reft; and fettleth peace in a land, Pfal.

for his name shall be called Solomon] That is, Peaceable. Questionless this mame was given him in relation to the peace of the land in his time. David gave it him, 2 Sam. 12.24. but by a Pro-

and I will give peace and quietness unto Ifrael in bisdayes] This promise was verified, I King 4.25. In regard of this peace Solomon was a fit type of Christ the Prince of peace, 1s.9.6. and fit to erect that Temple which was a type of the Church, the proper subject of peace, whose true members are all peace-makers, in which the glad tidings of peace is preached, and wherein we are brought to eternal peace.
V. 10. He shall build an house for my Name | See v. 8. & chap.

and he shall be my son, and I will be his father] Sec ch. 17.13.
and I will establish the throne of his hingdom over I fract for ever]

See ch. 17.12. & 1 King.9.5. V.II. Now my [on] See v.7. Hitherto David hath related what God faid to him concerning the building of a Temple: Now he

directeth his speech to Solomon, by way of prayer and advice. the Lord be with thee By his gracious favour and affiftance. This phrase sers out the sountain of all good success, safety and securi-

73, Rom. 8.31 15, Rom. 8.32 15, Rom. 8.32 16, Ro

and build the house of the Lord This also may be taken as an exhortation to do his best, or as a promise of Gods enabling him

thy God] David putteth his fon in mind of that special relation that was betwirt God and him, both to quicken him up the more to

do that work, and also to strengthen his faith in God.
as he hath said of thee] As he hath forecold thou shouldst do,

V. 121 Onely the Lord give the J This word onely is not to be ta-ken exclusively, as if David defired nothing elid from God j but by wayof excellency, eq.4, whove all. And the directs his prayer to God, because, he knew God onely could give those gifts which were requifite for fuch a work, Eccl. 6. 2.

wildom and understanding] It may be Solomon from hence lear-ned to ask these gifts of God, 2 Chron. 1.10. See I King. 3.9312. As these graces were in general necessary for ordering the affairs of his estate, so in special for building of the Temple, wherein not onely much humane art and skill was to be used, in appointing curious matters to be made and fitly fet one by another, but alfo Divine knowledge in the mysteries of godliness, for making things fit for the present worship of God, and also be pertinent types

and give the charge concerning Israel] Here David extendeth his prayer further then the building of the Temple, namely, to the good of his whole Kingdom. By giving him charge he means Divine direction and counfel, with which he defires his fon may be so furnished as thereby to instruct and direct all his

that then mays heep the law of the Lord] Here is a prayer for Solomon, that he may keep the Law; and a direction to

an incitation to do it.

thy God] See v. 11.

V.13. Then [halt thou profher] See v.11.
if thou takest heed to fulfit the Statutes and Judgments] See 1 Kin.

2. 3. which the Lord charged Mofes with Which God first revealed to Mofes, with a charge that he thould declare them to others,

Concerning Ifrael David teacheth his fon to apply in parti-cular to himself the laws which were given to all the people

Be firong, and of good courage] The former word implyeth a putting forth all the strength he had to that work whereunto he was fer apart; the other; a confident and undaunted spirit. See ch.19.13. 1 King. 1.2.

dread not, nor be difmared Thefe negatives added to affirmatives directly opposit and contrary to them, their that corruptions and infirmities must be removed, for the more kindly work of grace in us. The former phrase dread not, may have relation to oppositions that might be met withal ; the other, nor be difmayed, to the difficulty of the work.

V. 14. Now behold, in my trouble] Or, in my poverty. The Hebrew word is used for any kind of trouble or affliction, and here implyeth those continual molestations, which David had by wars with enemies abroad, and by rebellions in his own land; as a long while against the house of Saul, 2 Sam. 3.1. his son Absalom, a Sam. 15.11, &c.and Sheba, a Sam. 20.1,&c. The three years famine alfo, 2 Sam. 21.14, and the plague, ch. 21.14, may be comprifed under this word, It is used Gen, 29.31 Deut 26.7 Exod 3.7.

I have prepared for the boufe of the Lord). See v. v.
an hundred thoufant nature of gold, and a thoufand thoufand talents
of filter). Because all eliminious mass be according to the sheet of
the Santhuary, Lev. 17-15, the Stekel is firther to be the rule of all accompts. Our English word feate seems to be thence derived , pp states, signifying to weigh. Many make two kinds of Shekels; one facred, the other common. The facred was as much more as the common, and is for the most part meant in Scripture. The Shekel contained two Bekahs, Exod. 38.26. and weighed three hundred and twenty barley-corns, i.e. half an ounce of Troy-weight; and was worth two shillings and fix pence. Now the Talent contained three thousand shekels, as may be collected the Talent contained three troutand thexets, as may of collected from Ex. 38.25,26. where fix hundred thousand and three thousand and five hundred and fifty men being taxed by the poll at a bekah or half-shekel for a man, the whole summe of the tax was an hundred talents and a thousand seven, hundred threescore, and fifteen thekels. A shekel then being half an ounce, three thousand shekels of silver amount to three hundred seventy six pound sterhing at the diffing the ounce, which is the value of a ralent in filver. Now the Flebrews valuing gold at ten times, the rate of filver, a ralent of your arrangement of your difficult was worth three thouland feven hundred and fifty pounds: which proportion of ten to one is evident in this verse: The hundred thousand talents: of gold and the thousand thousand talents of silver are ten for one, and, both of one value, namely, three hundred feventy five millions, or three value, namely, three hundred leventy hve millions, or three hundred feevity five times a houland thoulands pounds. And both finns of filver and gold together, amount to fixen hundred and fifty millions. Gold is now in Christonions as, a higher race; after which if the Talent flould be reckoped, the fum would be for limith the greater. We do not 1998, elliwhere of the great retailing laid up upon any occasion: 50 high, Dayld herein flowed the exceeding great refugel, that his bases in hood, and his

and of brais and iron without weight That which was before for it is in abundance] There was so much of those merals pre-

pared as they exceeded all weight.

occasion. V.15. Moreover there are workmen with thee] Heb, doers of the work. Under these are comprised all that might do any service

in abundance] David had as great a care about the multitude of workmen as about the abundance of materials.

hewers] This is applyed to howers of timber, 2 Chr. 2.10. and

allo to hewers of flone, 2 King. 12.11.

and workers of flone and timber. That is, Majons and Carpenters.
Such as might not onely fquare and otherwise fir these materials, but also carve and grave them,

and all manner of cunning men Which might work all curious works that were requisite.

for every manner of mork] For there was great variety of workmanship about the things of the Temple, 1 King. 7.17,

...)

V. 16. Of the gold, the filver, and the brafs, and the iron there is no number] What was faid before of brafs and iron v. 14. is here also said of gold and silver, to amplific the provision that David

Arife the refore] This is a phrase of quickning. See I King. 14.2 and be doing This implyeth that he should take the first opportunity of letting upon that great work. Such abundance of materials being provided, he would not have his fon wanting in his endeavour

and the Lord be with thee] See v. II.

V. 17. David alfo commanded all the Princes of Ifrael to belp Solomon his [on] He knew the work was too great for one mans head and hands, and therefore taketh care that all that were of

place and passes might be helpful to his fon.

V.18. Is not the Lord your God with you?] He uleth that word
of relation to them, your God, both to thew that they had as great
reason to add their help as he and his son had, and also to affure them that God would be affiftant to them if they used their en-deavour and put forth their strength.

and bath he not given yourest onevery side? Freedom from all enemies; so as they were not like to meet with any impediments. See v.g. These interrogatives are strong affirmations, and add

for he hash given the inhabitants of the land into mine hand] So as they are subject to my government, and not forced to serve and the land is fubdued before the Lord] It is freed from all ene-

mies ; fo as it may freely give it felf to Gods fervice, and to his

and before his people] So as Gods people may peaceably and quietly enjoy their own possessions.

V.19. Now set your bear and your soul to see the Lord your God]
In general to learn to do his Will; and in particular to pray for his

grace and ayd. See ch. 16.10. & 18.9. arife therefore] Sec v.6.

and build ye] Help on the building what you can.
the Santhuary of the Lord God] See ch. 9.29.
to bring the Ark of the Covenant of the Lord] See I King. 8.4.

2 Sam. 7.2.
and the boly veffels of God Such as Moles made, and fuch as were afterwards to be made by Solomon. See I King. 8.4.
into the boufe that is to be built to the name of the Lord] See 1 King. 5.3.

CHAP. XXIII.

Verf.1. CO when David was old and full of dayes] Sec ch.25.28.

It King. 1.1.

be made Solomon bis fon king over Ifrael] He declared or appointed him to be his successor after his death. See ch.28.5. This verse is to be referred to the former chapter, and that as a reason of the charge which David gave both to his fon Solomon, and alfo to all the Princes, ch. 22. 6,17. For those things that follow con-cerning the Officers of Church and State were set down at fundry times before the forementioned charge, See ch. 28.1.

V.2. And be gathered together all the Princes of Ifrael These were Governours of the civil Rate, and had sundry offices committed unto them, ch. 21.1, &c. Besides, David would have them to be wirnestes of such things as he gave in charge to the Priests and Levites: for they also were to come to their Temple, to bring their sacrifices and to see themosfered up in a right manner,
with the Priess and the Levites Most of the things given in

charge concerned the Priests and Levites, who were to attend the services of the house of God. Priests were such as descended from Aaron ; Levites, all the others that descended from Levi, who in their several functions attended upon the Priefts, v. 28.

V.3. Now the Levites were numbred from the age | Heb. from a

of thirty years According to the law, Num. 4.3. At thirty years they were capable of an office, but at five and twenty, they might some into the Temple, and do inferiour fervices therein, Num. 8.24. Sce V. 14.

and upward] Some rake this without any limitation, as if they were numbred to the uttermost of their age. But the law restrains it to fifty years, Numb. 4.3. After which age, having attained to good experience and maturity of judgment, they went to their Cities in the several tribes, and there tryed and judged matters brought before them: For Levites were well experienced in the judicial laws. So as the Law of ceasing to work in the houle of God might well be observed in Davids time, and after also.

and their number by their polls] Heb. shulls, or, heads, v.24.
man by man] This phrase is an exposition of the former. This numbring of the Levites was not as the numbring of the people ch.21.2. out of pride or curiofity, but piety and prudence, and that by a Divine inftinct. See a Chr.2.92,5. The end thereof was, that knowing the number of the persons, he might the better distribute them into several orders,

was thirty and eight thousand This was the total sum; the distribution whereof followes.

V.4. Of which twenty and four thousand were to set forward] Or. to over-fee,

to over-jee.

the work of the house of the Lord] These attended about factifices, lights, washings, and other things to be done in the Temple,
and six thousand were Officers and Judges? These had a charge
over others, ch.a.f.9. Of these some might be fach as were abroad into the land to hear and determine sauses, Deut. 16.18. 2 Chron. 14.11.

V.s. Moreover four thoufand were porters] Of their office, fee ch.9.17. of their orders, ch.26.1, &c.

and four thousand praised the Lord with instruments] These were Musicians. The subject of their musick was Divine Psalms and Hymnes, which fee forth the praife and gloy of God. They are called forgers the y-33, and forgers with inframents of mulick, etc. 1, 15.6. For they praifed God both with vocal and inframents all mulick, See the Orders of thefe hay 3, 18.6. The twenty and four thouland Over-feers, the first the different thousand Officers, the four thousand officers, the four thousand officers the four thousand the second of the second fand Porters, and the four thousand Musicians make up the thirty

which I mide (faid David) to profife therewith] David was a skilful Musician from his youth, I Sam. 16.18,23, and as he increased in other endowments, so in this skill : and being a man filteated in other enaction in this sain sain using a man in-led with the zeal of Gods glory, he turned all his skill in mufick to the ferting forth of Gods praifes. Winners the book of Ffalms. In this respect he is filled the finest Pfalms ft of Ifrat, x Samzzi-What he did in this kind, he did by the instinct of Gods Spirit,

2 Sam, 23, 2, 2 Chron, 29, 25.

V. 6. And David divided them into courfes Heb. divifions.
They were so divided into certain ranks and distinct functions as every one might know what work he had to do, and what time he ought to wait. David did this as a Prophet, and that also by advice and counfel with two other Prophets, Nathan and Gad; and all by Gods command, 2 Chron. 29.25. The courses or orders here set down Solomon his son punctually retained, 2 Chron.

among the fons of Levi] For they onely were to attend the service in the house of God, Num. 1.5.

manufy, Gerjon, Kohatis, and Mereni] Exod. 6.16. ch. 6.1, &c.

V.-7. Of the Gersoniers] Ch. 6.5.1. That general which was
before set above of the Levice couries begins here particularly to be applied to the feveral fons of Levi.

be applyed to the leveral ions or Levi.

were Laadan or, Libni, ch.6.17. Numb.3.18.

and Shimei There were two of this name living rogether, and
neer of kin: One was Laadans brother, whose posterity is set down, v. 10. the other Laadans son, whose posterity is set down,

V. 8. The fons of Laddan] i. c. The posterity of Laddan living in Davids time. So is the word fons to be taken in the verses following. See v. 17. & ch. 26.22.

the chief was febiel, and Zethem, and Joel, three] This word chief, Heb. head, is to be applyed to every of these three. Every of them were heads in their several families,

of them were heads in their leveral tamilies,

V.9. The fors of Shimei] This Shimei was either one of the
three fons of Laadan mentioned v.8. one man having two names;

or elle he was a fourth fon of Laadan.

Shelomith, and Haziel, and Harin, three. These were the thirt of the sathers of Laadan. He means the families that came from Laadan, whereof those three were the head. By this it appeareth that Laadans stock was divided into two forts of families, one fprouting out from himfelf, another from Shimei.

V.10. And the fons of Shim: were Jahath, Zina] Or, Ziza,

and Jeush, and Beriah. These four were the sons of Shimei This was another Shimei then he that is mentioned v. 9. See v.7.

N. 11. And John two site chief For he was the clieft.

and zize the feond Called Zina, v. 10.

but July and Berah had not many fors I Heb, did not multiply
fors. This is to be taken comparatively in relation to their two elder brethren, who had many more fons then these two younger.

therefore they were in one rechoning Reputed for one fimily.
according to their fathers house That one family came under their fathers name and title.

V.12. The fons of Kohath, Amram, &c.] See ch. 6. 2. V.13. The fons of Amram, Aaron, and Mofes | See ch. 6.3. Exod.

and Aaron was [eparated] He and his posterity, Exed. 28:1,&c.

that he should fandlisse the most hely thine:] Heb. bely of bely things. Such things as belonged to the Most Holy and Holy slaces, and to the holy services.

be and his fors for ever] Exod. 28.43, & 29.28, 44.
to burn incense before the Lord] Sec. 1 King. 9.25.
to minister unto him] To do such services in the Consider to immediate respectanto God, as to offer all kind of facrifices, to dress the lamps, to set the shew-bread in order before the Lord, and other like duties, Heb. s.r.

and other like duties, Heb. 5.17.

and to blefs in his name for ever] Hereof fee Num. 6.23.

V.14. Now concerning Mofes the man of God.] Of this title, Man
of God, fee x King. 13.1. Of all shat were called men of God.
Mo-

Mofeshad the greatest honour, especially in regard of the suidry law which by him Gol gave to his people, which are in that respect called the trawsy Moses, Lev. 16.46. See 1 K ng. 2.3 Befides, God never spakewith any man foramiliarly as he did with him, Num. 12:8. Sec Era 3.2.

Chap.xxiij.

him, rum, teron and of the tr be of Levi] Though Moses were a Prince, Aces 7.33. and instead of God to Awm, Exod. 4 16. yet his fons were inferiourte Aarons. For Aaron fons were Priefts, but Moses his sons ordinary Levites, ch. 26. 24,2. They were not named of Moles, but of Levi.

V.15. The fons of Mofes were Gershom and Elieve] See Exod. 2.

22. & 18 3,4.

V.1.6. Of the fons of Griftom] The eldeft fon often had a name very necestor this, differing onely in the laftetter. v.6. yet sometimes this very nam. Gerstoom is given to his, ch.6. 17,10.
Shebuel was the chief] This implyeth that Gershom had nore

fons then Shebuel, though he onely be meintoned.

17.7. And the loss of Elieger were Rebuilds the chief] Or, the fifth, Under this word long sund-thildrenand other posterity must be mean. Divers of these are by nonelect sown to the chief and Elieger had no there loss]. This confuss the former note.

and Estect man a solution program of the burst bighly multiplied.

God in this made a kind of compensation to liezer. Though he had but one fon, yet that one fon had many fins,
V.18. Of the fors of Izbar The fecond for Kohath, v.12.
Shelomith the chief See v. 16.

Selemits the entry I see v. 16.
V. 19. Of the form of Hebron I Another of Keathsfons, v. 12.
Jerish the fift, &c. I This hath relation to thehree that follow.
V. 10. Of the form of Wazier I Khaths youngk fon, v. 12.
Michot the fift, and Jeflot the feenal I Son had more, some fewer families, according to the bleffing of Son of V. 21. The fone of Metari I The youngels fon t Levi, v. 6.
Maki and Mulji I Exdod 31. See ch. 6. 19.
The fone of Makh, Eleazar, and Kifb] Thele twente to be one family. See v. 31.

family. See v.22.

V.21. And Eleazar died, and had no sons, but daugers] Such was the case of Zelophehad, Num. 27.3.

and their brethren] Or, hinfmen, or, cousen-germais, the sons of Kish took them] Married them accordin to the law, Num.36.10,11.

V.23. The sons of Mushi, Mabli, and Eder, and femoth, three] This Mahli was nephew to Mahli mencioned y. 21,

V.24. Thefe mere the fost of Levi] Num. to.17,21 This hath reference to those who are eckoned up from v.6. to thi

elecence cothole who are reconced up from v.o. co the after the body of their fathers] See v. 11. even the chief of the fathers] Chief in dignity and amority, at they were counted by number of names by their polls! Sev. 3. that did the work for the fervice of the body of the and] See

from the age of twenty years and upward] Of other ibes, all that went forth unto the war were numbred from twety years old and upward; but Levites were not admitted into th Tabernacle till they were at least five and twenty. See v. 3. Inced we read that the number of them was taken from a moneth ild and upwards, Numb. 3. 15. but this was onely to know ho many there were of that tribe, and to confecrate them to Gods levice: But now It may be that David, guided by Gods Spirit, far cause to admit them into the house of God at twenty years old, ither because their services required not so great strength when the Temple was built, as they did when the Tabernacle and al the holy things belonging thereto were to be carried upon mens foulders from place to place. See ch. 6.31, or because now more vere put into service then in former times. Or, David might orgain that the Levites at twenty years old should be admitted into the Temple to behold the service of the Lord, and so to acquaint themselves the better therewith; and from five and twenty till thirty to affilt elder Levites in their services, and after thirty to bear offi-

ces. See on Num. 3. 15.
V. 25. For David faid, The Lord God of Ifrael See 1 King,

that be well unto his people] See ch. 22. 9.
that they may dwell in Jerufalem] Or, and he dwelleth in Jerufa lem. The former reading implyeth that the children of Israel were how so settled as they should not be forced to go from place to place, and to carry the Ark with them ; the other, that the Ark of God, and other representations of his presence were so settled in Jerusalem as not to be removed thence: In this respect God him-felf is said to dwell there. From both readings the same thing may inferred, namely that Levices of twenty years old and upward night be admitted into the Temple. for ever] See r King. 8.13.

V.26. And also unto the Levites Here must somewhat be supplyed to make up the sense, namely, that which is in the beginning of v. 25. David said, q.d. And also David said unto the Leviter. he plain on once any the Theoremack, no any solds of it, for the freview thereof. This hash reference to their custome in the Wilderedis, and any 4,5 sec.

V.17: For by the last worknown David Hereby is meant: Davids

last ordinance about fettling the Levites in their feveral courses. And mention is here made thereof, because the thing next following was then new, and had not been done before.

the Levites were numbred | Heb. the long of Livi were a number. They were taken into the catalogue of Levites that were admitted into the house of God.

from twenty years old and above | Sec v. 2.4. V. 28. Because their office was to wait on the sons of Aaron Heb; their station was at the hand of the sons of Aaron. A like phrase is used Neh. 11,24. The Levites were to fit and prepare such things as belonged unto the Priests. Sundry particulars are mentioned

in the words following wherein they were to attend the Priefts, for the fervice of the hosfe of the Lord] Such publick fervices a were done in the Temple are there meant, as preparing oyl tor the lamps, bringing incense to the Priefts, together with the Censers, and the like.

in the courts] See 1 King. 6.36.

in the courts 1 oct 1 ame, 0.50 and in the chamber 1 Sec 1 King, 6.5, and in the purifying of all holy things 1 Washing and cleaning all the things as were used in Gods house, is here meant.

ead the work of the fervice of the boufe of God] This general spe-cificain the beginning of this verse, is here repeated as an head of those particulars which follow in the next verse.

tible presentiates which follow in the next verie.

V.29. which for the flow-bread] See ch. 9,32. 1 King. 7,48.
and for the fine flour for meat-offering] See ch. 9,29. Lev. 1,38c.
Of meat-offering see 1 King. 3,15.
and for the undex-ound calest.] See Exod. 12.39. Lev. 2,4,5.
and for that which is baked in the pan] Or, flat-plate. See Lev. 2,5.

K 11.

and for that inhibit is fryat] See Lev. 7,9,12. These were several kinds of meat-collerings; whereof some were baken in the oven; others on a slice, others in a frying-pan, Lev. 2,45,57.

and for all minner of meahure and free! The former word in Hebrew is put for such a measure as declareth the quantity of things, whether a law of limitable in least fore a measure such marks. Fig. 11,156.

whether dry or liquidile is used for a measure of water, Ez. 4.1,16.
The latter is put for such a measure as declareth the length of breadth of a thing: It fets out the measure of the curtains, Exod. 26.2. & 36.9. Tall men are in Hebrew called men of measures, ch.20.6. Numb.13.32. Where there is difference made of meafures, the former of these words is translated measure, in diftin-Aion from weights and mere-yards; and the latter is translated mete-yard, Lev. 1935. Here is implyed that the Levites were to see that all things were done with a fit proportion; as so much flour, fo much wine, so much oyl; yea allo such a length or breadth of all things that used to be measured with a mete-yard. All manner of things appertaining to the house of God were to be tried and proportioned by the measures and fizes which the Levices kept; and these were called the measures of the Sanstuary. Whether the Levites had the ordering of civil measures and sizes, or no, is uncertain.

the night-time, Pla1.134.1.
V.31. And to offer all burnt-sacrifices unto the Lord in the Sabbaths V. 31. And to give all burns-jearinges unto use topa in the Scanning The Priefts were to offer them on the Altar, Lev. 1.5, &c. yet the Levites were to fit and prepare all to their hands. Of burns-offerings see 1 King. 3.15. Of offerings on the Sabbath, see Num.

in the new-moons] Of offerings on the new-moons see Numb. 28.11,&c. New-moons were the beginnings of moneths, and uled to be festival. See Numb. 10. 10, Plal. 81.3. 2 King. 4.232 2 Chron. 2.4. & 8.13

and on the fet feafts] Of the feveral folomn feafts under the laws lee Lev.23. 4, &c.

according to the order] This hath relation to the feveral ranks couries and orders which David hath feedown, in every of which there was a fer number that waited and did the fervice belonging unto them. See v.6.

commanded unto them] David fet down the order, and commanded it to be observed from time to time, both in and after his dayes. but by warrant from the Lord. See v.6.

continually] That is, every day, morning and evening, constant-

commutally] That is, every day, morning and evening, confiantly, and at other times appointed. See this 16.6.
bifore the Lord] In the house of the Lord before the Ark.
V. 32. And that they floud they the charge! That they floud doferve that duty and place which was given them in charge. See
1King, 3.2. Lev. 3.5. Nium. 1.52.
of the Tabernaste of the Congregation] See 1 King. 8.4. The ordinances which the Levies were too Vieroe were given by Moles,
and they were to be observed in the Tabernaste which he made, and therefore it is faid, the charge of the Tibernacle; but that

charge was also to be kept in Solomons Temple. and the charge of the holy place] The word place is not in the Hebrew. Many therefore apply it to holy things; q.d. the charge which was to be kept about hely things.

and the charge of the sons of Aaron.] That was to be kelpful to

the Priests about those things which they did, Num.3.6,9. See

their brethren] This hath relation to Levi, from whom came both Priefts and Levites, and in that respect were all brethren. in the fervice of the house of the Lord] See v.28.

CHAP. XXIV.

Verf. 1. Now these are the divisions of the sons of Auron In the former chapter the number, courses and services of the Levites being fer down in general, in this the orders of the Priefts and Governours of the families of the Levites are diffinaly registred. By the divisions he means the diftinct orders or courses whereunto they were divided; and they were in number four and twenty, ver. 18. The sons of Aaron were all of them

The fons of Aaron, Nadab and Abibu, Eleazar and Ithamar]Ex. 28.1. Num.26.60. These four sons are set down by couples. The first couple died together, Lev. 10.1,2. The younger couple lived long togeexecute the Priefts function,v.z.

V.2. But Nadab and Abibu died] An extraordinary death, Or

offering incense with strange fire. **
bifore their father] While their father lived. Thus it is said that Haran died before Terab his father, Gen. 11.28. See Num. 3.4.

Lev. 10.3.

and bad 40 children Num. 3.4. Anon after they were confectated Prieft, Exod. 28.1. even when they were young men, before they were married they were taken away.

they were married they were taken away.

therfore Electure and thumar executed the Priefts office] They alone with their father, while he lived, and after their death, their posterity onely, were Pietist. Had not Nadab and Abuided without idliegheir posterity had been Priefts as well as Eleazars and Ithamars. Yen Nadab, if he had lived, had been high Prieft after the death of his father. Mention is here made of these two, Eleagar and Ithamar, because all the Prices in Israel

throughout their feveral generations descended from them.
V. 3. And David distributed them] i.e. The posterity of Eleazar and Ithamar; particularly, such of them as were in Davids time. David is said to do this, because by his appointment and in

his presence it was done. See v.6. 31.

both Zadole of the sons of Eleazar Zadok was the eldest at that
time of Eleazars posterity. His sons were distributed.

and Abimelech of the sons of Ithamar] Ahimelech was the eldeft, then living of the posterity of Ithamar. And his sons were then

distributed. See 2 Sam, 8.17.

according to their offices in their fervice] There were fundry Offices belonging to the Pricess. There was ever one high Prices. whose office it was to offer incense, and to go into the most holy place, Lev. 16.3, 12, 13. Heb. 9.7. The other Priests offered all manner of sacrifices, Heb. 1. 5. dressed the lamps, set the shewbread in order, Lev. 24.3, 6. and did other fervices in the holy place, Heb. 9.6.

place, rich. 9.6.

V. 4. And there were mo chief men] Heb. for beads, Such as were fit to be Governous over others.

found of the four of Eleazar then of the four of Ithians'] Mord of Eleazars potterity were living together in Davids time then of Athamars.

and thus they were divided] According to the number of the chief men of either flock.

Among the fons of Eleazar there were fixteen chief men of the boule of their fathers] Governours of the families descended from Eleazar.

and eight among the fons of Ithamar according to the house of their

and the among the loss of 10 means according to the conject of more falters] But half 6 many as the other.

V.5. Thus were they divided by lot] This means was used to take away matter of envy from those that did divide, and matter of discontent from those that were divided; For by lot Gods mind and will thereabout was manifested. See ch. 6.6.

one for with another] Or, one from another. They were presented all for gether before the Lord, but by lot were divided one from another. The distinction and distribution of the persons was referred to the Lord, which should be first, second, third, &c.

for the governours of the Sanstuary] The word translated San-Guary properly fignifieth boliness, Exod. 28.16. It is sometimes put for a place of holiness, or an holy place, Exod, 25.8, some-times for a thing of holiness, or an holy thing, Ezek, 22.26. See cho, 2.9. Being thus, taken here it may the more fitty be diffinguished from the next clause, the buyle of God. And in this fignification the governours here meant were such as had the charge and over-fight of holy things.

and over-fight of holy things.

and Governmuss of the boule of God] The word boule is not in the original; onely God is expressed, thus, governmes of God; which some expound, about diventishing; others appointed of God.

were of the some of Eleazars, and of the sons of theman? Some of Eleazars, others of Ithanians possed; which were considered to the sons of the s

hinail.

the Scribe] See 1 King. 4.2.
one of the Levites] This difficult him from Shemaiahs of other tribes, as Chron. 4.37. 88 5.4.
write then] These distributions of Picsts and Levites were matters of publick concurrents. And soft thingsuse to be put

into publick records.

before the King] He was the chief bon for Ecclefiaftical and Civil affairs.

and the Princes They were under the King for affairs of State. and the Princes: I new were unner rine using to Maria's of State, and Zadok briefs, and Minnethel) Thek were chief about the affairs of the butle of God. See v. 3. the fon of plathar) Seech. 18. 6. and before the different self-of the fathers of prinfit and Leviter.] There were fundy others of Priefs and Leviter, distinguished into famere fundy others of Priefs and Leviter, distinguished into famere fundy others of Priefs and Leviters, distinguished into famere fundy others of Priefs and Leviters, distinguished into famere fundy others.

milies , which families had over-fers or governours : And there were ome over these who are here called the chief. It was a great horser to the Scribe to have such nonourable witnesses the thing

one principal houhold Heb. house of the father. Or, family, Under this phrase so many were comprised as were set apart to one of the

four and twenty division.

being taken for Eluzar To be accounted in the number of those

that descended fron Eleazar.

and one taken for Wamar] In this latter clause the word translated taken is twice fer dwn together, thus, taken, taken: Which doub-ling of the word bth its emphasis. See I King. 8.13. It implyling of the word in its emphasis. See I kink, 6.1; It imply-eth that as great npect was had to I thamars pofterity as to Elea-zars. There wereou onely taken for Eleazar, but also, and in like manner, for thamar. The emphasis useth to be thus expres-

the manner, or usernar. The emphasis meets over this experi-fed, one taken, If, one taken for Ithanar.

V. 7. Now it first lot came forth to Tebosicaib Lots used to mingled, and puinto a vessel all together, and thence taken out one by one. In hich respect the lot is faid to come forth. This Je-

the second to edaiah] Jedaiah is ser before Jehoiarib, ch. 9.10. V.8. The trd to Harim] Frequent mention is made of this mans pofteritufter the captivity, Ezra 2.32,39. & 10.21,31. Neh. 3.11. & 10.5.7

the fourth theorim, &c.] We find no other mention of thisman, nor of the sree next following, namely, Malchijah, Mijamin,

courses we four and twenty, twice as many as the moneths in the year, Theourse here intended is called conuceia, Luk.1.5 which according to the notation of the word importeth a daily attending upon onework while his courfe or turn lafteth.

V. 1. Thefe were the orderings of them] This hath reference to the fer and twenty courses fer down in the verses going be-

in the fervice to come into the house of the Lord] When they were experiorm those services, which, particularly belonged unto them cording to, their distinct families, they came severally in

their curses into the Temple.

acciding to their manner Their manner or custome was to come
upona Sabbath-day, and to continue their attendance in the Temle awhole week together. Afterwards they went to their City, and he next company or course succeeded them in that forvice. See

ch. 25. 2 King. 11.5.

uder Aaron their father] As Eleazar and Ithamar did their fervices in the house of God under their father Aaron, so the posterity of Eleazar and Ithamar did their fervices under that fon of Aaron which was high Priest in their time.

at the Lord God of Africal See r King. 8.15.
had commanded him That course which the inserious Priest observed under the high Priest, was no humane invention, but Gods

V.20. And the rest of the sons of Levi were these The Priests reckoned up v. 7, &c. were all sons of Levi, They that sollow were also sons of Levi, yet no Priefts, and therefore are said to be the rife. Or, whereag there were three fount of Levi, Gerfhon, Kolah, and Merari, ch. 3.6. and the paterity. of Gerfhon which and Merari, ch. 3.6. and the paterity. of Gerfhon were before the down, ch. 3.17, &c. therefore, the poficiety of Kohath and Merari, who effectially attended upon the Prieffs, may, be comprised and the prieff of the fount of the paterity. of the four of Amena, Shibbarl Or, Stebarl, ch. 3.16. Amena was the father of Moles, Moles of Gerfhon, Gerfhonn of Shebuel; for the four of Shebuel of the four of the four of Shebuel of the four of the four of the four of Rebbarls, the fift was Thinkel of the four of Rebbarls, the fift was Thinkel of the four of Shebuel, foundarily of the four of Shebuels, Jahath | He was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. Was all one of the chief. V. 3.1. of the four of Shebuels, Jahath | He was all one of the chief. Was all one of the chief. reft. Or, whereas there were three fons of Levi, Gershon, Kohath,

ther is this phrase, the first in the original, but well supplied | dictions of things, to come. It. In regard of the manner, in that by reason of the words of number following: The three other | their musick was acced with an polyneral, such as polyneral, such as polyneral. parfons following are before fet down, ch. 23.19.

V.24. Of the fons of #2gel, Michah Michah is faid to be the firth and a fecond added to him, ch. 23.20.

psyst and a fectors account of min. 17.3.10.
V. 15: Of the four of 11/fish 1 Heb. The four of 11/fish The particle of is well supplied by our translators. See ch. 2.8. From w. 2.0, to v. 26. is fet down the posterity of Kolinch: Among whom there were four heads or chief fathers; I. Amman; under whom there were tout needs or chief tattiers; it Amerius; under whom were Shibad; fieldish, and i fliohy, 1.20; it. Il. (zhan; under whom were Shibad; fieldish, 20, 22; il. 12, then; under whom were Shibad; fahazid; and Jachmenn, 2.3; il. 12, they field the ship fieldish, Jahazid; and Jachmenn, 2.3; il. 19, they channy, Jifhinh, and Zethariah; thirteen in

V.26. The fone of Merari were Mabli and Mulhil In this and the verses following the posterity of Merari is set down.

The fons of Jazziabhis son, (namely, the son of Merari) were chief So in the former verse, Jazziabhis son.

and Shoham, and Zaccur, and thi]. Reno being taken appella-tively, onely three descended from Jazziah, V.18. Of Mahli came Eleazar] Ch;23.21;

Chap.xxv.

who had no sons See clus 3.22.
V.29. Concerning Kish The second son of Mahli, ch. 23.21, the son of Kish was ferahmees Heb. the sons of Kish. The word Om is here taken as v. 26.

V.30. The fons also of Mushi Mushi was the second son of Merari, and fons are here put for posterity.
Mibli, and Eder, and Jerimoth See ch. 23.23.

These were the loss of the Levites These hath reference to all set down from v.20, to this place; whereof there were thirteen Kobathites, v.25, and eleven Merarites; in all four and twenty

by lor, as the Priefts were, v. s.

over against their brettern, the sons of Agran 1 See ch. 23.32.

The Levices before mentioned were divided into consider as the
Priest and been that the first course of Levices might attend upon the fleft course of Priests; the Levites coming into the Temple when the Priests did, and leaving their attendance when the Priefts went out.

in the presence of David the King, and Zadoh, and Abimesech, and the colles of the fathers of the Press and Levines See v. 6.

even the principal fathers over agains their younger brethren] Heb,

the chief against bis younger braber. The singular number is in Hebrew of used for the plural, and implyeth every one of such and substants. The meaning of this latter clause is, that elder and younger, all, of all fores, were chosen by lor to the places where-in they ferved;

CHAP. XXV.

Verl. 1. Marcovier] There were three general functions appertaining to the Levites. One was, to attend the Priests, and to be helpful unto them in their feveral fervices. Of those there were findry orders fer down ch. 23, & 24, The fecond, to blemake the fervice of God with all manner of musick. Their orders are fer down in this chapter. The third was to be Porters, Of whom ch. 26.

Devid and the Captains of the hoff By Captains of the hoff are whan the adj and chief commanders amongst the Levices. This indicating it given them in relation to the word hoff; for the company of Levices were as an holy hoft. I, Because as fouldiers, they had their watches and wards in and about the houle of God, Nami 1, 1, 8, 4, 5, &c. 11. Because there were many companies Nami.117.82.4.5 &c. 11. Becaule there were many companies of thesh sathere use to be of an arity. III Becaule they were mighty men of valour, at least many of them, ch. 13.2.5.7.18. &c. 6. IV. Becaule the yelee teady, so occasion was offered, occasion the judgment of the Lord, Exod, 3.1.6.8.c. a. Chron. 36. 17. This title. Capitais, is off eighen to the heads of Levies, at ch. 12.18.1 a Chron. 35.1.5. The the capitais of the loss are followed with David to the what the King did nothing about the courtes of the Levies; without the advice of the chiefest of them. See h. 14.6.6.

th. 14.66.

10. 14.66.

figurated to the fervice of the fone of Alaph, and of Hemath, and of Frindsham I finds three work insafters of mulfick, and off joysed together, as 2 Chr. 5.11. & 35.15. The two former had many of the control of the contro segenter, 333 Cm. 5,11. x 35,15. 1 the two somes nan many on the l'elans computed uno them, on the thot of fit ture, as Pfal. 7,31. & 7,41. & 88.1. See on t Sam 8,2. The dividion of their swammed by long as the dividion of others, v. 8. But being divided, they were put on to their ferrise by David and these Canada.

who should prophessed. They are said to prophesse, I. in regard of the matter of their musick, which was Divine prophecies or pre-

their musick was acted with an holy zeal, such as Prophets in their prophecies used.

skilltu and it for the case whoreunto they were put,
according to their favite, mad! There were different, takes appointed to feveral orders. Some were to found with founding, infruments, others to play on fringed influments, others to fing
with the voice; every of these exercised their skill about that task

with the voice; every or these exercises their sain about that task which was importung them.

V.2. Of the lows of Alaph, Zaccur, and Foleph, and Nethanidh, and Afarelah) Other wife called I filbardah, v. 14. Their courted did not fall out by loc according to the precedency one before achieve, as herethey are fet down. For Zaccur was of the third rank, the fall of v. 10. Joseph of the firft, v.g. Nethaniah of the fifth; v. 11. A-

V. 10. Joseph of the fewenth, v. 14. A-farelah of the fewenth, v. 14. A-farelah of the fewenth, v. 14.

the fans of Ajaph under the bands of Ajaph These four being logs of Ajaph were by their father ordered to fing or play what Pfalms and after what manner he faw meet,

which prophessed | Sec v.1.

romethypophyfed Jee V.I.
accowling to the yard of the Kingl. Helb. by the hand of the Kingl.
See J. King. 8.73. King David appointed whan Pfalms should be
lang, and when runtfed influenceins should be used by Afaph, and
fuch as, were under him; and Afaph appointed such particulat
men as should observe the Kings rules.

V.3. Of Jeduthus; the lant of Jeduthus, Geddirid! This is all
Heltrassin, which may thus plainly be expected, conserving Jeduthus, his fift were Geddiad. Of Jeduthus fee v. 1. Gedaliah rasi
of the Groundwich.

thun, on form were creations.

of the fecondrainky, v., on of the feourth rank, v. 11.
and Jibhaiph He was of the fighth rank, v. 15.
Befoabinh He was of the cighth rank, v. 15. and Mattithiah] He was of the fourteenth rank, v.21 [82] With Shinci mention d v. 17: who was of the tenth and Pol without him there are fer down but five fons of Je-

inder the hands of their father Jeduthun] As the fons of Afaph were under him, 4.2. to the fons of Jeduthun under him.

who prophesied with a harp] See v. 1. to give thanks, and to praise the Lord] See ch. 23.5. V.A. Of Heman the fons of Heman | See v.3. Bubbiah | He was of the fixth rank, v. 13. Matteriah] He was of the ninth rank, v. 16. Shebuel Or, Shibael. He was of the thirteenth rank, v. 10. and Ferimoth He was of the fifteenth rank, v. 22.

and Fribunity He was of the fifteenth rank, v. 12.

Hannind). He was of the fifteenth rank, v. 12.

Hannind). He was of the reflection frank, v. 24.

Hannind). He was of the cyfacted frank, v. 24.

Edinbub). He was of the two and twenticth rank, v. 27.

Giddadii) He was of the two and twenticth rank, v. 29.

and Rannind: Egyr He was of the four and twenticth rank.

Some divide this word, and make it two names. But we find its

fit downfor one person, v. 21. And it so be a final and twenty

names for two persons, v. 12. And it so be a final and twenty

ranks.

Joshbehashah He was of the seventeenth rank, v. 24. Hothir] He was of the one and twentieth rank, v. 28.
Mahat oth] He was of the three and twentieth rank, v. 30, V.5. All thefe were the fons of Hemin] The Tourteen mentioned

the tings seer] See ch. 9.22. & 21.9. 2 King. 27.13. in the words of God] Or, matters of God. He was, as a Propher, to declare the will of God.

to lift up the born] This phrale is added to flow that he was to life up lite bong I This phrase is added to show that he was appointed to feet out the mighty acts of God, and the great desingues that he had given to IIrael. Such things are comprised, under the metaphor of an bony, because that in hoirs the fireappel of horned beasts lieth; r Sant, r, r, o, Luk., 1.69. Some think that Heman is called a story, because the was imploved about such Heman is called a story, because he was imploved about such relating and times, and that concerning the stability of Davids kingdom, and the power of Chiffit; in which respect he is fail to lift frug the bone. Others take this for lifting up a musical instrument called a born.

that God grove to Himin barrien fost and three daughters] This is added to thew God belling on Hennan 'Re had more fors then both Alaph and Jedurhun, 'v. 13.

V. 6. All they were under the hands of their fathers] See v. 1.

V. 6. All they were under the hands of their fathers] See v. 1.

V. 6. All they were under the hands of their fathers] See v. 1.

inftruments.

myth cymbals, pfalteries, and barps Sec ch. 13.8;
for the fervice of the house of God Such service as belonged to
their particular function, which was musick. according to the Kings order] Heb. by the hand of the King. See

to Afaph, Jeduthun, and Heman David gave instructions to them, and they to such as were under them.

V.7. So the number of third Namely; of the four and twen-

ty fone of Alaph, Jeduthun and Heman, with their breibren] He means in general such as were of the tribe of Levi, but particularly the twelve that were in each of the

four and twenty ranks. that were instructed in the songs of the Lord All that were trained up to sing, or play on instruments, such Psalms as were indited by the Spirit of the Lord, and fet forth to his honour,

even all that were cunning] That excelled others in the art of musick, and had more then ordinary skill therein. For of such as were not fo cunning as thefe, (at leaft, of whom there were many not fo cunning) there were four thousand, ch.23.5.

was two hundred four fore and eight] Twelve in every of the

four and twenty ranks make up so many.
V.8. And they cast lots] i. c. David and the Captains, v. 1. See

ch, 24.5.
ward against ward] By ward is meant a distinct company or taging water of the stage of th the drawing forthof the lot they were fet in their feveral orders or ranks. Or this may have reference to the four and twenty orders of the Priefts, ch. 27.4, &c. answerably to which these Musicians were placed; as the ranks of other Levites were before, chap.

a well the fmall as the great In the lot there was no partiality at all, nor respect to greatness. Whatsoever they were, great or mean, they were ranked as the lot fell upon them.

the teacher as the [cholar] That that is faid of great and mean is alfo to be applied to instructers and learners.

V.9. Now the first lot came forth for dsaph to Joseph Joseph was Alaphs second son, v.2. He with his brethren and sons made twelve, as all the rest that follow did; or else the summe of two hundred

V.31. The four and twentieth] There were just as many companies of Mulicians as there were of Priefts, ch. 24,18, and of Levites attending on the Priefts and helping them, ch. 34.31.

CHAP. XXVI.

Verf.1 Concerning the divisions: This was the third kind of di-of the porters! The notation of a Porter in Hebrew, Greek, Laof in patter! I ne notation or a rotter in recover, Greek, La-tine and English, befides other languages, is steen from a deor, or gate! And the phrase used implicit that they were for the gater. Now there being many gates appertaining to the Temple, Poster, and several Courte, these the Porters were to shur and open at feasonable times. They were also to wair and watch at the gates, feafonable times. They were allo to wait and watch at the gate, to keep out all unclean perfons and things, that nothing might enter of be brought in but fuch as by Law might. See a Chr. 13, 43,5619. & 35.15. They were likewife to keep peace and to prevent unmults; and in cafe any were, to thruth the tunultuous perovent unmults; and in cafe any were, to though the think they control to the courts of Gods houfe. Porters also had the chagge. of the treasures of the house of the Lord, v. 20. Their work was a work of great industry and diligence, and therefore they had

a work or great inquitry and an ingence, and therefore they ARA; their times of waiting, as well as other Levites.

Of the Kophites]. The Korhites defeended from Kore, and he from Korah the fon of Kohath the fecond fon of Levi, See ch. 6, 3, 23;

& 9.19. was Mefhelemiah]. Or, Shelemiah, v. 14.

the son of Kore Of him before, of the son of Asaph Or Abiasaph, ch. 6.37. & 9. 19. The different sunctions show that this Asaph was not the same that is

mentioned ch. 25.1.
V. 2. And the font of Meshelemiah were Zechariah, &c.] These seven sons of Meshelemiah were heads of so many divisions of

V.4. Moreover the fons of Obed-Edom] This was he in whole house the Aik rested for a time; whereupon God is said to bless his house, chap. 13. 14. For he himself was a Porter, ch. 15. 18. &

16.18. were Shemaiah, &c.] These eight sons of Obed-Edom were also heads of other divisions of Porters.

V. 5. For God bleffed bim] i. e. Obed-Edom. This inference implyeth that the bleffing here meant was his numerous progeny. For besides eight sons of his own, he had also fix grand-children, named in the verses following. They were in all fourteen, and all called the fons of Obed-Edom, v. 8. Yet without question other bleffings are intended ch. 13.14. then this of children.

V.6. Also to Shemaiah bis son were sons born] Shemaiah was Obed Edoms son; so as the six tollowing, though reckoned in the number of Obed-Edoms sons, were his grand-sons.
that ruled throughout the house of their father] Or, were like to

the house of their father. The former reading implies that they were Governours over all those that were of their course, such as their uncles were : The latter, that they were of fuch valour as their progenitors were.

for they were mightymen of valour] See ch. 5.24. 2 King. 24. 14. This is prought in to flew wherein they were like their fathers.

Of all the Levites the Porters did moft need valour; for they might oft meet with affronts. V.7. The fons of Shemaiah, Othni, &c. whose brethren] whose hath reference to the four sons of Shemaiah before mentioned.

hath reference to the four ions of onemain before mentioned, neve from men] Heb. men of frength. Strong in their limby, and couragious in Gods caule, and in executing their office. It being before faid of all Shemaiahs sons that they were mighty men of valour, and here concerning two of them, that they were frong men, it is implied, that they herein were more excellent then their

- Elibu and Semachiab] These are the brethren that were so

ftrong. V.8. All thefe of the funs of Obed-Edom] The fourteen before

mentioned are here meant. they, and their fons, and their brethren] Brethren is here taken in a large sense for kindred, or such as were of the same family.

able men for strength] Heb. men of valour in strength, i. c. Very

valiant and ftrong.

for the [ervice] They were the more fit for the duties of their function by reason of their great strength and valour.

were threescore and two] These were under those before men-

of Obed-Edom] The threescore and two last mentioned . as well as the fourteen before, descended all from Obed-

Edom. V.9. And Mefbilemiah] This was the fon of Kore, v. 1.

had [ons and brethren] Bretbren is here to be taken as v.8. firing men] See v.7.

privag man joev. 1,3. help to make up these eighteen, eighteen Those feven v. 2,3. help to make up these eighteen, V. 1.0. Also Hosh of the children of Merari Hosh was one of the Portera appointed to be before the Art, 6,1 16:38. had sor; Namely four, which hereafter are named.

Simil the chief | There was fome excellency in Simil that made his father present him before his brethren; and it may be also fome fault in the elder that moved their father to prefer the yonger ; for by the Law the first-born was to be the heir, and to have

the preeminee. See Gen. 4.7. Deur. 21.16.
[orthough he was not the frift burn] He was not chief by the ordinary course of law, but upon some special and extraordinary reason.

reaton.

yet his father mide him the chief] He thrust not himself into the highest place, but his father so disposed it.

V.11. His his hie steoned Here are four sons of Hosah segiows, every of which were chief in their course or division, though simil

had by his father a preeminence given unto him.

all the fons and brethren of Hofab] Brethren are here taken as verse 8.

were thirteen] These thirteen, as the threescore and two,

V. A. Mining these were the divisions of the Porters] i. e. Such divisions, as, were before noted of those that attended on the Pricities she 4.31, and of the Singers, ch. 25, 31.

Pricing chi.w.3.; and of the Singers, ch.3/31.

Love names the dolf med. Such as were beads over others in their levers division. Such as were beads over others in their levers divisions. The chief was here means were those before named from for not Methedmish, v. and four of Holdh, v. 10,117.

At the chief the chief was the chief was the chief such as the chief the chief the chief the chief the chief the chief the such his to be reputed, as Methedmish, v. and Obed-Edom, v. 4. was the father of the first v. 7 he is to be reputed, as Methedmish, v. 1. and Obed-Edom, v. 4. was the such chief the chief the chief the chief to the chief the chief to the chief to the chief to the chief to the chief the chief to the chief to the chief the chief to the chief to the chief the chief to the chief the chief the chief to the chief the ch division, but over all the divisions whereof his sons were heads ; as a Colonel is over all the Captains and Companies in his Regiment. And thus the number of courses among the Porters will be just four and twenty.

just four and twenty.

bevoing wards one against another! Heb. against their breibrin. This

phrase admits a double interpretation 1. That the Porters had

their divisions for warding as the Singers and other Levies, their brethren, had ; namely, four and twenty diftina divisions. II. That the Porters in warding stood one company against the other, some

at one door, some at another.

to minister in the house of the Lard To do those special services that belonged to their function, in the Temple and the courts

thereof. V.13. And they saft lots] See ch. 24.5.
as well the [mall as the great] Or, as well for the fmall as for the

oreat, See ch. 25.8. according to the boufe of their fathers] See ch. 24.30. for every gate Heb. for gate and gate. Some at one gate, others at another gate ; and that both in the Temple it felf, and allo in

all the courts appertaining thereunto.
V.14. And the lot Eastward] At the entring in of the Temple;

ov.1.4. And use to Entward 1 Actes entring not the Aconyo 5 for the Schemids] Or, Melhitmids, V. 1. He was the father of the first feven Potters of 1973; His eldest fon, V. 3.

Those for Zachariah his [m] His eldest fon, V. 3.

Then for Zachariah hu fon I ale cleek ton, v.s. a wife counfillour? Heb. a giver of counfil with wishom. This is another commendation given to a Potter of the heale of God. At was faid of some of them, that they were noticely none of valour;

thew that he used his wildom not onely about his own affairs, he is also said to be a Counsellour. He did with others consult about publick matters; yea, he gave counsel and advice to

they cast lots] See ch.25.8. and his lot came out Northward] That was on the left hand as

they entred into the Temple,
V. t. To Obed-Edom, Southward] On the right hand,

and to his foat the house of Asuppim Heb, gatherings. Because they were places for gathering together and laying up the treasures and utensils of the house of God, and also for men to assemble ble together in. This phrase is diversly taken by Expositors. Some take it for a Treasury, where the treasures of the Temple were laid Take it for a trajuny where the transfer of the things were a things when a true up. To this they are the rather induced, because it is faid, 2 Chr. 25.24, that all the gold and fliver welfels apprehaining to the house of God were with Obed-Edon, i. e. under the keeping and charge of this pollerity. Others take it for a Convocation-house, where the chief Senators of the Kingdom, or chief Governours of the house of God, used to meet together to consult about publick affairs. For this fense Neh. 12. 27, is noted, where it is faid that Porters were beeping the ward at the thresholds of the gates. The word Aluppim is there translated thresholds; but in the margin, treasuries, or affemblies. Many understand such assemblies as were before spoken of: And such used to be at the gates of places. See 2 King. 10.8. Such a word is put for affemblies, Eccl. 12, 11. And the Verb, whence the Noun is derived, is put for gathering men together, Num. 11. 16. 2 Sam. 6.1. Gen. 49. 1. Our Englifh translators take it for a proper name, and so translate it A-

fuppim.
V.16. To Shuppim and Holah] We read of a Benjamire called Shuppin, ch.7.12,15, but we find not this name ellewhere given to a Levice, Some take Shuppin in this place for the farher of Hofah ; others, for his brother, and conceive that the families were united in one, and in that respect onely one lot given to them

the lot came forth] See ch. 24.5,7.
Westward] At the West end of the Temple was the Most holy place, and into it there was no gate : Neither was there any gate Westward in any of the Courts, except the Court of the Gentiles: So as they who were under Shuppim and Hofah had that gate committed unto them.

mild the gate Shallecheth] This word taken for the name of a place is no where else used in Scripture. It signifieth a casting out; and it is taken for a gate out of which they cast or carried away all manner of rubbift, sweepings, ashes, and other foyl that was not fit to remain in the house or courts of the Lord. Some hold this gate was distinct from that which is before faid to be Westward. See v.18.

ward. See v. 18.

by the castly of the going up] The Temple being on the side of an hill, they went up to it: And at this gate there was a fair caught, by which not onely passengers, but also such that of the things as were brought in or carried out of the Temple, did pass up and down. And in this fense it may be called the causey of going up. There is mention made of a causey, I King. 10.5. & 2 Chron. 9.4. which in both places is translated an aftent: But that was from the Kings house towards one of the fore-gates of the Temple: so as this causey cannot be thought to be that. There is another causey mentioned 2 King, 12.20. and translated Silla. That and this may imply one and the same common-way.

V.17. Essimated where fix Levites] The Royal gate, through which the Prince passed, and where he sar, Ezek. 44. 1, 3. was Eastward. More therefore attended at this gate then at

Northward four a day, and Southward four a day] The gates on thefe two fides were of like ufe, and had like attendants. and toward Asuppim] See v.15.

two and two] Some expound this of waiting in course, two one day, two another. Others, that two out of those that waited at the North and South-gates, were taken to wait here. Or rather it may be taken, that two waited without, and two within ; fo as there might be as many at this Western gate as at the North, or South-gate. Or, if there were two gates Westward, as some hold, ver. 16. then two might wait at one, and two at the

V.18. And Parbar Westward] Some take this to be another gate then that which is called Shallecheth, V. 16. Others take the word appellatively, for a place where fundry things belonging to the Temple were laid up. It is a Chaldee word, and compounded, and fignifieth the outward part; and thus it may well agree to that which was before spoken of the gate Shallecheth, being set West-

four at the causey] These were the two and two mentioned v. 17. and two at Parbar] Which was the other gate or place that flood Westward.

. V.19. These were the divisions of the Porters | See v. 12.

among the fons of Kore | See v.1.
and among the fons of Merari | Sec v.10.

men, v.6,7. Here it is faid of another, that he was mife; and to after mentioned were questionless Porters, as well as those hefore mentioned. For make those Porters to be as many as the Singers were, namely, four and twenty courses of them, and twelve in a courfe, they amount onely to two hundred four thouland and eight, as ch. 25.7. But there is mention made of four thouland Porters, ch. 23.5. So as there must be many more then those four and twenty courses; among which these that follow are to be reckoned.

[Abijab] Here others of the posterity of Merari are set down; Some were mentioned v. 10. Abijah is set down as an head over others, and those others are comprised under him. For he alone was not over all the treasures mentioned in this verse.

was over the treasures of the house of God.] There were fundry forts of treasures of the house of God. There was a treasure wherein facred veffels and all manner of utenfils for the Temple were laid up; 1 King of 51. There was a treasury for all such things as were freely given and dedicated to the Lord. Yea, likewife there was a treasury for such money as was upon occasion gathered for repairing and maintaining the Temple. See 2 King, 12.4. There was need therefore of many treasurers.

and over | Some make this that followeth to import the fame treasury with that which goeth before; and thus translate it , even over. Othersturn the copulative and into the disjun-

thetreasures of the dedicate things | Heb. holy things, See 1 King,

V. 21. As concerning the fons of Landan] Or, Libni, chapthe fors of the Gershonite Land in] Landan is called a Gershonite.

because he descended from Gershon the eldest son of Levi, ch.23. 6,7. The word fons is to be taken for posterity.

chief fathers | Such as had power and authority over others, and

were heads of companies,

even of Ladan the Grifhonit! It is an Hebrew pleonalme,
thus to redouble the fame words and phrases. The meaning
is, that they which follow descended from Gershon by Laz-

unt ins son.

"vere Johidi] Or, Jeb'el, ch. 23.8.

"vere Johidi] Or, Jeb'el, ch. 23.8.

All chief three are failed be be fons of Luadan, ch. 23.8. but there
[sar is taken for polleris]. All chiefe were of the pollerity of
Landan, but by two defents; 2 jelich lib is fon, one; Zetham and Joel his grand children, another.

which were over the treasures of the house of the Lord] This office was attributed to Ahijah'v. so. But there were many chiefs over those treasures: besides, there were many treasures: So as these two might well be collegues and joyned in the same

V.23. Of the Amramites, &c.] Kehath the second son of Levi had four sons, Amram, Izhar, Hebron, Uzziel, ch.23.6, 12. Of those four came these here named, Amramites, Izbarites, Hebronites, and #gielites. These here set down were Porters, but imployed about the treasuries.

V.24. And Shebuel the son of Gershom the son of Moses This relation is here added to distinguish this Gershom from another Gershom, or Gershon, the eldest son of Levi, ch.23.6. Of Shebuel

fee ch.23.16.

was ruler of the treasures This implies that Shebuel liad some authority over those that had a charge of the treasures, namely over those hereafter mentioned.

V.29. And his brethren by Elieger | Elieger being Gershoms brother, ch. 23. 15. his fon and fons fons are here called Gershoms brethren in a large extent, being his kindred. Rehabiah his (on] Rehabiah was Eliezers onely fon , chap.

and Jeshaiabhis son, &c.] Rehabiah, Jeshaiah, Joram, Zichri, and Shelomith are some of the brethren intended in the beginning of the verse; being all of the posterity of Eliezer.

V.26. Which Shelomith and his brethren were over all the treasures] These were other treasures then those mentioned v.22.

of the dedicate things See v. 20.
which David the King See ch. 18.11. 1 King, 7.51.
and the chief fathers Heb. heads of the fathers. Or, heads of fa-

milies; Princes and great men. the Captains over thousands and hundreds] i. c. Colonels over Re-

giments, and Captains over companies.

and the Captains of the holf] Generals, had dedicated] All that had any command in war didule, in way of thankfulness for such successes God had given them, to

2 Chron. 20.25. And of these they did use voluntarily to give a portion to the Lord.

did they dedicate to maintain the house of the Lord] Heb. to con-V.10. And of the Levites | The Levites here intended and here- firm, &c. Sec 2 King, 12.6. This shews one end why they gave
A a sa spoils

other services appertaining to Gods house,

V.18. And all that Samuel the Seer | See ch. 9.22. 2 King. 17.13.
Samuel was a Judge as well as a Prophet, and great victories over the enemies were obtained in his regency, 1 Sam. 7.10, &c. he might therefore well confecrate spoils to God. and Saul the fon of Kifb] He also had fundry victories, I Sam. 11.

11. & 14.20, &c. & 15.5, &c. & 17. 52, &c.
and Abner the fon of Ner] General of Sauls hoft, 1 Sam. 14.50.

& 17.55.
and foul the fon of Zerviah] General of Davids hoft, chap.

bad dedicated] By the forementioned examples he proveth that general noted v.26.

and whosever had dedicated any thing] This impliesh that many others had brought treasures, and consecrated them to the Lord, besides those before mentioned.

it was under the hand of Shelomith, and of his brethren] This shew-eth in what respect Shelomith and his brethren are said to be over

the treasures, v. 26.
V. 29. Of the Izharites See v. 23.
Chenaniah and his sons There was one Chenaniah a master of

mulick, ch. 15.22,27. but this was of another function. munck, ch. 15.12.27 but this was on another inaction.

mere for the outward bufinef] i. e. Such things as in the country were to be done, gathered and, prepared for the house of God and for the service thereof; as all manner of provision of wood, coal, oyl, wine, tithes, first-fruits, with the like. See Neh. 11.16.

2 Chr. 34.13.
ouer Ifrael | Such Ifraelites as dwelt in the countrey up and down. By comparing v. 32, with this we may gather that their jurisdiction was on this side Jordan, Though the number of them that were for these outward works be not expresly set down, yet by comparing v.30,32. with ch.23.4. we may gather what their number was, namely a thousand fix hundred. For this number added to a thouf nd feven bundred, v.30. and two thoufand feven bun-

dred, v.32. maketh up the fix thou jand, ch.23.4.
for officers] To overfee the outward businesses before men-

and fudges] To hear complaints, resolve doubts, determin cafes, right wrongs, and to order to every one his own. Now the firactives being governed by the Judicial law, and the Levites best-exercised therein, therefore they were sent abroad among the feveral tribes to be Judges, Deut. 16.18. 2 Chron. 17. 8,9. &

19.11. V.30. And of the Hebronites These were the posterity of He-

bron the third fon of Kohath. See v. 33.

Hashabiah and his brethren] By brethren are meant such as were of his kindred and office.

men of valour] See v.6.7.

a thousand and seven hundred] There were many things to do, and that in many places, and some were to rest by course while others were imployed in the fervice, and therefore there was need of many.

were officers] Heb. over the things. Such as are mentioned

among them of Ifrael] See v.29.
on this fide Fordan westward] This is opposed to that part
which the Reubenites and others inherited on the other side Jor-

in all the businesses of the Lord] Such as were counted Ecclesiastical, and appertained to the house of the Lord and the services rhercof.

and in the fervice of the King | This may be taken for Civil affairs. Such a diftinction betwixt the matters of the Lord and of the King is made a Chro. 19.11. Or this phrase may imply the Kings appointing them to such and such businesses of the Lord, which they doing upon the Kings command are faid to do the fervice of the King.

V.31. Among the Hebronites was Jerijah the chief] Secv.10. even among the Hebronites according to the generations of his fathers] Of all that were designded from Hebron, and then living, he was in greatest place and of highest account.

year of Davids reign, 2 Sam, 5.4, when he was feventy years old, In the fourtieth year of the reign of David] This was the laft they were fought for] At this time David deputed Solomon to be

his fuccessor, and the tunor appointed diffinit orders among the Levires and others, for the well ordering of Church and Commonwealth; and having affembled them rogether he declared his mind to them, ch. 28.1,&c. In this respect they are said to be fought for, namely, to come together.

and there were found amongst them mighty men of valour] See v.6. at Jazer of Gilead] A city belonging to the Merarites, Josh.21.

34,39. V.32. And his brethren] The kindred and collegues of Jerijah,

V. 31. men of valour] See v 6.

were two thousand and seven hundred These were a great many Levites to be in two tribes and a half. Though all the Izharites

fpoils to the Lord. There were also other ends, as facrifices, and and Hebronites were joyned together, yet these make more then a half part, See v. 29.
chief fathers Or, chief of their fathers families.

whom King David made Rulers 1 He, as Soveraign on earth, had the dipoling of the orders even of the Levites; yet he did it not without Divine Instinct and counsel of the Lords Prophets.

over the Reubenites, the Gadites, and the half-tribe of Manaffeh] over the Remothless the Guarding man one way rithe of Managers These dwelt on the other side Jordan, Num. 32.33. Now because they were far remote from the house of God, therefore they had the more Levites among them to inftruct and direct them.

for every matter pertaining to God] See v.30. and affairs] Heb. thing.

of the King | See v.30.

CHAP, XXVII.

Ver. 1. Now the children of I fract after their number In the four chapters immediately before this the orders of the Levites are fet down ; herein David shewed his piety : In this chapter the Militia of the Kingdom is let down; and here his pru-dence is demonstrated. He had vanquished all his enemies abroad, and suppressed fundry insurrections at home; yet he knew that new wats and conspiracies might be raised: therefore in this time of peace he fo ferleth his Souldlery as they might be in a readinefe on all occasions to defend the Kingdom, This first clause hath reference to the laft words of the verfe,

to wit, the chief fathers] Heb. heads of fathers, or families. and Captains of thousands] These we call Colonels of Rei-

and bundreds | These are most usually with us called captaine of Companies. According to the last notation they are called cen-

and their officers] Such as were under them, as Lieutenant-Colonels, Majors, Lieurchants, and divers others.

that ferved the King These attended the Court, where the King was, they guarded his person, they were ready to be fent out at his

command. See 2 Chv. 17.19.

in any matter of the courfes I in any imployment that belonged to their function; for the time that their feveral Companies were to wait in their courfe.

which came in and went out moneth by moneth] They that had waited a moneth, returned to their own houses to follow their particular imployments; and then another coulfe of company came in their flead to wait.

throughout all the moneths of the year] There were twelve comwent about their own imployments eleven moneths.

of every course (or, of each course) were twenty and four thouland. There being twelve courses, the totall number ariseth unto two hundred eighty eight thousand.

V. 2. Over the first course for the first month] From hence to verse 16. is a particular exemplification of that which was generally noted of the last clause of the former

was Jafhobeam the fon of Zabdiel] This was that worthy Caprain whose acts are fet forth ch.11.11.

and in his course were twenty and sour thousand See on V.I.
V. 3. Of the children of Peres Or, Phares, He was the son of Judah, Gen. 30.29. & 46.12. This hath relation to Jafhobeam,v.2.

who was of the posterity of Phare 2.

who was the chief of all the Captains of the bost for the first mineth I in every course there were sundry companies, which had their Caprains, but he was the general Commander over them all.

V. 4. And over the course of the second moneth was Dedai an A-bob te Or, Dedo, ch. 11.12. 2 Sam. 23.9. His son was one of Davids Worthies.

and of his course was Milloth also the Ruler] He was a chief Commander over the second course after the death of Dodo; or elfe he was a Lieutenant-Colonel or some other officer under

V.5. The third Captain of the hoft for the third moneth was Benaiab v. s. The third Captain of the holf for the third month twis tends to fin of Johnsond This man was a great Commander in the eginning of Davids reign, a Sam. 2, 19, and continued faithful to David all his dayes, and to Solomon alfo, things, 13,53. Ethis made General in the room of Joab, things, 13,51. This relator, the fow of Johnsond, official thin from another of Davids Worthies, who was a Pirathonite, ch. 11, 31, and from ceitain Levisch, 11, 83. Ch. 2011.

vites, cli. 15. 18. 2 Chr. 20. 14.
a chief Prieft] Or, principal Officer. See ch. 4-2.
V. 6. This is that Benaiah who was mighty among the thirty, and about

V. 6. This is that Benatab who was meghy among to turn yo an are the thirty.) See Chilland, S. Sama, 33.0.3.1 and the his count was a mixed and his fort This is here to be taken as that was which is noted of Mikolth v. 4.
V. 7. Afabel the brother of Jode) See 1.6. Rives Sain in the Begand Zebaldabhis for after third Afabel was fain in the Begand Zebaldabhis for after third Afabel his forward to the begand Zebaldabhis for after third Afabel his forward in the Begand Zebaldabhis for after third Afabel his forward in the Begand Afabel was a valiant cannot be a fair the sea of the Afabel his form the beautiful the sea of the Afabel his form the supplied that the sea of the Afabel his form the beautiful the sea of the Afabel his form the beautiful the Afabel his form the Afabel his form the Beautiful the Afabel his form t ther to Joab and Abishai, and of hin to David, his name is put both

into the catalogue of Davids Worthies, ch. 11. 26. and here, into the catalogue of chief Commanders.

V.8. Shambuth the layabite | Some rake this man to be the same

that is called Shammoth, ch. 11. 27. and Shammah, 2 Sam, 23.
25. Burthey were of different families. He that is fit down in the catalogue of Davids Worthies was an Harodite; but this man was an Parabite. There was also another called Sham-mah in the catalogue of Davids Worthies, but an Haraite. 2 Sam.23.33. V.9. Irathe fon of Ibhefh the Tekoite] Ch. 11.28.

V.10. Heler, the Pelonite Or, Paltite, 2 Sam. 23.26. Sec ch. 11.27. of the children of Ephraim This is added to diffinguish him from

another Helez, who was of the tribe of Judah, ch. 2.39.

V.II. Sibbecai the Hufbathite Ch. II. 19. & 20.4.
of the Zarhites These descended from Zerah, who came from Simeon, Num.26.13.
V.12. Abieger the Antothite] See ch. 11.28.

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V.13. Maharai the Netophathite] Sec ch. 11.30.
of the Zarhites] There was such a family of the tribe of Judali, Num. 26.20. Josh. 7.17.

V.14. Bena ab the Pirathonite] See v.5. & ch. 11.24,31. V.15. Heldai the Netophathite] Or, Heled, ch. 11. 30. or Heleb;

2 Sam. 3, 29,
of Othniel] The first Judge of Israel after Joshua was Othniel,
Judg. 3, 9. If this be the Othniel here intended, his stock continued many generations.

and in his course were twenty and four thousand] This is the

twelfth time that this claufe is repeated. See v. 1.

V.16. Furthermore over the ribes of Ifrael] Hitherto the orders V.16. Furthermore over the rines of Israel Hunerto the orders and courfes of Commanders in war, with the Companies under them, are fet down. In the following part of the chapter fuel Governours as were over the feveral tribes in times of peace are distinctly set down. There were thirteen Rulers, though but twelve tribes, and Gad and Asher are lest out : For Gad bordered upon Reuben, fo as these two tribes were ruled by one Governour; and Afher was governed by the same Ruler that the tribe adjoyning to it was governed by. There were thirreen Governours, because Josephs sons made two tribes, Ephraim, and Manasseh; caule Josephs sons made two tribes, highraim, and Manalich; and Manalich being divided by Jordan into two parts, each part had its Governoury, 20, 21. And the Pracifs and Levites were so distinguished as they had two several Governours,

the Ruler of the Reubenites was Elieger the fon of Zichie] There were many in feveral tribes called Elieter, but this relation, the fon of Zichri, diftinguisheth this Governour from them all. of the simonites, Shephaliab the for of Maachab] This paren-tage diffinguishert this Governour from the son of Bavid, 2 Sam. 3.4.

V. 17. Of the Levites, Hashabiah the son of Kennel] This may be he who is mentioned ch. 26.30. He was the third Go-

Of the Aaronites, Zadok] Zadok was the chief Priest, and so over the other Priests, called Aaronites; for all Aarons sons were

V.18. Of Judah, Elibu, one of the brethria of David Called Elibi 18 am. 16.6. This was the fifth Governour.

fiffachr, Ogni the flow of the the I This parentage distinguished him from another Omri the fon of Becher, ch. 7.8. Y.19: Of Zebition, Islimaiabthe fon of Obadiab] See ch. 12. 4.
This was the onely Islimaiab that we read of.

of Naphali, Ferimoth the lon of Agriel This might be of those valiant men that came to David in Ziklagich 12.4.
V.20. Of the children of Ephraim, Holbea the lon of Agaziah]

1. 20. 0f the smaller of Epiralms, respect to 100 of Account He that conquered Canaan was of this name, Deut. 32. 44. But beface the time wherein they lived, their parentage dorh diffin-

of the half-tribe of Manaffeb] Namely , on this fide Jor-

Jed the son of Pedaiah] His parentage distinguisheth him from fundry other Joels mentioned in Scripture.

V.11. Of the half-tribe of Manaffeb in Gilead] Gilead was on testing fue for Jordan, John 17:15.

Idda he for of Zechariab There were many called Idda, but they were of other parentage. This was the eleventh Government of the parentage.

of Benjamin, Jaafed the fon of Abner] Abner the General of Sails hoft was of the tribe of Benjamin, I Sam. 14.50,51. V. 12. Of Dan, systemic the for of frontam 1 There was another of this name, chap 12. 6. But we read of no other of the tibe of Dan, Azariel was the thirteenth Government

These were the Princes of the tribes of Ifrael] Sec v. 16. 1.13. But David took not the number of them from twenty years add and under! The law where it speaketh of numbring people, brings icto this limitation, twenty years old and upward, Numb,

Recause the Lord had faid Though David in the pride of his heatt commanded the people to be numbred, ch. 21, 2, yet he retained ed so much faith as to believe Gods word.

he would increase Ifrael like to the stars of the heavens] Sec Gen. 15.5. This is here brought in as a reason why David would not have the people numbred under twenty years, lest thereby he might feem to doubt the promise of God, Gen, 22, 17, & 26.4. See on Numb. 1. 2.

V.24. Josh the fon of Zerviah] See I Chr.2.16.

began to number] See ch 21.4, &c. but he finished not] Ch. 21.6. & 2 Sam. 24.5, &c.

because therefell wrath for it against Israel | While Joab was numbring the people, a great plague, which was the effect of Gods wrath fell among them, which was one cause that kept him from finishing the work he had begun, ch. 21.14. Of wrath see 2 Chr. 16. 13. neither was Heb, ascended.

neither was I Heb. ascenaca.
the number of the account put into the Chronicles of King David 1
After David was sensible of his sin, and difference how displeasing it was unto God, to fliew his deteftation of the fact, he would not fuffer the number that was taken to be put into his civil records; which were the publick Chronicles of those times. But God, for instruction to future ages, caused it to be put into an holy record, which is the facred Scriptures. The Hebrews here fet down this word 'YT, whereby they fignific that this is half of the Book, namely of the whole history of the Chronicles : which is true in regard of the veries.

regario of the veries, V.3.f. And over the King; treasures). David had before fet down orders for fafe keeping and well using the treasures of the house of God, ch.3.c. o.gk. That was an act of piety; after that he took care of his own treasures, which was an act of prudence. Treasuries and treasures are not unlawful.

ivas Aymaveiblie son of Adiel). The treasures here means were such as were in Jerusalem the chief city, or in the Kings court. Por these treasures are distinguished from such commodities as were abroad in the countrey.

and over the flore-houses in the fields] The King caused florehouses to be built up and down, even in the fields, that such commodities as belonged to him might be laid up neer the place where

in the cities] In feveral tribes, diftinet from Jerufalem. and in the villages] These were less places, small towns, and in the sastles Strong places where the garrisons were kept. was Johnhathanthe fon of uzziah] He had the chief care and

mas J'himsthanthe fon of Hr3, this He had the chief care and truth of lich commodities committed unto him. V.26. And over them that did the work of the field for tillage of the ground.] Which were to plow, ow, dung fence, or any other way look unto the Kings land.

Was Exit the fon of Ochief He was over farmers, husband-challend the house professor of feether they ware dilicent and

men, and fuch other persons, to see that they were diligent and

V. 27. And over the vineyards] These being a great commodity in those dayes, care was to be had to see them well planted, dunged; pruned; senced, and other needful things done to

over the increase of the vineyards] Heb. over that which was of the vinevards. Hereby is meant gathering of grapes in time of vintage; preffing of them, and making good wine. for the wine-cellars] That the Kings wine might be carried into

V.28. And over the olive-trees] What care was had of Vineyards v.27. must also be had of Olive-trees: for from thence they had

and the Sycamore-trees that were in the low plains] See i King. 10.17.

was Baal-hanan the Gederite] Though Sycamores were but was badi-nanan inc. Generice J Liough Sycamores were con-ordinary trees, such as grew in hedg-towes, yet the King would have one take care there should be no spoil made of

and over the cellars of oyl was Joash] As David had some to see oyl bearen our, so he had others to take care of it when it was

of the bearing out, in the man of these of the brought into cellars.

V.19. And over the herds that, fed in Sharon Sharon was very, fertile, Cant. 2. r. Efa. 3. 39. & 37. 2. and so a fit place for heirids of cattle to feed in 3 for there were very good pastures. Some take it to be a plain champain countrey lying along by Libanus, even from Bafhan, ch, 5,16.

was Shetrai the Sharonite He might have this epithet Sharonite given him from sharon. and over the herds that were in the valleys] These were other pa-

flure-grounds besides Sharon,

flure grounds befides Sharon.

was Shejba the fin of Addu] See ch. 5.15.

V.30. Over the Cunnts aid] See 1 King. 10.2.

and over the Affers See 1 King. 24.0. & 13.13. 2 King. 7.7.

V.31: Add over the Babel These were of fimilier cartie, as of Sheep, Goaxs, and other fuch like.

At these words the values of the shallows which was King the.

All these were the Rulers of the substance which was King Dawids] The particulars before mentioned shew there were Officers to look to all manner of commodities that belonged to the King throughout his whole dominion. See Ezra

V. 32. Alfo Jonathan Davids uncle] This Jonathan was Davids Azzzz

Chap.xxviii.

Annotations on the first book of the Chronicles.

Chap. khviil.

a wife man] This sheweth that he was able to give good counand a Scribe] Or, Secretary. To be a Kings Secretary and of his privy-Counsel is a very honourable place. See I King.

4. 3. and Tebiel the fon of Hachmoni (or , Hachmonite) was with the Kings [ons] He was as a tiltor to give them good breeding, and to inftruct them in learning. Some joyn Jonathan and Jehiel in this

V.33. And Abithophel was the hings counsellor] He was so wise v. 35. And Administration was not away configured for was 10 will as his counfel was accounted an Oracle, 2 Sam. 16.33, yet for all his wifdom he hanged himself, 2 Sam. 17.23. That which is here spoken of his being Davids Counfellor was before Absaloms conspi-

tacy, 3 sm.1/51 relative was the kings companion] Or, friend, and Hufbai the archite was the kings companion] Or, friend, 2 Sam. 15.37. He was fuch an one to David as we now call the kings Favourite. And he was a most faithful Favourite, 2 Sam.

7.7,000.
V. 34. And after Abithophel] Namely, after his death.
was Jehoiada the fon of Benaiah] This was not that Jehoiada 17.7,&c. who was the father of the valiant Benaiah, v. 5. but rather that

Jehoiada who among the valiant Priests came to David in the beginning of his kingdom, ch. 12.27. and Abiathar] This might be he that conspired with Adonijah, 1 King. 1. 7. or his father who was called both Ahime-

lich and Abiathar. See ch. 18.16. These two were of the Kings privy-Counfel. and the General of the kings army was Joah] See ch. 11.6.

CHAP. XXVIII.

Ver.t. A Nd David affembled] This hath reference to the be-3, to ch. 8. f. containeth a narration of things that were done before the assembly here mentioned was gathered together.

all the Princes of Ifrael Those Princes are especially here meant

native rinner 9 (1994). That are feed down ch. 27. 16, &c., and the Captaint of the tolker (companier) i. c. Of those Companies that ferved in their leveral kourfes, ch. 27. 2, &c.

that ministred to the King by courfe] See ch. 27.1. and the Captains over the thousands, and the Captains over the hun

areds | See ch. 7.1.

and the flewards over the substance and possession of the hing. Or,
cattle of the sing. The Hebrew word is sometimes taken for the
one, sometimes for the other. The particular charge of these stewdreds | See ch.27.11

area sexpressy set down ch. 17.25, &c. and of his loss! This in the Hebrew is so set down as if hereby were meant septemart of the follower of Davids sons; and so our English will well-carry it. Others make these a part of the affembly, a.d. David assumed the Kings sons, as well as the Princest and athers. with the Officers] Or, Eunnehs. See 1 King. 22.9;

and with the mighty men, and with all the validat men] These were they who are set down chi t 1.72, and others like to them. unto Jerusulem This hath reference to the first clause of this verse, q. d. David affembled unto Jerusalem all the Princes, &c.

V 2. Then David the hing fleed up upon his feet Many take that which followeth to be done after Adonijahs conspiracy, and Dawhich tollowers to be done after room party amply avoide declaring Solomon to be King, it King, 1.5, 8c. and that Davidin fo great a business as this was gathered his spirits together, and rose up in reversence to God, whose cause he had in hand; as Tacob in a like case did, Gen. 47.38. and as Eglon did, Judg 3.20. Jacob in a like cate did, Gen. 47, 38, and as Egion did, Judg 3, 20.
They who take this affembly to be before David was fo weak, a fay
that he flood upon his feer partly to teltifie his good refiped to
that affembly, and partly that he might be the better heard of

and [aid, Hear me] By this phrase he stirreth up their attention. So Gen. 28:6. 84 49:21 my brethren] This phrase he useth in relation 1. to God and

the Church, in which respect King and Subjects are as brethren 2. to their father Jacob, from whom he as well as his Subjects de-feended; 3. to the common condition, they were all flesh. and my people This hath relation to that Soveraignty and charge

which God hath given him over them. By these two phrases he in-

As for me; I had in mine heart to build an house] See ch, 17.1, &c. of rell] See ch. 6.31.

of right 3 cc cn.9.51.

for the Arby of the Covenant of the Lord 3 Sec 1 King. 8.1.

and for the foot-floot of our God 7. This is a description of the
Ark, which is oft filled Gods foot-floot, as Pfal. 9.9.5. & 13.2.7.

Lam. 2.1. and that in these respects: I. God being said to dwell letween the Cherubims, and to feat from between them, Exed. 25.12,

Chap. xxviij.

Annotations on the first book of the formal bookers fun, r Sam.a1.a1, foas he was onely Davids kinfman or nephew, and David was his uncle: but the word uncle is here tangeled the first bookers for country and the control of the first bookers fund a large leafs, for country fund of the first bookers fund the first was a large leafs, for country fund of the first bookers fund to the first was a large leafs for the first was a large fund. The first was able to give good country fund to the first fun thence to raile up their hearts higher, even unto keaven, which was his Throne.See v. 18.

and had made ready for the building] What preparations
David had made for this purpose may be seen ch.22,2,3,4,14,

V.3. But God faid unto me] Namely by his Prophet Nathan, See

on 2 Sam. 7. 5.
Thou (bult not build an house for my name) Ch. 17.4.

because thou hast been a man of war] See ch, 22.8.
and hast shed blood] Heb, bloods. The plural number implyeth much blood. It is thus expressed ch. 22. 8. Thou hast shed blood

V.4. Howheir the Lord God of Ifrael] Seech. 8.15. chofe me before all the house of my father] Before all my brethren, Sam. 16.12.

to be king over Ifrael for ever] This may be taken either of Davids own person; and so it extendeth to the continuance of his life on carth, as Exod. 26.1. Or it may be extended to his feeds and thus it is to be taken of the politic of the Jews; fo long as it continued : Or to Christ ; and so the word ever is properly taken. See ch. 17.12.

for he hath chosen Judab to be the Ruler] Among the tribes he chose Judah, that out of it a King should be taken to rule over Ifrael, Gen. 49.8. Pfal. 78.68. David here fets down a gradation of four con.49.8, 1/13.178.68. David here test down-a-gradation of four fleps, wherein he doth exemplific Gods free grace in making choice of whom he will 1: the tribe of Judah; 2, the houle of Jeffe; 3, David; 4, Solomon. None of the epotore God chole them, was the chief. Judah was the fourth on of Jecob, Gen, 39.35. The houle of Jeffe was none of the greatef families of Judah Sre. No. 1. Judah, See 1 King. 12.16. David was the youngest of Jeffe's eight fons, I Sam. 16.11. and Solomon had at least fix brethren

elder then himself; See ch. 3.4.5.
and of the house of Judab, the house of my father] Chap. 2. 3.

and among the fons of my father he liked me] This is to be taken of Gods free grace and meer good pleasure, not of any defert of David.

to make me, hing over all Ifrael] This hath reference partly to the beginning of, Davids reign, at which time he was King onely over Judah, and partly to Rehoboams lofs of ten tribesich, 14.2, 1. Kin,

14.16.
V.5. And of all my fons (for the Lord bath given me many fant)
Nineteen fons of David are reckoned up together, ch.3-1, &c.

Ninected fors of Java are recorded up to getter, supplying the buffer solomous my for Joec cht 2-9,10 to fit upon the throne of the hingdom) A throne is a proper feat for a King; and to fit upon it is to reign as a King.

of the Lord, over If net! I first. was Gods peculiar people;

of the Level, over 1 pasts 1 mines are that time, and in that religed; called the kingdom of the Lord. For though the whole world be Gods universal kingdom, yet the Church is his flexisl and peculiar kingdom, over which he hath the greatest care. See a constant of the care of the control of the care of th

V. 6. And be faid unto me, Solomon thy fon This hath reference to 2 Sam, 7.13, where Davids fon is indefinitely mentioned, but Solomon not named 1 yet by the description of that fon there for down it may well be gathered that Solomon is intended.

he fball build my house The Temple which confisted of the Most holy place, Holy place and Porch, is most properly stilled Gods

noty place, Holy place and Forch, is most properly most place, thing, 3.1.

and mecourts See King, 6.36. In these courts were fundry gares, walls, partitions and other buildings; in which respect the phrase of building the courts is properly used.

for I have, choses him to be my for 1 I twas. Gods free grace and love to Solomon that advanced him above his brethren, God

and I will be his father] See ch.17.13. V.7. Moreover I will establish his hingdom for ever] See chap.

if he be constant Heb. strong. The word hath especial relation to that courage of mind which caufeth an unalterable resolution, whence followeth conftancy. The manner of fetting down this inference sheweth that there be conditions to be observed on mans pare for obtaining Gods promifes.

to do my Commandments and my Judgments | See 1 King. 2.3.

as at this day By this is appeared that Solomon had been well influenced by his father in the Commandments and Judgments of first appears of first and the state of the commandments and Judgments of first appears of the state o God, and that he had in his fathers life-time well observed them.

V.8. Now therefore in the fight of all Ifrael] He meanth the representative body of Ifrael there presents, v. 1, and to them he directed this his exhoration; So as he makes all of them, one to another, witnesses of the charge he gave them, that they might be the more careful in observing it.

the Congregation of the Lord] This fetreth out the Church of | Oad, as that phrase, the kingdom of the Lord, v. 3, and this maketh the witnesses to be of greater account, and the charge more

and in the audience of our God] Heb. in the ears, i.e. Who hear eth this charge that is given, and who is in special manner our God.

eth this charge that to given and who is impossing mathet our Osa. This added niore weight to the charge.

Leep and field These words are of the plural number, and fooken to all the people. And they imply that the people must keep what they knew, and seek to be instructed in what more belonged to them.

for all the commandments] We must labour both to be instructed in the whole will of God, and also to endeavour to keep all his

the Lord your God] See ch. 22.18.

Chap.xxviij.

that you may peffefs this good land] i. c. The land of Canaan in which they dwelt. It was a very pleafant and fertile land, abounding with all manner of needful commodities; in which respect it is faid to be a land flowing with milk and honey. Exod. 3.8. Deut. 26.

9. See 1 King 14 15.

and leave it for an inheritance for your children after you] God had given that land to Abraham and his feed for an inheritance, Gen. 15.7. Deut. 3.21,38. but it was upon condition of observing Gods commandments, Deut, 4, 1, 26. Therefore David calleth upon the people to observe that condition, as they did desire to leave that land to their children.

for ever See 1 King, 2.23,45.
V.g. And thou The exhortation v. 8. was made to the whole kingdom, but now David turneth to his son, and giveth him his

Solomon my fon] David sweetly infinuateth himself into the heart of his fon, by calling him by his proper name, and by expressing that special relation which was betwitt them, in this phrase, my fon, as if he had been his onely fin.

know thou the God Knowledge of God is the ground of all

other duty, without which all obedience is but blind obe-

of thy father] David hereby meaneth himself. Now David had taken the true God for his God, and that God had exceedingly blessed David. In which respect he here maketh mention of that relation betwirt God and him, to quicken up his fon

thereby,
and free bim] As this word in general comprises all manner of obedience of God, so in special it intendeth his worship,

with a perfect heart] See r King. 8.61.
and with a willing mind] Forced service is not acceptable to

for the Lord fearcheth all hearts] This is added as a reason to move Solomon to ferve God fincerely and willingly, because the Lord doth not onely observe the outward service that is done, but alfo trieth the very disposition of the soul, and knoweth with what intent and after what manner it is done,

and understandeth all the imaginations of the thoughts] i.e. The stiff motions of the soul, which set men on to do what they

If thou feek him] To feek God is either generally taken for the ule of all means wherein and whereby we may come to the knowledge of him, Isa. 51.1. or else in particular for the calling upon his name, Pfal.34.19. It may be here taken in both fenfes. See th,16.10,11.

this. 10,11.

be will be found of thee By careful using of right means we may attain to the right knowledge of God; in which respect he may be faid to be found. Or when he heareth our prayer, and granteth our request, he is found.

but if thou for sake bim] They especially are said to for sake God who having once known and professed him do turn from their holy profession unto idolatry or any other impiety or iniquity. See 1 King. 18.18.

be will cast thee off for ever] He will renounce thee, and not acknowledge thee to be his, as Matth. 7.23. See 2 King. 23.27. This phrase for ever implyeth that the for faking of God before mentioned

is meant of a total final apottafic,

V.10. Take beed now] This phrase implyeth a diligent circumspection over a mans heart and life.

for the Lord hath chofen thee] Sec v. 5,6. for one Lora natus thejon thee] see v. 5,6.

to bail a nibule for the Santiany] The Hebrew word may be applied to a holy plate, or to a holy thing, it is oft put for the Tabernatia, and for the Tample. Here it is put for the Arb, which was the most holy reprefentation of Gods prefence that the Jewshad. See

be frong This hath especial relation to courage of mind. and do it] They who take courage to themselves, will much better accomplish what they undertake. See ch. 22. 13. 1 King.2.2.

V. it. Then David gave to Solomon his fon the pattern] Though David were not suffered himself to build the Temple, yet his heart was fofet upon it as he meditated thereon continually, and in him-was fofet upon it as he meditated thereon continually, and in him-felf confidered what kind of house it should be, what parts there-

of, white partitions therein. And questionless he oft called upon God to direct him therein and we cannot but think God heard God to direct num increm : and we cannot out titude God in and his prayer, and by his Spirit enlightned his understanding, (for so it is expressly faid, that he had a pattern of all by the Spirit, v. 11. & 19.) so as he came to discern in every particular what kind of house it should be; and answerably he fet it down in a plat-forific. houle it thould be; and aniwerably he let it down in a plat-torm, which is here called a pattern, and delivered it to his son. That this pattern was made by Divine inflinted, is evident v. 12. By this means Solomon had such an help as Moses had, Exod. 25. 40.

of the porch] The porch is here synecdochically put for the whole Temple, as the particulars following, which are faid to appertain thereunto, do evidently demonstrate. Of the Porch in particular fee i King. 6.4.

and of the boufes thereof] Hereby may be meant the diffinet parts

of the Temple, which were within the Porch, and into which the Priests went through the Porch, and also the rooms built round about the Temple. Of which fee I King. 6:5, &c.

and of the treasuries thereof | Sec ch. 9.16. & 26. 20, 22, &c.

and of the treasures merced 1000 ct.19.10. & 20. 20, 22, &c.
dad of the inward priors thereof 1 Under this phrase fuch rooms
as were within the walls of the Temple for the Priests use may be

and of the place of the mercy-feat] This was called the Oracle, and Most holy place, 1 King, 6.5, 16. The Mercy-feat is here fynecdochically put for the Ark and all things appercaining thereoffice of the control gracious to his people. In the Ark was the moral Law, which denounced a curse against all mankind, because they were sinners! This cover kept the Law within the Ark, that it should not be produced against us, and in that respect it might well be called a duced against us, and in that telepter it might well be caused a propiniatory, or merey-fest. Ood was fet forth in his glorious. Majefly between the two Cherubins, ch. 13.6. 2 King, 19.15. Now this cover of the Ark was betwitche Law, and the Divine Majefly; and it typiffed Chrift, who is that Mediator that keepeth us safe from the curse of the Law, and presenteth himself before Gods. glorious Majesty for us. It is called mercy feat, because God in Christ fits on a feat of mercy and throne of grace, See I King,

Via. And the justiceal Seev. At of all that was with him. i. e. Of the main buildings, and feveral rooms apperaising so them, and of all the things that were therein to be imployed about Gods

bythe Spirit] The Divine Spirit is here meant, which indructed Davids spirit, and inwardly suggested unto him how all things

Davids spirit, and inwardy neggerica unto nim now all things flould be made. Seev.19, of the courts of the houle of the Lord] See 1 King. 6:36. Here David beginneth to exemplific in particular that which in general

David beginnen to exemptine in particular that which in general was comprised under this phrase, of that behalf, and all the chambers round abbus! See ch. 6.5, &c. of the treasures of the house of God! Seev.1.1.

and of the treasures of the doctate things! See ch. 16.10,16,17, V.13, Also for the course to the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! Or see the Course of the Priests and the Leviers! the courfes . For this hath reference to v. 12, David gave the pattern of these things as well as of others. Of these courses see ch. 234 24,25, \$ 26.

and for all] Or, of all. For this depends on the word pattern

the work of the ferrice of the house of the Lord What work the Priests should do, what the Levices, what also was to be done of the people who were to bring facrifices, and who were to be made

ctean, and for all Or, of all, the vellel of the Lord Such at were used in any levice in the Powle of the Lord Such at were used in any levice in the Temple. Of these see I King 7,40, &c. V.14. Hegave of gold by might] Having see down what hings

should be made of gold, he weighted out so much as might be sufficient for them all.

for things of Gold All the things in the Most holy place, yea and most of them that were in the Holy place, were of gold. See 1 King, 7.48, &c.

1 Kung.7.48; Sec. for all manner of fervice.] Heb. of fervice fer-vice. The Hebrailm is well expressed in our English translation. By instruments of fervice he meanth on onely well-is before men-tioned, but also lunges, locks, keyes, and what celle was used in the: Temple. The fore mentioned clause may thus be read, your of the gold for all instruments of all manner of fervice. If it be so read, the first words in this verse, he gave, need not be prefixed; for this yerfe alfo hath reference to v. 12.

filver also for all instruments of filmer] There were fundry things in the Temple made of filver, v. 15,16,17. So in the Tabernacle, Ex.36.30,36. & 38. 10, &c.

by weight for all instruments of overy hind of fervice] i. c. Such as were to be made of filver; as before he meant fuch instruments as V.15. Even the weight for the condlessichs of gold.] Solomon mader ten several candlessicks of gold, i King. 7.49. In the Tabernacie there was but one, and that of a talent of gold, Ex. 25. 31,39. But every of Solomons ten candlefticks was far greater 31,39. But every or Solomons ten canditenties was lat greated then that one which Mofes made; to as there needed a great deal of gold for the candleflicks, befides other things, and [or their lamps of gold] i.e. Those veilels whereinto the oyl

and wykcof the lamps were pur, and fet upon the branches of

the candleticks. See I King. 7-49.

by wight for every candleffich, and for the lamps thereof David did
proportion out the very matter and quantity for every of the holy

things, as well as the fathion of them.

and for the Candlessicks of filver] The Candlesticks of gold were very great ones, and had many branches, and confrantly remained in one place, 1 King.7.49. 2 Chr.4.7, 20. Exod.25.31, &c. But there was use of Candletticks to be carried up and down, in the courts and chambers where the Priefts and Levites were to

be: and these were of silver, e. and these were of hiver, by weight both for the Candlest cks, and also for the lamps thereof } by weight woin for the candless e.g., and assign the thereof I to appear eth that they used oyl, wher of lamps were, and no candles in the house of God, yea, and in the chambers of

according to the use of every Candlestick] Whether constantly

according series his or very constitute; I write the contrastity fettled in one place, or carried up and down. V.16. And by myight he gave gold! He gave is not in the Hebrew, and may well be left out. For he continueth to speak of a pattern, not of the gift it self. See v. 11, 12, 13, 14. for the tables of [him-bread] See 1 King 7.48.

for every table] There were tentables, 1 King. 7.48. 2 Chron.

4. 8.
and litewife filter for the tables of filter. There were tables in the Priests courts to lay those things thereon which they there used; and these were of filter. It may be also the tables in the creasuries and Priests chambers were of filver.

creasuries and Priests chambers were of fiver.

V.17. Also pure gold 3 See 1 King, 10.31. 2 Cht.,4.20.

For the stable-book? The proper use of firsh-hooks was to take meat out of the pan, or any other wellel, wherein any part of a scriftice was 106.1 Sam. 213.14. We read of fish-hooks of brass, Exod.,27.3.1 Cht.,4.16. but no where of gold, except this large.

and the bowls, and the cups] Cups and bowls were for the same

and the course, the second of the second of the golden before] See 1 King, 7,50, and for the golden before] See 1 King, 7,50, he gave gold by weight] See v. 14,16, for every bason] For they used many basons; Ezra 1.9.

and likewise silver by weight for every bason of silver] They used silver basons in the courts and chambers appertaining to the

cempie. V. 18. And for the Altar of inetaf.] See ch. 6.44.
refined gold by weigh. Refined gold is that which is again and again tried in the fire. Zech. 13.9, Mal. 3.73. It is called pure gold, v. 17. and fine gold, a Chr. 3.5, 8. See 1 King 9.38.

and gold for the pattern of the chariot of the Cherubims Because God is said to sit between the Cherubims, Psal. 99. 1. and to dwell you main oppositions to cornorms, vial. 99.1. and to dwell between them, 3.6. and to be certified to ride upon them, Pil. 18.

10. this phrafe, theria of the Chembins, is used which ferech forther mighty of God firting or riding in a charico. It allo might the mighty of God firting or riding in a charico. It allo might give them to underfland that God might ride away from them if they were not careful to give him good entertainment,

It they were not carcuit to give him good entertainment, that fixed out their ming! See I King. 6.4:

that fixed out their ming! See I King. 6.4:

6.9. Here, as the Ark of the Covenant of the Lord! See I King.

6.9. Here, as the Ark it fell, for the Mercy-leat that covered it, and their finalter Cherubins which Moles made, and were faftened to that cover, Exod 3.7.18. are mean. For all these were covered with the creat Cherubins repeational in this work. the great Cherubins mentioned in this verse.

the great Chermons mentioned in this verte.

19. All this, faid David, the Lord made me to understand in

writing I His meaning is, that God so inspired him, and gave him

so full understanding of all the things before mentioned, as he could diffinctly fet them down by writing, and so leave them as a pattern to direct his son how to make all. For David was a man of God, 2 Chr. 8:14: and he did what he did herein by the Spirit of God. v. 12. Or the pattern fet down in writing might be brought

1000, v. 1.2. Let the partern set down in writing might be brought him by fome Prophets, 2. Chr. 19-15, by his band upon mel. By the hand of God may be meant the Spi-tic of God. Or this phrase may be used in allusion to Moses his receiving a pattern of the Tabernacle from the hand of God him-

tell Exod 15.40.

ever all the works of this pattern] All those mentioned before,
and fundry others not here see down in particular.

V 10. And David said to Solomon his son] After he had given him direction what to do, he invites him to be diligent in

doing it. Be frong and of good courage, and do it] See v.10. & ch. 22.13.

ne trong and of your correct, and one if 3 cc 710. cc 11.22.15, for not, not bed finaid 5 cc 11.22.15, for not, not God 18 y this phrafe he putteth him in mind of the power of God, who would enable him to do his work, coun my God 18 y this he putteth him in mind of Gods special factors my God 18 y this he putteth him in mind of Gods special factors. your towards him, and promise made to him, ch. 17.8, 11, &c.

w ll be with thee] See ch. 22.11. he will not fail thee, nor for fake thee] See Josh. 1.5. i.e. God would not cease to savour, assist and bless him. They who make a promife to a friend to do this and that for him, but do it not, are

promife to a friend to do this and that for him, but do it not, are faid to fail him; God will not do fo. They who having begun to afford fome help, but cefel to help before the work be done, are faid to forfake him; neither will God do fo.

until those has finished all the two by I Though this principally imply that God would afford him his affitance and befing continually to the very end of his work, yet is do thin or determine God preference with him onely till that time i for the word until is God for the Dennish God and the word for the Sec. Some dother than the God for the Dennish God and the word for the Sec. Some dother than the God for the Dennish God and the word for the Sec. Some dother than the God for the Dennish God and the word for the Sec. Some dother than the God for the Dennish God and the word for the Sec. Some dother than the God for the Dennish God and the word for the Sec. Some dother than the God for the Dennish God and the Sec. Some dother than the God for the Bod for the God oft used for Perpetuity ; God will never forfate thee. See 2 Sam. 6.22.

Matth. 1.25.

for the fervice of the houfe of the Lord] Sec v. 13.

V. 21. And behold] That which followeth, concerning all forts of people to be ready to affift Solomon, was a matter re-

maikable.

the courfes of the Priests and the Levites] See ch. 23,14,15, & 26.
The meaning is, that all the Priests and Levites in their several courses should do as followeth. even they [ball be with thee] Affiftant to thee by affording their best council and aid.

for all the fervice of the house of the Lord] See v. 13.

Jor au the service of the nouse of the Loral Sect. 13.
and there soll be with the for all manner of workmanship] About
things of gold, silver, brais, wood, or any other materials,
every willing and rhiss of the two things are requifice for affording of good help, and for well effecting a thing, skill or ability, and willingness and readiness of mind. Without the former a man can do no good, without the latter he will do

none.

for any manner of [trvitet] Sundry kind of fervices were requisite
for building the Temple, and making the things appearaining
thereumo; but David here implyeth that there should be men fir for every thing.

alfo the Princes] Such are noted v. 1.

and all the people] They of inseriour rank and fort,
will be who'ly at thy commandment] They will be so far from tebelling against thre, or hindring thy work, as they will do what thou shalt appoint them.

CHAP. XXIX.

Verf. 1. The thermore, David the King faid unto all the Congregative The first word showeth, that David turneth his speech to those that were present before him. This was such a congrega-

tion as is mentioned ch. 13.2. Solomon my fon whom alone] Heb. one, q.d. My one fon. One is

Solomon my lon wearm awar. I also, one, qua, my one ion, one is put for one alone, or for an onely one.

Gad hath chofen | See ch. 28.5. The particle one hath reference to this word chofen; for David had many fons, but God chofe one. v Solomon to be King, ch. 28.5.

is yet young and tender, and the work is great] See ch. 22.5. for the palace is not for man] A Palace useth to be the fairest of buildings. It is a title given to the royal thouse of a King. In that he saith it is not for man, he implies that it was more magnificene and excellent then might be made for any man. In what refpect it was fo, fee ch.22.5.

but for the Lord God] For his name, for his glory ; to fet forth the excellency of his Son Christ, and the many benefits that might be expected from him.

V.2. Now I have prepared] David reckoneth up what he himrelating appearance of the Temple, and for all things appearance of the temple, and the hand done, but in an humble acknowledgment of Gods what he had done, but in an humble acknowledgment of Gods goodness in bestowing upon him what he had given towards that work, and also in giving him a heart to return it unto God for his fervice, v. 14, 16, and thereupon he bleffed the Lord, v. 10. Befides, he maketh mention before his Princes of what he had done, to ftir them up to do the like according to their places and means For after this, they also offered to the house of the Lord, v. 6.

with all my might This hath reference both to the willingness and cheerfulness of his spirit, and also to the uttermost of his ability, in regard of that portion of treasure which God had bestow-

for the house of my God] This shews the reason of his bountifulnels, that special relation which was betwirt God and him, See ch. 28. 10.

the gold for things to be made of gold, and the filver for the things of

the goal of times to be made of School River See Ch. 28.15, &c.
and the brafs for things of brafs See 1 King. 7.41, &c.
the iron for things of iron See ch. 2.2,
and wood for things of wood Mention is made of Cedar-trits in
and wood for things of wood Mention is made of Cedar-trits in

and wood for thungs of wood] Mention is made of Ceda-test in abundance, ch. 22. 4. But questionless David prepared other kind of wood allo which was needfull, as wood of Olive-trees, and Fir-trees; for of these were lundry things made, I King. 6. 33,14.2 Chr. 3.5.

On x flower) See Exod. 18.9. This stone of the to be reckonclupations for the characteristic flowers are a secretarized and wasting. Care a flower of the characteristics.

mong such flones as are accounted most precious, Gen,2.12, Exod. 35.9,27. Job 28.16, Ezek. 18.13.

ann points of the state of the

and of divers colours. The word is applyed to gaments, Judg. 9.
30, and to birds also, Ezek. 17.3. Here it implyeth most choyce 30. and to Duros also. Ezes. 17.3. Here it implyeth most choyce flones which glistered with variety of bright colours.

and all manner of precious flones | There are twelve diffinet kinds fet down, Exod. 18.17, &c. Lev. 21.19, 20. Ezek. 18.13. and it may

be David provided ftore of all of them, and others too

and marble-flones in abundance] Marble is an hard lafting ftone, which being made smooth glittereth also. Many of them are very maffie, fo that tables, pillars, monuments for the dead, use to be made of them. Some are white, some black, some speckled and have variety of colours, Ezek. 1.6. It may be the costly stones land for a foundation, t King. 5.17. were marble.

V.3. Moreover] This word implyeth an addition to that which was before noted; which is further cleared by these words over and above in the end of the verfe.

Chap. xxix.

because I have set my affellion] Heb. in my affellion. Or good pleasure. This shows the cause of his bounty, the love which he bare to, and the delight which he had in the house of to the houfe of my God] Sec v.z.

I have of mine own proper good] Heb, there is to me a treasure. Be-fides the public treasure of the kingdom, and the treasure of the house of God, he had a treasury to himself proper to his own

of gold and filver which I have given to the house of my God] Ot out of which I be ave freely given towards the building of the house of God, and towards the making of such things as are to be for the

over and above all that I have prepared] David hereby meaneth that which he had gotten by war, or which was otherwise laid up

in a publick creasury.

for the holy bouse of the fantuary. It was called fantuary, because it was dedicated as holy to God.

V.4. Even three thousand talents of gold] i.e. cleven millions, what he had given out of his own proper treasure: for out of it, and other treasures, and by other means he had prepared a far

and other treasures, and by other insulas ne mad prepared a far greater fun, ch.2.1.4.

of the gold of Ophir | See 1 King. 9.18.

and feven thou fand talents of refined fiver | i.e. Two millions, fix hundred twenty five thou fand pounds sterling. See ch.2.1.4. Of refined metall fee ch.28.18.

to overlay the walls of the houses withall] This hath reference both to the gold and filver. Eor the walls in the Most holy place and the Holy place were overlaid with beaten plates of gold, and o-

her walls with plates of filver.

V.s. The slid for things of gold, and the filver for things of filver]

See v.a. He gave his own filver and gold to the same use to which

See v., the gave his own hiver and gold to the lame the to which he gave the filver and gold out of the publick treasury. and for all manner of work to be made by the hands of artificers. These artificers are called cunning men, ch. 22.15. Of every manner f work fee ch. 22.15.

And who then is willing] This interrogative shews that he propounded his own example to incite his Princes and people to be bountifull also, according to their places and means, towards the house of the Lord; and what they did, to do willingly and cheerfully. Herein he followed the example of Moles, Exod

to confecrate his fervice] Heb. to fill his hand. Namely, with gifts for the house of the Lord. See 1 King. 13.33.

this day Presently, without further delay.

unto the Lord To the honour and glory of God. For the building of the Temple, and making the things appertaining thereunto made much to the honour of God.

W.6. Then the chief of the fathers] See ch. 27.1,
and Princes of the tribes of Ifrael] Such as are mentioned,

and the Captains of thousands and of hundreds] Sec ch. 28.1. with the Rulers over the Kings work] Such as were over-feers and had the disposing of such things as were to be done for the

King.

offered willingly] V.7. is noted the quantity of what they of fered; which was an evidence of their bourty. This phrase setteth out the manner of what they did; which made their bounty the more acceptable: for God loveth a cheerfull giver, 2 Cor. 9.7.

V.7. And gave for the service of the house of God] Sec ch. 28. 13,21.

and fifty thousand talents] Eighteon millions, seven hundred and fifty thousand pounds sterling. See ch. 22.14.

and ten thousand drams] The Hebrew word (2) 2778 Adar-

thonim is once more used, Ezr. 8. 27. and another like it, Ezr. 2.69 Neh.7.71,72.Namely מרבובו Darebemonim.The Septuagint translate both words & gaxuase A Dram is the fourth part of a she-

and flones to be fet] For ornament and glory; fuch flones as ufe! kel, whereof fee ch. 22. 14. in value fevel; pence half-peny, of filver; of gold, fix shillings three pence. For a Shekel contained twenty Geralis, Exod. 26.13. and one Gerali was three half-pence in filver. So then half a shekel, (whereas every one was rared, Exod. 30.13.) was fifteen pence. This tribute for the service of the house of God Czesar took to himself. Hereupon this question was pro-Pounded to Chrift, Mar. 22.17. Isit lawfull to give tribute unto Cafar, or no? This tribute was a double dram, in Greek Ni Ponypar Mat. 17.24. The drams here mentioned were of gold, and amounted to three thousand one hundred twenty five pounds fter-

> and of filver, ten thrufand talents] i.e. three millions, feven hundred and fifty thousand pounds. The whole sum of gold and filver here offered by the Princes amounts unto two and twenty millions, five hundred and three thousand and one hundred twenty five pounds. Add to this Davids offering, v. 4. which is thirteen millions, eight hundred seventy five thousand pounds, and the totall will be thirty fix millions, three hundred feventy eight thousand,

one hundred twenty five pounds Rerling,
and of brafs eighteen thousand talents, or one hundred thousand talents of iron] Talents of brafs and Iron are to be accounted according to their weight rather than their worth. In weight a Shekel made half an ounce; and three thousand shekels made a Talent: After which account one talent, contained a hundred twenty five pound Troy weight, twelve ounces going to one pound. Thus the eighteen thousand talents of brass amounted unto two millions, two hundred fifty thousand pound, and the hundred thousand talents of iron, to ewelve millions five hundred thouland gound Troy weight. This was counted a bountifull gift; but if it be compared with Davids th. 22. 14. we fhall find that David gave more talents of all and different services. talents of gold and filver then all the Princes and people gave in gold, filver, brafs and iron.

V. 8. And they with whom precious flunes were found] i.e., They who had precious stones lying by them, or laid up in their treasuries. Under this word precious flunes all forts of precious stones. may be compriled; every one brought such as they had. This phrase is used of the Inaelites contributing to the Tabernacle; Every one brought of fuch things as were found by him, Exo. 35.

gave them to the treasure of the house of the Lord] See ch. 26, 26, &c. by the hand of Jehiel the Gerfhenite] Sce ch. 26.21;22.

V.9. Then the people rejoyced] This showeth that under those that are reckoned up v. 26, many of the people are compriled.

for that they offered willingly] Sec v. 6. A cheerful performing of

good thing revives the spirits of them that do it. becaufe with perfett hear! See 1 King, 8.6. What they did, they did not for oftentations fake, nor to please David or any other man, nor in them of piety, but fincerely, to help on the building of

they offered willingly to the Lord] That which was given to the Lords house, was to honour God thereby, and in that respect it was given to the Lord.

and David the King alfo | Here we fee the King distinguished from his subjects, called the people in the beginning of the verse, rejoyced with great joy] See i King 1.40. Davids heart was infla-

med with such a zeal of Gods glory, that not onely the things which himself did, but also those which his people did to that end exceedingly cheered his spirit.
V.10. Wherefore David bleffed the Lord] He could not suppresse

his inward joy within himfelf, but must needs express it outwardly by yielding folemn praise to God.

before all the congregation! See t King. 8.22. David thought it not enough in his own heart, or privately, to praife the Lord; but because the occasion was publick, he doth it publickly; in a great

and David faid, Bleffed be thou Lord God of Ifrael our father] See King. 8. 15. In the beginning of the chapter David directed his speech to his subjects, to stir them up to help on the building of the Temple. Here he turnes it to God, after he, had seen their forwardness to do what he desired, and he gives the praise thereof to God.

of to Goo.

for ever and ever] See ch. 16.36.

V.11. Thin, O Lord, is the greatuff;] This form of praising God
heweth what is true praise, namely, to acknowledge that to be
Gods which is his, Mat. 6.13. Greatuff attributed unto God in the abstract shewerh that he is great and wonderfull in every thing that belongeth unto him.

and the power] All power is in God. As his power is an almighty power, fo what power foever is in any creature, cometh from

and the glory This word fetteth forth the excellency of every and the vistory] As God vanquisheth all his enemies so he giveth victory to those that overcome their enemies.

and the Majefty] This fets out Gods Royal dignity.

for all that is in the beaven and in the earth] All things that be are comprised under these two, beaven and earth. They are in the one, is thine] Belongeth unto thee.

time; Beiongein unto inee.

thine is the hingdome, O Lord J This fetteth forth the Soveraignty
of God. To him all things are fub ject as to their King.

and thou are exalted J This is to be taken of Gods manifesting his dignity : For he cannot be exalted or lifted higher then he is. It is also taken of mens acknowledging his high dignity; in which respect men are oft exhorted to exalt God, Pfal. 34.3. &

99. 5, 9.
as a bead above all God is refembled to an Head, as he is higher then all, as he quickeneth and preferreth all, and as he gover-

neth all. V.12. Both riches and honour come of thee] Heb. from thy face. Thefe two particulars shew that whatloever a man hath he recei-

a neie two particulars niew that wantoever, ainan math he received from God. It is the blefling God old hat maketh rich, Prov. 10, 22, and it is God that fetteth up whom he wild, Pl.75, 6.77, and thou reigness over all 11 in regard of Gods sholoute Soveraigneys and power he reigneth over all 3 by his special grace he reigness. eth over his Church.

and in thine hand is power and might] It is God that giveth ftrength and power to whom he will. and in thine hand it is to make great] To advance some above o-

and to give strength unto all] To enable all to do what he seeth

V.13. Nowtherefore, our God] Here David fhewerh the reason

why he acknowledged what he had done concerning God. we thank thee] Heb. we confest to thee. Namely, all that hath been declared to be most due to thee, And this is to thank God.

Deen dectared to be most one to tree. And this is to that 60st, and praife thy glorious name! Heb. the name of thy glory. By Gods, name is meant God himselfs, even his Divine Essence; and also whatsover it is wherein and whereby he maketh himself known to us: In all which there is an excellency and glory; and that David would fet forth, and therein praife God.

Via woma act total, and these in prace 900k.

Via, But who am 1, and what it my grople! David having in the former vertes afcribed all to God, this he might further shew that all glory doth wholly and intirely belong unto him, he here purs away all the glory of what was done, from himself, and from his people. So Plal. 115.1. The interrogative adds much emphasis; and sheweth that he and his people compared unto God were no-

thing at all. So 1 Cor. 3.5.
that we should be able Heb. retain or obtain strength. Hereby he sheweth that it was God that enabled them every way to do what

to offer so willingly after this fort] Not onely ability to do good, but also the very will and mind to do after a right manner, is of God, Phil. 1.13.

for all things come of thee] Both the goods we have to bestow, v. 12.

and also the mind to bestow them.
and of thine | Heb. of thine band. Of that which thou hast gi-

ven us. have we given theee] That which is given towards Gods worship

and fervice, is given to God.
V.15. For we are firang to before thee and fojourners] Pf. 39.12.
1 Pet. 2.11. This hath relation to the condition of the Saints here on earth. All men are strangers and sojourners; but Saints best discern it, and most freely acknowledge it. They are called firangers in relation to a countrey of their own in another place, namely, Heaven: And they are fojourners, or pilgrims, in regard of their travel towards that countrey. Here, at least in their mind or their travel towards that countrey. Here, at least in their mind and disposition, they have no, abiding place, Heb. 13.14. David was a King, and very well selled in his Kingdome, when he uttended to the selled in his Kingdome, when he was a selled to the selled in his Kingdome, which we will have the selled in his kingdome. red this, and his people lived quietly in their own possessions; yet, in regard of their unsetled abode in this world, and of that inheritance they expected in heaven, he thus speaketh of himself and of his people.

as were all our fathers] He alludeth to that which Jacob profesfeth, Gen. 47.9. and to the condition wherein Abraham, I fac, and Jacob were while they fo journed in Canaan, and to the condition

Jacob were while they fojourned in Canaan, and to the condition of the Ifractices while they were in Egypt, and when they paffect hought the wilderneffe into Canaan. See Heb, 11.3 (Heb) and they are the stream or at a fide day). This metaphor fetterth out the Month of the stream or at a fide day. This metaphor are the stream or at the stream of the s

nis peopies mortai conaction, to inew that they had good cause to give unto the Lord what they could here, because they had no better way to dispose of what they had. Seeing they were not long to continue on earth, and had the use of the goods of this world but as ftrangers, they could no better beftow them then n him who could give them an eternall inheritance.

V.16. O Lord our God] See ch. 13.2. 1 King. 3.28.
all this flore that we have prepared] This hath relation to v.2,3,4,

8. ch. 22. 14.
to build the can house for thine holy Name] Of building an house for Gods Name fee 1 King. 8.44,48. Of Gods holy Name fee ch. 16. 10.35.

countith of thine hand, and is all thine orun] See v.14.
V.17. I know allo, my God] That relation unto God which he had before extended to himself and to his people, v.13. he doth here in particular apply to himfelf.

that thou trieft the heart] ch. 28.9.1 Sam. 16.7. This is a fingular comfort, and matter of fitting confidence to those that are of an upright heart, that God can and doth differn the integrity thereof. This moved David, when his integrity was questioned by men, to appeal unto God, Plal. 7. 8,9. & 26.1,2.1 King. 20.3.

and half pleasure in uprightness Plal. 51.6. God prefers an up-

ight heart before all manner of outward fervices, As for me] A man may more securely and safely judge of his own

fincerity then of anothers. nnecety then of anothers, in the uprightness of mine heart I have willingly offered all these things I An housest upright heart makes men do good cheerfully, Uprightness of heart and cheerfulnesse of spirit accompany one a-

and now have I feen with joy] A good man that is forward to do good himfelf, much re joyceth at the good which others do : but evil men envy thereat.

thy people which are present here] Heb. found. For all that could be found, and were fit to be there, were present.
to offer willingly unto thee] Though the willing doing of a thing

confifteth especially in the inward disposition of the heart, yet by

conniteth especially in the inward appoint on the heart, yet by the manner of doing it may easily be diferred. V. 18. 0 Lord God of Abraham, I face, and of I frael our faihers] These were the three great Partiarchs from whom the children of Israel descended, and to whom the promises that tended to the good of that people were made. To ftrengthen their faith in those promifes this title is oft used. See 1 King, 18.36. Exod. 3.6,15,16. &c 4.5. Seven times at least in this short form of praising God are these titles, Lord, God, used. See ch. 17.27.

**Leep this for ever] David well knew holy zeal might wax cold,

and that men might fall from good beginnings, and leave their first love; and therefore he calls upon God to preserve and increase that good grace and holy zeal which he had observed in his

in the imagination of the thoughts of the heart of thy people Those are as it were the spring from whence all good or evil floweth from man. The purpole and defire of a man is fer forth under this phrase. What proceeds from a true purpose of heart, useth to be found and constant. Barnabas therefore exhorteth them that were converted that they would with purpose of beart cleave unte the Lord, Acts 11.23. To like effect tendeth this prayer. See the

28.9.

and prepare] Or flablish.
their heart unto thee] Where the heart is well prepared and stablished or fet to do a thing, there is great hope of a thorow doing it, and of constancy therein.

V.19. And give unto Solomon my son a perfett heart] David did not content himself with giving directions and exhortations to his fon, asch. 28.8,9,10. but earnestly prayed to God for him. For well he knew that all the preparations he had made, and all the counsel he had given would do him no good, except the Lord added his affiftance and bleffing, Pf. 127.1,2.
to keep thy commandements; thy testimonies, and thy statutes See

and to do all these things] The former phrase of keeping may imply a holy inward disposition; this latter of doing, an outward answerable conversation. Or all these things may be referred to such injunctions as he gave him in charge ; and then it implyeth that his heart first must be seasoned with piety to God before he could do such things as his father enjoyned him.

and to baild a Palace | See v.1.

for the which I have made provision | David made provision by purchasing a place where the Temple was to be built, ch. 11.35. by providing materials, ch.22.14. & 29.2, &c. and by prescribing

by providing indicates, since an apattern, ch. 28,11.

Viso, And David fad to all the Congregation] See v. 10.

Now bleft the Lord your God] He contenteth not himself that he had bieffed God, as v. 10.but firreth up also his people to do the had bieffed God, as v. 10.but firreth up also his people to do the had beeffed God, as v. 10.but firreth up also his people to do the fame, Pf. 103.1,2,:0,&c. This, argueth that his spirit was filled with a zeal of Gods glory. Of your God fee ch.22.18.

And all the Congregation hieffed the Lord] They quickly took the exhortation. For their hearts also were filled with a zeal of Gods God of their fathers] The fathers mentioned v. 1 8. See 2 Chron.

and bowed down their beads] This was a rite of religious worthip when it was done to God, Gen.24.26. Exod.4.31. Secon Gen.48.12.

and worshipped the Lord] With divine honour and respect. and the King] With civil reverence. Some apply this to Solomon, whom David appointed to be King: But it may be as well applied to David himself. The same word is oft attributed to God and man, but in a different respect, as Exod. 14.31. 2 Chron.

V.11. And they facrificed facrifices unto the Lord, and offered baratofferings unto the Lord] Sec 1 King 3.15.

on the morrow after that day] Questionless upon the fight of each others liberality and a lacrity they agreed together to make the next day a solemn day of rejoycing: And such was their zeal as they would put it off no longer then till the morrow.

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even a thousand Bullocks, a thousand rams, and a thousand lambs]
All these were clean creatures, and appointed for offerings under the Law, Numb. 7.15. Of the multitude of facrifices fee I Kings

8.63.

with their drink offerings] See t King, 3.15.

and facrifices in abundance for all Ifract] Under this clause other facrifices are comprised then those before mentioned, And these they brought in greater abundance, that there might be fufficient for all of all forts there prefent to ear, and that in a liberal man-

V.22. And did eat and drink] At a great feaft, as I King. 8.65. before the Lord] Before the Aik. See ch.17.16. I King. 8.62. &

on that day with great gladness: See v.9. Nothing works greater joy in a mans heart then duties of piety z-alously performed, and they made Solomon the son of David King the second time! This questionlesse hath relation to 1 Kings 1,38,39. For then was So-lomon solemnly proclaimed King. In reference to that this is stiled the fecond time. That first making of Solomon King was on a fidden, by reason of Adonijahs conspiracy, and to suppresse that saction. Neither can it be thought that the Israelites assembled from all parts unto that solemnization, which was so hastily done: onely all that were then in Jerusalem and heard of what oney and that were then in Jermanem and neard of what was done gathered themselves together, and gave their acclamations, t King.1.39,40. But at this solemnity they were affembled from all the tribes of Israel, ch. 18. 1. Whether this were in Davids dayes is questionable. They that think so ga-ther their conjecture from the words immediately going before in this and the former verses, and also from the mention of Davids death after this act, v.26. But because this solemnity of Solomons being made King was many wayes like the other, especially in re-spect of sacrifices and feasting, it was not unfit to joyn them toge-ther. They which hold this inauguration was after Davids death, produce these arguments; That Zidob was made Priesl, that So-lomon six on the throne instead of David, and that all the sons of Da-vid submitted themselves to Solomon.

and anoisted him] This anointing was for further ratification of

and another min) a residency of the former, i King. 1.39.

usto the Lord] He was by vertue of this anointing after a following and facred manner devoted and bound to the fervice of the

to be the chief governour] Under God, over his people.

and Zadoly to be Priess The inference of this after the word anointed implyeth that Zadok also was solemnly anointed to be Prieft, as Aaron, Exod. 29.7. And this was the rather here done because there was a change of the Priesthood to another family,

Ning 2.31. Then Solomon fat on the throne of the Lord] A Royal throne is 18,3. Then Solomon fat on the throne of the Lord, because all kingdomes are the 18,5. The solomon fat of Kings, 1 Times. 13, All Kings beat list large, and govern under thin. Beddes, God in special control of the solomon fat ciall manner chose Solomon to fit upon this throne, ch.28.5. And the people who were governed by him were in speciall manner the Lords people, Exod. 19, 5,6. Yea, the law by which he wasto govern was expresly given by the Lord, Deut. 17, 18. And (which is the chief) this throne was an especiall type of the throne of the Lord Christ, Luk. 1.32.

as king, instead of David his father] We do not read that he did this before the death of his father. See 1 Kings 1.30,37, & 3.7. and prospered] This ratified the prayers of David, ch. 22.11.

and all Ifrael obeved him] See ch. 18.14. & 28.21. This is fet down as an evidence of their acknowledging Solomon to be their Sove-raign. David had not this honour in the beginning of his reign, 2 Sam. 2.4,10.

V.14. And all the Princes | See ch. 18. r. and the mighty men] i.e. all that had any command over fouldiers, and all that where eminent for honour, wealth, &c. Or that were in any great office. Sundry heads of these are mentioned ch.

and all the fons likewife of king David] Of thefe feech. 3.1, &c. and all the joint themise of hing Davia J Ot these seech 3.1, ex-David had so clearly made known the mind of the Lord concerning Solomons succeeding him on the throne, as that after the death of Adoniah all his face was those were born of more royal Adonijah, all his fons, even those who were born of more royall

mothers, and were also elder in years, yielded to the will of God

fubmitted themselves unto Solomon the king] Heb. gave the hand under Solomon the king. This Hebrailm implyeth that they engaged themselves by some externall rice, as giving the hand, to yield tealty and subjection unto him. See Gen.24.2. Job 17.3. and on

Ecclef.8.2. V.25. And the Lord magnified Solomon exceedingly This hath relation to that wildom, wealth, honour, peace, and other excellencies that God bestowed upon Solomon according to his promise, 1 King, 3 12,13. whereby his fame spread abroad into all nations, 1 King. 10, 23, 24. Many particulars hereabout are recorded 1 King.4.2, &c.

in the fight of all tfrael] So as all the people well differned that respect which the Lord had shewed him, and that bleffing which he had bestowed on them in establishing him King over them. and beflowed upon him fuch reyal mijefty] Here is meant the extent of his Dominion, 1 King 4,21, his glorious Palace and other

buildings, 1 King. 7.1, &c. his magnificent Throne, 1 King. to. 18, &c. and those other things which the Queen of Sheba so admired, 1 King. 10.4,5, together with his wildom, and other extraordinary endowments, 1 King. 4.29,&c.

as had not been on any hing before him in Ifrael] Neither on Saul. nor on David; no, nor on any after him, 1 King. 3.13. 2 Chr.1.12. Herein the defire of the people in Davids time was accomplished. 1 King.1.37,47.

V.26. Thus David the fon of Jeffe] This phrase is sometimes used in contempt; fometimes for honours fake, ch. 12.18. See 1 King. 12.16, Here it isufed in the best fense. reigned over all Ifrael] Namely, the greatest part of his reign.

ce 2 Sam. 2.10,11. V.27. And the time that he reigned, &c.] See 1 King. 2. 11.

V.18. And he dyed in a good old age] Thefe two words good & old are used in relation to the many years that he lived, even seventy, 2 Sam. 5.4. and to the integrity which he retained all his dayes, e-

ven in his old age,
full of dayes | For he lived till his strength was wasted, 1 King,
1.1. and withall he was satisfied in mind with that time God had afforded him, and was now willing to dye. See ch.23.1. & Gen.

riches and honour] That which he contributed toward Gods house, ch. 22.14 giveth evidence of his riches; and the glorious victories he got over all the nations round about him, and the great respect his subjects bare him give evidence of his bonour.

great respect in subjects out a single versions of a source and Solomon big for riging in big field; Sec v. 13.

V. 29. Now the aft of David the king, fift and laft His acts from his youth, before he was King, in the beginning of his reign, and all along to the end of his reign are comprised under these words firft and laft.

behold, they are written in the book] Or, hiftory. For he meaneth a book of Chronicles.

book of Chronicies, of Samathie feet? See ch. 9, 12, & 16, 18. and in the book] Heb. words: The books of the Chronicles are in the Hebrew filled words of disper. See the Title of this Book. of Nathan the Prophet? See ch. 17, 17. and in the book of Gaid the Serre? See ch. 21, 9. These three, Samu-cl, Nathan, Gad, as is supposed, one after another; wrote the two books which carry the title of S A M UEL. And who more fix to books which carry the title of S A M UEL. And who more fix to write that Hiftory then these holy men, who were autorlas eye-witnesses of many things, and whose help and counsel was made use of in matters of greatest moment? So the same Nathan, Ahijah, Iddo and Shemaiah are thought to have written the beginning of the first book of Kings, See 2 Chron. 9. 29. & 12.15.86 13.22.

V.30. with all his reign] i.e. all the passages of his reign, whether prosperous or adverse. Por David exceedingly prospered in many things, and many troubles also befell him.

and his might] Both those valiant acts that he did himself, and also the great victories that were obtained under him,

and the times that went over him and over Ifrael | The various occurrents that fell out either to himself or that people; whether good or evil, in his dayes.

and over all the kingdoms of the countreys. This hath especial re-lation to those kingdoms which David subdued, and those also which were in league with him, yea, and all the kingdomes with which he had any thing to do.

Bbbb

ANNO-

ANNOTATIONS

On the fecond Book of the

CHRONICLES.

THE ARGUMENT.

THE Book contained an Hiftory of four hundred seventy two years, from the beginning of Selamons reign to the Jews return from Captivity. It registreth the state of the Kingdome of Judah under nineteen Kings of Davids posterity, and Athalia the Usarper. And sometimes the affaires of the Kingdome of Ifrael, wherein the two Kingdomes had to do one With another, are intermingled. See the Notes on the Title of the first Book of the Chronocles.

CHAP. I.



Verf. 1. Nd Solomon] From hence unto ch. 10. cellency noted 1 Chr.29.23,24,25. are particularly and diffinely exemplified.
Of this name Solomon fee 1 Chr. 22.9.
the fon of David This is added for ho-

nours fake, See 1 King. 8.15.

was ftrengthened in his bingdom] This hath relation to that fubmission which the Princes, mighty men , and sons of David yielded to Solomon, 1 Che 29.24. See 1 Chr. 11.10. See alfo ch. 11.17. It may have also relation to Adon jahs conspiracy, which was now clean quashed. See I King 2.12,46.
and the Lord bis God was with bim See 2 King, 18.7. I Chr. 22.

11, 2 Sam. 5.10.

11. S Smm. 1.0.

and magnified him exceedingly] See 1 Chr. 19. 25,

V. 1. Then Solomon Bake unto all I fred!] See 1 Chr. 11.1. As Davidi had done before, Ch. 18. 1. 8. 29. 1. fold id Solomon now.

10 the captains of thoulands, and of hundreds!] See ch. 18. 1.

and to the Angles! See 1 Chr. 13. 4. 8. 16. 19. Both Levites and

men of other tribes allo were Judges, ch. 19. 7, 8.

and in viery pourmon's jud I frad! There were Governours of

tribes, of families, over many people, over few; all here compri-

those to tamines out a many power, the third of the fathers of the fathers of the fathers of the fathers of the congregation with him [Sec 1 Chr. 29.1, went to the high place that was at Gibbon [Sec 1 King. 3.4. Far little was the tabernade of the Congregation of God!] See

I King, 8.4.
which Moses the servant of the Lord] Osthis stile see a King, 3.6.
bid mide] God first gave the pattern of the Tabernacle to Mobid mide] God first gave the pattern of the Workmen that fes, Exod. 25.40. and Bezaleel with others were the workmen that made it ; yet because Moses was the visible minister that fet the man on work, and gave directions to them how to make it, he refaid to make it. Thus Solomon is said to make and build the

istaic to maget. In this Solonton is that to mage and onto the Temple, I King, 6.144.

In the evolutorall [2] Where the Ifractives for journed fourty years,

N. 4. But the art of God] Sec 1 King, 6.19.

Ind. David brought up from Kiriath-jearin] Sec 1 Chr. 13.5. &

to the place which David had prepared for it] See 1 Chr. 15.1.&

16.1.

Yor he had pitched a tent for it at Jerufalem] The place where David pitched a tent for the Ark was the city of David which was Zion, I Chr. 11.5. & 15.1. But Zion was within the circuit of Jerufa-Icm, and therefore without any contradiction it may be faid to be in Zion and at Jerufalem.

V.5. Morcoverthe brazen Altar that Bezaleel the fon of Wri, &c.] Of the parentage of Becaleel fee Exod. 3.3. O. Of the brazen Al-tarfee Exod. 38.1, &c. The inward matter of that Altar was Shirtim-wood, but it was laid all over with places of brass, and in that refpect called the brazen Altar.

be put.] Or, was there, i.e. it was there placed.
before the Tabernacle of the Lord] There was a Court round about

the Tabernacle called the Priefts court : there was the brazen Altar for burnt-offerings placed. See 1 King. 6.36.

tor burn-outerings placed, See 1 Aing, 0.36.
and Solomo and the congregation [outpit unto it] There they offered their [acrifices, and worthipped God, who there manifelted his
prefence; and to they are failed to fee, unto it.,
V.6. And Solomon went up thinky! Here that which in general
was failed feeking unto the Atlant is particularly expounded.

no the bragen Allar] Sec v.5.
before the Lord | This is said in regard of the manifestation of Gods presence in the Tabernacle : So as what was done before the Tabernacle was done before the Lord.

which was at the Tabernacle of the Congregation] The Altar was

and offered a thousand burnt offerings upon it] See x King. 3.4:

V.7. In that night did God appear, &c. See 1 King 3.5. V.8. And Solomon said unto God, Thou hast, &c.] Sec 1 King 3.6. and haft made me to reign in his ftead] See I Chron. 18.5. &

V.9. Now, O Lord God, Lee thy promife unto David my father be effa-blifted | Solomon here prayeth for the extent of Gods promife, which was, that Davidskingdome should be established not onely for his time, but for ever; and that Solomon should build Gods house, I Chr. 17. 11, 12. The beginning of that promise was already accomplished; for Solomon was made King and settled upon the Throne, v. r. Therefore it is somewhat more that he here

for thou haft made me bing] Solomon ascriberh to God that honour which he had.

nour which he had.

Your a people like the dust of the earth in multitude Heb. much as
the dust of the earth. Northing more innumerable. Gen. 13.16. &
18.14. Num. 3.10. See this phrase explained King. 3.8.
V.10. Give me new wisdeme and knowledge J See 1 King. 3.9.
that I may go out and come in before this people? See 1 King. 3.9.
V.11. And God faid to Solomon? See 1 King. 3.1.
Recass this was in thim he hard. This implyeth that Solomons
defire was not rashly and fuddenly conceived, but pondered in his
tears before which God well know. Pfail. 113.0.1.

dente was not rainly and inducting conceived, our pointered in as heart before, which God well knew, Pfal. 139.2. and thou high not asked riches, &c. 3 Sec r King. 13.11. but high asked wifdom and knowledge for thy [cff] He meanth not that Solomion asked them for himself alone, but that being indued with those graces he might use them for the good of his

that thou maift judge my people] To judge in generall fignifieth well to govern; in particular, to order to every one his own.

over whom I have made thee king God makes Kings, Prov. 8.15.

V.12. Wifdom and hnowledge is granted unto thee] See i Kings

and I will give thee riches, and wealth, and bonour] This God ad-

ded as an advantage. See t King 3.13.
(But as none of the kings have had] This hath relation to all the things before promifed

that have been before thee] Sec 1 Chr. 29.25.
neither [ball there any after thee have the like] Sec 1 King. 3.12. V.13. Then Solomon came from his journey to the high place that was at Giben] The journey here meant was his going to Gibeon v.3. where he lay that night wherein God appeared, to him. to Jerusalem] i.e. He came from Gibeon to Jerusalem.

to Jestifating Le. The came tions of second of places are from before the Tabernade of the Congregation A Gibeon, v.3. and vergard over Ifstel] He continued to reign and gorean the people, being fetched on his throne, I Chr. 29.33.

V.14. And Solomon gathered chariots and borfemen] See I King.

¥0.26

and he had a shouland and four hundred chariots, and twelve thouland horsemen , which, &c.] See 1 King.4.26, & 10.26.

V.15. And the bing made Heb. gave. By giving of it so liberally as he did he made it to be accounted as is here set down. filver and gold at Jerufalem] That was the Royal city, and there was the Kings palace, and thither was the greatest part of his treasure brought.

as plenteous as stones, &c.] See t King. 10.27. V.17. And they fetch'd up,&c.] See t Kings 10.27.

CHAP.II.

Verf. I. A Nd Solomon determined] Heb. faid. He faid in formed solomon and others that it was Gods mind that solomon thould build him an house, x Chr. 28.6. it was presently in the heart of solomon so to do, and answerably he determined it. See I King.5.5.

Chap.ij.

was Davids best beloved son-

1 King.9,25.

& 29.1.

things

and an busse for his Kingdome! This was his royal palace, 1 King.

9.1. It is faid to b: for his Kingdom, because it made much for the glory thereof, and for the use of the subjects of his Kingdom.

present that argument to move him to shew kindness to him, who

and didft send him cedars] See 1 Chr. 14.1. to build him an house to dwell therein] This did Hiram in the be-

are fitly supplied to make up the sense, and to adde an application

to that note of comparison, As thou didly deal, &c. The Hebrew oft leaveth such necessary consequences to be understood,

V.4. Behold It is a very remarkable matter that followeth, and Solomon would have Hiram well observe it.

I build an house to the name of the Lord] Or, to his honour, See

t King, 8.16.

my God] See 1 King, 3.7. & 8.18.

to dedicate it to him] To fee it apart for his worthip. See 1 King.

and to burn before him sweet incense] Heb. incense of spices. See

and for the burnt-offerings morning and evening] See I King.

and on the new-moons] See Numb 28.11, &c. and on the folemn feafts of the Lord our God] See Numb. 28.16.

V.5. And the house which I build is great | Sec I Chr. 22.5.

for great is our God | Sec I Chr. 16.25. We mult endeavour to or

der the things wherein we have to do with God answerably (fo far

as we can) to his excellency and greatnesse, above all gods j i.e. such as are counted Gods by ignorant and ide-

latrous persons. There is but one true God, who is infinitely above

all that are falfly counted Gods. In this respect he is stiled the God

of gods, Deut. 10,17. Joh. 22,22, V. 6. But who is able] Heb, who hath retained, or obtained

frength. It is by some strength or other that any is able to do what

feeing the heaven, and heaven of heavens cannot contain him] See ch

who am I then that I floudd build him an houfe I if any man might be is, furely Solomon might, who far excelled all others in wifdom, knowledge, riches, honour, and other excellencies, ch. 1, 12. fave onely to burn facrifice before, him). That which was before

haid might feem to import that it was a needless thing to build an house for him whom no house could contain; but this clause shows

the reason of building an house to God. It was not to contain him, but to perform service to him in. See v.4.

V.7. Send menow therefore a man] There were more curlous work-

men in Tyre thon in Ifrael; therefore Solomon fends to Hiram

for one. This hath reference to v.3. It may be Solomon had heard

of Hiram described 1 King. 7.13, 14. and sent for him.

cunning to work in gold, and in slever, and in brass, and in iron

There were curious works to be wrought in all these metals, See 1 King.7.14,45,&c. Of things of iron fee 1 Chr.22.

and in purple, and crimfon, and blue These were for the Vail, ch. 3.14 other hangings, Priests vestments, and fundry other like

tungs, and that can shift to grave! Heb. grave gravings. This hebraism carrieth emphasis with it. See 1 King 8.13, with the canning mea that are with me in Judah and in Jerusalem! Though there might be one man or two or three in Tyre that had

extraordinary skill in curious works, yet there were also very cun-

ning men among the Jews. There were (uch in Mofes his eine, Exod, 36.1. and to afterwards in other generations, 1fa.3.3. when Divid my father did provide] See 1 Chr. 22.15.

V.8. Send me also cedar-freet] See 1 Chr. 3.6.

howeft, I King 5.6. and here, I know, and behold! This word Solomon addeth to affure Hiram that he

would not fail to perform his promife,

to build him an house] Sec 1 King. 8.27.

morning and evening See Exod. 29.38, &c. Numb. 28.3, &c. on the Sabbaths See Numb. 28.9, &c.

and for the continual [hew-bread] Sec 1 King 7.48.

This is an ordinance for ever to Ifrael | See 1 King, 8.13.

V.2. And Solomon told out, &c.] See 1 King.5.15, 16. v. 2. And solumns feat to Human [O. f. Hirman]. (1).

V. 3. And Solumns feat to Human [O. f. Hirman]. (2).

Hirman [O. f. Hirman]. (3).

Hirman [I. f. Hirman]. (4).

Hirman [I. f. Hirman]. (4).

Hirman [I. f. Hirman]. (4).

Hirman [I. f. Hirman]. (5).

Hirman [I. f. Hirman]. (6).

Hirman [I. f. Hirman]. (7).

Hirman]. (7).

Hirman [I. f. Hirman]. (7).

Hirman]. (7).

Hirman]. (8).

Hirman [I. f. Hirman]. (8).

Hirman [

Annotations on the second book of the chronicles. to build an house for the name of the Lord] Sec v.4. 1 King 5.3.

my servants [hall be with thy servants] See 1 King 5.6. V.9. Even to prepare in: timber in abundance] This is added as a reason why Solomon would send his servants to be affistant in the work, left the burden might be thought too heavy for the Sidoni-

for the house which I am about to build shall be wonderfull great] See

v. 5. V.10. And behold, I will give to thy fervants, &c.] That which is here promised to be given to Hirans sevants, is promised to Hiram himself, and said also to be given unto him, I King. 1. 6,114. It was given to Hiram to distribute to his servants as he plea-

V.11. Then Huram the King of Tyre answered in writing | See I King 5.7.
which he fent to Solomon] The King of Tyre and the King of Ifra-

ginning of Davids reign, before he thought of building an house to the Lord, 2 Sam. 5.11.

cum so data with me] These words be not in the Originall, yet el were each in their feveral Dominions, and so absent one from another, so as they were forced to declare their mind one to another by letters and messengers. This proved every way as effectual as if they had spoken together,

Breause the Lord hath loved his people, he hath made thee bing over th m] Hiram took notice of Solomons prudence and piety, and in that respect judged him sit to be a King : and he knew that I srael was Gods peculiar people, and thereupon inferred that it was Gods love to Ifrael that moved him to provide such a King for them.

V.12. Huram faid moreover] Apprehension of Gods mercies quickly raiseth heavenly ejaculations in the hearts of such as are pioufly affected.

Bleffed be the Lord God of Ifrael | See 1 King. 5.7. & 8.15. that made beaven and earth] Particular bleffings bring to mind

Gods general and common bleflings. See 2 King 19.15.

who hath given to David the king wife fon Huram loved David, 1 King 5.1. and therefore for honours take filleth this wife

King the fon of David.
enducd with prudence and understanding Heb. bnowing prudence and understanding. i.e. one that well understood what was best to be done, and answerably could order the same to the best advantage; which is an especial point of Prudence.

that might build an house for the Lord, and an house for his King-

dome] See v.1.

V. 13. And now I have fent a cunning min] As was defired v.7. endued with understanding] By this his skill and cunning might be the herter improved

of Huram my fathere] One that was fervant to my father Huram: The present King of Tyre and his father were both called Huram; or Hiram. So was the workman which was fent; and his father'al-

of Hiram. 30 was the workman which was tent; and this sattlet and for, called Haram, or Hiram, ch.4.16.

V.14. The son of a woman, the daughter of Dan, &c.] Of the difference betwitt this description and that I King, 7.14. see on that

stilfull to work in gold, &c.] Such an one in particular is fent for v.7. But here is further added that he was skilfull to work in stone, and in timber, and in fine linnen. All the particulars shew that he was skilfull in any work whatfoever.

alfo to grave any manner of graving] See v. 7.

and to fird our cury device which fluid be put to him] He could not
onely work exactly according to a pattern fer before him, but could
also invent other curious works fit for that he undertook.

with the carning men | See v. 7. As Solomon had many materials more then his father left him, so Itad he also many cunning work-

and with the cunning men of my Lord David thy father | See 1 Chr. 22. 15. This title my Lord theweth that Huram was a tributary King to David, at least had an honourable efteem of him.

V. 15. Now therefore the wheat and the barley, &c.] Sec v. 10. let him fend unto his fervants] Huram acknowledgeth Solomon, 43 David before, to be his Lord, and his subjects to be Solomons ferfurely of a very high efteem of Solomon. V. 16. And we will cut wood out of Lebanon as much as thou fhale

need] Heb. according to all thy need. In Lebanon there was enough to fatisfie his defire to the full.

and we will bring it to thee in flotes by fea to Joppa] Or Fapho, See Kings 5.9.

and thou shall carry it up to Ferusalem From Joppa, which was an haven town of the tribe of Dan, such things as were brought by sea might conveniently be conveyed to Jerusalem.

V.17. And Solomon numbred all the frangers Heb, the min the frangers that were in the land of Ifrael | That dwell among the Ifv. 8. sea me also ceast-vives jue a carry, of fir-frees jue or king, s. 8.

and Algum briefj Or, Alonnegim-trees. See I King, to. 11.

for I have the from a troad that the Stdomians were expert therein. Therefore Solomon writing to the King of Tyre faith thou havened it King. A cold have I haven. raelites, and submitted to their laws.

after the numbring wherewith David his father had numbred them] This hath relation to that which is noted t Chrona 22.2.

and they were found an bundred and fifty thousand and three

thousand and six hundred] This makes up the summe set down v. 2.

V. 18. And he set threescore and ten thousand, &c.] See v. 2.

B bbb s

CHAP. III.

Ver. 1. Then Solomon began to build In the former chapter is fet down the care that Solomon had to provide materials and workmen; In this and the next how he employed all, what he built and made.

the house of the Lord] See x King 3.1. & 6.1.
at Jerusalem in mount Mariah] That mount whereon Abraham was about to offer up his fon, Gen, 22, 2, &c. Jerusalem was built

was anoutt outcut put it into Gen. 2008. John Mercon. Of Tenfalem fee 1 Chr. 11.4. mbre the Lard appeared unto David his Jahor! Or, which was feen where the Lard appeared unto David his Jahor! Or, which was feen followed in Jahor. Lard is not in the Original, and that maketh the ambiguity. This hath relation to 1 Chron. 21. 15,86. In this place the Angel that defroyed the Ifsaelices upon David put the Angel that defroyed the Angel And defroyed the Angel vids numbring the people food, and there God commanded him to cease. Thereupon David built an Altar, and offered offerings thereon; and the Lord answered him by fire from heaven upon that Altar. On these grounds David appointed that place for the house of the Lord.

in the place that David had prepared] See 1 Chr. 22.1.

in the paretime instead prepared 30ct 1 Cnr. 221.1.
in the introller alors of ornant by fluther 5 Sec 1 Chr. 21.1.5, 20.
in the introller alors of ornant by fluther 5 Sec 1 Chr. 21.1.5, 20.
in the brigan to build, Sec. 3 Sec 1 King. 6.1.
V.3. Now thefor art the things 1 The thing is not in the Originall, whereupon some thus supply is, thefe are the massivers, or, these are

wherein Solomon was instructed, &c.] Heb. founded. He that is well instructed in a thing hath a good foundation laid for a surther progresse therein. Some thusturn ir, there was a foundation, namely, those measures or dimensions which Solomon used in building the Temple. If we take it as here translated, Solomon was instructed, it may have relation to that wildome which God gave him, ch. 1.12. Or to some inward inspiration of the Spirit, or to the direction which his father gave him, 1 Cht. 28,11, &c. or to that counfel which the skilfull workmen gave him about building the Temple.

The length by cubits after the first measure This was the sacred measure, which was the greatest, and which David less a pattern, r Chr. 28.11.

was threefcore cubits, and the breadth twenty cubits] The height was investore counts, and the treatile firms; it the neight also which was thirty cubits, is set down t King. 6.2.

V. 4. And the porch, &c.] See t King. 6.3.

and he overlaid it within with pure gold] This was counted a part

of the Temple, and thereupon was thus overlaid with gold. Of pure gold fee 1 King. 6.2.

V.5. And the greater house] i.e. the middle part of the Temple be-twist the Oracle and the Porch, called the holy place. It was as big again as the Most holy place, I King. 6.17,20, and four times as big as the Porch, I King. 6.3, and in that respect here called the

he fieled with fir tree] Thin boards of Fir were for fuch an use, as

be letted with priver 1 min to also be letted with priver 2 min boards of Cedar, Jer. 22.14. See 1 King. 5.8.

which he over-laid with fine gold 3 Sec 1 King. 28.8. 10.21.

and fet thereon palm-treet and chains 3 Figures of these were engra-

any returners paint-rets and course; request of their were engra-teen on the felling and covered with places of gold: yea it was allo earwid with happe and open flowers; t. King. 6:18. V. 6. And he gravified! Helo, covered, i.e. the hear and there, the houfe with precising flower for beauty. See 1 King. 10.3, 10;11. & Cherry. O Design Annual (1). 1 Chr. 29.2,8. Precious stones must needs add great ornament to

the Temple, and make it appear beautiful.

and the gold was gold of Parvaim] See 1 King, 9.28.

V.7. He over-laid also the houses it. the middle part of the Tem-

ple, v.5.
the beams, the polts, and the walls thereof] All that was feen on

the in-fide of the house.

And the doors thereof with gold] By these they passed from one place to another; yet because they belonged to the house, even they, as well as other things, were overlaid with plates of

and graved Cherubims on the walls] Of cherubims fee 1 King 6,23.

These were graved as the Palm trees, v.5.

V.8. And he made the most holy house! Heb. the house of holy of holists. The innermost part of the Temple, called the Oracle. See 1 King. 6. 5.

the length whereof, &c.] See I King. 6.20.
and he overlaid it with fine gold] See I King. 9.28.
amounting to fix hundred talents] This fumme according to our accompt is two millions and two hundred and fifty thousand pounds,

See t Chr. 22.14.
V.9. And the weight of the nails Though for the doors and gates of the courts there were nails of iron, I Chr. 22.3. Yet about the

Most holy place all the nails were of Gold. was fifty speeds of gold This comes to twenty five ounces, which is threescore and two pounds and ten shillings. See 1 Chr.

22.14 and he over-laid the upper chambers with gold] Of these see I Kin.

6.5.
Vio. And in the most holy place be made two Cherubims of image-work] Or, as some think, of movemble work, i. e. he made them of

many parts that were fet together, and might be taken alunder: which was so ordered by reason of the greatnesse and heaviness of them, Others take it to be a work that carried the fashion of Boyes,

them, others take it to be a man that state of gold.

See a King, 6.13; with gold With plates of gold.

And over-laid them with gold I with plates of gold.

VI.11.1. And the wings of the Cherubium, &c.] O'the wings of the Cherubiums, and their dretching forth from one fide of the house to the other, fee 1 King. 6.24, &c. where also the height of them is noted.

V. 13. And they flood on their feet] Their feet refted upon the floor, and fo they flood bolt-upright.

and their faces were inward] Heb. toward the house. They did not look one towards another, as the two little Cherubims fastned to the mercy-feat, Exod.25.20. but both of them one way, towards the Holy place, which is called the greater house, v. s.

V. 14. And he made the vail] This distinguished the Most

holy place from the Holy, Exod. 16.31, &c. It rent at Christs death

of blue, and purple, and crimfon] It was adorned with these beautiful colours. and fine linen] This was the matter whereof it was made, and wrought] Heb. caufed to afcend, or, to be put upon.

Cherubins, thereon) See V.7.

V.15. Also be made before the house Namely, in the Porch, that stood before the House, 1 King. 7.21.

twopillars] See 1 King.7.15, &c. where the differences betwist this and that place are reconciled, See also Jer.52.21.

V.17. And he reared up the pillars, &c.] See on 1 King.7.21.

CHAP. IV.

Vers. M. Oreover he made an Altar of brass Frequent mention is made of this Altar in Solomons time, and of the offerings offered thereon, as 1 King. 8.22,31,54,64. & 9.25. but in the book of Kings there is no mention of making it. This Altar of burnt-offerings far exceeded that Exod. 27.1. for the Temple

of burnt-offerings are executed until Loon...

for exceeded the Tabernacle. See t Chr. 22.5;

twenty cubits the length thereof, and twenty cubits the breadth there
of] It wasten yards at leaft funere. It was fo large, because they
used to offer many own and other great beafts upon it.

and ten cubits the height thereof] It was at least fifteen foot hight and there was a plain afcent like an hill to go up and offer on it. In this respect the Priest is said to come down from the altar Lev. 14. This respect the First is late to come down from the attar Ley.

9.2. By Regis they might not go up to an altar; surfels that inhibition were temporary. See on Exod. 6.16. It was 60 high tothe end that the people in the courts might all life the offering laid upon the altar, and by the fight of the finoke and flame according up be moved to raile up their hearts unto heaven, and by fight of the burnt-offering be put in mind of their fins, and of the facifice of Christ to expiate the fame. This altar was fer in the Priefts cours : whereof fee I King. 6.36.

V.2. Also he made a molten sea, &c.] See 1 King. 7.23. from brim to brim] Heb. from bis brim to bis brim] i.e. from two

parts of the brim diametrally opposite one to the other.

V. 3. And under it was the smilitude of exen] These Oxenwere east with the Sea on the sides thereof, and so were different from

ealt with the Sea on the fides thereof, and lo were different from the twelve occus on which it flood, v.a. Either thele are called hopes, 1 King, 7.2.4, or knops were joyned with them. V.a. 1 flood apparative over 1] Sec v.3. 1 King, 7.3.5, v.y., with flowers of tillier 1 Or, the a tilly-flower, and it received ain beld there thouland battly Sec 1 King, 7.16. y. 6, He inside alforta laver! These were veilests bold water, but much left then the Sea before mentioned. See 1 King, 7.16. The backs whereon these Lavers stood are largely described. 1 Kin, 2.2.6.

fuch things as they offered for the burnt-offering] Heb, the work of

burnt offering.
they washed in them] This was the principall use of those many Lavers, and of the water in them

Lavers, and of the water in them.

**The but the fea was for the Pitch to wish in See 1 King. 7,26.

**V.7. and be made ton candleflicks of gold] See 1 King. 7,49.

**according to their form] That preferbed Exod. 2,51,80c, and after which David gave his fon a pattern, Chr. 28. 13,15.

**and fit them in the temple] In the middle part thereof called the Holy blace. before the Oracle. Holy place, before the Oracle.

V.8. He made alfo ten tables] One for the Shew-bread, I King. 7.48. the other for other uses. and placed them, &c. 7 See v.7.

and he made an hundred basons of gold] Or , bowles. See 1 King.

V.9. Furthermore, he made the court of the Priests, and the great court Of the fundry courts about the Temple fee King, 6.36.
end doors for the court] The courts were compassed about with walls, and there were gates and doors whereby people passed in

and overlaid the doors of them with brass] Gold was used to over-ing and overlaid the doors of them with birds (Solid was and to the doors appertaining to the Temple, but to shew a difference be-twixt the Courts and the main House it self, the things in the Courts were of brass, a Sea of brass, Lavers of brass, Pots and Shovels of brass, r King. 7.38,45, &c. But this brass was very fine brass, and bright. And with plates of such brass the doors were overlaid.

Chap. v.

V. 10. And he fet the fea on the right fide of the East-end] Sec

I King. 7.39.

over against the South For the right side of the East-end was North, and that was over-against the South. V.11. And Huram made the pots, and the Shovels, and the basons

Or, bowls. See I King 7045. and Huram fin foed the work that he wasto make Heb. finished to

make. See I King. 7.40.
for King Solomon for the bouse of God] Solomon appointed him to do what he did, and in that respect he made all for Solomon; but the use whereunto all that he made was put was the service of Gods boufe.

V.12. To wit, the two pillars Mentioned ch.3.15, &c. and the pomels Or, bowls. 1 King. 7.41.

and the chapiters which were on the top of the two pillars] See 1 King.7.16.

and the two weeaths to cover the two pomels, &c.] These are called net-works, or wreaths of chain-work, 1 King. 7.17.
V.13. And four hundred pomegranates on the two wreaths] See the

difference about this number i King. 7.00.

two rows of pomegranates on each wreath, to cover, &c.] See

which were upon the pillars] Heb. upon the face of the pillars;

v.14. He made also bases] See 1 King.7.27.8c.
and lavers] Or, Cauldrons. Either of the words signific vessels to hold water.

made he upon the bases] He set the lavers upon the bases, that they might the better be moved up and down. See 1 King.7.32.

V. 15. One fea, and twelve oxen under it] Sec v. 2,4. V.16. The pots alfo and the [hovels] See I King.7.45.

and the flesh-books] See Exod.27.3. 1 Chr. 28.17. and all their instruments] i. e. Such utenftls as were fit to be used by the Priests and Levites in the courts of the Lords house, See

1 Chr. 28.14.

did Huram his father] Some apply this relative his to Solomon, as if Solomon had called him for honours fake his Father. Others apply it to Hiram the younger, as if hereby were meant Hirams father; so as both Hiram the father and Hiram the son wrought to King Solomon. make to king Solomon for the house of the Lord | See v. 11.

make to king Solomon for the house of une Lora 1 occ v. 11.
of bright brafs] Heb. made bright, or feoured. See 1 King. 7.45.
V.17. In the clay-ground, &c.] See 1 King. 7.46.
V.18. Thus Solomon made all these vessels agreat abundance, &c.]

See I King. 7.47. I Chr. 22.3.
V.19. And Solomon made all the veffels that were for the house

of God] The particulars mentioned v. 11, &c. were for the Priests court; these that follow were for the Holy place.

their cinar rottow were not the rooty place, the golden dara do l'Ine altra of incencie, ch. 26.16,18, and the tables whereon the [bew-bread w.u. [et]] See v. 8.

V. 20. Moreover, the candleflicks with their lamps] See 1 King.

that they should burn after the manner] That as the lamps in the Tabernacle burnt and gave light, so these should do in the

before the Oracle] i. e. The Most holy place. See I King. 6.5. offering Ordate 1. c. The Most noty place, occ 1 king, 0.5. of pure gold. This hath reference to the candlefticks, which were made of pure gold. See 1 King, 9.28.

V.1. And the flowers, and the lamps, and the tongs made he of

gold] See 1 King 7.49, and that perfect gold] Heb. perfections of gold. See 1 King.

V. 12. And the fauffers, and the basons] Or, bowls.

v. 12. And we insufers, and we cajous 1 0., vouss.
and the shoots, and the energers, of pure gold 3 Sec 1 King, 7.50.
And the entry of the boule, the inner doors thereof for the Most haly
place 1 Or, the inward doors of thegates of the House whereby they entred into the Most hoty place.

and the doors of the house of the Temple] i. c. Of the Holy

were of pure gold] i.e. Covered with places of gold. For the doors were made of wood, 1 King. 6.31, &c.

CHAP. V.

Verf. I. Thus all the work that Solomon made, &c.] See I King. over and above that which was laid out upon the Temple.

V.2. Then Solomon affembled the Flders of Ifrael] From hence to the and of the chapter, is fet down the folemn bringing of the Ak into the Moft holy place, and fetting it there. And this ftory not onely for matter and fubthance, but also for words and phrases is in I King. 8. 1 -- II.

V.3. In the fewenth moneth] Called Ethanim 1 King. 8.2. Wite also Priefts, v.5. See 1 Chr. 15.2.

V.s. Thefe did the Priefts and the Levites bring up] The Priefts onely did bear the Ark; the Levites carried the other things. Numb. 4. 15.

V.6. Satrificed sheep and oxin] This was an usual manner of restifying holy joy and thankfulness unto God, i Chron.

V.7. unto his place] The place appointed for it.

V.9. And there it is unto this day. Or, they are there, I King S. 8. If Ezra was the pen-man of this book, this phrase cannot be taken of the time wherein he lived. For we meet with no mention of the Ark after the burning of the Temple. Therefore it must here be taken as a common proverbial speech. See 1 King. 8.8.

V.10. when the Lord O., where the Lord. For this may have

reference both to the place and also to the time.

V. II. for all the Priess That which we have from hence to v.14. is not at all mentioned where the former flory is fet down, 1 King. 8. This with that that follows is added as a reason why all forts of Priests went into the Most holy place.

that were prefent] See 1 Chr.29.17.

that were prejent 3 occ 1 Chr. 13.14, were familified 3 Sec 1 Chr. 15.14, and did not then wait by cour[2] There were certain courles appointed by David, which the Priefs in their order observed, by the course of the property of the prope I Chron. 24-3, &c. But now all of them being imployed together about that extraordinary work, observed not those distinct

V.12. Also the Levites which were the singers] i. c. Chief and principal Musicians, Masters of Musick, all of them of Asaph, of Heman, of Jeduthun] Sec 1 Chron,

all of 190m of Alphy of 110man, of Januarian 35,1,380.

mith beir four and their brithren] .e. Their polletity and kinded. Thefe are by name feet down 1 Ch. 35,380.

being arrived in white through With fuch garmenus were such at ferred in the house of the Lord clad, to put them in mind of that interesting the control of the control o righteousness and integrity which becomes such as appear before the Lord, and ferve him, Rev. 7.13. & 15.6.

baving cymbals, and psalteries, and harps | See 1 Chro. 13.8.

flood at the East-end of the Altar | i. c. The Altar of burntoffering. The East-end was at the entrance into the Priests

and with them an hundred and twenty Priests] It must needs be loud musick that was made by so many though they sounded in

founding with trumpets] This belonged to the Priefts, 1 Chr. 15. 24.8. 16.6. V. 13. It came even to pass as the trumpetters and singers were

as one] They were as one in the matter which they fung, in their melodious harmony, and in the time wherein they con-. to make one found to be heard in praising and thanking the Lord This

is one particular wherein they were as one. and when they lift up their voyce with the trumpets and cymbals]
c. When they founded aloud with the trumpets and cym-

and instruments of musick] These might be other wind-instru-

ments, as Cornets, and Sackbuts; or elle firinged inftruments, whereon some played while other sounded.

and praised the Lord, saying, For he is good, &c.] See 1 Chron.

v. 34. then the boule was filled with a cloud] Sec 1 King 8.10. even the boule of the Lord] i. e. The Temple.
V.14. So that the Priest, &c.] Sec 1 King 8.11.

CHAP. VI.

Verf. I. Then faid Solomon] There are two parts of this chapters was built, to v. 12. II. Solomons prayer to God for the houses v. 12 -- 42. Both are fet down almost word for word as here 1 King. 8.12, &c.

V.2. I have built] This word is doubled 1 King. 8:13. which addeth much emphasis. an house of habitation for thee] Or, I have built thee an house to

dwell in, 1 King. 8.13. and a place for thy dwelling for ever] Or, a fettled place for thee to

abide in for ever, 1 King. 8.13.
V. 3. turned his face Or, turned his face about, 1 King.

V. 4. who hath with his hands fulfilled that which he first with his mouth to my father David Or, which shad fulfilled it, I King.

David my father, and hath with his hand fulfilled it, I King.

V.5. my people] Or, my people Ifrael, 1 King. 8:16.
neither chofe I any man to be a ruler over my prock. Ifrael] This is not to be taken fimply, (for God God chofe Saul, 1 Sam. 9.16. and Judges, Judg. 2.16,17.) but respectively to David. God never chofe such a ruler as David, who was an especial type of Christ, and in whose seed a Royal succession was established till Christ, Gen.49.10. 2 Sam. 7.16. V.6. But I have chofen Jerufalem glaat my Name might be there?

This is not mentioned 1 King. 8.16. See 1 King. 11.13. Gods Name is faid to be in Jerufalem, because the Temple and other types

of his prefence were there.

Vio. And an fit on the throne Or, fit on the throne. The former phrase shewish that he was set on his throne by God: The latter implyeth an establishment thereof.

mpayeth an establishment intercon.

V.11. Inithave I par the Ark J Or, I have fet there a place for the Ark, 1 King. 3.1. This latter phrase notes his preparation for the Ark; the other, the accomplishment of what he had pre-

that he made with the children of Ifrael] Or, which he made with our fathers, when he brought them out of the land of Egypt, 1 King. 8.
21. This showeth of which of the children of Israel he speaketh, and to what time he hath reference.

V.12. and forcad forth his hands] Toward beaven, 1 King. 8.22.

V.11. and lipited forto monomary

Sov.13.

V.13. For Solomon had made a bracen facilitied. This verife is here
inferred by way of parenthelis, but not mentioned it King, so
That whereon he frood whereon the people frood.
of for enbits long, and for cubits broad. I Heb. the length therefore cubits the made of the cubit which is the lipit when the cubit which is the lipit when the cubit which is the lipit when the cubit which is high a yards and a half founte.
and three cubit high a yards and that from the ground. Thus
he might the more easily be feen of all the people, being so much
he might the more easily be feen of all the people, being so much

ne might the more easily be sen of all the people, being to much higher then they, and half at middle of the court! The great Court much and half at This remained there long after this, for Kingsto Rand on before the people. See 2 King, 11.14, and appn is the 100d, and heretal upon bit hates! After he had given praile unto God, which he did Randing, then he kinetled to which the did Randing, then he kinetled to

ven praile unto God, which he did Handing, then he kneeled to make the fupplication following. See r. King. 8.3-24.

before all the region of Hiral] The great Congregation that was then affermed the king. 8.5.

was then affermed his bands to ward heavy | See r. King. 8.5.

V.14. And field, O Lord God of Heatl, See. | See r. King. 8.2.3.

is the heavy | Adv. 8.4.

The formula of the region. The formula of the seed of the se

in the manufa Januar.

nor in the earth J Beneath. These two words above and beneath
are added t. King. 3.43. And they are of added, where mention
is made of heaven and earth, as Exod. 20. 4. Jer. 31. 37.

nct. 1.9 point for the state of the state of

towalk in my law] This is an interpretation of the phrase walk before me, 1 King. 8.25. For they which fet God before them, make Gods law their rule; and they who make Gods law their rule, Gods law their rule; and they who make Gods law their rule, walk before God, and so carry themselves as they who know they are ever in Gods presence.

V. 17. O Lord God This title Lord is lest out, I King.

1.6.

tet thy word be werified] I pray thee is inserted 1 King. 8.16.
thy servant David] my father is added 1 King. 8.16.
V.18. dwell with men on the earth] with men is lest out, 1 King.

Behold, heaven, &c.] Ch. 2.6. Ifai. 66.1. Act. 7.49 V.19. prayeth before thee] to day is added 1 King. 8.28. V.20. which thy fervant prayeth towards this place] Or, which thy

V.20. white thy fervant prayette towards was place 1 Or, white thy fivent flull make it this place, 1 King, 8.29.
V.21. which the flull make! Heb. pray.
V.22. And an oath be laid upon him] Heb. and he require an oath

v.z. Ann an outo vesses spops some secons are require an oath of bim. Namely, if his neighbour require an oath. V.3. from heaves, I King. 8,32: by requiring the wicked] Or, condemning the wicked, I King.

8. 32. V.24. he put to the worfe Or, smitten, I King. 8. 33. before thee in this bouse Or, unto thee in this house, I King.

8. 33. V.25. from the heavens] Or, in heaven, I King. 8.34. which thou gavest to them and to their fathers] to them is left out

Y. 26. When the heaven is [hut up] I King. 17. 1.

V.17. from heaven] Or, in heaven, 1 King. 8.36.

when thou hast taught them the good way] Or, that thou teach them, V.28. in the cities of their land Heb. in the land of their gates.

6. At the courts of toest tank! Theo, in the tank of their gates.

6. At the by a synecdoche are put for cities. See I King. 8.37.

V. 29. when every one shall have bis own fore Or, the plague of

his own heart, t King. 8.38.

and his own grief] Grief is here put for that which doth or should

cause grief, namely, fin. in this house Or, towards this house, 1 King. 8.38.

in this bonje Or, sowards this movie, 1 king, 8,38.

V. 30. And forgive 1 King, 8,39. is added and do, namely, what was prayed for grant that to him that prayeth.

anto all his wayes] all is left out 1 King, 8,39. The plural

number is equal to a general. for thou onely] thou is doubled 1 King. 8.39.

of the children of men] all is inserted 1 King. 8.39. See 1 Chro.

V. 31. So long as they live] Heb. all the dayes which they

in the land Heb. upon the face of the land. For men toward upon the uppermost part of the earth, which is the face of ir.

the uppermost part of the earth, which is the face of the V.3.2, which is not of the popel [Index] [Onl. 12.20. Acl. 8.17.] for the great Name; [abe] great is left out : King. 8.4.1. and the might hand, and the firetend-out arm.] Oc., for they find hard of the great name, and of the flowing hand, and of the firetend-out arm. These words are inferred in a parenthelis : King. 8.4.2. and the state of the great course in Control of the State of th shew the reason why a stranger comes to, or prayes towards the

house of the Lord. if they come and pray in this house or, when he shall come and pray towards this house, 1 King. 8. 42. V.33. Then hear thou from the heavens] Or, hear thou in heaven.

I King. 8.43. and may know that this house which I have built is called by the Name] Heb. thy Name is called upon this house.

V.35. from the heavens] Or, in beaven, 1 King. 8.45. maintain their caufe] Or, their right, i. e. their rightcous caufe. V.36. There is no man which finneth not] Prov. 20.9. Eccl. 7.20.

Jam. 3. 2. 1 Joh. 1. 3.
and deliver them over before their enemies] Or, and deliver them to the enemy, 1 King. 8.46.

and they carry them away captives] Heb. they that take them captives,

carry them away.

unto a land far off or neer] Or, unto the land of the enemy, far or

neer, 1 King. 8.46.
V.37. Tet if they bethink themselves] Heb. bring back to their beart. When men consider their sin, and repent, they are said to

bring it back to their heart.
in the land of their captivity] Or, in the land whither they were carried captives, 1 King. 8.47.

V.38. In the land of their captivity] Or, in the land of their enemy, 1 King, 8.48. V.39. Their canfe] Or, right. Seev.35. which have finned against thee] See what is added 1 King, 8.50.

V.40. Now, my God, let, I befeech three, thine eyes be open, and let

thine ears be attent] See 1 King. 8.29. unto the prayer that is made in this place] The fenfe of the Hebraifin is well given in our translation.

V. 41. Now therefore arife Pfal. 132. 8. This is spoken to God after the manner of man. For when we would have any do a thing readily and cheerfully, we use to say, Arife. See

I King, 14.1.

O Lurd Gell See 1 King, 8, 15, 15.

O Lurd Gell See 1 King, 8, 15, 15.

Led. See 1 Chron. 28, 2. Solomon hereby entrearch God to take position of the high child high child high child high distribution of the high child high child high distribution.

and abide therein for ever,
thou, and the Ark Because God was wont to manifest his presence over the Ark, God and the Ark are joyned together, See

of thy freugth] This epither is attributed to the Ark, because of in strengto] Into epither is actionized the risk, which by it God did manifest his mighty power at Jordan, Josh. 361,316, at Jericho, Josh. 6.4. and among the Philistims, 1 Sam. 5.46. See Pfal. 78.61.

Let thy Priefts, O Lord, be clothed] Let them be adorned as with 2 garment, Ila. 61.10.

with falvation Under Salvation such graces are comprised as

with falvation Under Salvation such graces are comprised as

might bring salvation to the Priests themselves and to others, 1 Tim.4.16.

and let thy Saints rejoyte in goodness By goodness is meant that fa-your and kindness which God shewed to them.

V.42. O Lord God, then not away the face] Reject nor the pray-er, fee a King. 2.16,17,20. Of ofauling these titles Lord God see of thine anointed] He means this of himfelf, whom God or

dained to be King, and who was thereupon anointed twice. See I Chr. 19.22.

Remember the mercies of David thy fervant] i. e. The promifes which Gods mercy moved him to make to David, yea, and under him to his posterity. See 1 Chr. 17.11, &c.

CHAP. VII.

Verf.1. On when Solomen and made in end of preging! From hence to v.a. a visible approbation of Solomons prayer is feedown. But King. 8,55,8c. Solomons foleram praising of God and bleffing the people are inferred before this. the freezame dawn from heaven! This was one evidence of God, accepting Solomons prayer. See 1 Chr. 2.1.6.

and confumed the burnt offering and the factifiets] See 1 King. 1.5. The confuming of these showed that God accepted them, Lv. 9.14. 1 Kine. 18. 18.

9.14. I King. 18.38.

and the glory of the Lord filled the houfe] By the glory of the Lord is meant a thick cloud, which fer our the incomprehenfible glory of God; which if it had fhined forth in its brightness world

fore covered with a cloud, to shew that it was there present, but could not by mans mortal cye be discerned. After such a manner God dealt with Moles, Exod. 33.22. when he covered with his hand Mofes his face. See 1 King. 8.10.

V.2. And the Priefts could not enter into the house of the Lord.&c.] See I King. 8.11. This cloud was another evidence of Gods approbation.

Chap. vij.

v. 3, And when all the children of Ifract faw how the fire came down] This visible manifestation of Gods good pleasure wonderfully wrought upon the people. We read the like I King. 18.39.

and the glory of the Lord upon the bouse The cloud which filled the House within did also cover it without, whereby it came to pass

that not onely the Priests but also the people discerned it. We read the like Exod.40.34.

they bowed themselves with their saces to the ground] See I Chron. 29.20.

upon the pavement] i.e. The floor of the great court. See 1 King. 6.36.

and worshipped] As they testified their reverence by bowing themselves, so they did also inwardly adore and worship God. Head and Heart moved together.

and praifed the Lord] They did also with their tongues fet forth the glory of God.

faying, For he is good, for his mercy endureth for ever] See chap.

jayors, For we it goes, for his mercy chalvite for every See Chap. 5, 13.

V.a. Then the King and all the people offered facilities before the Lord! I King, 8.62. inflicted of all the people is put all I frail.

V.s. And King Solomon offered a facilities! The kind of facilities, namely, peace-offerings, is fee down in King, 8.63. and there is added which be offered must be Lord.

of twenty and two thoufand oxen, and an hundred and twenty thoufand [heep] The greatest offering that we read of. See I King.

So the King and all the people] Or, the children of Ifrael, I King.

3. 63. defiacethe boufe of God] r King 8. 63, the Lord.
V.6. And the Priefs valied on their office! Every one in this folems factified did what belonged to his courfe, as they were general appointed by the law, Lev. 1.2, &c. and particularly by David, 1 Chr. 24.3.
the Levites also with instruments of musich | Such as are expressed

of the Lord] Composed to his honour. Or, whole instruments. which David the Kingbad made] Or, caused to be made.
to praise the Lord] David had ordained them to sing and set

forth the praise of God. because his mercy endureth for ever] By this clause the whole 136 Pfalm is meant: for this is the cadency, staff, or latter part of evety verse in that Pfalm : and that Pfalm was wont to be sung at all folemn praisings of God. See ch.5.13.

when David praifed by their ministery] Heb. by their hand. See

I King. 8,33,56.
and the Priests founded trumpets before them The Priests here meant were those hundred and twenty mentioned ch. 5, 12.

and all I frael (food] This is an evidence of their reverent attention to what they faw and heard. V.7. Moreover, Solomon ballowed] This hath reference to v. 5.

and may resolve a doubt about the multitude of sacrifices there mentioned. They were too many to offer on one altar, but this place sheweth what other means Solomon used.

the middle of the court, Sc.] Sec 1 King, 8.64.

burnt-offerings, and the fat of peace-offerings] Betwixt these meatofferings are inserted 1 King, 8.64. which are also mentioned in the end of this verfe

because the brazen altar which Solomon had made] Or, that was beforethe Lord, I King. 8.64. was not able] Or, was too little, 1 King. 8.64.

and the fat] Of the peace-offerings, 1'King. 8.64.
V.8. Alfoat the fame time] When he offered fo folemn a facrifice,

as is noted v. 5. For he had great flore of provision.

Solomon kept the feast seven dayes, &c.] This is meant of that extraordinary feast made at the dedication of the Temple, which began on the eighth day of the seventh moneth, which in part anfwered to our September. On the fifteenth day of that moneth began the feast of Tabernacles, Lev. 23.34, and thereof mention is made in the latter end of the next verse. In relation to these two feafts it is faid that they kept the feaft feven dayes, and feven dages, even fourteen dages, 1 King 8.65. It isthere alfo faid that they held this fealt before the Lord their God.

1999. And in the eighth day they made a folemn affembly] Heb. a refraint, namely from fervile works. This was the eighth day from the beginning of the first feast, mentioned v. 8. and the first day of the other feaft, the feaft of Tabernacles, and the fifteenth day of

the month, Lev. 33.34.

for they kept the dedication of the ditar] Because the Altar was the principal thing about the Temple, and the service of God, the principal thing about the Temple, and the service of Foother was being that whereon all their offerings were laid, it is here synce-

Chap.vij. have utterly dazled and confounded the beholders. It was there- | dochichally put for the whole house of God and for all things appertaining thereunto ! Therefore it is faid that they dedicated the percanning unrecursor 1 herefore it is tale that they acate at the boule of the Lord, v. 5. & 1 King, 8.63, so also concerning the second Temple, that they kept the dedication of that house, Ext. 6. 16,17. This dedication of the house and of the altar set out one and the same thing. Unless it should be imagined that there were two dedications, one of the Temple, another of the Altar. And we read of a solemn dedication of the altar that Moses made, Numb.7.10,11,84,88. and of a continuance of a seast stiled the feast of the Dedication, Joh. 10.22. which is supposed to have had relation to the dedication of an Altar, 1 Mac.4.59. fiven dayes] Sec v. 8.

and the feast seven dates] These were other seven dayes immediately following upon the former. In these latter seven the feast of Tabernacles was kept.

V.19. And on the three and twentieth day of the seventh moneth] This is faid to be the eighth day, i King. 8. 66. namely the eighth from the beginning of the feast of Tabernacles, which began on the fifteenth of the feventh moneth, Lev. 23.34. And thus it falls out just on the three and twentieth day.

he fent the people away into their tents] i. c. Their several habitations. See 1 King. 8.66. & 12.16. glad and merry in heart] they went unto their tents joyful and glad of

beart, 1 King. 8.66.

for the goodness] Or, all the goodness. Sec 1 King. 8.66.
that the Lord had shewed unto David] Or, had done for David bis fervant, r King. 8.66.

and to Solomon] This is left out I King, 8.66. but is comprifed under the former clause. For the special kindness here intended unto David had relation to Solomon; for it was a kindness to David that his fon profeered fo as he did. And herein the good promife made to David, I Chron. 17-11. &c. is comprifed.

and to [freel his people] The whole land had a benefit by Gods.

bleffing of Solomon.

V.II. Thus Solomon fin [hed the house of the Lard] Or it came ta pals, when solomon had finished the building of the house of the Lord,

and the Kings house] i. c. The Royal palace in Jerusalem, where-in the Kings of Judah had their chief residence, generation af-ter generation. It seems to have been a very stately house; for Solomon was thirteen years in building it, t King.7.1.

and all that came into Solomons heart] Or, all Solomons defire which he was pleased to do, I King. 9. 1,
to mike in the house of the Lord This hath reference to all man-

ner of things appertaining to the Temple and to the courts thereof, moveable or immoveable and in his own house] This hath as large an extent as the

former. be prosperously effected] He sinished with very good success, according to his fathers charge, 1 Chron. 22.11. and his own

defire. V.12. And the Lord appeared unto Solomon by night] This was a

from time, 1 King, 9.2. God first appeared unrohim in she beginning of his reign, before he began to build the Temple, ch. 1.7, and now again, after all is finished. This God did to give testimony of his accepting his prayer, and to return a gracious answer and faid unto him, I have heard thy prayer] and thy supplication that thou hast made before me, I King. 93. Of the difference between

prayer and supplication see I King 8.28.

and have chosen this place] Or, I have hallowed this bouse which thou hast built, I King.9.3.

to my felf] Or, to put my name there for ever, 1 King. 9.3. for an house of sacrifice] Therein alone facrifices were to be of-

fered up, which were then a principal part of Gods fervice. V.13. If I fhut up beauen that there be no rain] This hach reference to that perition ch. 6 .: 6. whereof fee 1 King. 8.35.

or if I command the locusts to devour the land] This hath reference to ch. 6.28. See 1 Kin. 8 37. Under Locufts are compriled Caterpillers and all other like hurtful creatures; and under land, whatfor-

ver fruit growesh out of the earth.

or if I [and pefilence among my people] This also hath reference to ch.6.18. Sec 1 King. 8.37.

V. 14. If my people which are called by my name] Heb. upon whom my nam: is called. i. e. Such as God chofe to be of his houl-hold and family, i. e. his Church, whose God and Lord he professed himself to be, and who professed Gods name, acknowledging thereby that he was their Lord and they his people, Deut. 28. 10. Amos 9.12.

[hall bumble themselves] This is very acceptable in the fight of the

high God, Efa. 57.15. 1 Pet. 5,6.

and pray This is the means which God hath fanctified both for obtaining bleffings, Matth. 7. 7. and removing judgments, Pfal.50.15.

and [ech myface] i. c. My fayour and grace, See 1 King. 13.6. This is the ground of all true confidence in them that pray.

and turn from their wiched wayes All the other means without this are nothing at all. Repentance is a grace necessary for such as defire Gods fayour, Lam. 3.40.

then will I hear from heaven] See ch. 6.21. When men are once | rightly qualified and duly prepared by their afflictions for mercy, God will foon hear them. Now because heaven is the throne of God, and petitioners use to come to a King sitting on his throne when they prefer their petitions unto him, God is faid to bear from

neaven.

and will forgive their fin] Sin makes us so odious in Gods fight as till that be forgiven he will grant no true mercy. See I King.

8.30,34. Matth.9.2 and will heal their land] This is a metaphor taken from the bo-dies of living creatures. When fores or wounds therein are for drelled as that all puttefaction and anguish is removed, and the flesh brought to be as it was before, they are faid to be healed: So when judgments, which are the fores or wounds of a land, are re-

when judgments, which are the lotes of wallands a said, and moved, the land is faid to behealed.

V. 15. Now mine tyst Buil be open. This phrase is also metapholical. When men will not see or regard a thing, they use to shur their eyes; but when they have a mind to behold it, and to do good

steer eyes; but when they have a minu to believe as, and to be good to destribe will open their eyes upon it. See I King, 8-19; and mine carr attent anto the prayer that is made in this place I lebb. to the prayer of his place, See the. 6-40. They who have; a mind to grant whateis defired, will with their ears diligently; attend to it.

V.16. For now have I chosen and faultified this house, &c.] See

1 King. 9.3.
V.17. And as for thee] This phrase imported a special and particular direction to Solomon himself, and is used to make him the more attentive thercunto.

if thou wilt walk before me as David thy father walked] I King.

11 thou wast wasterproper me at Device 109 father waster 1 king.
9.4 is further added, ninterprise of beart and in proglands,
and do according to 4, Sec. 1 Sec. 1 King. 9.
When well 1 shalls the throne of the hingdom] I King. 9.5.
"upon 1 frat for ever, is added.

according as I have covenanted with David thy father] Or, as I according as a nave covenance with divide try father 1 Or, as I promified to him, 1 King. 9. 5. See 2. Sam. 7. 12. 1 Chr. 2. 1. Ghr. 2. Faying, There shall not feel the a man 1 Heb, there shall not be cut off soilbes. See ch. 6. 16.

toline. See ch. 6.16.

to be Rulers in Ifrael | Or, upon the throne of Ifrael, 1 King. 9.5.
This finework that he meaneth by Rulera Soveraign King.
V.1.9. But if you turn away | Or, if you Just at all turn from following mr. 1 King. 9.6. And three is added, you, or your children, and for fake my flattest and my commandant of which the buff for face of the following mr. 1 for the work of the following mr. 1 for you] Or, will not been my commandments and my flatutes, &c. x King.

9.6.Lev. 26.14. Deut. 28.15. and shall go and serve other gods, and worship them] See I King.

9.6. V. 20, Then will I pluck them up by the roots out of my land This metaphor is taken from briars, thorns, and all manner of noylom weeds, which men use to root out of their grounds; and it fignifieth an utter destruction of them. It is thus expressed I King. 2.7. then will I cut off I fract out of the land.

which I have given them] See I King. 8.36. and this house which I have sanctified for my name, will I cast out

of my fight] See I King. 9.7.
and will make it to be a proverb] Or, I frael shall be a proverb,

1 King. 9.7.
and a by-word among all nations] Or, among all people, I King.

9. 7. V. 21. And this house which is high, shall be an astonishment to v. 11. And this nouse wonth is nego, small ve an aponisment to every one that passeth by it of Or, at this house which is high, every one that passeth by it shall be associated, and shall his, I King.

fothat he Shall fay] Namely, every one, or any one. Or, and they fhall fay, I King.9.8.

why hath the Lord done thus unto this land, and unto this house?] See 1 King. 9.8. Deut. 19.24. Jer. 22.8,9.
V. 22. And it shall be answered Or, they shall answer

I King. 9.9. Because they for foot the Lord God of their fathers Or, Because they for foot the Lord their God, I King, 9.9. For he who was the God of their fathers was also their God. See ch. 11.16.

out their rections was an unert your, occ criticity, which brought them for how of the land of Egypt, 1 King, 9,9. If their farthers out of the land of Egypt, 1 King, 9,9. If their states and not been brought out of Egypt, their children, generathers land not been brought out of Egypt, their children, generation, might have been bond-flaves there. So as by confirming the faster of the Egypt their states the following the states of the states the following the states of the states of the states that the states the following the states of the states that bringing their fathers out of Egypt they who are here spoken of

were brought thence, and laid hold on other gods, and worshipped them, and served them]

Sec 1 King. 9.9.
therefore bath he brought all this evil upon them] Or, therefore hath the Lord brought upon them all this evil. I King.9.9.

CHAP. VIII.

Verf. t. A Nd it came to pafs Hitherto hath been declared how Solomon feeled the matters of the house of God, and his service. The affairs of the State are set down in this chapter, at the end of twenty years, &c.] See 1 King, 9--10.
V.1. That thecities [which Huram had reflered to Solomen.] This

Huram did because the cities given him by Solomon pleased him not 1 King.9.12. Solomon built them] He caused them to be repaired and fortified.

Sec 1 King. 9.17.
and canfed the children of Ifrael to dwell there] Solomon made them useful for his people, though the King of Tyre regarded V.3. And Solomon went to Hamath-Zobah] This appertained to

the king of Zobah, See 1 Chr. 18.3.
and prevailed against it David had overcome the king of Zobah, but it may be Hamath was not then taken by him : Or if it were,

it revolted after Davids death, and thereupon Solomon fought

againfit, and got it by force,

V.4. And be built Tadmor in the wilderness So 1 King 9.18,
and all the store-tities Sec 1 King 9.19.
which be built in Hamath Hamath being taken from the enemy,

Solomon built therein places for ammunition, for the better de-V.5. Alfo he built Beth-horon the upper, and Beth-horon the nether I

See I King 9.17.1 Chr. 7.24.
fenced cities, with walls, gates, and barres] Like a prudent Prince,

in the time of peace he provides against enemies. V.6. And Baalath, and all the flore-cities, &c.] See 1 King.9.

18,19.
and all that Solomon defired to build] Heb. All the defire of Solomon which he defired to build. in Jerufalem, and in Lebanon, &c.] See I King. 9.19.

in Jerujaicm, and in Levanov, &C. J Sec I King, 9,19.
V.7. As for the people that were telft, &C. J Or, all the people that
were telft, IKing, 9,20.
which were not of Ifrael J Or, which were not of the children of

Ifrael, 1 King.9.20. V.8. But of their children who were left after them in the land] I King 9.21. but is left out ; and in the Original it is not expresfed in this place.

whom the children of Ifrael confumed not] Or, whom the children of Ifrael alfo were not able uterly to defirey, 1 King 9.21.
them did Solomon make to pay tribute] Or, upon those did Solomon levy a tribute of bond-fervice.

until (bis day) See ch. 59.

V 9. But of the children of Ifsael did Solomon make no servants for his work] He means hereby bond-m:n, t King, 9.22.

for his work] He means hereby houd-ma, 1 King, 9.2.5.
but they were time of my 15 Sec King, 9.2.5.
but they were time of my 15 Sec King, 9.2.5.
Ot, and shift of his minst, and captains of his chariots and harfonan
and chief of his more shadow friences, and his repairate, and talenty
his chariots, and his hoffmen, 1 King, 9.1.5.
V. 10. And they were the chief of King Solomons Officer] Ot,
they were he chief of the officers that were over Solomons work,
they were he chief of the officers that were over Solomons work,

I King 9. 23. even two hundred and fifty] I King. 9. 23. five hundred and fifty. See on that place, that have rule over the people] I King. 9, 23, is added that wrought

in the work. V.11. And Solomon brought up the daughter of Pharaoh out of the city of David] Or, but Pharaons daughter came up out of the city of

David, 1 King 9.24.
unto the house that he had built for her] Solomon at first placed his unto the nouse that he man out to print; Solomon at mry place his wife in the city of David 1 King 3.1. upon necessity, because he had not elsewhere a place fit for such a Princess Butaster he had built the Lords house and his own, he built a fair Palace for her, I King. 7.8. into which he removed her from the city

or David.

for be faid, My wife shall not dwell in the house of David king of strate because the places are hoty] Heb. holiness. This reason was strate because the places are hoty in appears that he referved the place where ceremonial. Hereby it appears that he referved the place where the Ark formerly flood for some holy use,or at least lest it void, But if Pharaohs daughter had ftill continued in the place where the was before, Solomon must have taken in the place where the Ark

was, to make a Palace for his wife. was, to make a waiter for his wife.

**mbreunto the Ark of the Lord bath come! This shews the reason why that place was counted holy. The Ark was contact the most holy upe that the Jews had, and the principal evidence of Gods presence. Solomon therefore sanctified that place, where God was

pleased to manife his presence so solemnly. V. 12. Then Solomon offered burnt-offerings unto the Lord] Then hath reference to a continual custome which Solomon constantly used, as is evident I King. 9.25. And three times in a year did Solomon

offer burnt-offerings, and peace-offerings.
on the Altar of the Lord Or, upon the Altar which he built unto the

on the running the fore the Porch The Porch was at the East-point the had built before the Porch The Porch was at the end of the Temple, t King 6.3, and there were wide doors at the entiring into it out of the Priefls court, and at the entring out of entring into it out of the Priefls court, and at the entring out of it into the Holy place, which being opened, the Priests and geo-ple might see the Most holy place. Now this Altar is said to be pic singet see the stort hosy place. Now this Arrar is laid to we built bifure the Porch, to thew 1, that it was in the Prichscourt; 2, that it was pland directly before the Ark; for the Porch was before the Holy place and the Moft holy place.
V. 13, Even after a certain rate.] Of this phrase see on I King.

every day Both morning and evening, Numb. 28.3,4. offering according to the Commandement of Moses, on the Sabbaths The offerings on the Sabbaths were to be beside the continual daily barnt-offering, Numb. 28.10.

and on the very moons] Sec ch. 2.4. 1 Chr. 23.31, and on the folemn feafts] These are set down Lev. 23.

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three times in a year | See Exod. 23, 14. Deut. 16, 16.
even in the feast of unleavened bread | Of the offerings at this feast Ice Num. 28.19. The Paffeover was called the fealt of the unleavened bread, Exo.12.17. Lev.23.6. Deut.16.16. because then no leaven

13, &c. V.14. And he appointed according to the order of David his father]

This hath reference to 1 Chr. 24.1, &c.
the courses of the Priest to their service] These services of the Priests

and the Levites to their charges Sec. Sec. 1 Chr. 16.40.

and the Levites to their charges Sec. Chr. 15.26.

to praise and minister before the Priests To praise hath reference to

fuch as were appointed to fing and play on inftruments; to minifer, to fuch as were to attend the Priests about facrifices and other fervices.

as the duty of every dayrequired] See 1 Chr. 16.37. the porters also by their courses] See 1 Chron. 9.17, &c. & 26.

at every gate] Heb. at the door and door. See 1 Chr.9.19,22. & 26.13,16.

for so had David the man of God commanded Heb. so was the com-mandement of David the min of God. The commandement which David gave hereabouts was from the Lord, 1 Chr. 23.25, 2 Chr. 29,25, and therefore the more carefully to be observed. David is talled a man of God, because he was chosen of God, Psal.78.70. and inspired by God, 2 Sam. 23.2. and a man after Gods own heart,

1 Sam. 13.14. AA,13.23.
V. 15. And they departed not from the commandement of the King unto the Priess and Levites Jic. the Priess and Levites did carefully and conscionably observe those things which Solomon had given them in charge.

concerning any matter] i.e. all fuch things as belonged unto them in their feverall courses and services.

or concerning the treasures] about safe keeping and just dispofing the treasures committed to their charge. See 1 Chr. 2.6.

V.16. Now all the work of Solomon was prepared] Whatloever was requifite for the effecting of any thing that Solomon appointed to be done, was provided and well ordered.

unto the day of the foundation of the house of the Lord Till he began to build, and to do what he intended to do about the house of the Lord.

and untill it was finished] From time to time till all was ended. Some read it thus, Whatsoever was requisite for beginning and per-felling all, from laying the foundation even until all was sinished, was

fo the house of God was perfetted] See 1 King. 9.25. V.17. Then went Solomon to Exion-Geber, and to Eloth] Or, to E-lath, Deur. 1.8. See 1 King. 9.26. In these two places Solomon had a Navy of ships made, in which respect he is said to go thither, that

he might take the better notice of them.

at high take the Otter Protes of the Ming. 9:26.

V.18. And Hwam first him J. Or, conducted, or guided, for him. So is this word field Gen. 18.16. See 18.1016, 3.27.

by the hands of his feroant fiber J. What these fervants were is a little determined by the state of the Ming. 19.1016 him. So is the hands of his feroant fiber J. What these fervants were is a little determined him to the first h skill and pains were conducted or guided were Ships.

and fervants] Or, even fervants. that had knowledge of the [ea] Skilfull Sea-men.
and they went with the fervants of Solomon] Sec I King. 9.27.

to Ophir] See 1 King.9.28.
and took thence four hundred and fifty talents of gold] i.e. one mil lion, fix hundred eighty feven thousand and five hundred pounds for, in nunared eighty leventhomanu and nive managed plantified feeling. See 1 Chr. 12.14. In 1 King. 9.18. it is but four bundred and twenty talent. See the reason of the difference there. and brought them to bing Solomon | Sec 1 King. 9.28.

· CHAP.IX.

Verf. t. A Nd when the Queen of Shebs] In the twelve first verding of Solomons fame far and neer is given, by the coming of a Queen fr m the uttermoft parts of the earth] Mar. 12.44. to be an eye and as a minute factor of the earth of Solomon in large wing and and ear-witness of the things reported of Solomon in her own and other Dominions.

hard of the fame of Solomon] Concerning the name of the Lord,

at ferufalem] Or, to ferufalem; and fo it hath reference to her

coming thither, 1 King 10.2. coming tritlet; 1 king, 10.2.
with a very great company) Oxytesin, 1 King, vol. 1.
gad in abundance [Ox, very much gold, 1 King, 10.2.
and when for twa come, see, See, I King, 10.3.
V. 3. And Solomon told her, see,] See 1 King, 10.3.
from Solomon] The King, 1 King, 10.3.
V. 3. And when the Eurea of Sobal had feen the wifdom of Solomon, Volume, 1 King, 10.4.
V. 4. And the meat, see,] See 1 King, 10.5.
his can-horser all 10 C. nature, 1 King, 10.5.

V.4, And the meats, 8c., 1 Sec. 1 King. 10.5.

his cup-barres alog Ors, Butters.

and their appared. The appared of Solomins Miniflery is expressed.

King. 10.5, but this planted is not there applyed to his cup-beat years, yet here expressed, because several. Officers had their several vers, yet here expressed, because several. apparel fit for their functions. The Ministers had their diftinct apparel, and the Cup bearers theirs.

V.s. And [he faid unto the bing, It was a true report] Heb. word. Sec i King. 10.6. which I heard in mine own land, of thy atts, &c.] Or, fayings, See

King. 10.8. V.6. Howbeit, I believed not their words] Or, the words Sec

I King. 10.7. I king, 10.7.

the one bulf of the greatness of thy wisdome was not told me The
greatness of thy wisdome is not set down 1 King, 10.7. for mention is made of Solomons wisdom in the next clause of that

for thou exceedest the fame that I beard] Or, thy wisdom and prospe-

vity exceedeth the fame which I heard, I King. 10.7. V.7. Happy are thymen. &c.] See I King. 10.8.

V. 8. Bleffed be the Lord thy God, which delighted in thee, to fet thee on his throne] Or, on the throne of Ifrael. Why it is called the throne of Ifrael, fee I King. 10.9. and why the throne of the Lord, I Chron.

29,23, to be hing for the Lord thy God] This thews one reason why it was called the throne of the Lord. Solomon is said to be King for the Lord, as in general because God is the high supreme King, and Kings on earth bear his image and are his Vice-gerents; fo in particular because Ifrael, over whom Solomon reigned, was Gods peculiar people, Exod. 19.5. Of thy God fee 1 King. 13.6. & 17.12 & 18.10.

because thy God loved Ifrael] Or, because the Lord loved Ifrael for

became in your won an account of the course them is not added to flow that herein the love of God to Ifrael yas manifelted, not have the course of the cours simply in that Solomon was a King; but in that he was a King over lirael.

V.9. And she gave the king an bundred and twenty talents of gold] Sec 1 King, 9.14.
and of spices great abundance Or, of Spices very great store, 1 King.

10,10.

Neither was three day fuch spice as the Queen, &c.] Or, there is no now fuch divadance of spices as these. I king. 10.10.

V. 10. And the servant said of Huram, and the servants of solomou! Or, and the Navy slop of Hiram, 1 king. 10, 11. By servant are meant Marinesc, th., 18. And Solomons and Hurams servant went together in a Navy! Therefore under servants the Navy is commersed, and under Nave, foreview.

went together in a Navy! Therefore under servants the Navy is comprised, and under Navy, fervains, individual to the Navy is comprised, and under Navy, strong to the Navy that brought gal from Ophir, rought in some Ophir great planty of Almateries; I King, 10.11. See there.

V. 11. And the Wang made of the Algum treat retrissing, &c.] Or, starts the high wayer. See I King, 10.11;
And there were none such far to be or in the land of Judal] Or, there came no such that the Navy is the came no fuch the name of the Navy is the came no such that of Navy is the came no such that the Navy is the

V.12. And hing Solomon gave to the Queen, &c.] See I Kings

V. 12. anto gong woman a. 10.13.

Brifate that which file had brought unto the king! It is faild v. i. that the Queen of Sheba brought filests, gold in abundance, and precious flowers t these the egave to the king, v. a. He therefore either in such or for from other kinds of sifes returned to lief full as much in value; and this has word recommense. But beliefes, he gave by also and this by way of recompense. But besides, he gave her also of his royall bodinty other rare and precious presents: And if she liked any thing in his kingdom that the faw, upon manifestation of

her delice he gave her it also, fo she turned and went away, &c.] See I King, 10.13.

V. 13. Now the weight of gold that came, &c.] See I Kings

V. 14. Besides that which chap-men and Merchants broug't] Or, befides that he bad of the Merchant-men; and of the traffich of the spice-

flate that we can of the Antiseans-man, and of the traffic of the americanist, it fing to 15, and all the kings of stable, and governous of the country] Or, Canada think kings of the King, 10, 15; brought gold and filter to Solomon] This was an especial means of that abundance that Solomon Had.

V.15. And hing Solomon made two hundred targets, &c.] See 1 Kings

10.16. And three hundred shields] See t King. 16.17.
three hundred shields of gold sount to one shield shields is not in the 64
riginal, neither earl it be properly liere underthood, Indonnity here
\$6.666

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Chap.x.

arc meant pieces of gold, and that of fuch a quantity as an hun-

arc meant pieces of gold, and that of furth a quantity as an hundred of them made a pound. And thus three hundred pieces of gold at King 10.17.

nd the kine put then, &c.] See 1 King 10.17.

1.1. Moreover the king kind of great throat of juvny and over-laid it with pure gold] Or, the old gold, 1 King, 10.15.

1.1. King, 10.19, but the Hebbew in both places is the flame place for the throat place fleet, in the flame gold gold of gold. There is a little difference betwirt the deferyion of this throat here and i King 10.19, the method is made of a defense. eterption or this throne here and I hing 16.19, Here mention is made of a felt fload 1, there, of \$409; And the throne had both a cover and a footfool; and the one is mentioned in the one place, the other in the throne had both a which where float throne; This hash reference to the fleet, and the one place, the other in the throne; This hash reference to the fleet.

For the word is of the plural number, and flare on each fide. They were fuch flayes as a man might reft his hands upon; or, by which a man might be helped up, as by an hand.

trian might be helped up, as by an hand,
of the fitting place I help, on the place of the feat.
V.19. And where limit fload there, &c.] See I King, 10.10.
V.10. And all the drinkfur welfels, &c.] See I King, 10.10.
V.11. For the highs filting women to Talplife with the fervants of
Huran! Or, the high filting women to Talplife with the heavy of
statem. King 10.22. See Hiram, 1 King. 10.22. Sec v. 10.

Hiram, t King. 10.22. Secv. 10.

V. 22. And king Solomon puffed all the kings of the earth in rithers and wildown J Sec x King. 10.23. There is more difference in the Translation betwist these two places then in the Originall.

V.23. And all the hings of the earth] Or, and all the earth, I King.

16. 24. fought the prefence, &c.] Heb. face.

jought the prejence, &c.] rich, Jacc. V.14. And they brought every man, &c.] See 1 King. 10.25. &bd rayshin, harrief] Or, garments, and armour, x King. 10.25. The fame Hebrew words are in both places.

ind spices, &c.] See i King 10.25. V.25. And Solomon had] Or, Solomon gathered together chariots and horfemen, 1 King. 10.26.

four thousand stalls for horses and chariots | See on 1 King. 10. 26. V. 26. And he reigned over all the bings] Or, over all the bingdoms, 1 King 4.21.

from the river] i. c. Euphrates, Gen. 15.18. even unto the land of the Philislims, and to the border of Egypt] Sce

1 King.4.21.

King. 4.21. V. 27. And the king made] Heb. gove. fluorin Ferufalem as flones, &c.] See 1 King. 10.27: that are in the low plains in abundance] Or, that are in the vale that are in the low plains in abundance. for abundance, I King. 10.27. There is the very fame Hebrew in Both places.

V. 28. And they brought unto Solomon horses out of Egypt Or, Solomon had borses brought out of Egypt 1 King. 10.28. This also is there added and fine linen.

tance aduce and preturns, and the matter the nationis that were read about him, and had flore of good hotics. V1.29. Northwest off of the state of Salamia) See 1 King, 11.41. fift and laff See 2 Chronn.29.29. By the fift Acts of Salamia may be meant fuch as he dad before his Apottane; by the taff, flich may be meant fuch as he dad before his Apottane; by the taff, flich as after.

are they not written in the book] Heb. words. A book confifteth of words. See on the Title of the first book of Chronicles.

words, See on the Inte of the Introduce of Chiomans, of Mahas the Prophet See Chron, 29, 19.

and in the Prophet See Chron, 29, 19.

and in the Prophet See Abijab its Shirointel See King, 11, 19, and in the Vighen Such, vilons and revelacions as were regulated, being by Gods Spirit manifeficat or Iddo.

of Iddoths Ster] See Ch. 12, 15, 26, 13, 21. Some take this man to be the fame that is called Out, 1 King, 15, 11.

against frobasmthe fon of Nobat 1 There is an express prophe-cy of Ahijah against Jeroboam, 1 King, 14.7, &c. And it is to be supposed that Iddo, who writ the history of Rehoboam, ch.12. 15, did also joyn the story of Jeroboam therewish. Part of the sirl book of Kings is here meant, or some civil records penned by these Prophets; which without prejudice to Canonical

Seripture might be loft.
V.30. And Solomon reigned in Ferufalem, &c.] See I King.

V.31. And Solomon flept with his fathers, &c.] Sec 1 King. 11.43.

CHAP. X.

Verl. 1. A Nd Rehoboam went to Shechen, &c.] In this chapter the revolt of ten tribes from the house of David is set This foolish King Rehoboam was the occasion there-

V.z. And it came to pafs, &c.] See I King. 12.2. V.1. And it clame to by 15, Sec. J. Sec J. King. 13.1.

Nob was in Egyp. Or, who way is in Egyp. 1, I king. 13.2.

whill he had fit of pain the prifrice of Solemon the king. Oc., for the was fled from the refuse of king. Bolton. 1, King. 11.2. There is further added, mil. I robban divelt in Egyp. Sec J. King. 11.40.

Nor. Al. J. This laddreference is the beginning of the verle, d.

V. J. And it can be supported to the second of the control of the contr

that Frederin retaitierd out if Febri This is not tite nivoned 1 Kin.

15.2. but is necessarily implied by that which followeth.

V.3. And they first and chairs ships See 1 King. 12. 5.

Jeroboam and all Irial comes, See J Oc; and J reoboam and all the

10 seconom and all space sames (c.) explaint seconom make the congregation of finelic airs. It king it. 3.

14. The finite made due yoke friends, Sec. 3 Sec 1 King it. 4.

16. When there are edse that foundable the gricoms ferbinds of the fathere, Sec. 3 There is a little difference between the place and 1 Kin. 13:4. in the Translation, but not in the Original.

V.5. And be faid wite them, Come again white me after three dayet, &c.] Or, Depart yet for three dayes, then come again to me, &c. Y Kin. depart for that time, that fo lie might take advice in their ab-

V.6. And king Rehoboam took connfet with the old men] Or, coh-

fulled, I King, 12. 6.
that had flood before Solomon, &c.] There is greater difference in the translation of this verile and of 1 King, 12. 6. then in the

V.7. And they spake anto him, saying, If those he hind to this pro-ple Or, If those wilt be a serviant unto this people this day, and wilt ferve them, 1 King. 12.7. These two places expound one another. For he that seeks to satisfie the desire of others after a kind manner doth therein feem to be a fervant unto them.

and please them, and speak good words unto them, &c.] By speaking good words to them he might please them. See i King.

V. 8. But he forfoot the counfel which the old men gave him, &c.] Here also is a greater difference in the translation betwit this

verse & 1 King. 12.8. then in the Hebrew.

V. 9. And he faild unto them, it hat adolt is give ye, &c.] The verse in the Hebrew agreeth with 1 King, 1.9. word for word.

V. 10. And the yoing has best were brought up with him, &c.]

This verse all ongeteth with 1 King, 1.3. 10. in the Hebrew, only there are two different words which fignishe one and the faint

V. 11. For whereas my father put an heavy yoke upon you, &c.] Hcb. laded you. This also in Hebrew agreeth with 1 King. 12.11. in fense and words.

but I will chaffife you with storpions I will chaffife you is not in the Hebrew, but well supplied out of I King. 12.11.
V. 12. So Jeroboam and all the people came, &c.] See 1 King.

10.12. V. 13. And the King answered them roughly Ot, and the King an-

freed the people roughly, Kittig. 12.13.

and King Rebotoan For fook the counfel of the old men] Or, first the old mens counsel that they gave him, x King, 12.13.

V.14... And anjuvered them after the advice of the young wen, &c.]

Sec v.11. V.15. So the King bearkened not unto the people, &c.] See i King. 12. 15.

for the cause was of God] .Or, for the cause was from the Lard, 1 King.12.15. that the Lord might perform bis word] Or, that he might performbis

Jajing, 1 King 12.17 by the him of Ahijah, &c.] Or, which the Lad which he finder by the him of Ahijah, &c.] Or, which the Lad finde by the hand of Abijah, 1 King 12.15. In the Hebrew both places are alike, Sec. 1 King, 8.53. V. 16. And when all Ifrad Ling, &c.] Sec. 1 King, 13.16. V. 16. And when all Ifrad Ling, &c.] Sec. 1 King, 13.16.

every man to your tents, O Ifrael Or, to your tents, O Ifrael King,

V.17. But as for the children of Israel, &c.] See I King. IL.17. V. 18. Rehoboam sent Hadoram, &c.] Or, Adoram, I King.

and the children of Ifrael ftoned him, &c.] Or, all Ifrael flosed him. King. 12.18.

V.19. And Ifrael rebelled, &c.] See 1 King. 12.19. The peoples making Jeroboam King over Ifrael is further added 1 King.

CHAP. XI.

Verl.1. A Nd when Reboboam was come to Jerufalem] Here is fet down the Lords hindring Rehoboams attempt to re-

he gathered of the bouse of Judah and Benjamin, &c.] Or, he assume the gathered of the bouse of Judah with the tribe of Benjamin, t King. 13.13. to sight against Israel] Or, against the house of Israel, I King. duce the ten tribes.

that he might bring the hing dom again to Rehoboam] I King, 12, 21. to Rehoboam the fon of Solomon. V. 2. But the word of the Lord, &c.] Or, of God, I King.

V.3. Speak unto Relioboam, &c.] 1 King. 12.23. and to all Ifrael in Judah and Benjamin] Or, unto all the house of Judah and Benjamin , and to the remnant of the people, I King.

12.23. V. 4. Thus faith the Lord , Ye fhall not go up I Sec x King

nor fight againft your brethren] The children of Ifrael, 1 King. 13. 24. Return every man to his house: for this thing is done of me] Or, for

this thing is from me, 1 King. 12.24.

And they obeyed the words of the Lord Or, They heavelened therefore

And two pooped now words of two Lord Or, two peacheast therefore to the words of the Lord, i King, 12.24.

and returned from going against frombourn Or, and returned to depart, acteding to the word of the Lord, i King, 12.24.

V.5. And Roboboum dwell in freuglism Jerusalem was the fairest and trongest city in all Judah and Benjamin, and there Solomon had built a Royal Palace; therefore Rehoboom there see leth his habitation. See 1 King, 12.18.

and built cities for defence in Judah] Especially in the uttermost

v.6. He built] Here are fifteen cities reckoned up, most of which were built before; so as by building is here meant repairing, which were built before, on a sy small is not meant repairing, fencing, fortifying. So 1 King, 12.25, & 15,17.

even Bethlehem] There was one Bethlehem in Zebulun, Josh.

10.15. another in Judah, where Christ was born , Ruth 1. 3. Matth. 2.1,5,6. and where David was first anointed king, 1 Sam. 16.1,13. & 17.12. This latter is here meant, and Etam] See 1 Chr.4.32.

and Tehoa] Sec 1 Chr.2.24. V.7. And Beth zur] Sec 1 Chr.2.45.

and Shoco] This was also a city of Judah. It was one of those which the Philiftims took from Ahaz, ch. 28.18.

and Adullam] The chief city of one of those kings which Jo-

flua took, Josh. 12.15. It wasin Judah, Josh. 15:35. See on Josh.

V.8. 4nd Gath] See 1 Chr. 18.1.

and Maresbal See 1 Chr.4.21.
and Ziph] A city of Judah, Josh. 15.24, 55. See 1 Chron.

v. 9. And Adoraim] This city is no where else mentioned; but it feemeth it was within the compass of Judah or Benja-

min. and Lachiff Sec 2. King. 14. 19.
and Actiff Ship This was in Judah alfo, John 15. 35. Sec Jer. 34. 7.
V.10. And Zorab J Acity of Dan, John 19. 41. made famous by the birth of Samion, Judg. 13. 2, &c. and alfo by his burial,

Judg. 16.31. and Aijalon] See 1 Chr.6.69.

and Hebron] See I King. 2.11.

V.11. And he fortified the strong holds] i.e. Castles and other

and put captains in them] Under captains are comprised their fouldiers alfo. He placed strong garrifons in those cities, to keep them lafe from attempts of enemies. These Captains are supposed to be his fons; for it is faid that he dispersed his children unto every fenced city, v.23. Herein he dealt prudently, for in his own fons he might fecurely confide.

and flore of victual] That he might keep together his garrifon-fouldiers, and the better encourage them to stand out against their enemies, if they were beleaguered.

and of oyl and wine] These were not onely for necessity, but al-so for delight. He did the rather furnish these places with these refreshments, because his sons and other great men were there. Of the use of Oyl see 1 King. 17. 12. 2 King. 4.2. Wine is known of the need Oyi ice I Ming. 17, 11. 2 Ming. 4,2. White B KHOWH to be a generous drink, whereby the heart of man is much refreshed and cheered, Judg. 9, 13. Ffall. 104. 15, Prov. 31.6. White and Oyl among the other forts of provision were prepared for David and fuch as took part with him, I Chr. 12. 20. and these did Solomon fend as a present to Hiram, ch.2.10.

V.12. And in every several city] Heb. city and city, be put sbields and spears] Under these two kinds all manner of warlike ammunition is comprised. He prepared these before hand, that they might not be to feek in time of need.

and made them exceeding strong] i. c. The places which he for-

having Judah and Benjamin on his side] For they revolted not with the other tribes from the house of David. V.13. And the Priests and the Levites that were in all I frael] Here

is declared how the kingdom of Judah was strengthened, to wit, by fuch as out of other tribes came to them.

referred to him! Heb. preferred themselves to him. Herein they shewed much courage and zeal in Gods cause; like their predeccions.

fors, Ex. 32.26.

out of all their coasts] Out of such cities as belonged to the Priests and Levites in any of the tribes of Ifrael.

V.14. For the Levites left their fuburbs and their possession.] They lest both their houses and hereditaments that belonged to them. and came to Judah and Jerusalem | To dwell in such places throughout Judah and Ben jamin as should be allotted them, and to do the fervice of the Lord in the Temple at Jerusalem. For Jeroboam He was the chief and principal

and his fons They were Governours in fundry places, (as the fons of Rehoboam, v.23.) and were forward to put their fathers defign against the Priests in execution.

had cast them off] See ch. 14.9.

from executing the Pricits office unto the Lord] The Pricits and Levites office was to infruct the people in the law of the Lord, and to go in their accustomed courses unto the Temple to do the fervices thereof. See a main reason of casting them off inferred hence, t King, 12.27. And furely another reason was, to possess their cities and lands. This appears to be so, in that Jeroboam did not settle other Pricits and Levites in the cities of those that were cast out, but made Priests of the meanest of the people, I King, 12.31. & 13.33.

V. 15. And he ordained him Priefts] Such as are mentioned I King, 13.33.

for the high places | Such as himself built, 1 King, 12.31, idola-

trous high places. Ot bigh places see 1 King, 3.4.

and for the devils The word fignifieth hirry, horrid things. As

and 1971th about 1 the word angineen מידי, morrise things, as Satyrs, Ifali, 13.11. In fuch shapes many idols were wont to be fet out as affrighted the beholders. And devils for the mast part tile to appear in horrible shapes, The word שרים Sharim, Deut, 32. 17. which fetteth out the same things, fignifieth wasters or destroyers ; as Rev. 9.11. Idolaters are faid to do fervice to devils, because they do what they do by the instigation of devils, and because such piery and devotion as is not done to the true God is done to devils; there is no mean betwixt them, I Cor.10,20,21. Rev. 9,20. See on Lev. 17.7.

and for the Calves which he had made | Sec 1 King. 12 28. V.16. And after them] After their example. This hath reference

tover, 13, out of all the tr bes of Ifnet] Even such as had revolted from the house of David. See ch. 10.19.

Such as fetthir hears to see the Lord That abhorred Jeroboums

idolatry, and being instructed in the Law, and thereby knowing Jehovah to be the onely true God, heartily defired to ferve him according to his own direction. God of Ifrael] See I King. 8. 15.

came to ferufalem] Where the house of God was. to facrifice] This was an especial part of Divine service, and

might no where be done but in the Temple, might no where be done but in the 1 empte.

unto the Lord God of their fathers] i. e. Abraham, Isaac, and
Jacob, to whom God made special promises for the good of their
posterity. See 1 Chron. 29.18. This God is opposed to Jeroboams

Idols, to whom the Ifraelites facrificed, V.17. So they frengthened the kingdom of Judab] i.e. The Priests, Levites, and others who left their habitations in other

ribes, and come to judals, added their pear to the Kingdom of Judals, being ready to do what they could for defence thereof, yea, and added their pears a flo, and made Rebabam the for of Salamon flores. The flrength of a

King confilts in the power of his Kingdom.

three years] So long as God is pleased to bless, means will be prevalent, but no longer.

for three years they walked in the way of David] David all his dayes remained faithful, and maintained the true worthip of

and Solomon] This must be meant of Solomons former times, before his apostasie, and of the time of his repentance and returning unto the Lord afterwards.

V.18, And Rehoboam took him Mahalath] Rehoboams domestick affairs are here fet down, and that about his wives and children, Ishmaels daughter whom Esau married was also called Mahalath, Gcn. 28.9.

the daughter of ferimoth the fon of David to wife | None of Davids fons i Chr. 3, are called by this name. But it is faid I Chro. 3.9. that the nineteen fons before mentioned were all the fons of David, befide the fons of the concubines : fo as this Jerimoth might be a fon of David by a concubine.

be a lon of David by a concubine.

and Abihail and it not in the Original; therefore some read,
Rehoboam, besides Muhilash, took Abihail. Both teadings agree
in sense. Abihail was also a mans name, I Chron. 1.14. Esth.

the daughter of Eliab the fon of Jessel 1 Sam. 16.6.1 Chr. 2.13. V.19. Which bare him children] which hath reference to Abihail. the fecond wife.

Jeush, and Shamariah, and Zaham] We read nothing else of these three but this, that they were Rehoboams sons.

V. 20. And after her , he took Maacab] This was his third

the daughter of Abfalom] Sec 1 King. 15.2. which bare him Abijab] Or, Abijam. This fon succeeded his fa-

It may be her beauty or some other outward matter moved him so to dote on her. Absalom himself was very beautiful, and so was his daughter Tamar, and his fifter Tamar allo, 2 Sam, 13.1. & 14. 25,27. Certainly it was not piety nor any such endowment that moved him to love her; for she was a detestable Idolater, I King, 15. 13.

above all his wives and his concubines] That whereupon's man fets his heart ufeth to be preferred before all other things. Cccc z

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for be took eighteen wives and threefcore concubines] When reins (

for ne took agreen wives and investors concumes I when reins aic let loofe to luft, it groweth into excels: See 1 king, 11.3. and he begat twenty and eight sons and threefeore daughters I he might well have so many children of the multitude of wives and

V. 1. And Rebotoam made Abijab the fon of Maachab the chief]
The love that he bare to the mother above his other wives made him love her fon above his other children. to be ruler among his bretimen] He was not onely preferred in di-

gnity above them, but also had authority over them.

for he thought to make him King That authority before mentioned Rehoboam in his life-time gave him, that he might be the better fitted to reign after him.

V.13. And he dealt wifely] The prudence here intended was his disposing of his children in his life-time.

and disposed of all his children throughout all the countries, &co.] See and alipoired of an instrument in ongoing an incommitter, and jee on v. 11. He might have two ends in thus differing his children; 1. to keep fuch subjects as yet flood with him from revolt; 2. to keep his children from falling out among themselves, Prov. 18.19. So did Abraham, Gen. 25.6. and Jehotha hat, ch. 21.3.

unto every feneted city] i. e. Those cities named, v.6, &c. and o-

thers like them.

ners tike them. victual in abundance] See v. 11. and he defired Heb. asked for. i. c. With defire he enquired af-

ter; or, sought to take.

many wives] Heb. a multitude of wives. It is not expressed

many wives] whether his defire of many wives were for himself or for his sons, The Hebrew word asked for implyeth that the many wives were for his fons. But it may be without restraint taken, that he sought many wives both for himself and for his sons.

CHAP. XII.

Verf. 1. A Nd it came to pass] In this chapter is set down Rehoboams revolt from the Lord, and his re-

turn unto nm. when Reboboam had established the kingdom] He was over-consident in his power, and did not duly consider that it was the Lord that settled his kingdom, and gave him that peace that

ne nad,
and had frengthened himfelf | See ch. 11.17.
be for foot the law of the Lord | Of for faking the Lord, fee 1 King.
9. The Lord by his law declareth his will unto us; and they who 9.9. The Lord by his law occurrent his will undo us; and they who order northeir life, capecially their course of piety and Divine sprice, according to the law of God, but follow either their own or other mens inventions, for lake Gods law. See 1 King. 9.9. &

18. 18. and all I (rael with him] By I frael are meant in this place no other then those who usually are intended under this title Judah; as 2 Chron. 15.15. They are here called Ifrael, not in opposition to Judah, as ch. 13. 15, 16, but in relation to the common father of all the twelve tribes, which was Ifrael, Gen. 49. 2, 28. This inftance sheweth that subjects are prone to follow their Soveraign, espe-

cially in evil courfes. V.2. And it came to past that in the fifth year of Rehoboam] Three years Rehoboam and his subjects walked in the way of David, ch. 11.17. in the fourth year they revolted from the law of the Lord, whereby they provoked his wrath against them. The Lord therefore firreth up the spirit of the king of Egypt against them, and he making preparations in that fourth year, in the fifth comes against Judah.

Shifhah hing of Egypt came up against Jerusalem] See 1 King,

14.25,
because they had transgressed against the Lord] Judahs particular
transgressions are set down 1 King, 14.22,23,24.

V.3. with twelve hundred chariots] Of the use of chariots see

1 Chr. 18.4. & 1 King. 9.19.
and threefore thouland barfemen] These also are of great use in war. For in regard of the strength and swiftness of their horses they have a gicat advantage over footmen.

and the people were without number that came with him out of Eand the proper were visitual number that came visits min out of E-gpt]. This innumerable company it may be were footnen of all forts, and those out of all countreys that came with him, or in particular those mentioned in the words follow-

ing.
the Lubims These bordered on Egypt. They are joyned with the Cushites ch. 16.8. Nah. 3.9.
the Subbinus] So called because they dwelt in tents, as the no-

tation of the word importeth. They were also called Nomades, Some fay they are they who are called Troglodytes, and supposed to be tay they are they with an existing and the Ethions and Called Culbites. They used to gather together in great multirudes. See ch. 14.9.2 king. 19.9.
V.4. And he took the fenced cities which pertained to Judab Johing.

mentioned ch. 11.5,8; which flood in his way as he was marching to Jerufalem,

against the Lord, and therefore both the fault and judgment is declared to them all.

that were gathered together to Jerufalem] Jerufalem was their that were gamerea togener to general permanem a stheir ftrongeh city, and they took it to be their fafelt refuge.

because of Shishek They gathered themselves together to consult and prepare as well as they could against the king of Egypta

army that he had brought into the kingdom as for as Jerusalem and faid unto them, This faith the Lord | Sec 1 King. 12.24. Te have for [aben me] See v.I.

and therefore have I alfo left you in the hand of Shifbak] Had God been with them, Shishak could no more have prevailed against Rehoboam then Zerah did against Afa, ch. 14. 9. But the Lord leaving them, they foon fell into Shishaks power. This shewshow dangerous it is to forfake the Lord.

V.6. Whereupon the Princes of Ifrael] Ifrael is here taken as v. r. and by Princes of Ifrael are meant fuch as were within Rehoboams

and the king humbled themselves] Whether this humiliation were hearty or no is questionable; for at the close of this story it is faid heavy or no is quettionable; to rat the close of this flory is fail of Rehoboam, that he did vail, herauft he prepared on his heart is freke the Lord, v. 1.4. Yet God might have relyect to their outward humilitation, as he had to Ahabs. See on 1 King. 1.2.9. the Lord is rightensor] Not notly the upright and fuch as fear God may by judgments be brought to acknowledge Gods juft and rightensor become the control of the property of the control of the property of the control of the cont

teous proceeding with them, as Dan. 9.14. but also wicked ones, as Pharaoh Ex. 9. 17. So as this acknowledgment is no infallible evidence of an entire respect to God, seeing judgments may outwardly work upon hypocrites and obstinate finners.

V.7. And when the Lord faw that they humbled themselves] The Lord taketh notice both of mens inward dispositions and also of their outward carriage.

the word of the Lord came to Shemajah] God userh his Ministers to carry joyful tidings as well as doleful.

faying, They have humbled themselves, therefore I will not destroy them] Humiliation for sin and acknowledgment of Gods just dealing is very prevalent with God to remove a judgment, ch. 33. 12, 13. or to prevent a judgment, Jon.3.10. or to delay a judgment, ch.32.26. Yea, external humiliation is of force to remove an outward judgment, Exod. 9.27,&c. 1 King. 21.29.

but I will grant them some deliver ance Ot, for a little while de-liverance. The word translated a little while is the same that is used Psal, 2. 12. This limitation of deliverance hath relation to v. 8. where is implied that the land of Judah and the inhabitants thereof were in a kind of subjection to the king

and my wrath shall not be poured out upon Jerusalem by the hand of shilbak God would not fuffer this enemy utterly to deftroy Jerufalem, as he threatned Deut. 28.62. and executed ch. 36.17, &c. The metaphor of pouring out wrath is taken for the executing of full vengeance, no part thereof being kept in. The utter destruction of the Jews by the Babylonians is fet forth under this phrase of pouring out god wards, chi, 321, 325. So weread of pouring out god wards, ch, 321, 325. So weread of pouring out god god fury, Ezck. 7.8. his indignation, Ezck. 1131, 184 fury of his tanger, 18in. 4.2. 3, and his ferce anger, Lam., 411, and of pouring out a cutf. Dan. 9.11. This is further for out by another control of the c of pouring out a carfe, Dan. 9.11. This is further let out by another metaphor, of a Vial full of wrath. Such a vial is faid to be poured out when there is nothing left in it. Commonly the dregs of liquour lie in the bottoms of vessels: therefore when they will show that all is poured out they use to say, the dregs are powed out. Thus mention is made of the dregs of the cup of Gods fury, Ila. 51.
22. Here is implied that God would refrain his wrath, and nor

deal according to the utremost extraming.

V. 8. Nevertheles they shall be his servents.] i.e. The men of Judah shall be forced to yield sealing and tribute unto Shishak, and accept what conditions he shall put upon them.

that they mry know my fervice, and the fervice of the kingdoms of the countreys] By that hard tax which the king of Egypt would and the superior of the superi get under their subjection. By the kingdomes of the countrys he meaneth heathenish nations, which had neither knowledge

nor fear of God. V. 9. So Shifhak king of Egypt came up againft Jerusalem] See

and took away the treasures of the house of the Lord] We are not to think that he had those vessels of gold and filver that were used in the house of the Lord, but rather such gold and filver and used in the house of the Lord, but rather such gold and filver and the nearly state of the Lord. other precious things as were laid up for repairing the Temple, or other facred ules. Neither are we to think that Shiftak came into Gods house to take these, but that laying a great sum of money upon the king and people of Judah, they were forced to take the treasures of the bouse of the Lord to make it up; which Shifinks tobe, and carried away. The like is noted of Hezekish 2 King, 18,14,15. Of the treasures of the bouse of God fee 1 Chro.

of semantem.

and came to Perufishin] With that great hoft v f.

and the treaspret of the kings boust? That which is said of the treaspret of the kings boust? That which is said of the treaspret of the kings boust? That which is said of the treaspret of the kings boust? That which is said of the treaspret of the bouse of the Lord in the former. Note may be applyed to the treaspret of the boust of the Lord in the former. Note may be applyed to the treaspret of the boust of the Lord in the former.

the treasures of the Kings house also. Kings of Judah had their pe- Or, his mothers name was Manchah the daughter of Abishalom. See on culiar treasures; and these used to be rich ones, 2 King, 16.8. & 1 K.ng. 15.2. 18.15. & 20.13,15. In this respect David faith that of his own proper goods he gave towards the house of God. Those goods were laid up in his own treasury, and amounted even to many millions, I Chr.

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29.4 he took all] The King of Egypt took of the King of Judah all that he gave him: and to fatisfic him, the King of Judah gave him most if not all the treasures that were in his own and in the Lords

he carried away also the shields of gold which Solomon had made]

N. King. 10,16,17. See 1 King. 14,26.
V. 10. Instead of which king. Reboboam made shields of brass, &c.]
Or, and king. Reboboam made in their stead brazen shields, 1 King.

14.27.
V.11. And when the king, &c.] Sec I King, 14.28.
V.12. And when he humbled himself] Sec v.7.
the wrath of the Lord turned from him] The Lords wrath was the cause of Shishaks coming against him; and his departure was an evidence that the wrath of the Lord was turned from him.

that he would not destroy him altogether] Heb. to consumption. Though the King of Egypt made great spoil in sundry ciries of Judah, and had the treasures of the Lords house and the Kings house, yet Judah remained still to be a Kingdom, and the King and people thereof abode still therein; which was not so in

Zedekiahs eime, 2 King 25.21.

and also in Judah things went well] Or, and yet in Judah there were good things. According to the first reading this may be the sense, Notwithstanding all the evil that Shishak had done, the flate of Judah continued as before; they enjoyed their liberty of ferving God, the benefit of their own laws, with peace & prosperity. According to the other reading this may be the fense; Gods Ordinances were duly observed, judgement and justice was executed. and there were many of the Princes and people in whom good things were found, as is faid of Jeroboams son, 1 King. 14. 13. Befides, there was in Judah the law of God, the feals of his Covenant, the ministery of his Prophets, Priests and Levites, ordinary and extraordinary facrifices, and many perfons that had not conformed to the fins of the Kingdom: These and many other like were the good things in Judah.

V.13. So bing Reboboam frengthened himfelf in Jerusidem]Though he were much weakened by the spoil which Shishak had made in his Kingdom, yet by the Lords freeing of him from his enemy he recovered frength again, and repaired and fortified the cities f his Kingdonie, as ch. 11. 5,11. and thus he ftrengthened himand reigned] As King. He continued to be Soveraign in his

Kingdom, notwithstanding his service to the king of Egypt, mentioned v.8. for Rehoboam was one and forty years old when he began to reign] Sec

1 King. 14.21.

V.14. And be did evil] This may have reference both to the fourth and fifth years of his reign, after he was freed from Shifhak. That which is here noted of the King of Judah is indefinitely applyed to Judah, namely, to the Princes and people thereof, I King.

because he prepared not] Or, fixed not. Preparation is an especial means to bring a man on to that which is good, but want of it makes one run into evil: And a through fetled resolution to do that which is good is a great preparation thereunto: but when such a resolution is wanting, evil will quickly creep on a

his heart] The heart is the spring out of which floweth good and

to feet the Lord] See 1 Chr. 16.10, & 28.9. V.15. Now the alls of Rehoboam first and 1st] Such as were done in his first three good years, ch.11. 17. in his two nextevil years, v.1,2. and in his other years following them. See ch.

are they not written in the book | Heb. words, See ch. 9, v, 29. of Shemajab the Prophet] See 1 King. 12.22.

and of Iddo the Seer] See ch. 9 29. concerning genealogies] Or, pedegrees, or, histories of Kings and others who were famous in the Church of God.

And there were wars between Jeroboam and Rehoboam continually] Sec 1 King, 14-30.
V.16. And Reboboam, &c.] Sec 1 King, 2.10.

and Abijab] Or, Abijam. See 1 King. 14.31.
reigned in his stead] Thus Rehoboams purpose and endeavour was accomplished, ch.11.22.

CHAP. XIII.

Verf. 1. Now in the eighteenth year of hing Jerobosm] See

began Abijah to reign over Judah] In this chapter Abijahs reign and his great successe against Jeroboam is set down.

V. 2. He reigned three years in Ferufalem] Sec 1 King 15.2. his mothers name also was Michajab the daughter of Uriel of Gibeab]

and there was was herween Abijah and Jeraboam] Thus much

is noted of his father? Subsam and Jerobaam See i King, 14,36.

V.3. And Abijab for rich, bound together. For by good order in an army particular fouldiers and leveral companies are as in were bound together.

. the battel in array] Prepared his fouldiers, and fer them in good order, that they might be ready to fight with the enemy.

with an army of valiant men of war] Not onely the Commanders but all the fouldiers are comprised under this word army. This epithet valiant fets out the courage of their minds and strength of their bodies. This phrase men of war shows that they were exercifed in military discipline.

even four hundred thousand This was a very great army, confidered in it felf. We count fifty thousand a Royal army, but here were eight times fo many. Yet this great army was but half fo big as Icroboams.

chosen men] Not vagrants, or pressed in the street, but chosen for that purpose.

Jeroboam also set the battel in array against him with eight hundred

Jestonom ang yet ing thateet in array agains our with eight unnarea thousand slope men Jeroboam had two to one, bring mighty men of valour). See I Chr. 5.24. Thefe two armies, being all of the children of Ifrael, amounted to twelve hundred thouland, all valiant men. Had they been, as brethren, united, they had been the greatest host that we have read or heard of by expresse number to be assembled together in the field. See ch. 14.9. Indeed there is in Davids time mention made of fifteen hundred thousand, and threescore and ten thousand that drew sword, besides Levi and Benjamin, which were not counted among them, I Ch. 21.5,6. but these were not all drawn out into the field toge-

V.4. And Abijah [bod up] It is to be supposed, that while the armies were fer one against the other, before the sight, Abijah desired and obtained a parle or treaty, and thereupon chose a fit place where he might be so behard. It was ever usual with pure the supposed to the suppose of the supposed to dent Commanders before the battel to defire a treaty, thereby to thew the justness better to batter to defire a treaty, thereby to them the justnesses of their cause, and persuade the enemy to desirg, if it might be. This was enjoyned by the Law, Deut. 20, 10, So did Jephthah, Judg. 11.12. and so did Abijah here.

upon mount Zemaraim, which is in mount Ephraim] A city of this name was in Benjamin, Josh. 18.22. The city and mount might both border on mount Ephraim, by the out-coasts of Benjamin, Son and the second of Benjamin Son accounts of Benjamin Son ac min. Some conceive the name to be taken from Zemari, Gen.

and faid, Hear me thou Jeroboam, and all Ifrael] He directeth his speech, as to Jeroboam, who had the chief command of the army, so to other Commanders under him, who questionlesse were now upon the aforesaid defire of treaty assembled together to hear what Abijah would fay. And these especially are comprised under that phrase all Ifrael. Yet withal it was Abijahs defire that as many of

pin all as 1 part. 1ct within a was roughts usine that his voice; as Rabifiskah, 2. King, 18.28.

V. 5. Ought you not to happe] So clear was the cafe he propounded as he tippofed they could not be ignorant thereof; at leaft they might and ought to have known it.

that the Lord God of I [rate] See I King, 8.15. He useth this phrase to show that the Lord was not onely the God of Judah, but of all the twelve tribes; and to move them the rather to observe that which their God had covenanted.

gave the king dom over Ifract to David for ever] Under this word David David himself and his posterity is comprised, Sec 2 Sam. 7.

even to him and to his fons by a covenant of falt By this metaphor of falt a perpetuity is fet forth. For Salt makes things laft. In this respeat Lots wife was turned into a pillar of falt, Gen. 19.26, that the might remain a perpetual spectacle. The covenant therefore here is declared to be a perpetual covenant, not to be abrogated or nulled. In this respect these two phrases a covenant of salt and phor to be used in relation to their manner of making their covenant, with a facrifice, on which falt was alwayes fprinkled, Lev. 2. 13. And thereby is implyed that this was a most solemn covenant. not to be violated. Both fenfes tend to the fame purpofe.

V.6. Yet Feroboam the fon of Nebat] Sec 1 King. 11.26. the [ervant of Solomon] This title is here used to aggravate Jeroboams rebellion, in that being a fervant he would prefume to usury

the fon of David] This thews the right that Solomon and his fon had to the Kingdome by reason of the forementioned covenant

is rifen up] This also, implyes an usurpation above that which was meet

and hath rebelled Notwithstanding God foretold that Jeroboam and non-Notice and the second choice him, t King. 12.20. Yet he came to the kingdom with a proud, aspiring, rebellious disposition. It is therefore faid that he lift up his hand against the King, 1 King, 11.26.

again this Lord He rebelled both against Solomon, whose pe-

whose subject he was, I King. 12.16, &c.
V.7. And there are gathered unto him vain men] i. c. inconstant,

rash and heady, not well understanding what they did.

the children of Belial] See I King. 21.10. Certainly they were fuch men as put on Jeroboam to do what he did; and in that parallel see I feeling they were fully a second to the second ticular act of fetting him up to be king, they shewed themselves to to be such men. But they among the ten tribes which fet their hearts to feek the Lord would not confent thereto, ch.11.16.

and have strengthened themselves] By mutual consent and joynt confpir.cy, and also by building cities and castles of detence,

1 King. 1.2.0,25.

sgainf Rehoboam the son of Solomon] This is said to snew the right
that Rehoboam had to the kingdom, and to aggravate their
Rehellion. In this respect Solomon is stilled the son of Daviel,

when Rehoboam was young] Not in age, (for he was one and fourty years old when he came to the Crown, ch. 12. 13.) but in unde standing and discretion, 1 Cor. 12. 20. He was as a young man de itanding and diferetion, 1 Cor. 12.20. He was as a young man that wanted experience, and in that refiped foolith. Thus is this word taken, Edecle 10.21. [13.24]. See Eccle 1.413. Or he may be called young in regard of his breeding: He was trained up in a delicate manner under a Prince of peace, and had no experience of war, nor was exercised in military distipline: and in this respect was, nor was exercited in military dicipine: and in this reliefe he was as a young tree that might easily be plucked up. He was no old beater fouldier, but a young and fresh one. and tender-beater it is, found adamted. This is opposed to courage and magnaturity. He wanted sournelle of spirite. and could not withfland them. This is added as the effect of his folly and far thanelle. Besides it implies that the conspiracy made

againth him was very great.

V. 8. And now ye think] Heb. float, or, fay. They did speak in themselves; and this is to think, Set King, 5.5, & Gen. 20.11.

to mithfund the kingdom] Heb. 10 strengthen your selves in the sace

of the kingdom. i.e. with a strong and mighty power to oppose it. of the Angaoga. i.e. with a ittong and mighty power to oppole it, of the Lord! Why the kingdom of Judah was called the kingdom of the Lord, feech, 9.8. r. Chr. 28.5. This Epithet is here added to aggravate Jeroboams folly in opposing against that which was the Lords. Sec Act. 5-3,9 in the hands of the sons of David] For God had given the king-

dome unto them. See 1 Chr. 17.14. & 28.4,&c.

and ye be a great multitude] They were ten tribes to two, and their army as big again as Abijahs, v. 3. This he alledgeth as the ground of their confidence, but a vain ground, See 11a.30.132.33. & 31.

of their confidence, Dut a vans (gont a vans) ground a calver.] This also is mentioned as another ground of their confidence, but to aggravate their folly eherein. For what help confidence, but to aggravate their folly eherein. For what help confidence, but to aggravate their folly eherein. For what help confidence, but to aggravate their folly them afford them? Some conceive they brought the golden calves with them into the camp, both can carry the Ark into the camp, 1 Sam. 4.7. and the limits their Godd. 1 Chi. 1.4.1.2.

If the confidence is the confidence of the camp, 1 Sam. 4.7. and the limits their Godd. 1 Chi. 1.4.1.2.

The size of the confidence of the camp of Godd 1 King, 12, 18. This is a greater aggravation of their folly, in that they placed confidence their ground their confidence of the confidence of the calved their confidence of the confidence of th

V.9. Here you not est out to Priefts of the Lord] th. 11.314. They did not onely trult to falls Gods, but also rejected the true God, in this Miniters and Priefts, by eafting them out.

onely to be his Priests, Exod.29.9. Num.3.10. and is here alled-

onely to be his Frietts, EXOL.29, 18011, 310 and any forts of persons to be Priests, I King. 1.2, 31.8, 13, 33, and the Leviter] These also were Ministers of the Lord, though under the Priests, Num. 3, 9, 12. And by adding these he discovered in the control of reth the extent of Jeroboams impiety. It extended against all the

Ministers of God. and have made you Priests after the manner of the nations of other and now made you everly after one manuer of the nations of other lands.] Not after Gods prefeript, according to which none but Aarons feed should be Priests; but as other Nations that knew not God, nor had the light of his word for their guide. These had no flock or family or fuccession of men, from farhers to sons,to be Priests; neither had the Ifraelites any, but chose whom they pleased.

fo that w'of over cometh to confecrate himfelf] Heb. to fill his hand.

See I King. 13.33.

with a young bullock] This was enjoyned under the Law for the

milita jump bullet.] This was enjoyned under the Law for the mener of confereating a true Prieft, Evod. 19.1. Hypocrites can obleve fome cutward rives preferibed by God.

mener for meneral rives preferibed by God.

meneral freeze non! The Law required but two rams at the moft, Evod. Cod. 19. But Idolacrs and hypocrites in external rites off cod. 19. But nef for us, the Lord is our God? Heb. md we, the Lord or God. The fenfe of the Hebraim is well experited in our translation. This is to be taken of their outward protefficion of the true God. For Abrishe heart was not unright; Kino x e > God. For Abrishe heart w

God. For Abijahs heat was not upright, I king. 17,3.

and we have not forfaken him] As the ten tribes did, in forbearing to go to the Temple, and fetting up the calves for their Gods,

1 King, 1:28,29,30.
and the Priests which minister unto the Lord are the fons of Aaron]

tuliar fervant he was, 1 King. 11.26, and also against Rehoboam, This was according to Gods Word, and centrary to the Israelites practice, v.9.

and the Levites wait upon their businesse They observe those courfes and do those fervices which in special belong to them.

V.II. And they burn unto the Lord To the honour of God, to do that service to him which he hath appointed, to make atonement

with him, and to feek his favour.

with him, and to leck his tayour, curing J Heb, morning and morning, evening and every venting. This hath relation to Exod. 19, 41,42. burnt-fartifier] One in the morning, and another in the evening, Exod. 29, 39. These were constantly offered up. There were alfo other facrifices upon occasion offered up mornings and evenings.

10 other natures upon occasion order upon the pure table of the sale for the fibrer bread afforts they in order upon the pure table of this alfore che. 4.4. The table was covered with gold, and confectated

for that purpole, and in that respect called pure.

and the candicflied of gold] This and the other phrase may have relation to the Tabernacle, wherein was but one Table, and one Candlestick, Exod. 25.23,31. Or by a synecdoche the singular number may be used for the plural. For there were ten Tables and ten Candlefticks in the Temple, ch.4.7,8.

with the lamps thereof, to burn every evening] See ch. 4.20. Levit. 24.3. Evening is here syncedochically put for morning and even-

for me keep the charge of the Lord our God] We observe those ordinances which the Lord hath prescribed and given us in charge.

but ye have for a ken him] See ch. 12.5.
V. 12. And behold, God him felf is with us] See 1 King. 8.57. He produceth this as the ground of their confidence: And it is a fure ground, Rom. 8.31.

for our captain] Herein he may have relation to the Lords appearing unto Joshua, Josh. 5.13,14. And he implyeth that the Lord would go before them, and fight for them; and in that refreet they might have affurance of victory.

and his Priests with founding trumpets to cry alarm against you] This hath express relation to an ordinance which God made for his people when they went out to battel, and to his promife thereupon,

Numb. 10.9, & 13.6.

O children of Ifrael] This title Abijah giveth to his enemies by way of infinuation, to put them in mind of the mutual brotherhood betwixt the two parties: They were all children of the fame father. Such an argument useth Abraham Gen. 13.8.

fight ye not against the Lord] A strong motive to stir them up to dessit; for who ever prevailed against the Lord? See 2 Kings

God of your fathers] See ch. 11.16. One by your sames; occ chili.16.

For you find that perpley! Hereby he sheweth that they who are t-gainst the Lord cannot look for any good success, 190 9.4. This oration which Abijah made is a very pithy one, every senence comprising a strong argument to distract Jeroboam and such as took part with him from sighting against the men of Judah. All the arguments may be drawn one two beade. The distraction are that the growth of the strong that the arguments may be drawn to two heads; I. the dishonour that Jeroboams party had done to God; 2. the honour which the men of Judah had done to him.

V.13. But Jeroboam caused an ambushment] While Abijah was dealing fairly and friendly with Jeroboam, Jeroboam deals treacheroufly with him, and takes advantage from his treating to furprise him at unawares, The Hebrew word translated ambushment is put for a lurking-place, Pl. 10.8. Our English word ambushment implicable the luring splace, Pl. 10.8. plyeth a lying in wait, or a fudden and unexpected coming upon

men. See Josh. 8.2, &c. Judg. 20.33,34.
to come about behind them] This implyeth a secret conveying of the stratagem.

folky were before Judab] The main battalia of the Ifraelites flood flood face to face before the men of Judah.

and the ambushment was behind them] Such as lay in wait to fall

and the ambidiment was behind them] Such as lay in wast to last upon the rear while the other were in fight.

V.1.4. And when Judob looked bock, behold, the battel was blow and behind them [1] They were compafied about by the multitude of their enemies, and that unawares; for they faw nor them that were behind them till they looked back.

and they cryed unto the Lond] Some understand this of an outward almost and over the multitude of the comparison.

clamour and great shout which the men of Judah gave as itweet with one voyce to afficight the enemy. We read of the like done I Sam. 4.5. But this is afterwards noted to be done by them v.15. Others understand a strong fervency in prayer to the Lord for succour in that dangerous case. Thus is this phrase used chit4-11.

Exod. 14.15.1 King. 12.32.

and the Pricits [ounded with the trumpets] To strengthen their faith in the Lords promise, Numb. 10.9. and to encourage the soul-

V. 15. Then the men of Judah gave a shout The whole Army to-gether hollowed out aloud, and made a great acclamation. and as the men of Judah shouted] Questionles their hearts were

lift up to God together with their loud voyce. it came to pass that Ged [mote f oboam] This word smote is oft put for stem, 1 King. 15.29. 2 King. 3.24. & ch. 9.24. But as it hath relation to Teroboum, it implyeth onely an affeighting of him fo as (to make him flee.

"and all If at] i.e. the army of the Ifraelites gathered together in the field. They were affrighted as well as their King, and over-

bifore Abijah and Judah] Abijah and his army, here called Judah, might pursue the Israelites, but it was God that affrighted them and made them flee.

V. 16. And the children of I frael fled before Indah, &c.] This is arrexposition of what went before.
V.17. So therefell down shin of Ifrael five hundred thousand So

as the men of Judah flew more then every one his man. See v. 3. thofen men | Sec v.3. As the number, fo the quality of thofe that

coolin men j Sec V.3. As the numer, to ten quantry of those that were flain, much amplified; the victory.

V.18. This the bildren of I freat were brough under at that time;
He sain at that time, because they gathered through afterwards, fo as they maintained was against Maj. I King 1. I. I.
and the bildren of Indob prevailed, because they relyed against the Lard God falls not those who create in him.

God of their fathers] See ch. 11.16.

V.19. And Abijah purshed after feroboam, and took cities from him] This was a point of wildome, to follow the advantage he had gotten, and having flainmany of them that flood against him, and put others to flight, to surprise their cicles. See Josh. 10.19.

Baind] There was one of the golden calves setup; i Kings

12.29. with the towns thereof] Bethel was a fair city, and fiich uled to have towns belonging to them. See t Clit. 2.23. & 7:28.

and Ephraim, &c.] Called Offbrah, , Josh. 18.13. It was in Ben-jamin, Some cake it to be that place whereof mention is made Joh. 11.54.

V . 20. Neither did Jeroboam recover frength, &c.] See on v. 18. V.10. Notion an Jerocom receive principle, &c.] See on v. 18. and the Lord from birm, and why off, le. E. probosim. Though the lived a year or two after Abijah y. Kling. 17.0. yet his death is here fer down, to conclude his forly. This plate, the Lord Brook birm, implyeth that he dyed by a spetial hand of God, not thy an ordinary death, at Samar J. 38. Ezek. 4.16.
V.21. But Abijah wazed mighty] The rather by reason of that

great conquest he got over Jeroboam.

and married fourteen wively This is not to be reftrained to the time after he got that victory, not to the time of his reign (for he reigned but three years, v. 2.) but to be extended to the whole time of his life wherein he was marriageable. For he married fome of thefe wives, if not all of them, in his fathers dayes,

and begat twinty and two fins, and fixiten dalughters] See ch. i i . 21. V. 22. And the reft of the afts of Abijah] See 1 King. 11.42. and his wayes] Or coulfe of life,

and no mayer of courte of the ... and his firstion v. 5, &c. Or it may be he uttered many sentences that were thought worthy the registring, as his grandfathers Provetts were, 1 King 4.32533.

& 11.41: are written in the story] Or commentary, or chronicle, of the Propher iddo] Sec th. 12.14.

CHAP, XIV.

Verf. 1. 50 Abijab flept with his fitthers, &c.] See 1 King 2, to.
And Afa his for releved in his flead 1 1 King, 17. 8, &c.
Afa was the third King of Judah after the division. His listory is fecorded in this and the two next chapters. In this two things are noted; t. the profesous continuing of his reign ten years, to v. 9. 2. a memorable victory against a mighty enemy, v. 9,&c.

in his dayes the land was quiet] Free from outward invalions, and inward inflitrections.

to years From Hence it may be inferred that after ten years

there were open wars between him and his enemies. It is not expreffed What enemies troubled the land before the Culhites, v.9 Yer this limitation of peace to ten years implyeth there was lome other enemy that disquiered them! for it may be gathered from that which is noted of their offering unto the Lord of the spoyl they had taken from their enemies in the fifteenth year of Ala, cls. 15.10,11. that the Culhites were overthrown in that year. There might before that he was beginner significant of betwire Judah and offer nations. Whereas it is fad a King, 15,16, there has not relivist And and Balbhe all third legis, it is to be taken of the skimilities on the borders of the Kingdoms, as 1 King, 14,39.

V. 2. And Afa did that which was good Sec. | See I Kings 15.11. V.3. For he took away the attent of the firinge good [Such haply as remained in the cities which his father took from Jeroboamch. 13. 19. This was according to the Law, Deut. 7.5.

and the high placer Jie. idollerions high plates. For others were me pur down. See 1 King, 14,14. Of high places fee 1 King, 3,44. Of high places fee 1 King, 3,44. Of high places fee 1 King, 3,44. Of high places fee 1 King, 4,4.3. In the black high places of hi

ing about religion, he layeth a command upon his subjects 12 King

to feet the Lord] Sec Y Chr. 16.10.

Annotations on the second book of the Chronicles.

Ord of their fathers] See els. 11.16. 1 Chr. 19.18,28. on the first parties of commandening See 4 kings. 1. 2. V. 3. Alfolio took away but of all the cities of Judab This mapiyae eth that the reformation v. 3. Was of cities of Israel.

the high places | See v.3, and the images | Heb, fins-images, Some conteils these were and in the likensteed and of the threads on the likensteed with rayes a-bout it, to represent the Sun, which some accounted to be a Ood, Others fay they were made in the fhape of a man with rayes about his head, to represent the Sun, as before. Prom the word 1271

his head, to represent the Suin, as before. From the wird 1274 billion in inference that it was an image of plugicy Hammon. It is used in the parasi number, as chazar, Leva. R. Ma. 17.8. & 27. Billion in the parasi number, as chazar, Leva. R. Ma. 17.8. & 27. Billion in the head of his his papelareth how the people of God fool bolded of the suince of the head of the suince of the head of

Before him] He living and feeing it.

V.6. And he built | i.c. repaired. See ch. 11.6. [theced chies] Heb. cilies of fence. Such as are ter down ch. 11.

in fudab] And Benjamin. and apply an occident. He made the tight we of his peace, for the find had reft See 1.1. He made the tight we of his peace, preparing him order in the configuration. This shews in what erspect the land is faid to have reft.

what he trought met co be done.

Let to build high either! Theh hath reference to citte, then flauding; to as withding that he taken for repairing sing hothlying,
and mise shows them held! Being unwilled before, and to
gen to enemies, but their later, he coinfulled to the done
with

and towers I Towers used to be in the walls of cities, to fee watchmen thereon to defery dangers. See 2 Kings 19.17. They ufed also therein to put warlike ammunition to keep off and annoy

gates and birs] Gates were for passage, and to shift upon all de-casions of fear. Bars kept the gates being shut to fast as they could

canons of teat. In an acpt one gates being met to take the more affily be broken open.

while the hand is yet before its] While it is quiet under our government, not furprifed or diffurbed by enemies, but possesses by our

ment, not turpeted or attentive or consumes, our positioners, felyes in peace, bickelf, the heire from the Lord air Gold Paudently and pibelly in afterbieft to Gold the peace they had.

We have follow them, and he but given us reft. The afterface of what he failed before, and his seafous defire of giving all globy to Gold, makes him repear the fame again.

bh evely fide] In every part of the land, from all folts of enc-

fother built and professed]. With good faccels they accomplified what they undertook, See I Chr. 22.11. V.8. And Afa had an army of min] Ready prepared on all occa-

fions to be used.

fee 1 King. 10.16,17.
and diew bows, &c] Heb. which read the bow] See 1 Chr. 8.40,

two buindred and four foore thou fund There were as many out of Benjamin as out of Judah within twenty thouland.

all line were mighty men of valour? See ch. 13.3.

V. 9. And there came out against them! The cause of this sirvasion is not set down. Some suppose it was Asa's denying to yield that homise and tribute to the King of Egypt which his grandsather. covenanted. See ch. 12.8.

Zerah the Ethiopian Or cushite. This Zerah was King of the Cushities, who bordered upon Egypt. And either he was at that time also King of the Egyptlans, or so favoured them as to undertake

their quarry the experimens of the transfer that as to another their quarry, with an boil of a thoushood thousand? This is the greatest army we read of in Scripture. See ch. 13.3. They had questionless auxiliarities out of other nations, as the Lubims, ch. 16.8. and it may be al-

ries out of other nations, as the Lubims, ch. 1.6.8. and it may or at-foite Philiftims. See v. 1.4. iad biree hundred tharist; I Some here fupply a thouland, d., three hundred thindule tharist; because they are faid to have had very minic thariots and hunflemen, ch. 1.6.8. and come to Autrofiabl A chei yin Judah, Josh. 1.5.4.4. See chi. [1.8.1 Chron. 4. 2.1. The enemy came to the very land of Ju-

dah.
V. 10. And Afa went out against him] Prudently did Asa go out to the confines of his own countrey, to prevent the plundering and fpoiling of his fub iefts.

and they fet the battel in array | i.c.the men of Judah, See ch. 13.1.

inithe valley of Zephathah] See Judg. 1.17. It is supposed this valley was sufficient for Ala's army, but so set with banks and hills on each fide as the enemy with his exceeding great number could not compass him in. Great advantage may be gotten by a fit place to pitch an army in.

at Marefhah] Sec v.9. V.11. And Afa cryed unto the Lord] See ch.13.14. bis God This relation was the ground of his fervency.

and faid, Lord] He directeth his prayer as it were face to face to

God, which implyeth an holy familiarity with him. on, which implyed an noy saminarily with time it is nothing with these to help, whether with many, or with them that have no power Heb, it is not with thee to help between the mighty and him that hath no power. i.e. There is no difference with God, but to him it is all one to help those that are many in multitude and eyery way well furnished, and to help such as are but sew and weak, God is able to strengthen the weak, and to give victory to a small

army, as well as to a great one. See r Sam. 14.6.

below 1 Upon the forementioned ground he craves Gods suc-

O Lord our God] He mentioneth this relation to ftrengthen his

taith.

for wereft on thee] God useth not to fail those that place their
whole trust in him: This therefore Asa here pleads. See ch. 16.8.

and in thy name) Some hence gather that God being consulted

and as top name.] Some neme gramer tran Con. Geng. Commuted did encourage, AG and the men of Judah top o againft that great army, as in a like cafe he encouraged David, 1 Clin.t.4.10, This pla sile in thy name further implyet think they went forth for Gods glory, calling upon him, and trufting in his aid, as 1 Sam.17.45.

See 2 King. 2.24.

we go against this multitude] Faith in God encourageth against
the greatest armies.

O Lord thou art our God] His faith rifeth from degree to degree,

O Lord thou art our God] His faith tieth from degree to degree. First he used this title Lord; then, with addition of a particular relation. O Lord our God; a fully, with a confident assertation of the same, O Lord thou art our God. See 1 Chr. 1-27. It not man prevail against the Pil The word translated man significant a mortal, weak, miletable man. Thus he speakent to strengthen his own faith and the faith of his army against the enemy, and withall to imply that it would be a dishonour to God for such an over no never! one to prevail

V.12. So the Lord (mote the Ethiopians before Afa and before Fud.b] As he fmote Jeroboam and all Ifrael, ch. 13.15.
and the Ethiopians fled] They who are affrighted by God cannot

ftand. See ch. 13.16. N. 13. And Afa and the people that were with him] i. e. his army. purfued them] See ch. 13.19.
unto Gerar A city of the Philistinis, Gen. 20.1.

unto verar a city or the Fillittims, Centar, and the Ethiopians were overthrown, that they could not recover itemselves. Heb, there was no reviving to them. So many were flain, and the reft fo routed, as they could not rally again nor make a

and the rett to routed, as they could not also gain not hande a head to fland against their enemies. for they were destroyed! Heb, broken. They came in a great body with all their forces united, but they were as it were pull'd asunder

limb from limb. beforethe Lord] God was with the men of Judah for their captain, asch. 13.12. and in that respect the Ethiopians were destroy-

and before his bost] Being Gods people, and going out in Gods name, v. 11. they are counted Gods bost.

and by carried away very much fail) i.e. Afa and his people. Their enemies brought much treafure with them, as Jehoshaphas dd, 2 Chr. 2.0.5, but they were forced to leave it behind them, fo as the men of Judah took it away, V.1.4. And the Gannard III.

V.14. And they (mote all the cities round about Gerar] It is very probable that the men of Gerar and the Philiftims round about

aided the Ethiopians; and so Judah might well account them their enemies, and deal with their cities accordingly. By smiting the cities is meant a destruction of their inhabitants.

for the fear of the Lord came upon them] i. e. a great terrour which the Lord cast into their minds, wherewith they were exceedingly affrighted, fo as they durft no longer stand against the men of

Judah. So ch. 17.10. & 20.29. Gen. 35.5.

and they spoiled all the cities Took what was worth carrying away.

for there was exceeding much spoil in them] It is probable that the Ethiopians laid up their treasures in Gerar and the cities thereabours: and so the goods that the Philiftims themselves had in their ciries, and that which the Ethiopians brought thicker must needs

ciries, and that which the Ethiopians brought thicher must needs afford very much fipoil to the Conquerour.

V.15. They small gibt tents of cattell The Arabians bordered on the Phillithms, and somight be moved to joyn with them in aiding the Ethiopians. They dwelt in tents, which they might remove from place to place, and find our good pathure for their careful whereof they had great flore; for they lived upon breeding and fatting each. See 1 Cht.-43. These affording aid to Iudahs ententies, ludals had just cause to spoil their tents, and take away their cattell.

and carried away sheep and camels in abundance] Under these two kinds all other cattel that use to be kept on pasture are comprised, as Oxen, King, Calves, Goats, Kids, &c.

and returned to Jerufalem] There to divide the spoil, and to render praise to God, Sec ch.20.27.

CHAP. XV.

Verl.1. A Not the Spirit of God came upon Azariah] This phrase is used of fuch as have some extraordinary inspiration, revelation, gift or grace conferred upon them, and that for some fpecial employment : And it is oft fpoken of wicked men and hypocrites as well as of pious men, See Numb. 24.2, 1 Sam. 10, 10, Judg. 14.6, 19. See ch. 20. 14. ch. 24.20.

juugi. 140-19. Dec Cii. 10. 13. (III. 142.0. the flow of Obed] See v. 8. 8 c. th. 9: 39. V. 2. And he went out to met Afa | Heb. before Afa. As Afa was coming to tenfalem, ch. 14. 15. with a great affembly of his fulficies, this Proph.: came before his face, and thereupon may well be faid to meet bim.

and faid unto him] God having given a great evidence of his faand sad unto the support of the supp

Lord, and renewing their covenant with him.

Hear ye me] By this Preface he firreth up their attention to what

he should say.

Ala, and all Juda and Benjamin] This phrase implyeth that there was a very great affembly, parely of those who returned from the victory, and parely of those who went out to congratulate them, The Prophet fpeaks to them all.

the Lord is with you] Present among you, to take care of you, to rowide for you, to protect you, and every way to do you good, see y.9. ch. 13.12. & 31.8. & 36.13.1 King. 8.57. 1 Chr. 12.18. while you he with him] While you carry your felves as in his pre-

fence, fear him, ferve him, truft in him.
and if ye feet him, he will be found of you] See v.15.& 1 Chr.28.9.

and if ye feet him, he will be folded of you just evily of 1 contably, but if ye for high bim jos c 1 Chr. 18.9.

ht will for fale you just c 2 King. 2.1.14.

Y. Now for a long falon j This hathreference to the tentihes fift revolt from the houte of David, and from the house of God and all his ordinances. And compare ch. 12.13. & 13.2. & 14.1, and you find thirty years from the Division cill this time. Ifrael] the ten tribes that revolted, 1 King. 12.16.

hath been without the true God] They fet up idols instead of the

true God, 1 King. 12. 28. See Judg. 5.8.
and without a teathing Prieft] The fons of Aaron, who were the
onely true Priefts, were for trained up in the law of God as they could well reach and instruct the people therein. But these were count went reaction introduction proper timerant. Due time were each off by the ten tribes, ch. 11.1.4. and in their flead they choic the meaneft of the people, yery Ignaro's, 1 King, 12. 31. & 13.33; and without law] They allo caff our the Levies that floud have influenced them in the Law, ch. 11.14. neither regarded they any

of the ordinances of the Law.
V.4. But when they in their trouble did turn unto the Lord We do not read that the Ifraelites after their revolt did ever turn unto not react that the linearities after their evolution even diffusion the Lord; but this is here to be taken by way of inposition, if they had turned, as Deut 4-19, or it must be referred to the times before their apostafie, Inthe book of the Judges we have many inflances of Israels turning to the Lord in their trouble, Judg. 3-9,

initances of traces in thing to the contract of the contract o that the ten tribes had with other nations there was war betwixt Jeroboam and Rehoboam all their dayes, 1 King. 14.30. so also betwist Jeroboam and Abijah, ch. 13.2,&c. and betwist Asa and Bashs, 2 Kin. 15.16. See Judg.5.6.7.

to him that went out, nor to him that came in] Which way forera man went, either abroad or homewards, he was in great danger, and subject to many troubles.

and moject to many coolies, but great vexations were upon all the inhibitants of the country? Many troubles befell the Ifraelites wherefoever they were in any of their tribes, and those such as much vexed and perplexed their

V 6. And nation was delivoyed] Heb. beaten to pieces. For in wars and all manner of diffensions men do what they can to pull one another in pieces.

of nation | Nation is put for Kingdom; Kingdom did rife againk Kingdom. Ifrael rofe againft Judah in Rehoboams time, ch. 10. 16. and Judah againft Ifrael in Abijahs time, ch. 13.2, &c. Befides forrain enemies might annoy them.

and city of city] When there was no general war against the naand extype evy), when there was no general wat against within, the bordering cities of each nation annoyed one another, for God did was them with all adverfity] God is the principal author of judgements, though men be the influments, 1[a.10.5,6.

V.7. Beye frong therefore] Judgements on those that for fake the Lord should move us to be couragious in removing corruptions, and renewing our covenant with God. See of this phrase be ye strong

and let not your bands be weak] The hands are the chief instruments whereby men do this or that; and if they be weak, nothing can be well done. But this is meraphorically to be taken and applyed to the mind. Hereby the Prophet dehorreth them from being fearful, or negligent, or too much de jefted, 2 Sam. 4.1. Heb.

for your work fall be remarded It is a great encouragement to fir up a mans spirit and mike him diligent, to know that his labour shall not be lost, I Cor. 15.58. The reward here promiled is not upon defert or merit, but upon Gods free grace and

V.8. And when Afa heard thefe words It appears he diligently heeded them, in that he was careful to make a right use of them, and the prophety of Solid the Prophet] This questionless that reference to the prophety immediately going before. Indeed it is v. 1. that A viriab the son of Olde was the man who untered that prophecy. But he might have two names, Agariah, & Oded. The fame name might be given to the father and the fon, and both called Oded, See the like 1 Chr. 18.16. Or fome former prophecy might be uttered by Oded the father, and this have relation thereunto. Qr it may refer to Ahijahs Prophecy, 1 King. 14.10, &c. which Oded wrote and put into the Chronicles; in which respect it may be called the Prophecy of Oled.

be took courage] He gathered his spirits together, and laid aside all fear of danger that might follow upon reformation.

and put away the abominable idols] Heb. abominations, We read of great reformation before made by Afa, ch. 14.3,4,5. But it appeareth by this, that all abominations were not taken away. He now fearcheth more narrowly from house to house, and redresseth many things that lay hid before. So did Jacob, Gen. 35. 2,3,5. Of abominations see I King, 11.5, 2 King, 23,24,
out of all the land of Judah and Beautimin. Of these he had an e-

special care, because they had never revolted.

and out of the cities which he Had taken from mount Ephraim] i.e. the cities which his father took, ch. 13.19. & 17.1. or other cities which himfelf had taken.

which humbelt that taken,
and renewed the altar of the Lord] i.e. the great brazen Altar in
the Priefly Court; whereon fire being kept continually, Lev. 6.12.
and every day facrifices offered, could not but in time decay, and need reparation. Afa therefore renewing his covenant, with God folemnly, and intending to offer a great facrifice, v.11. repaired and beautified that after. And herein he shewed a mind seasoned with piety and inflamed with zeal.

that was before the porch of the Lord] See ch. 8. 12. 1 Kings 8.22.

V.9. And he gathered all Judah and Benjamin Besides those compriled under this phrase v.z. he sene up and down throughout these two tribes to assemble his subjects unto that solemn covenant which he intended, v.12.

and the Brangers with them] Such of the ten tribes as were in Judah after the revolt were counted ftrangers: For they separated themselves from the house of David and kingdom of Judah, yea. they forfook the true religion, and ferved idols, and subjected themselves to other Kings and other laws. See ch. 30,25;

out of Robraim and Manaffeh] Under thefe two tribes are comprifed the other tribes that revolted.

and out of Simeon The greater part of Simeon was within the compass of Judah, Josh. 19. and held with the house of David. See with the rest. Of these are here called strangers out of Si-

for they fell to him out of I frael in abundance] They voluntarily left their own habitations, and come to Judah, as others before them had done at the first revolt, ch. 11.16.

when they faw that the Lord his God was with him] They faw this by the continuing of the Kingdom of Judah in Davids line, by the great victory his father had got over the Ifraelites, ch. 13-17. and by that which himself had got over the Ethiopians, and by that by the himself had got over the Ethiopians, and by that long peace he had enjoyed; hereby they knew that the true God whom he worthipped did profeer and blefs him. On the other fide womin worthippen and propper and notes time. Or then other ideal of they oblivered him, I großoog in the forlogs the Lord, never profigered on the stand his whole policity; was at this time clean 100-100 me. The stand his worth that they were not forced in come to Judish, but have pery and the tear of God brought them.

Vio. was gainered throughout, segarble at Paradlatin jie, those methods of was gainered throughout, segarble at Paradlatin jie, those mentioned was gainered throughout, segarble at Paradlatin jie, those methods are the standard profits of the standard profits

mentioned v. 9. The King having fent for them, they readily come and affembled together at the great city where the Temple

in the third month] Answering, in part 12 our May, and in part to June. In it the great feast of Weeks, commonly called Penteeost, was celebrated, wherein all the males were to appear before the Lord, Exod. 23.14,16. Dent 16.16. This moved the King the ra-

the file of them, and them to come to Jerufalem.

in the filterith year of the relept of Ala. This was a non after the feet withory over the Ethiopians. So as they came long after those ten wars mentioned ch. 14.1.

V.11. And they offered unto the Lord the some time.] Heb. in that dry. Whereon they were affembled together, the day of Penteof the floyt which they had brought] Those was a law, that when

Gods people had obtained a victory over their enemies, part of the spoyl should be given to the Lord for offerings, Numb. 31.23, &c. Sec 1 Chr. 26. 27,28. Saul makes this a pretenfe of his keeping the cattel which he brought from the Amalekites, I Sam.

from hundred oxen, and feven thou fund fleep] This confidered in it felf was a very great offering, but a very small one, if compared unto that a King. 8.63. This gave great evidence of their pious and

zealous and thankful fpicits.
V.12. And they entred into a covenant] To bind themselves more firmly to a due ferving of the Lord. See 2 King. 11.4.

to feet the Lord To call upon his name, to worthin and ferve him, to depend on him, to cleave close unto him. All duties of piety are comprised under this phrase, See 1 Chr. 16.10. 1sa. 55.6. God of their fuhers] See ch. 11.16.

with all their heart, and with all their foul] See & King . 2.4. V. 13. That whofoever would not feet | See v. 12.

the Lord God of Israel See 1 King 3.15.

the the dod God of Israel See 1 King 3.15.

frould be put to death] This is not to be taken of every failing in that duty of Secking the Lord, but of an obstinate resultat to be subof to him, and of feeking to other Gods. This was according to the Law, Deut.13.9.

whether [mall or great, whether man or woman] There must be no partiality in executing judgement, Deut. 13.6. & 33.9. nor respect of persons in his cause who respecteth no person, Deur.

V.14. And they finire unto the Lord] To make the covenant more inviolable on their part. For an oath is a cub to confeience. This oath was an imprecation against themselves if they should break the covenant, as Neh. 5.13. The Jews were wont, when they made a folemn covenant, to cut a beaft in funder, and one part being laid on one fide and the other on the other, to pass betwirt those parts; implying thereby that they defired to be dealt with as that beaft was if they did not keep their covenant. See Gen. 15.10. Ter. 24.18.

with a loud voyce Not whisperingly, as if they feared, or were assamed of the matter, and would not have others to know it; but audibly and boldly, so as they would have all to take notice

and with flouting] This was a loud joyning of their voyces together, which fouldiers ufe in war to affright their enemies. Seech, 13.15. 1 Chr. 15.28.

and with sumpets, and with carnets Of Trumpers see 1 Chr. 13. 6 of Cornets, 1 Chr. 15. 28. These were expetitions of much cheer, shilnesse and joyfulnesse in what they did, y. 15. 2 Sam. 6. 15. Ezra

V 15. And all Julah rejoyced at the Oath] They were fo far from backwardness in binding themselves to God as they rejoyced therein.

. for they had fworn with all their heart] Without any diffimulation or by-respect. That which comech from the heart is willingly and cheerfully done. and fought him | Sec. v. 1 3. ..

with their whole defire] It was not other mens perswasions, nor outward motives, but the inward motion of their own spirit, and defire of their own hearts that flirred them up to that which is here fet down.

and he mas found of them] The Lord heard their prayers, granted their defires, accepted what they did, and prospered their endeavours. See v.z. lfa. rr.6.

and the Lord gave them reft, round about] i.e. peace; After the Ethiops. ans were overthrown they had no more war, neither with the Ifraclites, nor with any other nation.

V.16. And alfo concerning Muchab, &c.] See tiking.19. 13. and Afa tut down her idol, and stamped it. &c.] This he did out of h's great indignation against such an abomination. See t Kings

15.13. V.17. But the high places were not taken away out of Ifrael] Ifrael is here pur for Judio, as ch. 12.12. See ch. 13.33. nevertheless the heart of Asa was perf. tt, &c.] See 1 Kings

V.18, And he brought into the house of God &c.] See & King 14.15. V. 19. And there was no more mar] O., there bad been no war. i.c. betwixt Judah and Ifrael in Mar's time. q.d. Tilk this yeagthe king of Ifrael made no war against Judah. Bor this liath relation to ch. i.e., where it is said that the king of Ifrael came up against Fudah.

unto the five and thirrieth year]. This account must begin from the division betwirt three and Judah, and so this be taken not of the five and thirtieth but fifteenth year of Afa's reign See ch. 16:1; That this was the five and thirtieth year from the Division, is thus evident; Rehoboam, at the beginning of whose reign the Division began, ch. 10.1,8c; reigned seventeen years, ch. 12.13. Abijal three years, ch. 13. 2. to thefe add fifteen years of Ala his reign, and the five and thirty years will be made up. There is a like compilestion from the beginning of the Division, ch. 22,2,

of the reign of A[a] Or, in the reign of A[a. This acception of the prep of then helpfth the former expolition.

CHAP. XVI.

Verf.1. In the fix and thirtieth year] This accompt must needs have beginning before Asa's reign, because Baasha dyed in the seven and twentieth of Asa, 1 King. 15. 33. See ch

of the reign of Afa] Or, in the reign of Afa. See ch. 15.19.

of inversion of stall yet, he we take any false.

Builts ling of [Irad] Sec I King, 15, 17,

came up again f Judab, &c.] This history is fer down and expounded I King, 15, 17, 8c. I e finall be therefore furficient reighter

onely the additions and variations.

onery the additions and variations.

V.2. Then Afabrought out fiver and gold] Or, then Afa took all the fiver and the gold, I King. 1.5. 1.6.

out of the treatment of the boulf of the Lord, and of the kings house? Or, that were left in the treatment of the boulf of the Lord, and the treatment of the kings boulfs, I King. 15.18. Of these treatments of the Lord.

26.0. & 23.0. and fent to Benhadad] Or, and delivered them into the hand of his forusatis and hing 4/s fent them to Behadad, 1 King, 15, 18.
King 6 Syria] Or, the fone of Tabrimon the fon of Hexion hing of Syriats, 1 King, 15, 18.

ris, 1 King, 15.18.

It and well an Damafeus, fajing Heb. Darmafeh.

V.3. There is a league between me and thes, as there was between my father and by fathers Oct, and between my father and thy father.

belodd, I have feat the filter and gold Oct, a prefent of filver and gold, 1 King. 15.19.

go, break thy league with Baash1,&c.] See 1 King, 15.19. V.4. And Behadad hearkened, &c.] See 1 King, 15.20. and Abel maim] Oc, Abel-Bethmaachab, 1 King. 15.20

and all the flore-cities of Naphtali Or, and all cinneroth, with all the thre-cities of Naphtali Or, and all cinneroth, with all the tand of Naphtali. Sec 1 King. 15.20.

V. 5. And it came to pajr when Baalha, &c.] Sec 1 King. 15.21.

and let his work ceast Because he was afraid of Benhadads furpriling him, It is added & King. 15.21, that Baatha dwelt in Tirzah. V.6. Then Asa the hine took all Judah, &c.] Or, made a pro-clamation throughout all Judah; none was exempted, &c. 1 Kings 15. 22.
and he built therewith Geba, &cc.] Geba of Benjamin 1 Kings

1). 23.
V.7. And at that time Hanani the Seer] He was the father of the Prophet Jehu, I King, 16.1. Of Seer (se 2 King, 17.13.
came to Afa hing of Judah, and faid unto him] Faithful Prophets dare come even to King's to tell them the Loods mind.

dare come even to Kings to tell them the Lows mind.

Becaule thou half relyed on the king of Syrial For children of God to place their confidence on men, on those especially who are out of the Church, is highly displeasing to God.

and ust relyed on the Lord Confidence on man draweth away our

confidence on God, Ifa. 31.2. thy God] This special relation betwixt God and Asa aggravated

his diffidence. therefore is the bing of Syria efcaped out of thine hand] This may have reference to that which might have fallen one. If the King of Syria had come againft Judah, being in league with Basfha, God would have delivered both thofe Kings into his Bands, as hed id Zera the Ethiopian, ch. 14,14. But Afa by making an agreement with Benhadad prevented that occasion, and foilffered Benhadad to efcape out of bis bund. Or it may have reference to Benhadads falle play and decriful dealing with Afa. For howfower ar this rime he heartened to Afa, we affect as For howfoever at this time he hearkened to Afa, yet after this, when Baaina annoyed Alla, ne ontorded nim to neccour at al. In this fenfe this phrafe, the sing of Spisa escaped out of bibbe band, im-plieth thus much, He is so gone as in future difficess to fall af-ford thee no help. The Syrians were such implacable chemics of Iffett and Judah as it had been sar better for Asa to have stood out at diftance then to have fought friendship with them. For this

V. 8. were nagitia Ethiopians J Or, Culbites, ch. 14.9.
and the Lubins J A people bordering on Ethiopia. See ch.

13.3 a huge hoff 1 Heb. on army in multitude. See ch. 14.9.
with very them relations and horfemen 1 The charious are expressed that 4,9. The horfenten necessarily understood.
yet pecagle them disfertly on the bord 1 That As placed his consi-

"yet pecauje toou adapt vey on the Lord 1 hat his placed his conn-dence in God alone, is evident by this phrase ch.14.11.
"he delivered them into thine hand? See ch.14.12.
V.9. For the yets of the Lord? The providence of God is hereby fee forth, which as an Eye feeth and observeth things.

run to and fro throughout the whole earth] God by his providence taketh special upsice of all things in all countries and places, particularly of the very disposition of people, Prov. 5.21. & 15.3. Job

squarry of the very apparatum or people; Frov, 5.21, a. 15, 3, 160
24, 21, 16-16, 17.

to firm bindiff from in the behalf of them Or, frongly to held with bond, ex: To manifed his almighty power in proceeding, proferving and delivering his, and in confounding heli enemies.

whole hear in perfect towards bind Who are upright and fineere in leart. See 1. King 8. 61. Hereby the Propher implyed that the heart of Alia was not perfect, as leaft in that for which he is reproved. Sec 1 King. 15.14.

a: Herein haft thou done foolifbly] Like a fool, that confidereth not what may afterwards fall out but only doteth upon the prefent. See t Chr. 2 1.8.

therefore from benceforth thou [halt have wars] That which is noted 1 King, 15,32, that there was war between Afa and Baafha all

their dayes, verifieth this threatning.
V. 10. Then Afa was wroth with the Seer] This manifestern great corruption in Asa's heart, See ch. 26. 19. His son Jehoshaphar made a better use of Jehu's reproof, ch. 19.2, &c. This epithet Seer much aggravateth Asa's sin, See 2 King. 17.13.

and put him in a prison-house I then be gave him to the house of sub-version. Some expound it a nossom prison, a prison wherein such were laid as could expect nothing but death. Others take it to be a prison wherein he was manicled and fettered. He was dealt with as Ter. 20, 2. & 29.26. This Hebrew word is used in those two aces. The King dealt with him as with a traitor. So dealt Ahab with Micaiah, ch. 18.26.

for he was in a rage with him because of this thing] The reason why Hanani the Seer was so dealt withall, was not any defert on his part, but the undue wrath and fury of the King. Great men will

part, out the timule watch and trylo the same, of ear men win not endure to be told of their faults.

And As appressed Heb. explicit, or trampted upon.

founc of the people this fame time! His enterly extended to all forts;
he was implous against God, and injurious to men. This was a great fall,

V.11. And behold, the acts of Afa, first and last] Before his fall

V.1.1. And behold, the after of Idgs, prif and taff. Before hirstl and after, Sec eth. 1.15. los, they are written in the book of the Kings of Judah and Iffnel] They are briefly fee down inslaced Scripture, as 1 King, 15, 86c. and largely in civil Chronicles; in the Chronicles of the Kings of Judah, hecanel he was a King thereof; and of the Kings of If-rael, became the had much to do with the Kings of Ifrael.

ract, because he had much to do with the Kings of tirae.

V.12. And Afa in the thirty and ninth year of his reign. This was many years after his making a league with Benhadad, v.2.3.

was difeafed in his feet. He was troubled with the gout, which in

was an enter in the feet free was the controlled with the goal, which in the extrective thereof is very painfull.

until his diffeif was exceeding great] Heb. till it aftended upwards. Till it went through his whole body, to his heart and head.

This made it the more dangerous and deadly.

yet in bis difeafe be fought not to the Lord] He neither turned to the Lord by unfeigned repentance, nor called upon him for help, nor fought to know his will by any of his Prophets. See I Chron.

nor longing to know his will by any or his trophetic. See 1. Lifton. 10.14. the tree Phylicians I it is lawful to use the skill of Phylicians; and to feek for help by their means; but fo as we depend on the Lord for his blefling on the means. Also carried two first; He was too carefules and negligen of the Lord, and too confidents man. These he committed before, v. 2, 7. As in was, fo in schenflic, he put too little (opinisheric in God), too much in the first first plant to little (opinisheric in God), too much in the state of the committee of

V.13. And Afa flept with his fathers] See 1 King.2.10 and died in the one and fourtieth year of his reign] This was the longest time that any King hitherto had reigned; onely two after him reigned longer then he namely Uzziah, whose end was much

like Ala's, ch. 26. 26. and Manasteh, ch. 33.1.
V.14. And they buried him in his own sepulches] See on 2 Kings 22,19.
which he had made \ Heb. digged.

when on man mane; it is niggen.

for himself; Kings then used to provide graves for themselves,
in the city of David. See I. King. 1.10.
and this bim in the bed which was filled. Or, which he filled. Bither
he prepared this for himself in his life-time, or one that he left in truft did it. For the word may be taken impersonally. with freet odours and divers binds of fpices] Such as were uled in

mbalming dead corples,

prepared by the apothecaries art] Great care was used about choice
of spices and other things, and great skill in ordering them, Eccles,

and they made a very great burning for him] To wit, of [weet and and top blade 2 wing year durating for inner 1 of the con-figgrant things. This was counted an bindurable finneral Glodeni-ty. It was denied to wided T choram, th. 21.19, but afforded to Cadekinh, 19-13,45; though the dyed in a fixting class; can be was their last King. It may be this was done by those that Give-ved Afa, in memoral of his former acts, and the good things are he had done for Judah. Or it may be that at length he repented, and out of a good respect to him thereupon was thus honoured. Or this might be done by fome special friends and favourites of his jot by lise own appointment before his death.

CHAP. XVII.

Vcf. 1. And Jehoshaphat his son reinted in his stead] t King. 15.
24. Tehoshaphat was the sourch King of Judah from
the Division, the sitch from David, the best since the Division,
Hishistory is related in this and the three next chapters. In this his care in reforming Religion and feeling his Kingdome is

and strengthened himself against Israel Ahab reigned in Israel when Jehoshaphat began his reign, i Kings 22.41. and he was

Chap xvij. a mighty Prince; yet we read not that he did any hoftile act against Judah, but yielded to joyn affinity with Jehoshaphat, ch. 18.1. It is probable that lie faw the Kingdom of Judah too strong 18.1. It is probable that he law the Kingdom of Judah too firong for hinti to oppole. Jeholiaphat is here laid to firespite hinfelf, by pieparing warlike provision againft all attempts that the men of Ifteat hight musk eagainft him. Some apply this word Ifteat to the men of these thinties againft him. Some apply this word Ifteat to the asout of the ten tribes had fubjected themselves to the Kingdom of Judals, the Lys, yea, and to other of his own high first. He fetch his ominions for frongly over them as he held them firm unto

V. 2. And be placed forces in all the fenced cities of Judah] He put fouldiers and needful ammunition in them. See v. 19. ch. 11. 6, &c. and fet garifons in the land of Juda] i.e. Governours with companies of fouldiers, throughout the whole land; in other places, as well as in fenced cities.

and in the cities of Ephraim which Asa his father had taken] See ch.

15.8. V. 3. And the Lord when with Jehospaphat) See ch. 15.2. because he walked in the full ways of his father Devid] Or, in the ways of David, and in the full ways of his father. The former cading hath selation to those times of David wherein he kept him-

felf free from such scandalous crimes as he fell into in his latter time, as his Adultery with Uriahs wife, his Murdering of Uriah, and his Numbring of the people. In the latter reading relation is had to Ala's former times, before he made a league with Benhadad, ch.

and fought not unto Baalim] Of Baal properly taken fee I Kings 16.32. Here it is indefinitely taken for any manner of idol. Jehothaphat gave not himfelf to any manner of idolatry. V.4. But fought to the Lord] See ch. 15.4.

God of his fathers] fathers may have reference to David, mentioned v.3, or to Afa, who in his former time did that which was good neaves, or to less, who it in some time an a max month was good and right in the eyes of the tord his God, ch. 1.4.2. And it is an amplification of his piety, that he was a pious for of a pious father, and walked in his commindential. He made Gods command-

ments the rule of his life. See I Kings 2.3.

and not after the doings of Ifrael As this hath relation to the idelatty of Ifrael in worthipping the golden calves, t King, 12.28,&c. foalfo to other evil practifes of theirs, t Kings 12.31,&c. & 14.9.

V.5. Therefore the Lord stablished the hingdom] See 1 King. 2.12, in his hand] Under his government, while he fat upon the throne and fwayed the scepter.

and all fudab] i.e. all the subjects of Jelioshaphar. brought Heb. gave. What they did they did freely.

to Jehoshaphat presents] As strangers used to fend presents to such to jeophyphat prejents I astrangers means tend presents to linel, kings astehy honoured, king, 4,31. fo allo did natives and pro-per fubjects, in teltimony of their grateful, cheerful and joyful hisjection. See the contrary 1 sam. 10.37, and be had riches and honour in abundance.] These were bleffings

which God conferred on Solomon, as an abundant remuneration

when tog conterred on submitting and admitting tellimeration of his pious perition; a King, 3-913.

V.6. And bit beart wai fift up 1 i. c. was encouraged. It was not puffed up with value floy and deficioncic by reafon of his honour and riches, as the heart of Hezekish was, ch. 32. 25. Dut it was

made free, cheerfull, undaunted. in the surjet of the Loral In doing such things as God required, and were pleasing and acceptable to him. This he counted his highest honour, and in that respect may be said to be lift up.

moreover he took away the high places and groves out of fud.ih] We tead how Asa twice mide lucli a reformation, ch. 14.5. & 15.8,16. therefore there were some high places and groves that he overtherefore mere were some nign piaces am groves that he over-flipped, or elfe the people being too much addited more them; up flich things again in his latter years; especially a free he fell into his dibtie, (1.6.1.1.0 flip) places fee 1 kin. 14.0 groves; it kin. 16.33, of the different kinds of high places, ch. 14.6. 8.15, 17.1

V.7. Also in the third year of his reign] It seems the reformation before mentioned was before his third year, so as he began be-

be fent to his Princes] Or, with his Princes. According to the former reading these Princes were such as were Governouts in sevenes reading their Princes were incit as were covernous in rever-al places of the land. According to the latter they were fuch as were about the Court whom the King judged to be able and faith-ful in that whereabout he fent them. Hereu pon some read it thus,

ful in that whereabout me ten uname.

He feat his Princes;

counts Bon-bail, &c.). Here are five Princes reckened by name,
to teach is the citates of fundal) i.e. to command and admonifuin the Kings name all the people that were up and down in the cities of fundah, to bearken to those instructions that the Priests and
a way of the comment of the comment of the comments of the the or judan, to nearken to those introductions that the Levites should give them concerning the law of God, and answerably crity themselves: so as these Princes were fent, or fent unto, the control of the control of

to make way for the Priests and Levites by their authority.

V.8. And with them be fent Levites Levites and Priests were in v. i.s. Ana with them he fest Leviles and enterior were in their turns among the people in cities and countries, to instruct and teach them, as well as do the services of the temple. Levites were to read and expound the law, Neh. 8.7.

there were first promote the law, Nen. 18.7.

First Shorthale, &c. Here are nin Levites let down by name, as there were five Princes, v.y.

and with the Eliflams, and Jehoran, Priof(s) Pricht also were first torelove doubts, and to decide controvatiles, Deut. 17.8.9.

Mall. 1.

V.9. And they taught in Judah] In those several places whither

they were fent, and where there was need, and hid the book of the law of the Lord mith them. That they might thereby demonstrate the truth of what they taught, and thew the very text to fuch as made any question about any thing.

These action of the general noted in the beginning of the

V,10. And the fear of the Lord] Sec ch. 14.14.

fell Heb. was.
upon all the kingdome of the lands that were round about Judah For
they might best hear of the goodness of the Loid towards Jehnfhaphat, and of his mighty power in protecting him; yea, and of that great respect which all his subjects showed him, and of the firong defences that he had made in his land.

fo that they made no war against Jebosh sphat] Where God strikest mens hearts with terrour, they dare not stir nor make any opposition, See Gen.35.5.

on, see Gen. 35.5.
V. 11. Also some of the Philistims] These were most deadly enemies of the Hraclites.

nies of the Irracures, brough I theight pibat prefents] See 1 King. 4.21. This they did out of defire of his friendfhip, and in testimony of their homage. and tribute-filver] For Afa had subdued a great part of them, ch,

and the drabians brought him flacke? These also were subdued by Asa, ch. 14.15. Their chief calling being to feed cattel, they brought such presents and tribute to him.

seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats] These were fit both for meat and for sacrifi-ces; for they were all clean cattel. See the like of Moab, 2 King.

3. 4. V.11. And Jehofhaphat marked great exceedingly] Heb. he was going and careafag. He encreased more and more. This word great is here to be taken in a large extern, great in riches and honour, v.5. great in power, v.13, &c. great in name and effection, v.5.11. and he built in Judahe affect [Or, policy. Pair, throng places, and cline of there? Places for amountaine and neurotion.

and cities of store] Places for ammunition and provision.

V.13. And behad much business in the cities of Judah; He took great care himfelf and fet others on work about such things as

great care himself and set others on work about such things as might be fit for a Kingdom in times of peace and war, and the man of war! See 1 King 9.22. 1 Chr. 12.9.

mighty men of values? See 1 Chr. 24.8.7.7.

weren Jewissian in the was the greatest city of the Kingdom's and the fatest place for the King! Here wist the Temple, here was the Kingstours, where he and his chief Princes did most residue, and therefore here were such men placed.

V. Molthier see the manhe of them! All made we eleven

V.14. And these are the numbre of them] All made up cleven hundred and threescore thousand See v. 18. &ch. 13.3;

attending to the boule of their fathers] See (Its. Sect. 13.3), attending to the boule of their fathers] See (Chr. 5.13.14), of Judab, the captains of thoulands, Adnah the chief Or, in Judab, of the captains of thoulands, Adnah the chief. He was above all those that are increater named.

and with him mighty men of valour three hundred thousand] All these were under his command, whether Officers or Souldiers.

V.15. And next to him] Heb. at his band, He that is next to one is

was Jehohanan the captain, and with him two hundred and fourfcore thousand] These were such as in the general are described v.13,14.

mighty men of valour.
V.16. And next him was Amassabthe son of Ziebri] Ziehri was a

man of note: for honour therefore is he fet dowr.

who willingly offered himfelf unto the Lord Of his own accord, cheerfully and readily he put himself on to fight the battels of the Lordy or to do service for the honour of God and safety of Gods people. Some expound it that he devoted frimfelf a Nazarito to the Lord; and the Hebrew word may bear as much.

and with him two hundred thousand mighty men of valour] Sec v.

13314.

V.17. And of Benjamin] The former Commanders and compa-nies were of Judah; those thir follow, of Benjamin; in which two tribes flood Jerusalem, wherein all these companies were;

V.13. Eliada a mighty man of valour, and with him armed min with bow Endada mygov mno g vatour, and mvin mm arma mv mvin oom and birdd, 8cc. With offentive and defentive weapons. The Benjamites were very well exercifed in the bow, ch. 1, 8: 1. Ch. 11.2.2., V. 18. And axis him was floorabad; and with him 8cc.] Their were the laft company. All the number of Benjamin was three hundred and fourscore thousand; of Judah seven hundred and

nunared and fourtcore troumana; or Judan reven nunared and fourfcore thouland. Seev. 14.

ready prepared for the war.] As they were trained up in military discipline and fit for war, so were they alwayes well furnished to

be fent forth to the war upon any occasion. These waited on the King] It is not probable that so many thou-sands should continually attend on the King, or be together at Je-rusalem; but in courses they came thicker, some at one time, some

besides those whom the bing put in the fenced cities throughout all fu-

CHAP. XVIII.

Verf. 1. Orr Jeholftsphus had richte sind bönsih in abhindantel Seech. 17,5,12. In this chapter a great failt of Jehoshar, who was much commended ch. 17, is fee dowin, namely his belging of the myadify, ch. 19,2. and input diffinity with Ahad) i.e. Jehoram Jehoshaphlats son married Athaliah Ahabsdaupter, 2 King, 8,18.

V. 1. And after certain years Heb. at the end of years, i.e. such as a self-dense from the beginning of the leavue betweet it lebo

w. a. Annajer certain years i reco. at the league betwirt. Ichoffinghar and Ahab. Now this was the last year of Ahab riegh and life, v. 34. and about the feventh of Jehoshaphar are

he went down to Abab to Samaria] Upon complement to teffific his respect to him, and to continue the league and amity. Hereup-on Ahab took occasion to require his affistance in the following

and shab killed sheep and oven for him in abundance. This he did to shew how welcom Jehoshaphat was, and the more to endear himself unto him. Friends use to testific their mutual good respect

In mitel with on this. Trients are to termine the termine good repecting one another, and for the profit this be had with him] Jeliofinaphia: camif as a King, in rojal, elfare and great pomp, as the Queen of Sheba did, I King, 10.3, And by that which follows it appears that he chink accompanied with bands of fouldies. Therefore that all his train might be liberally entertained, it was requifite that Ahab fhould

ment be interary energance, it was required that Anna mond kill abundance of theep and oxen.

and perfected thin to go up with bird! Ahab by his royal entertaining of Jehofhapha and his fair fleech worketh on him, and
prevaileth with him to do what he defired.

to Ramoth Gilead | See 1 King. 22.3. where this story is fer down

and nomin Grand as it is here,
V.3. And Abab king of Ifrael find nuno Jehostiphiat King of Judab]
Rs their names to their kingdoms are diffinguished: Which de
this time differed in religion, though they were of all the posserity

Wilt thou go with me to Ramoth-Gilead ?] This queftion he propounds to try Jehoshaphats mind to him.

and he answered him, I am as then art, and my people as thy people I King, 22.4 is added, my borfer as thy horfes, and we will be with thee in the war] We wil be affiftant unto

und we was constitute in the war we wil to alititation thee, and as helpful as if we were thine own subjects.

V.4. And Ithyspatial And C. Seet King. 22.5.

V.5. Soir hundred men Oc., about four hundred men, TKing.

Shall we go to Ramoth, &c.] Or, Shall I go against Ramoth, 1 King.

3.2.6. 1. s. there not here a Prophet of the L ord besides Helb lyst, or White. Though there were many Prophets, yet Jehoshaphar asked if there were not any more; no climply, as if he thought foil inhadred shor enough, but because he discrened they were idolated the control of the contro therefore b: informed by another kind of Prophet, even a Prophet of the true God Jehovah.

that we milghe enquive of him] See 1 King. 22.7. V.7. There is yet one man, &c.] His name and parentage is see down i King. 22.8. Micaiah be soa of Imlah.

but alwayes evil] Heb. all his dayes.

the fame is Micaiab the fon of fimlah] Here is supplied his name and parentage, which was before omitted.

na parentage, which was before omitted.

And Joshphyhat Jaid, Let na! the king Jay See 1 King, 22, 8.

V.3. Called for the 1 bin officer! Ot Emuletr.

And Jaid, Petchquicky, &C. | Heh, Hallen. See 1 King, 22, 9.

V.5. And the king of I frait, &C. | See 1 King, 22, 10.

V.5. And the king of 1 frait, &C. | See 1 King, 22, 10.

V.6. And the king of 1 frait, &C. | See 1 King, 22, 10.

V.6. And the King of 1 frait, &C. | See 2 King, 22, 10.

untill they be con fumed] Heb. untill thou confume them. Or, wittill

Vir. And the meffinger that went, &c.] See King 22.13.
Vir. Even what my God faith &c.] Or, what the Lev I faith,

I King 12.14.
V. 14. And when he was some to the king, &c.] See I Kings

21.14. first we go to Kamoth-Gilead, &c.] Or, first we go against Ramoth

GHigh, 1 King, 22.15.

6 (bill I forbeir ? Or, [bill we forbeir?

1 had be fall, Go Seite, and profiper] Or, Go, and profipel, in the
Ringular nlumber, Y King, L2.15.

Kinghitar humber, 1 King, 1.15.

and they flat the dedivered may sour bird of Or, for the Level first detives it then the hilled of the Majer, 1 King, 2.115,

1.15. And the King had, 8.6. The King, 2.16, 17,

1.17. but evil Or, thir for evil,

1.18. Anishly flat, 8.6. The Michael

1.18. The fane Hebrew word is in both places, 50.110, 21.

1.19. The fane Hebrew word is in both places, 50.110, 21.

1.19. The fane Hebrew word is in both places, 50.110, 21.

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1.19. The fane Hebrew word is in both places, 50.110, 21.

aisinft thei Or, contrining this, i King, 12.23, 1.24 (1997). V. 33.3438; Then Zedhidh, &c.] See : King, 23.3438; Then Zedhidh, &c.] See : King, 23.3438; J. 6. V. 36. Waill I return in packly shift I come in packet, King, 23.37 V. 37. If this certainly return to packet, &c. Or, If this return in elegation, it is a single packet, King, 23.37 (1997). The shift of the packet with a single packet, King, 23.38. The Hebbew if the fante. See A King, 24.38. The Hebbew is the fante.

2.18. The Fiebrew is the same.
V. 28. Sollie hing of I fred, &c. See 1 King, 22.29.
V. 29. And the king of I fred faid, &c.] See 1 King, 12.30.
they went to the battel | Or, he went into the battel, in the fingular

minber; I King 23.30.
V.30. Now the hing of syria had commanded the captains of the horisot that never with him, &c.] Or, But the hing of syria commanded his thirty and two captains, that had vule over his charlots, &c.

V.31. It is the hing of Ifrael] Or, Surely it is the hing of Ifrael. King. 22,23.

1 King. 2.13.

1 King. 2.13.

therefore they compassed about bins to stylos of or, they therefore they compassed the stylos of t

im, Frov. 21.1.
V. 32. For it came to país that puben, &c.] See 1 King, 22.33.
from purfuing him] Heb. from after him.
V. 33. And a certain min them a bow, &c.] See 1 Kings

V. 33. And a terme man.

2. 34.

therefore he fait take heleter-min, &c.] See 1 Kings 2. 34.

therefore he fait take heleter-min, &c.] See 1 Kings 2. 35.

howbout the king of Pread Layed hingled fap in his chind 2 giall the

spinnin] O., the King Wid, Hybrid day, &c.

until the civit] O., the diged at civit, 1 Kings 2. 3. 3.

and about the time of the fibe falled doing to girld. This expectly

thewesh white time of the the falled doing to girld. This expectly

the work white time of the the fall and the fall proper of the Pen fillin

of this history being to let it. In to finish as concerned Jaholiashas,

he best exclude.

CHAP. XIX.

Vc.1. A Nd Jetofh jobat thi king of Jliddo returned to bis bould in prace to Feinfalon) Though the were in great danger, and the King with whom he when to blace the wife flam, ch. 18.50-34. yet he returned in peter, bot flam, not widthield, in nor the enemy three day against him.
Vi. And Jossia have of Henrich with Series John to the cist. 18.50-50.

went our to meet bim] When Jehôfiaphat recurried from the war in which Ahab was flain, then this Prophic mee thin, See ch. 15, 12, 444 Jaid him Jehôffur Jehoffur his incline where very fad, and that to a King, yet boldly he declatern the mind of the

Lord.

Standard thou bily the largeday? Its. 'Ahab, and the Hindelines, who were Idolaters, and in that 'eligible very unjoyally. And this was the mote unlawfull because the Intellines were apostures and reviewer from the cruic religion, and Anab Initialles' was one of the work kings, if hor simply the world of all the kings, of finel. See Kings, 16, 30, 80, by the help the Afforded him (whereof fee held, 3, 80, 7) the feethed to give consistentance to his judgary. It is not simply unlawful to afford and to Idolaters of office, nations in occurred to the see that the second of the se to be derefted.

and leve them that hattibe Lord Here two circumstances plainly demonstrate Jehoshaphats fact to be a lin, and also aggravate the fame. 1. He loved the ungody, and that not onely in a politick re-fpect; but with an inward energy affection. 2. The singody are fo detectable to the Lord, as they who love them profess a batted of

decensore of the Louis and the flow before the Lord This may be taken 1. of Jehôfhaphats defre' He had deferred with 1, 2. of the dangs wherein he was, ch. 18. 3. God manifelted his wrath upon him to this dangier, because he would bit and love the ingular, 3. of tone judgement that hung over his head, as that conspirately 3. of tone judgement that hung over his head, as that conspirately 3. of the sum of the sum of the love the head as that conspirately 3. of the sum o on that place.

on this chiefe, there are with things fained in the This hash reference to charge & Gold taken in the Control of the part in his children, to a see faste their, our of his own grace, when they trefted it. Their are failed to be found in Jeltochaphata, because they were chieffed in his mind the control of the failed with the could, and also continue and and the with thinked I have might be could, it end to continue and and the with thinked I have a might be the could, it end to continue and and the with thinked I have be might be the could be failed continue and and the with thinked I have be might be the could be failed continue and and the with thinked I have be might be the could be failed to continue and and the with thinked I have been continued and so the could be failed to the continue and and the with thinked I have been continued and the could be failed to the continue and and the with thinked I have been continued as the continue and and the with thinked I have been continued as the continue and and the with the continued as th

ferve the Lord. See Ezra 7.10. The contrary is noted of Rehobo-

am, ch. 12, 14. V.4. And Schofhaphat direct at Jerufalem] i. e. quietly continu-

ed thete. Some apply this to his giving over the government to i King: 2.3. The meaning is, in ease one takes a ten, or committed his fort; 2 King: 1.57, and fo remaining quietly in his Ph-

Chap.kix.

and he went out again Heb, he returned and went out. As he had and the west out again; tree, we returned and west with the stand done before, ch. 17, 7, to now he did again, through the people.] Throughout the whole nation. In testimony of his true rependance for his sin he endeavoured to bring all his

people to the true worffrip of God.

from Beersheba to mount Ephysian From one end of his Kingdom to the other. Beersheba was the South-border, Mount Ephraim the North-border of Judah in Asa's time. See I King 19.3.

chit 5:8,9.
and brought them back to the Lord] It feemeth divers of the kingdom of Judah, especially in the out-coasts; had revolted from the true religion. In this respect Jehoshaphat is said to bring them back

God of their fathers] See 1 Chr.29.18. V.s. And he fet Judges in the land] What these were, See v.

8, &c., when all the fehred cities of Jidab] Left fouldiers thould about their power units visience and wrong, he fees Judges in the cities where they were, to fee juffice and right done.

city by city] In every city.

V. 8. And faild to the Judges He doth not onely appoint Judges, but also incite and direct them to do justice.

Take beed what you do] Judges, that are in place to right others

side or a rount you not Junges that are in place to them to makes wrong, had need to be very closufficed.

For you indee that for many Noc fimply in the infame, or by the authority of Man. Though all eithy individe affairs were done in the name of the King, yet the King roll them that, colinparatively to Both, the Kings and was not to (Phys thour this way or that

but for the Lord] The Lord is that supreme King to whom they must give an account, and therefore they ought to have an eye effectally unto him.

who is with yours the Yudginton! Hebs tivite manker of judgintin. Judges fit in the place of God, and bear his image, and therefore milt be very circumificed thours the judgenest they give.

1. "Wherefore with let his first fit be Lord to upon you!" Standing any off God and be a staid to do only thing that may offend any of God and be a staid to do only thing that may offend

tabe heed, and doit] Do that which is right. Unless men be Very observant over theinselves, they will soon be brought to do

for there is no iniquity with the Lord our God] He will no way do that which is unjust; but render to every one what is just and

nor reliett of persons Deut. 10. 17. Job 34. 19. Act. 10. 34. Rom. 2.11. Epsels of Col. 3.25. 1 Pet. 1. 17. God regardeth itot any barbard thing in these Wilch come basers him, to move him to do this or that.

nor taking of gifts] God will not be bribed to do any thing.
V.8. Moreover in frieslatendid Jiboshaphat [er] He had an ebethal care over this his chief city, to keep 'le in good order, as
well as the gerrion towns where foulders were.

of the Levites] To instruct the people.

of the Levites To instruct the people, that the first price of the control of the chief of the fathers of 1 freel. To ee justice aid good judghten executed, Deine, S. R. of penulishen there was a great and high Court, confishing of Priests and Evites and Edects of the people. Before these were great and weighty causels brought, and appears from white Courts were made to when.

nd appears from other courts were made to them.

for the faultement of the Bord | For causes Ecclesiastical,
and for controverses | Doubtful and disputable cases about civil
moreovers bereathe contracts.

who were fern a broad, returned; or they who had caules to be his were fern a broad, returned; or they who had caules to be highest, as were, some take this to be fipiken of furth Judges in the country and elitera broad say per call on of the oblemity and difficulty of caufes caumely if by return of the oblemity and difficulty of caufes caumely if grufalem to advite with the Court there.

See Escol, Six Obelin, 17, & 17, 8, V. 9.

V.9. And be charged them, Jaing 1 He chought it not enough to exhort them to duty, but in the name of the Lord he layeth an ex-

'prefix charge upon them.

Thus first ye do in the name of the Bord] Serving Gild 'before your eyes, take heed of provoking him.

Aithfully I Doing ho wrong, nor feeking advantage to your felves.

and with a perfett heart] Uprightly Sec v King, 8:61.
Vib. Add what cause shower shall come to you] The cars of Judges must be open to every cause of any person whats-

, of your brethen] Judges and common people came all from the lame flock; and in that elibelt were hall brethein: This is flocken to those Judges credily to frear them.

that dwall intheir cines] These were other then Jesuslaem.

blocksomblook hast book of "the Thus kindes" of muriler, whicher wister or the state of the surface.

between tuw and commandenent, flavutes and judgements 1 Sco

mont, or flatute, or judgment one way; another; another way, the Iudges endeavour thould be to infoint and refolve those who mi-

Itages endeavour mounes to moon son event who mo me false, and to declare the true feiffeethereof.

ye finil even them that they repair not againft the Lord By mil-interpreting the Law, and doing otherwise then it in-

and fo weath come upon you] i. e. Some judgement that is an effect of Gods weath, Num. 16.46. This might fall upon them for not warning of directing the people, Ez:k.3.18.

this do, and you folk not trespare 1 If those that have a charge

over others be confcionable in directing them aright and warning them of their fins, they shall neither trespass against God, whole charge they keep; nor against their brethren, whose good they

V.11. And behold, Ameriabilie chief Priest. There were diver-high Priests of this name, 1 Clife 67,511.
is over you in all inattres of the Lord) i.e. Esclefishtical matters, concerning religion and the service of God, which were to be de-

cided by the law of the Lord,

and Levadian the fin of illimitel, the ruler of the house of Judah] This man was a Prince, and Governour of State.

for allow sing maters] i.e. Civil affairs, concerning peete and public betwirk man and man, depending on the Kings laws, and to be decided by the flatures of the Kingdom.

"If the Ecolis [Buil # eighters before year] Such as are mebrioned down and the the control of the Control of the Second of

I Christisse, who were up had down an reverst circustorice laws put in execution, according to the directions that should be given their from tile great Court at Jerusalem. Dest colorigosity] Heb. Take convote and do. Judges have need of courage that they be not danned with peoples murinurings and

and the lord final be with the good? He will be with fush as are careful and confictorable in doing that which is just and rights to afflict them, to protect them, and every way to bless both their perforts and endeavours.

CHAP. XX.

Voi. I Tedme to post after this asset leave the hebit to a still see down a very great deliverance which God gave Jehoshaphar from many and mighty enemies. This first clause is a risassication than which was noted to 19,0 to that which follows here. It may have a particular reference to the judgement denounced 1,9 a. and for giveth instance of Gods write hyper Friedlighish, in suffering enemies to invade him; and also of Gods religible to the cond this count is him. A v. 2 in respecting and also the in the ring enemies to invace man and a root of coor reject to the good thing found in him, h. 19.3 in preferring and delivering him. In relation to his wire of reformation tooks d. 19.4, &c. in flowerth that notwith flathming the good things found in Qods children he sufferent them to be tried, but so as their trial turns to

their greater glory.
that the children of Month, and the children of Ammon] Their two
nations were of the posterity of Lot, Gen. 19,37,38. yer alwains
bitter and morral enemies to the children of Ifrael.

and with them other beside the Ammonites | Thele other are supposed to be the Syrians, v.z. and Edomites, v.ro, zz. Some take them to be Amalekites, who in habit and language feighted themselves to be Ammonites. Others read, and will them of the Haminias; a

to be Ammonices. Others read, spid with blom of the Hamichian; a people difficilly from the Ammonite.

came against Teoplaphus to battel] The caulie of this invalion is not feed down, but imagined to be that aid which feloshophys as fooded Rhab against the Syrians, ch.; is 3, 8cc. It fo, then it flucture to the continued what is laid of Gods worth more Teoplaphus as the teriorism of the continued what is laid of Gods worth more Teoplaphus chalping chab, ch. 19.3. Kings off bring judgements upon their whole lands, Sec v. 23.

V.2. Then there came some that told Jenostraphat, saying I These were wither some south that he had abroad, of some of his own subjects that occasionally were out of their countrey, or mellengers

jects mus-ocsahonally were out or their country, or mellengos from fome neighbouring Princes that withod wiel auno him. These concide great multitude signification and it not been a great multitude indeed, Jehoshaphat, that was fo well prepared, th. 17-79. "would not have been cast into fo great a fear as is intimated

from beyond the Sea on this side Syria! This is that sea called A-sphalistes, or the Bead sea, or Salt sea. The people here mentioned cantel from thereabouts. See Gen. 14 3.7. This sea was the Eastborder of Judah, Joth. 15.5.

and behold, they be in Hazaron-tamar] See Gen. 14:70

which is Engedi] See Joth, 15.62.
'V.3. And Jehoshaphat stared] This was both a natural fear in regard of his many enemies, and also a pious fear in relation to

God: and ftr himfelf] Heb. fet his fate. Sec. 2. King. 12. 17. to fat his Lind;] This physic in general implicit a care to force God; and so brain reconciliation with him. th. 11.16, and in particular, prayer to God for protection and affiftance, Ilai.

and proclaimed a fast! This was an ordinary means used by Gods people, and alwaies joyned with extraordinary prayer, which they

Chap. Kx.

cinter would obtain some special blessing, or being in any great danger desired deliverance from it. See Judg., 0.0.6. 15 nm., 7.6.
E.218. 2.11.33. Neh.1.4. 2.9.1. Essh.4.35. Hereby they slid the letter fir themselfeves for prayer, and gave eyidence of the carneshness of their desire, together with an acknowledgement of their advortinities for they did would have been been seen to the ordinary food and all manner of refreshing their bodies, to testifie that they beauth themselves alwayes the unworked of any merce. they thought themselves altogether unworthy of any mercy.

they thought themselves altogether unworthy or any mercy, throughout all Judah J The danger was publick and concerned the whole Kingdom, and therefore he fent proclamations abroad into all parts, that they might all joyn in supplication to God, and

fo their prayers prove the more prevalent.

V.4. And Judah] Benjamin alfo, and all that were under Jehofhaphats jurifdiction are here comprifed under Judab. gathered themselves together Such as used to come to publick assemblies at Jerusalem are here intended.

to as help of the Lord] This thewed their faith in God. even out of the cites of Judah] Cities are here put for towns and

villages and houfes in the countrey. they came to feek the Lord] To pray unto him. For that end they

came to Jerusalem and the Temple, where the evidence of God presence was. See v.3. V.s. And Jehoftsphat flood in the congregation of Judah and Jerufalem As Solomon did before the congregation of Ifrael, King.

in the house of the Lord] i. e. That great court, ch. 4.9. where the people used to assemble, and pious Kings to pray, 2 King.

before the new court] This was the court of the Priests, which was before the house of the Lord, I King. 8.64. It is stiled new, in that it was newly repaired and beautified. We read ch. 15.8. that Afa renewed the Altar of the Lord, which flood in this court : He might then also repair the whole court, and thereupon this title Newbe given it. Or it may be Jehoshaphar himself did it. Now the King flood before this court, namely before the entrance into it, both because the great altar flood there, and also because through it he might fee into the Holy place, yea, and unto the Most holy place where the Ark was. See I King 8.22.

V.6. And faid, O Lord God of our fathers] See ch. 11.16. art not thou God in beaven?] This place of Gods glory putteth him in mind of his Soveraignty and Almighty power. See 1 King.

8.23330. and ruleft thou not our all the kingdoms of the heathen?] Though God be in heaven, yet his jurification extendeth to the earth; and though by his word, Spirit and special grace he governeth the Church, yet his power manifement is fell thorowout the whole

and in thine hand is there not power and might] Meditation on Gods power much frengtheneth faith in the greatest strair, so that none is able to with stand thee] He opposeth Gods power to

the power of his enemies, that he might be the less affrighted with their great preparations.

V.7. Art not thou our God] This hath reference to Gods promile and covenant, Gen. 17.7. As in the former verse he pleaded Gods power against his enemies, so here he pleadeth his covenant

and mercy to his people.
who didft] Heb. thou didft. drive out the inhabitants of this land before thy people Ifrat] Here-by he juftifieth Ifraels holding that land, by Gods cafting out the

by he furment mass nothing mar rand, by Gous calling out the Canaanics to make way for his people, Num. 35.51,51,53, and gavefits sothe feed of Abraham] By steel is means posserity. And here is the right they had to enjoy their land, Gods gift. Gen.15.7,18.

thy friend] This title is three times given to Abraham : here. Ifai.41.8. & Jam. 2.23. and that in regard of the mutual relation betwixt God and him. God did really favour Abraham as his friend, and Abraham entirely loved God as one friend loves another. Thus Chrift ftiled Lazarus friend, Joh. 11. 11, and all his

Disciples, Joh. 15. 15.

for ever This hath relation to the land which God gave to Abrahams feed for an everlasting inheritance, Gen. 17.8. & 48.4. See I King. 8. 13. The many negative interrogatives in thele two verses add much emphasis, and are equivalent to strong affir-

V.8. And they dwelt therein] Ifrael dwelt in Canaan.

and have built thee a Santtuary therein] By Santtuary is meant the holy Temple. See 1 Chr. 9.29. & 22. 19. & 28. 20.

for thy name, faying] See 1 King, 5.3, & 8.16,17.
V.9. If when evil cometh upon us 1 King, 8.37, &c, as the fword] Or, war. For the sword is a special instrument in

indgement] Judgement may here indefinitely be taken for any effect of Gods wrath. But because there is no disjunctive particle between flower thus translate is, the swood of judgement, such a sword as God in just judgement doth

or pestilence, or famine] These three, War, Plague, and Famine, are arrows of Gods wrath, which he ufeth to shoot at those with whom he is offended.

we fland before this house] The people come not into the very Temple, but flood in the great court before it when they made any publick folemn prayer to God.

and in thy, presence] God did after a special manner manifest his presence in the Temple, especially in the Most holy place, by

for thy name is in this boufe] See 1 King 8.29.
and cry unto thee in our affliction] Earnefly pray unto thee for

help. See ch. 14.11. then thou wilt bear and help] See 1 King. 8.29,30.

V.10. And now behold, the children of Ammon, and Moah, and Mount Seir | See v. 1, 2. Of mount Seir fee Deut. 2. 4. Hereby are meant the inhabitants of mount Seir, i. e. the Edomites, Gen. 32.3.

whom thou wouldst not let Ifrael invade] See Deut, 2.5,9,19.
when they came out of the land of Egypt] And were in the Wil-

but they turned from them, and destroyed them not] Num. 20. 21.

V.II. Behold, I fay, how they reward us] Jchofhaphar pleads the ingratitude of his enemies, to move the Lord the rather to help him.

to come to cast us out of thy pessession.] He shows that the enemy wronged God, by seeking to disposless those whom he had put in poffession.

which thou hast given us to inherit] This shows the reason of that phrase, thy possession.

V.12. O our God | See ch. 14.11. Before he pleaded the relation

betwixt God and their fathers, v.6. here he comes neerer to their own interest in him.

wilt thou not judge them?] He refers the whole case to God, and leaveth it to him to recompense their evil. To judge is to re-

venge or punish, Ezek., 4.14.

for we have no might] This is to be taken comparatively, in regard
of the mighty power of their enemies; and in reference to God, without whom inded they had no might at all.

against this great company that cometh against us]. See v.z. neither know we what to do I in regard of humane means. but our eyes are upon thee We reft onely on thee and expect help

from thee, Pfal. 123.1. See 1 King.1.20.

V.13. And all Judah flood before the Lord] i. c. Before the Tem-ple and Ark. Or, round about the King, praying unto God. Some from every place of Judah were there present. with their little ones, their wives, and their chikdren] This in those

dayes was usual in common calamities; to move God to pity them the more, or rather to ftir up their own spirits more earnestly to call upon him, Jon. 3.5. This was according to the law, Deut. 29, 11. & 31.12. Joel 2.16.

V.14. Then upon Jahaziel the son of Zechariah, &c.] The paren-tage of Jahaziel is distinctly sectorth by sundry generations, both-for honour to him and his predecessors, and also for distinction from another Jahaziel, 1 Chr. 23.19.

a Levite of the lons of A[aph] See I Chron. 15.19. & 16. 5.

came the Spirit of the Lord] On a sudden he was endued with an extraordinary gift of Prophecy. See ch. 15.1. Numb. 11.

in the midft of the congregation] There he flood, that he might be the better heard of all,

N.15. And be field. Hearken ye all Judah, and ye inhabitents of Je-rufalem, and thun king Judfaphari Sec histy.2.
Thus faith be Lord anto yan Sec Hings.12.24.
Be not ifrield, nor diffundal Sec 1 Chrs.2.13. & 18.10.
by reaflow flue year multituded Many and few are all one to God,

ch.14. 11.

for the battel is not your of but Gods | This is spoken in regard of Gods undertaking it. God would not so much as use them for inftruments in sighting that battel.

V.16. To morrow go ye down against them God would have them thus to do, both to try their faith and courage, and also to make them eye-witnesses of that which he intended to do. behold, they come up by the cliff of Ziq] Heb. aftent of Ziq. This was a place where they might well fee all their enemies.

and ye shall find them at the end of the brook] Oe, walley. before the wilderness of feruel] Or, in the front, or entrance. These places were well known to Jehoshaphat and the rest of the If-

V.17. Ye shall not need to fight in this battel] For they were all sain one of another, before Jehoshaphat with his army could

come at them. See v. 22,2324.

[et your filves] Compose your selves quietly to expect the deliverance which God will provide for you.

fand ye fill] Neither flie upon your enemies, nor flie from

and see the salvation of the Lord with you] Well mark that kind of deliverance which the Lord will give you. See Exod.

O Judah and Ferusalem] He means the inhabitants of those

fear not, nor bridifmaid] See v. 15. They were prone to fear;

therefore he doth again and again inculcate this dehorration. to morrow go out against them He would have them rest quiet that night, and expect the time of Gods deliverance.

for the Lord will be with you] See ch. 15.2. V. 18, And fehoshaphat bowed his head with his face to the ground]

V. 18, And Jeographia ouver and man with its fact of the ground of Sec ch. 73, i Chr. 29.20.

and all Judah and the inhabitants of Jerufalem] Sec v. 15, fell before the Lord] Proftrated themselves with their faces to-

wards the Most holy place, where the Ark was. worshipping the Lord] See 1 Chr. 29.20. V.19. And the Levites of the children

V.19. And the Levites of the children of the Kohathites These descended from Kohath by Korah, and were Singers, 1 Chron.

and of the children of the Korhites] These came from Kore, and were Porters in the Temple, I Chr. 26.1, &c. There were also of

thefe that could fing.
flood up To teftific their reverence, to fir up their spirits, and to be heard the better.

to praife This was the end of their finging. See 1 Chr. 23.5. the Lord God of Ifrael] See 1 King. 8.15. with a loud | Heb. a great.

woice on high] With a very high and loud voice. See ch, 15. 14.

V.30. And they rofe early in the morning] This shews their faith in Gods promise, v.16. and their carnest desire to see the accomplishment thereof. For this was the morning of the morni tow. V. 16.

and went forth into the wilderness of Tehoa] The cliff of Ziz v. 16.

was between this Tekoa and Jeruel.

and as they went forth, Jehofbaphas flood, and faid, &c.] This good
King believing the word of the Lord stirred up his whole army to do fo too, that they might more cheerfully and couragiously

igo on.

Billieve in the Lord your Gold] Faith is an especial means of obtaining Golds promises, 15a; 7,9. Heb. 6,12.

fo firstly we fedshiffed! By faith the mind is settled, and kept
from fear and doubting, 15a; 8,16.

billeve his Propher). Give credit to that word which they deliver
you from the Lord. Believing in relation to Gold implieth trust

and confidence in him; in relation to his Ministers, a giving credir to what they deliver,

fo foull you prother] You shall find the word of God true, and shall have good success in your going forth. See ch. 13.12. & 1 Chr.

22.11,13. V.21. And when he had confulled with the people] With the army

then prefent, especially with the Commanders. See i Chron. he appointed fingers unto the Lord] Levices, who should be ready

he applanted lingers mine the Lord J Levites, who should be ready by singing to advance the glory of the Lord, and that should praise Heb. praisers. the beauty of belianted 1 By beauty is meanic majestly, or glory the Board of belianted 1 By beauty is meanic majestly, or glory the Board of belianted 1 By beauty is meanic majestly, or glory the Board of belianted 1 By beauty is meanic majestly, or glory the Board of belianted 1 Board of Boar

at they went out before the Army] They believed the truth of what God had promifed as fledfastly as if they had feen it accomplished. therefore they triumphed therein before they faw the iffue.

and to fay, Praise the Lord, for his mercy endureth for ever]. This is the beginning of the 136. Pfalm, and the close of every verse in it. And that Plalm was fung on all occasions of publick rejoycing, See ch., 7,3, & T Chr. 16.34.

V.22, And when they began Heb. in the time that they, &c. This

circumstance is noted to shew that God by his providence ordered that which fell out, and accepted that duty which they fo cheerful-

to fing and praise] Heb. in finging and praise, or, by finging to waite.

the Lord fet ambufbments | See ch. 13, 13, 1c is probable that some among the enemies being incented against others, did secretly lie in wair, and took their advantage to rife up and destroy the army on a sudden; whereupon there was a confusion amongst them, so as they fought one against another, and destroyed one another, as is fet down v. 23. Some take this metaphorically, of Gods ftirring up their minds one against another, as if an ambushment had been laid on a sudden to rise upon them. Others understand it of Angels, who came upon them unexpectedly, and flew them; and themone nation of these enemies supposing one of the other nations had flain them, fell upon that nation : and fo they destroyed

default the children of Ammon; Moab, and Mount Seir] See v. 10.
which were come against Judab] Ver. 1. it is said that they came
against Individuals but this place sheweth that their quarrel was not a personal quarter against Jehoshaphar alone, but a common Publick quarrel, against Jehoshaphar and his whole Kingdom. See

and they were simitteh] Or, they finote one another. They deffroyed one another. Seev. 23. Judg. 7. 22. 1 Sam. 14.20. Of fmiting in

the progenitors of these nations, were breihren, both children of Lot, Gen, 19.37,38.

flood up against the inhabitants of Mount Seir] These descended from Elau, Gen. 32.3 Sec v. 19.
utterly to flay and destroy them | God put such a spicit into them as

made them executioners of his vengeance to the uttermoft. and when they had made an end of the inhabitants of Seir] This

and when they have made an ena of the individuals of Sery 1 Amisimplicits that that part of the army was utterly deftroyed.

cuery one helped to destroy another? Heb. for the destruction of another. They were carried with such a spirit of rage and sury, that no man spared his neighbour, but each one destroyed him that was next him.

V.14. And when Judah came toward the watch-tower] This was on the cliff of Ziz, v.16.

in the wilderness) Of Teruel v. 16. they looked unto the multitude | The great formidable army before

mentioned is here meant. See v. 2.

and behold, they were dead bodies fallen to the earth, and none effective meant of the second secon ped] Heb. there was not an escaping. They were all flain before they

peal reco. there was not an ejeaping. They were all thin before the could think of flying.

V. 25. And when Jeboshaphat and his people came to take away the Boyl of them It is usual with armies for the conquerour to spoyl the

they found among them in abundance] Sec 1 Chron. 18.7, 11. &.

both riches with the dead bodies, and precious jewels] As rings on their fingers, chains about their necks, jewels in their ears, or in fome other place about them. Heb. things of defire. Such things as were much defired and effcemed, Prov.3.15.

which they (tript off for themselves, more then they could carry away] For there were many more of the enemics then of the Ifraelites. Besides, they brought much wealth on their beasts, and in carts or

and they were three dayes in gathering of the spoyl, it was so much]
Thus God did not onely free them from their enemies, but exceedingly enriched them by their enemies fooyl.

V.26. And on the fourth day they affembled themselver in the waller

of Berachab] That is, Bleffing. This was in the wilderness of Jeruel,

for there they bleffed the Lord : therefore the name of the fame place was for there they being a tor Lora Timere for the name of the fame place was called the valley of Berachib) This is chought to be that place which is called The valley of Jebolhaphar, Joel 3.2,11. By giving this name to the place the memorial of that wonderful great deliverance was

unto this day] See 1 King 9.13, & 12,19.
V.27. Then they returned every man of Judah and Jerusalem] All

that went to that valley.

and Tehoshaphat in the fore-front of them. Heb. head of them. Jehoshaphat herein did as David did at the removing of the Ark; 2 Sam. 6. 14.11.

to go again to Jerusalem with joy.] At Jerusalem they made their prayer, v.5. and in Jerusalem they would render their

for the Lord had made them to rejoyce over their enemies] They a-feribe their success to God. See Neh. 12.43.

V.28. And they came to furfalem with pfalteries, and harps, and trumpets of these musical instruments see 1 Chr. 13.8.

unto the house of the Lord That there they may offer up the more folemn praise and sacrifices,

V.29. And the fear of God was on all the hingdoms, &c.] See when they had heard that the Lord fought against the enemies of if-rael] Report of Gods mighty works makes all forts of people far

racij acepte to "can john 210,111.
V 30. Sa ble Redno of Holphapha wan quiel 3 See ch. 14.1.
V 30. Sa ble Redno of Holphapha wan quiel 3 See ch. 14.1.
or bis God gave him rell round about 1 The Lord being in art
elpecial manner the God of Jehothaphat, who wash is faithful
fervant; made all nations round about him forbear all oppofervant; made all nations round about him forbear all oppofirion against him; in which respect he had rest and freedom from war.

V.31. And Jehofbaphat reigned, &c. | See 1 King. 22,41,42. V.32. And be walked in the way of Afa, &c.] Afa's first course of life is here meant. See ch. 16.11. & 17.3. & 1 King. 22.43. V.33. Howbeit the high places were not taken away] See 1 King.

for as yet the people had not prepared their hearts; &c. I Some out-ward reformation they had yielded unto, but yet their hearts lingred after their old superfittions, See ch. 15.17, 1 Chr. 29.18.
V.34. Now the rest of the acts of Jehoshaphat first and last] See

behold, they are written in the book] Heb, words. See ch. 12.15.

of Jebu the son of Hanani] Sec ch. 19.2.
who is mentioned] Heb, was made to ascend, or registred.

is the book of the Kines of Israel 1 King, 16.1.

V. 35. And after this After that great deliverance, v. 22, &c. did Feloshaphat king of Judah joya himself with Abaziah king of

that See King 2.1,51.

who did very wickedly]. Jehoshaphats sin was the greater because he had been reproved for the like; ch.19,2.

V.36:

V. 36. And be joined himself with him to make ships to go to Tayloish. It is faid a King 22. 49. that Jebeshaphat would not go with the ships of Ahaziah; therefore it is probable that though at first he did indeed joyn with Ahaziah, yet after being reproved for it, v. 37.

the refused to go:
and the ymide the ships in Exion-Geber] See 1 King 22.48.
V. 37. Then Elizar the son of Dodavah of Marishah] There were
more of this name, as Abrahams servant, Gen. 15.2. Moses his son,

Ex. 18.4. and fundry others. propheficagains fronthaphris, faying, Because thou hast joyned thy stiff with Ab. 2 ab.] We see how good men may fall again into the same fault. See ch. 19.2. Compare also Gen. 12.13. with 20.2.

the Lord hath broken thy works : and the flips were broken that they were not able to go to Tar [bifb] God will not prosper the evil undertakings of his children. See 1 King. 22.48.

CHAP. XXI.

Ver. 1. Now Jehoshaphat slept with his fathers, and was buried, &c.] See 1 King. 2.10. & 22.50.

and Jehoram his for reigned in his slead] An implous son succeeded

a pious father, Grace is not propagated by nature.

V.2. And be had brethren the fons of Jehofhaphat, Azariah, &c.] Here are fix expressed by name, and it may be they were all he had living. Our English translators give the same name to the man irwing. Our English translators give the same name to herful and the fourth, but in the Hebrew there is a little difference: For the name of the fourth is Azarishu.

All these were the sors of Jehoshaphat] This is repeated, that the unnaturalness of Jehoram v. 4.might be the more manifested.

hing of Ifrate See ch. 12. 1. & 15.17. Jehoshaphat coming from David by lineal descent had a right to the whole Kingdom of Ifrael, but he held onely a part thereof : So that here is a Synecdoche. So v.4.

V.3. And their father gave them great gifts] He shewed a fatherly respect towards them, in providing bountiful gifts for them, but he would not impair his eldest sons inheritance by giving them part thereof.

of filver and of gold, and of precious things] Under precious things are comprised jewels, pearls, precious flones, filks, fine linen, with the like.

with fenced cities] Jehoshaphat placed his sons in those cities, because he most consided in them for defense of the land, and that they also might be the better secured against their enemies. Rehoboam did the like, and it is said that he did wifely therein, ch. 11.23

in Judah] Under Judah Benjamin also is comprised. See

18 Junear J timet many benjamin.

http://dx.di.inglungsve.be.to.Jeborami.lt.is probable that Jehoram
carried himself fairly while his father lived; for he committed the
government of the Kingdom to him when he went out to war with
Ahab. See 1 King. 1.17. & 8.16.
becaufe he man the fifthorm.] This he did according to the law,
Deut. 21. 17. This priviledge God of old gave the fifthorn,

Gen.4.7.
V.4. Now when Jeheram was rifen up to the hingdom of his father] Vid. Note when Jews and the spotenting as Vice-roy in his fathers. This is not to be taken of his governing as Vice-roy in his father life, but of his fitting upon the throne when his father was dead, and the Kingdom fettled in him alone.

the firenge of increase in this alone, the firenge of the firenge

and flew all his brethren with the fword] It might be his brethren were plous men, and fet themselves to maintain the true worship of God; Jehoram therefore, being a great Idolater, took them out of the way, that they might be no eye-fore nor obstacle unto him. See v. 13. Judg. 9.5.
and divers also of the Princes The same reason might move

him to flay the Princes that moved him to flay his bre-

of Ifrael] Ifrael is here put for Judab; 25 v. 2. V.5. Jehoram was thirty and two years old, &c.] See 2 King,

V.6. And he walked in the way of the kings of Pfrael, &c. See

2 King. 8 18. V.7. Howbeit the Lord would not destroy the house of David] Or, Judib, 2 King. 8.19.

because of the covenant that he bid made with David] Or, for Da-

vectories of the covernant was not a music mission and a vivid his fervisors fast, a King, 8, 19, and as he promifted to give a light to him] Heb, lamp, or candle, and to his fons for ever? See 2 King, 8, 19, 1 King, 11, 3, 6. Pfal.

V.8. From under the dominion of Judah] Heb. band of Judah. and made themfelves a king | See 2 King. 8.20.

V.9. Th'n Jehoram went forth withhis Princes] Or, Joram went over to Zair, 2 King, 8.21. By that which is here noted of his Princer, it appeareth that some of them yielded to idolatry, and did as he would have them.

and all his chariots with him, &c.] See a King. 8.21. There it is added that the people fled into their tents.

V.10. So the Edomites revelted, &c.] Sec 2 King. 8.22. v.1.0. So the Emminis revenue, act. Jec. 2 Kirk, a. 12. becaufe he had forfalen the Lord God of his fathers) See th. 13.1.0. & 15.2. This is added to thew that the Lord firred up those Edomities, as his feourge, to punish this idolatrons King. This was not the reason that moved the Edomites to revolt; it was their own defire of freedom from being subject to a forreign Prince that moyed them thereto: Yet by his idolatrous and wicked courses and hy his cruelty to his brethren and Princes they might gather that the Lord would for fake him, and thereupon take advantage and occasion of revolting.

V.11. Moreover he made high places in the mountains of Judah]
See I King. 3. 2.4. Thus this wicked King restored those impieties and idolarries which his father and grand father had destroyed,

and caused the inhabitants of Jerusalem to commit fornication ? Spiritual fornication is here meant, i. e. Idolatry, v. 13. See 2 Kin

and compelled Judah thereto] He contented not himself to draw the inhabitants of that city where himself awelt unto idolatry, but he drew alfo his whole Kingdom thereunto, and that by force. raising persecution against such as resused.

V. 12. And there came a writing to him from Elijah the Prophet, faying] Without all question Elijah was before this translated. [43] Without all querion [13] and a second to translated for while Jehnshapher was living, crequiry being made about a Prophet of the Lord in Ifrael, anhwer was returned that there was Elifhar who powred water on the hands of Elifah; a King, 3,11, by which is appearent that Elifha was then formous for a Prophet; but this was not till after Elijah was taken away, 2 King. 2.10, Hereupon a great doubt arifeth, How a writing should come from Elijah, who was now in heaven, unto Jehoram, who was on earth. Some rather cut then untie the knot, denying that this was that E-Jointe rather the time the analyse, act ying that cannot be analyse in light whose flory is recorded 1 King; 17, 1, 8c, and faying that another man might bear this name, Or that Elitha might be called Bijida of John the Baptit was, Matth.17, 12, 13, because the spirit of Elijah was in him, Luk.1.17, But a more ready and probable refoliution of the doubt is this, That the true and fromes light of the cannot be supported by jah had written that which is here fet down before his rapture, even while he was on earth, and left it behind him to be delivered to Jehoram after he should have committed the forementioned abominations. We read I King, 13.2. that a man of God pro-phefied of Josiah by name long before his birth. So did shah of Cyrus, Ifai, 45.1. The like might Elijah do of Jehoram. This might the rather he done, because this impious King would not en-dure a living Prophet to declare the truth unto him; and that he might be the more convinced and confounded of and for his wickedness, when he should see a writing brought to him from one that was then in heaven.

Thus faith the Lord Gad of David thy father] This description of God is a great aggravation of his sin and his ingratitude against

Because thou hast not walked in the wayes of Jeboshaphat thy father] See ch. 20.32.

nor in the wayes of Asa king of Judah] See ch. 14.2. To de-generate from the good pattern of holy progenitors is a great aggravation.

V. 13. But hast walked in the way of the kings of Israel All the Kings of Israel from the Revolt were impious and idola-

and hast made Judah and the inhabitants of Jerusalem to go a

when you make James was the statement of young loss with the life to the roboredoms of the house of Ashb] Alabri folatties were more and greater then his predeceding, King. 163133. and also his flain thy brethren of the tabers boule, &c.] V.4.Cva. et y and implevely much aggressize each other.

V.14. Rehald, with a great player Heb. Froke, See 1 King, 8, 3.7. W. V.14. Rehald, with a great player Heb. Froke, See 1 King, 8, 3.7. What is the Lard finite thy prople! He hinnleft all lows a finiteers, v. 18. So as it is here to be underthood, q. 4. The Lard will finite the antity people, 8cc. But the people, and the other that follow are here and the property of the property himself onely but upon them also. The people must needs be smit-

ten when an enemy entred into the land, v. 17.

and thy bilders, and thy vives! These were smitten in that they
were carried away by the enemy, v. 17,

and all thy goods! The greater part of his substance is here

V.15. And thou shalt have great sickness, &c.] Seev.19.
by reason of the sickness day by day] It seemeth he had no intermission of pain, but day after day was tormented therewith.

V.16. Moreover the Lord stirred up against Jehoram The Lord hath the spirits even of enemies in his power, to order them as

the spirit of the Philissims and of the Arabians] These had been tributaries to the King of Judah, ch. 17.11. but now they take ad-vantage to subdue their Lord and free themselves.

that were near the Ethiopians] Heb. Cushites. The Arabiant that bordered upon the Ethiopians assisted them in their war against Asa, and thereupon were smitten and spoiled by the men of Judah, ch.14.15. And now they take their advantage to exewhich followeth theweth that they ran through the land fo far as to enter into the Royal city and plunder it, and carried away] Heb. carried captives.

all the substance that was found in the kings house The Kings house was in Jerusalem: so that the enemy entred the chief City. and bis fons alfo] Here we see Gods just revenge: Jehoram slew

an anon you sup I nere we tee Gous just revenge! Jehoram liew his fathers slow v4. and the enemy flew his fons. See ch. 13.3.1. an 1 his wive! King; then used to have many wives. All Jehorami were not taken from him; for Athaliah remained to ultip the Crown, ch. 23.10.

mure une County, Ch. 22-10.

Jo that there was ever a figure thim fave Jehoshar, Or, Abarjah, Ch. 22-1, or, Arariah, Ch. 12-5, So Sa the had three names. The youngely of his fair JN or eafon is rended why this thould be pared. It may be the enemy could not find him, But herein applicated the Divine providence about the geomphiliment of his promife to David. See v.7.

V.18. And after all thin], Impenients bring upon themfelves one judgment after another, eill they be even clean destroyed. See Lev. 26. 18,21,24,28.

the Lard (mote him in his bowels] These being within a man are of the lubject of the greater torment.

Sent, and incurable for the future,

V.19. And it came to half that in process of time, after the end of

two years] This was a long time for a man to lie under a torturing

induly.

"he though fell on the region of his february? The disease was very great, that it forced his bowels out of him. forced the bowels out of him. for this body, nor yet for his food, but the disease Gods heavy hand and great in yet for his food, but the disease of the sound and great in the contract of the sound has the contract of the sound has the contract of the sound has been disease.

dignation.

Aid his people mide including for him, like the hurning of his fathers! See ch. 16.14. The great lins he committed against God,
the wrongs he did so man, and the judgments he brought upon the
land turned the hearts of his subjects from him; so that though he had been a King, yet little respect was showed him when he was

dead. "Visó. Thirty and two years old, &c.] Seev. 5.
and departed without being defired! Heb, without defire. He
lived and died so miscrable and ignoble, as living he took no
tontent in himself, nor in life and death did any other care sor

horobeit they blavied him in the city of David, &c.] See t King. 2.
10. Because he was the son of David, and a King, they buried him in the city of David: but to shew that he deserved neither the honour of a King nor of a son of David, they would for lay his corps in that place where his Predecessors lay. And this is added as an evidence of his subjects disesteem of

CHAP. XXII.

Verf.t. And the inhabitants of Jerufatem made Alixiah his youn-ner for the property of the pr Jerusalem took that care upon them, it being the chief city and strongest hold of the Kingdom, and the rest of the land having been extremely spoiled by the enemy, ch. 21.17. By the inhabitants of ferusalem the Sanhedrin or great Councel of the Kingdom may be meant. Yet others also gave their confent.

for the band of men that came with the Arabians to the camp had flain all the eldeft] Chap.z.t. 17. This was the reason why they made the youngest son King; he was the onely son of Jehoram then living.

so Abrejab the fon of Jeboram hing of Judab reigned] 2 King. 8.
24. In this chapter is set down the short reign and miserable end of Ahaziah, and the evil consequence thereof; namely, Athaliah, a woman and a stranger, to be an usurper of the Crown, v. 10.

V.z. Fourty and two years old was Ahaziah when he began to reign This place feemeth to contradict two others, one whereof faith that Jehoram, the father of this Ahaziah, was thirty and two years old when he began to rgign, and that he reigned eight years, ch. 21.5. the other, that this very Abaqiab west two and twenty years old when the other, that this very Abaqiab west two and twenty years old when the began to reign, 2 King 8.26. By the former, Ahaziah's father was but fourty years old when he died, how then could his fon be two and fourty) can a fon be e'der then his father at the same time? By the latter, one and the same man should be two and twenty and two and fourty years old at once. To reconcile these places some fay that Jehoram being two and thirty years old when he began to reign, lived eight and twenty after that ; of which, Jehoram himfelt reigned but eight, and Ahaziah governed the Kingdom twenty years in his fathers life-time; fo as they make Ahaziah two and twenty years old when he began to govern as Viceroy, and two and fourty when he began to reign alone after his fathers death. But besides that there is no ground of Scripture for this reconciliation, it croffeth all the circumftances of the hiftory; in parti-

I V. 17. And they same up into Judah and brake into it] That | cular, it interrupteth the feries of the genealogy of Kings, and especially the Chronology of the reigns of the Kings of Judah and of Afrael. There is therefore a fairer way of solving the forementioned doubts; namely, That the two and swenty years 2 King. mentioned address prometry, a natt the two and attemptions. A time, 8.26, be taken properly of Ahazialys age at that time, but the two and fourty years here of the continuance of Omris pedigree, from whom Ahazialy descended by his mother Athaliaby 2 kin, 8.18,26. For Omri, great grandfather to Ahaziah, reigned fix years as fole King, 1 King. 16,23, Ahab, his grandfather, two and twenty, r King. 16.29. Ahaziah his Uncle, two ; 1 King 22.51. Joram, another Uncle, twelve; 2 King, 3.1. These make up just source wears. We have a like computation from the beginning of the Division of the two Kingdoms, ch. 15. 19. & 16.1. And this may the better be born, because the Hebrew thus expressent it, A. On of fourty and two years was Abaziab in his reigning. I will not deny but that Hebrailin is oft used of a Kings age when he began to reign, but it may also be taken of the continuance of a flock. To make this interpretation the more clear from putting the last cloude of this verse in the beginning (which is called a Trajection) thus read it with part of the former verle, So Abariab the fon of Jeboram king of, Judah reigned : his mothers name allo was Athaliah the dauchter of Omri. He was fourty and two years old when Abagiah bigan to reign, and be reigned one year in ferulalim, &c. See 1 King, 8, 36.
V. 3. He also walked in the waits of the house of Abab 1 See

2 King. 8,27. Alfo hath reference to Jehoram; Ahaziah, as well as Jehoram, did fo. See ch. 21.6.

for his mother] She was grandchild to Omri, and daughter of Iozebel a most wicked woman. See r King. 16.31. & 18.4. & 19. z. & 21.5. &c. & 2 King. 9 22. And this daughter was no better then her mother, if not worfe, v. 10.

was his counsellar to do wichedly] Mothers counsel is very prevalent with children, either for good or evil. See 1 King 15.10.

V.4. Wherefore he did evil in the fight of the Lord, like the houfe of

Abab] See 2 King. 8.27. for they were his counfellours] It feemeth Athaliah brought divers

of Ahabs flock to Jerusalem with her, where they corrupted the after the death of his father, to his destruction]. They persuaded him after, his fathers death to joyn with Joram the son of Ahab in

war against Hazael, 2 King. 8.28. and this was the occasion of his death, 2 King, 9.27.

V.5. He walked also after their sounsel] He did not onely hear

their counsel, but also follow it. and went with Ithoram the fon of Ahab, &c.] See 2 King. 8.28.

And the Syrians smote Foram] Ot, wounded, 2 King. 8,28. The

Hebrew is the same in both places. V.6: And he returned to be healed, &c.] See 2 King 8.29.

because of the wounds which were given him] Heb. wherewith they

And Agariah] Called Abaziah, v. 1. and Jehnahaz, ch. 21.17 V.7. And the deftention] Meb. treading down, Both himfelf and . his whole Kingdom was indeed troden down,

of Abstable Parts of Gall Ordered by Divine providence. See I king 11.15.
by coming to Foram] His going to Joram was the occasion of his deficuction, a king, 9.13, 8c. Had he tracted at Jerusalem, John would not have medical with him.

For when he was come, he went out with Jehoram against Jehu]

This sheweth how his coming to Joram was his destruction. the fon of Nim[hi] See 2 King.q.1. whom the Lord hath anointed to cut off', &c.] See 2 King. 9.

V.8. And it came to pass that when Jehu was executing judgment upon the house of Ahab] 2 King. 9.22, &c.
and found the Princes of Judah] i. c. Such as accompanied Aha-

ziah when he went to Joram, 2 King. 8.28.
and the fons of the brethren of Abaziah] 2 King. 10.13,&c.

that ministred to Abaziah] They were his subjects, and attended

he shew them] Caused them to be slain, a King 10.14. V.9. And he sought Abaziah]For when he saw Joram slain by Je-

hu, he fled, 2 King 9.27.

and they caught him] i.e. Jehu's souldiers, for he was hid in Samaria] Sec 2 King, 9, 27, and brought him to Jehu] To see what judgment he would pro-

nounce against him.

and when they had slain him! At Jehu's command, 2. King, 9.17, they buried him! They who slew Ahaziah gave his servants leave to carry his dead corps away and to bury it.

because (said they) he is the son of Fehoshaphat, who sought the

Lord with all his heart] Piety, fincerity, and integrity (which are here noted to have been in Jehoshaphat) are reverenced and had in efteem even by those that have not their own hearts possessed therewith. But this is also to be taken as a special motion of the Spirit in them, to testifie Gods re pect to his servant Tchofhaphar,

Jehothappar.

So the boufe of Ahaziah had no power to keep fill the kingdom?

The King himself, his kindred and Princes being destroyed.

V.10. But when Athiliah Sec. 1 See a King. 11.1.

E ece of

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of the boufe of Judah] The ground of her crucky was that the might make way to the crown.
V.11,12. But Jehoshabeath, &c.] See 2 King. 11.2.3.

CHAP. XXIII.

Vers.t. A Nd in the seventh year] This hath relation to the size Nears ch. 22.12. Here is set down the rescuing of this Kingdom from Athaliah the Usurper, to the house of David.

anguon trom Athaian the Unitpers to the noute of Davia.

febriada firengibened bimfelf] Athaiah ulurping the Crown had got for many on have fide, and to deftroyed and weakened those that froud for the house of David, as that Jeholada (of whom fee that mood for the noure of Davis, as that Jenoisac (or whom lee z King, 1 c. 4.) durft not oppole himself openly and publiskly; yet from time to time he got as many as he could to take part with him, and laid what weapons and ammunition he could within the courts and chambers of the house of God, and so firengthened him-

and took the captains of bundreds or, fent and fet the rulers over lundreds, with the captains and the quard, 2 King, 11.4. The same word is heretranslated captains, and there rulers.

itzariah, &c.] The parentage of these Captains here named declares that they were Levites.

into covenant with him] a King. 11.4. it is added, that he brought into everyone were now many a ring, i.i.d. it is audica, that he prought then to him into the bongle of the Lord, and allo, that he took at outh of them in the house of the Lord, and showed then the Kings for.

V.2. And they went about in Judab] Whereforever any Levices

had their abode.

and gathered the Levites ont of all the cities of Judah] Not onely those whose course it was at that time to serve in the house of the Lord, but others also.

and the shief of the fathers of Ifract] These might be other then Levites, namely, Governours in the Common-wealth of Judah and Benjamin : for fo is Ifrast here to be raken, as ch. 12.1.

and they came to Jerufalem] That there they might combine to-gether, and aid Jehoiada in that great work which he intended. genier, and and sensions in that great work which he intended.

V. 3. And all the Congregation made a Coupant with the King!
This was a matual dipulation betweet the King and them,
That the King hould maintain the true working of God, the
peace of the Kingdom, and priviledges of the fubjects; and that the people should maintain the King, and yield unto him his

in the house of God] The Courts wherein the Priests and Levices offered scriftces and did other services, and wherein the people stood to behold and hear them, are of: stiled the bouse of God; to in this place.

and be faid unto them, Behold, the Kings son shall reign] This he speaks in regard of the right the King had to the Crown, being the former Kings son, ch. 22. 11. and of Gods promise to David and his posterity for ever, I Chr. 17.14. and of his confidence that God

would profper their endeavours. as the Lord bath faid of the fons of David] 2 Sam, 17.12. 1 King. 1.4. & 9.4. ch.6.16. & 7. 18.

V.4. This is the thing that ye fhall do, a third part, &c.] See 2 Kin.

11. 5.
of the Priests and of the Levites] This hath reference to the third p.rt, implying that it was taken out of such and such Priests [hall be porters of the doors] Heb. thresholds. See 1 King, 12. 9.

Some of them being by their ordinary office Porters of the doors of the house of God, had at this time a special charge for the gate behind the guard, z King. 11.6. V.5. And athird part at the Kings houft] i. e. The gate that ope-

ned to the Kings house : And they are faid to be heepers of the reacts of the Kings toufe, 2 King, 11.5.

and a third part at the gate of the foundation This was also called

the gate of Shur, z King. 11.6.

and all the people shall be in the courts of the house of the Lord] The great court, ch. 4.9. where the people stood, was divided into fundry parts, and thefeupon the plural number, courts, is here used. See 1 King. 6.36.

V.6. But let none come into the house of the Lord] i. e. The court of the Priests, ch. 4.9. See v. 3.

fave the Priests] For they were to offer facrifices there.

and they than infiller of the Leviler) Such Leviles as were attendant upon Prieths, and therein were diltinguished from Singers and Ports, Philado, & 2-1.

they [balk go in, for they are bod] Heb. belinfe, They were not onely holy by profitions as all Gods people were, but also by Ipecial

ly moly by potentials as an Cosp people were but and by liperal function, being fee apart to holy fervices, but all the poble [half keep the match of the Lord] They shall fand in the great court, and there abide, without thrusting them-felves into the Priests courts as the Lord of old enjoyaed. Or, they thall keep all but Priefts and Levices from entring into the Priefts courts. Or, they shall observe that ordinance which God hath appointed to them in their own court.

V.7. And the Levites [hall compass, &c.] See 2 King, 11.8.
and whosever else cometh into the boule his fail be put to death, &c.] Or, he that com: the vithin the ranges let him be flain, 2 King. 11.8.

V.8. So the Levites and all Judah] Or, the captains over kundr ds 2 King 11.9. Thefe captains were Lavires. See v. 1. By Judab others of the people may be meant. They are called all the people, v. 6.

of the people may be mean.

did according to all things, &c.] See : King. 11.9.

for Jebonada the Prich difmiffed not the courfes Prichs and Levites had their courfes to ferve, which when they had executed, they were usually permitted to go to their houses ; but at this time they were not permitted fo to do.

W. 9. Moreout, Jebolada the Priest delivered to the captains of bundreds spears, and but levs, and spitlets. These three are pur for all kind of warlike instruments: for without question he gave them

words also.

That had been King Davids See 2 King, 11.10.

which were in the house of God Or, in the Temple, 2 King, 11.10.

V.10. And he fet all the people By all the people are here means that multitude of Levites which were how brought together, and

had weapons given them.

ewery man having his weapon in his hand.] Prepared and ready to defend the King, and oppose all that thould hinder his Corona-

from the right fide | Hets fhoulder, For its a mans body hath two fhoulders, to an edifice hath two fides, This was the North fide, of the Temple | Hets, house.

to the left fide of the Temple] That was the South-fide : for they went into the Temple at the Eaft. along by the Altar and the Temple] See & King. 11.11.

by the King round about] The King standing at the entraitee into the Priests court, the Priests and Levites might guard him in that court, and others of the people in the great court.

V. 11. Then they brought out the Kings fon, &c.] See & King.

and Jehoiada and bis sons anointed him I Jehoiada himself might boute oyl upon his head, and his sons stand close by him, and give him the vessel wherein the oyl was, and also take it away again, It is faild that Zadok and Nathan anointed Solomon, t Kings. 14.

There fee more of anointing Kings, It is very probable that Zecharlah the fon of Jehonada was one of those that are here said to anoint Joath; which doth much aggravate the ingratitude of Joath

in stoning him, ch. 24, 27, 22; and faid, God fave the King] Heb, Let the king live. See 1 King, 1.39. Not onely the Priests who anointed Joath, but also all the

People prefer made that acclamation.

V.1. Now when Athaliab heard the noise of the people] Or, the
noise of the guard, and of the people. 2 King. 1.13.

ranning I t being an unexpected and very joyful fight, they tan

up and down rejoycing thereas,
and praifing the King They much rejoyced that one of the
house of David was anotated King, and praifed God for the [he came to the people into the house of the Lord] Or, into the Tem-

ple of the Lord, King, 11.13.

V.3. And she looked, and behold, the King slood at his pillar It is called his pillar because it was a pillar where. Kings used to stand. and therefore it is added a King, 11.14. as the manner was. See on

1 King. 6. 36. at the entring in] i. e. The entring into the Priests court. and the Princes and the trumpets by the King, &c.] Sec 2 King.

and all the people of the land rejoyed, and founded with trumpets. This latter act of founding with trumpets, is to be applied to the Priests, whose office it was to found therewith.

alfothe singers with instruments of musich. See 1 Chr. 25.1, &c. and such as taught to sing prais. Musick-masters, 1 Chr. 25.1, &c. Then Athaliah vent her clothes, and said, Trasson, treason. Heb.

then Auditab ten me contex, and pure, econy, and pure, econy, conference, See 2 King, 11, 14,

V. 14, Brought out] Or, commanded, 2 King, 11, 15,
that were fet over the holf, &c.] the officers of the holf, 2 King.

V. 15. So they laid hands on her, &c. T See 2 King. 11.16. V.16. And Jehalada made a covenant between bim, &c.] Or, be-

tween the Lord and the King, 2 King. 11.17.
V.17. Then all the people went to the houle of B. al. &c.]Scc 2 King.

V.18. Also Jeholada appointed the officers of the house of the Lord Or, the Priest appointed officers over the house of the Lord, 2 King. 11. 18.

by the hand of the Prieststhe Levites] These he committed to the Priefts the Levites. whom David had diffributed in the house of the Lord] Sec 1 Chr.23,

& 24, & 25, & 26. to offer the buttte-offerings of the Lord] Namely, in their feveral courfes,

as it is witten in the law of Mo[2] Num. 28. 2, &c. with reloying and with singing 1 Singing was both an evidence of their rejoycing, and also a means of quickening their spirits the

as it was ordained by David] Heb. by the hands of David. See 1 King. 8.53.56.

. V.19. Authe fet the Porters at the gates of the boufe of the Lord 1 Of these Porters and their courses see 1 Chron. 26.1, &c

that none which was unclean in any thing [bould enter in] Namely, into the great court, among the people that were affem-bled to worship God. This was one principal end of the Porters function.

V.20. And he took the captains of hundreds] Such as are men-

and the nobles] Such as are called Princes v 13.

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and the governours of the people] Of these some were of cities and towns, others of tribes. and all the people of the land] By the enumeration of all forts i

appeareth that it was a very great affembly.

and brought down the King from the house of the Lord] See 2 King. 11.19.

and they cam through the high gate to the Kings house] Or, by the way of the gate of the guard, 2 King. 11.14.

of the gardy to ke grants, 2 king, 11.19, and fet the King upon the throne of the King, 12 King, 11.19, V.21: And dt the people of the land vejoyeed, &c.] 2 King, 11.20, this clause is added, beside the King; 100.

CHAP. XXIV.

Verl. 1. Toash was seven years old when he began to reien | See 2 Kin. JII. 21. In this chapter are two remarkable points; 1. The good government of Joath while Jehoiada lived, together with the death and burial of Jehoiada, from v. r. to v. 17. Il. The apostasse of King Joash, together with the ill consequences there-

of, 1.17, occ.
and he reigned fourty years, &c.] See 2 King, 12.1.
V 2. And Josh did that which was right, &c.] The ground hereof is added 2 King, 12. 2. Jehoiada the Priest instructed

V. 3. And Jeboiada took for him] This is a fathers part, Gen. 24.4. & 28.2. and Jehoiada shewed himself as a father to Joash even from his infancy, chi22.11,12. & 23. 1, &c. King Joath also carried himself towards Jehoiada as a son to his father,
two wives] An evil custom made good men yield to it. From

the beginning it was unlawful to have more wives then one, Matth.

39. 40 begat fors and daughter?] This was in it felf a bleffing, and he begat for sand daughter?] This was in it felf a bleffing, depictally to the Kings of Judah, in regard of Gods promife to David, i Chr.17.11.

V.4. And it came to pals after this] After that Joath was established in the Kingdom, and had wives and children. that Joash was minded to repair] Heb. it was in the heart of Joash

the boufe of the Lord] All the parts of the Temple and feveral things therein are comprised under this word house; as Asa renewed the Altar of the Lord, ch. 15.8. The reason of the need there was to

the state of the Lora, cn. 1, 5.8. The reason of the mean that repair the houle of God is rendred v, 7.
V.5. And be gathered together the Priefs and the Levites To these feetially did the care of the house of the Lord belong.

and faid to them, Go our mate the cities of Judah Under Judah Ben jamin and so much of other tribes as were under the govern-

ment of Joath are comprised,
and gather of all Ifrael I frael is here to be taken in no larger
extent then Indahbefore was, See ch. 12.1. & 21.2. money to repair the house] By money all things needful to such a

mange to report the bounts. In montes at things needed to the prepared, of your God.] The Lord was in special manner the God of the Prietls and Levices, by reason of their special attendance in his house and upon his service. This relation is here added to make them the more diligent and faithful.

from year 10 year I From time to time as need should require. This is added, 1. because the work was great and could hardly be perfected in a year. 2, because the manner of collecting the money and providing materials would be long. 3. because the Collectors were somewhat negligent, 4. because as one thing was re-paired, another thing might need reparation; and that year after

and see that ye haste the matter] This he added to show his earnest defire to have the work done, and to prevent such inconveniences as by delay might fall our.

howbest the Levites hastened it not] For in the three and twentiet year of King Josh the Priests had not repaired the breaches of the house, 2 King 12.6.

V.6. And the King called for Jehoiada the chief] And for the other Priefts, 2 King. 12.7 and faid unto him] The Kings speech is in special directed to the high Pricft.

why half thou not required of the Levites] The high Priest had special command over the Levites.

to bring in out of Judah and out of Jerusalem] Out of countrey the collection according to the commandment of Moles] Ex.30.12.

13,14. Heb. collection of Mofes, the other words are inferted to make up the fense. The commandment which Moses gave there-

about was from the Lord There were two kinds of collections enabout was from the Lord. Here were two kinds of conjections enjoyed by Mofes; One voluntary, what every one would give of his own good will; fee Ex. 15.1, 28c. The other imposed on every one as a random for his foul, Ex. 36.1, 28c. Either of these, or both, may be meant. In the former collection of Moses, Bold, filver, brafs, blue, purple, fearlet, fine linen, and fundry other things might be contributed, but here onely money, v. f.

might be contributed, but here onely money, v. 5. the forward of the Isold A title frequently given to Mofes, ch. r. 3. Nun. 1. 2., 2. Deut 3.4.5. John. 1. See 1 King 3.6.

3. Nun. 1. 2., 2. Deut 3.4.5. John. 1. See 1 King 3.6.

and of the congregation of Ifred O. J. oven of the congregation of Ifred O. J. oven of the congregation. for the Tolkernated of "wintfs", Nun. 1.7, 7.3. Se. 18. 2. in regard of the Ark and the Tables of those within it, which contained the coven hashing foods and was a wintfs the weet the contained the coven hashing foods and was a wintfs the weet the contained the coven hashing foods and was a wintfs the weet the contained the coven hashing foods and was a wintfs the weet the contained the coven hashing for the cov nant betwixt God and his people, and was a witness between them. These being in the Tabernacle, it was called the Tabernacle of witnefs. The end of mentioning this here is to shew that as Moses had a collection for the Tabernacle; fo in like case a like course was to be taken for the Temple,

V.7. For the fons of Athaliah that wicked woman had broken up V.7. For the lons of Austrantian that wickers rooms a had broken up the houle of God.] Or, Athaliah dealing wickedly, her four had broken up the houle of God. Athaliah had no fons but by Jehorani, and he had no fons left but his youngest, chai. 17. how then could the fons of Athaliah do that which is here faid to be done by them > R. Her sons might break up the bouse of God before they were taken and slain by the enemy. Or sons may by Syneedoche were taken and Hain by the chemy. Or loas may by Synecdoche be put for long, and Ahaziah onely be meant; who might break up the houle of God; for he was a very wicked King, ch. 12, 3, 4, and alfo all the dedicate things of the boufe of the Lord I This was their end of beaking up the houle of God, that they might

rake away such treasures as had been dedicated to Gods service, and laid up there.

did they bestow upon Baalim] Baalim may here properly be taken for that idol which Ahab worthipped, 1 King. 18,31, or indefinitely for all manner of idols, as ch. 17.3. This aggravateth their impiery, in that they did not onely rob God, but also bestowed that which was his upon idols.

V.8. And at the Kings commandment they made a cheft] The King being very careful that all that was gathered for the Temple should be reserved for that use, would have a cheft made for that

thould be reterved for that they would have a chest made for that end. This was by Jehoiada's advice, a King, 12.9.

and let it without at the gate of the houle of the Lord I in the great, court, befide the altar on the North-fide, as they went into the Priests court. It was here set, because so far the people might come, and no further, See 2 King, 12.9,
V.9. And they made a proclamation] Heb. and they gave a voice.

By the voice of a Crier or Herald they caused it to be preclaimed. See 2 King. 15, 22.
thorow Judah and Jerusalem] Countrey and City, as 6, 6.

to bring in to the Lord] i. c. To the house of the Lord, for the Lords fervice. the collection that Mofes the fervant of God laid upon I fracl in the

wilderness] Where and when the Tabernacle was building. See v. 6. V.10. And all the Princes and all the people rejoyced] Even as they did upon a like occasion in Davids time, 1 Chr.19.9.

and brought in] Willingly and cheerfully, and cast into the cheft] Or, put in. For the chaft had a hole in the

lid of it, 2 King. 12.9.
untill they had made an end] Of giving What they intended. @r, they continued their contributions till all that needed repairing

was finished. V.11. Now it came to pass, that at what time the chest was brought Or, at what time he brought the chest. Namely he to whom the charge

thereof was given. unto the Kings office] A place appointed by the King for taking

out and telling the money.

by the hand of the Levites | Who had the charge thereof.

and when they faw that there was much money, the Kings Scribe, and the high Priests officer] The high Priest himself is said to do this. 2 King . 12.10.

came and emptied the cheft] It is added 2 King. 12.10. and they put up in bags and told the money that was found in the bouse of the Lord.

and took it and carried it to its place again] That it might be rea-

dy for more money to be put into it. thus they did day by day Not that every day the cheft was empti-ed, but time after time, so oft as it was full.

and gathered money in abundance] This sheweth that the people willingly offered to the house of the Lord.

V.1.2. And the sing and Jehniada] The King was in such things councilled by Jehniada, and did what he would have him do, gave it to fisch as did the work of the service of the bouse of the total. They gave it, bring told; to such as had the overfigor of the house of the Lord, 2 King. 12.11.

and bired Masons, and Carpenters, &c.] i. c. Such as had the overlight of the house hired these workmen, or laid out the money to them, 2 King. 11.12. See there the difference betwist Min fons and carpenters.

and also such as wrought iron and bras, &c.] i. c. Smiths and Bra-

1 Chron. 22.3.

V.13. So the workmen wrought] Every one in that which belong ed unto him, and the work was perfetted by them] Heb. the healing went up up-

on the work. This is a metaphor, whereby the ruines of the Temple are relembled to the wounds of a body, and the repairs of those ruines to the healing of wounds. and they fet the house of God in his fame | Even as it was before it

was broken up, v.7.
and ftrengthened it] So as they kept it from further decay.

V.14. Aud when they had finished it] This hath reference to the workmen, and importeth as much as the metaphor v. 13.

they brought the rest of the money, &c.] i. e. The Over-seers who had the charge of receiving and disbursing the money, See v. 12. nao the enarge or receiving and assuring the money, see v. 12.

whereof were rade wiffle for the busfe of the Lord] i. e. Such as
were made by Solomon, t. King, 7,00. For Athaliah had taken away fuch as were in the Temple before, v. —
even wifflet to minifer] For fuch fervices as were done in the

and to offer withal] Or Peffils, or Mortars, Some take these veffels for Incenfe-cups, or Cenfers,

and (poors) See 1 King.7.50.

and veill so of gold and filver] The vessels before mentioned and also others were made of those metalls.

and they offered burnt-offerings in the house of the Lord.] This is fynacdochically pur for all the worthin and fervice appertaining to the Temple. When they had made the Temple fit for fervice, and done all other things that were requifite, they performed fuch worship to God therein as was prescribed.
continually] Every day, day after day.

all the dayes of Jehoiada] After his death they left the houfe of the Lord. v. 18.

V.15. Hut Jeheiada waxed old] It was a great bleffing to that Kingdom that he continued till he was old.

and was full of dayes when be died] See 1 Chron. 23.1. He was ten or eleven years old at Solomons death, and lived in the reign of eight Kings of Judah.

an hundred and thirty years old was he when he died] Heb, a fon of an hundred and thirty years. This was an extraordinary old age for those times.

V.16. And they buried him in the city of David among the Kings]

V.16. And they intend an inter-city of Lord Manage of volgs. This was a great monut. Sec 1 Kings. 10.

because he had done good in Ifrat!] By Ifrat is here meant the Kingdom of Judah, as ch. 12. 1. & 21. 4. He reflored that Kingdom to the house of David, as it is at large fet down ch. 23.

com to the nome of Lawns, as it is at large tet own the third, but he travailed God In reforing the worthing, v. 14, and causing his promife to be accomplished, ch.33, &v. 3; and travailed his baye?] Excalle mention is before made both of David and alloof God, the relative his by fome referred to David, by others to God: 1. He did god to David boyfe, or flate, by preferving it from utter destruction ; or, he did good towards Gods boufe. by cauling it to be repaired, and procuring true worship to be performed therein.

V. 17. Now after the death of Jehoiada] The death of a wife, godly and zealous Governour is a great los to a King-

came the Princes of Judah] Certainly thefe Princes were hollow hearted that could conceal themselves while Jeholada lived, and as foon as he was dead manifested their impious mind. and made obtifance to the King I They made pretenfe of doing honour unto him, that so they might perswade him to idola-

then the King hearkened unto them] Flatterers much prevail with

Kings. Though Joath had been well influcted, and there-by addicted to worthip the Lord in the Temple as he had prescribed , yet the Princes by their flatteries alluring him to use his regal authority according to his own mind and lust, yea even in matters of religion, brought him to yield to

V.18. And they left the boufe of the Lord 1 It feemeth they were weary of coming to the Temple, and so defired that they might every one worthip God in such places and after such manner as

themselves thought meet.

God of their fathers] See ch. 13.12. This relation betwint God

and their fathers much aggravated their impiety.
and ferved groves and idols] i. c. Idols in groves. See 1 King. 16. 33. Leaving the house of the Lord, they did every one in their feveral places worthip God as they pleased. Yea allo they worthip ped falle gods comprised under this word idels.

and wrath] Judgements the effect of Gods wrath. See chap-

came upon Fudab and Jerusalem]] Upon Countrey and City, and all the inhabitants therein. for this their trespass] Sin, especially idolatry, is the cause of

judgement. V. 19. Yet he fent] Though they deserved judgement upon

their first apostafie, jet the Lord in great parience fent his Mini- trany not onely of Christ , Luk. 23.34. bue also of Stephen , fters to declare their fin to their faces, and to foresell them of Act. 7.60.

fiers; for both iron and brass were used about the Temple. See | judgements hanging over their heads, thereby to bring them to repentance. So dealt he with the ten tribes, z King. 17.13. and with the men of Judah after this, ch. 36.15.

Prophets to them | Extraordinary mellengers, and not one onely, but Prophets , many of them , time after time, one after ano-

to bring them again unto the Lord] This is the main end of Gods fending Ministers to his people, either to being them back from their wicked courses to the Lord, or to hold them close with the

and they testifified against them] They plainly declared that they had deferved judgement, and that God would bring judgement upon them if they did not repent. See a King. 17. 13, 15. Neh. 9.

but they would not give ear] This manifested a most obstinate disposition, which is the fore-runner of vengeance. See ch. 36.15, 16,17, 2 King, 18.14, &c.

V.20. And the Spirit of God same upon] Heb. clothed. See ch. 15.1. Judg.6.34-

Zechariah the fon of Jehoiada the Prieft] This Zechariah was he of whom Christ speaketh Matth. 23.35. & Luk. 11.51. The murder there mentioned was after fuch a manner as the murder of this man, between the Temple and the Altar, implied in this phrase, In the court of the house of the Lord, v. 2.1. If it be objected that that Zachtaty, was the son of Barachias, I answer, that the father of this man might have two names, Jehoiada, and Barachias; as fundry in Scripture had two, yea three names, ch. 21. 17. 1 Chr.3.15. yea Priefts also, i Chron. 18.16. Or Barachias might be grandfather to this Zechariah, and called his father, as grandfathers slid to be. Thus Reuel, grandfather to Moles his wife, was called her futher, Exod. 2.18. Num. 10.29. and Iddo the grandfather of Zecharish, who prophefied after the capeivity, Zech. 1.1. is made the father of Zecharish, Ezra 5.1. Or this name Barachias might be given to Jehoiada for honours fake, as Jedidiah was to Solomon, 2 Sam. 12.25. For Barachiah fignifieth Bleffed of the Lord, and Te holada might well have that title; for he was wonderfully bloffed of the Lord. This being fo, Christ himself giveth evidence of the blood of this man lying upon the Jews generation after generation.

which flood above the people | In a place higher then they that he might be the better heard.

and faid unto them, Thus failb God] He premiferts this preface to make his message the more regarded; and if not regarded, to ag-

gravate their fin the more. See I King. 12.24.
Why transgress ye the commandments of the Lord Gods commandments declare what he would have men observe. To transgress them is to oppose the revealed will of God, which is plain rebellion, See ch. 12.2. 1 King. 8.50. 2 King. 18.12. 1 Chr. 5:25.

that ye cannot profeer] Robellion against God keepeth men from all bleffing and good success. See ch. 13. 12. 1 Chron,

because ye have forsaken the Lord] See & King. 11.33. ch. 12.5.

he half also for fahen you.] They renounced God from being their Lord, and served false gods; therefore God renounced them from being his people, and gave them over into the hand of their enemies. God deals with men according to their dealing with him, 2 Sam, 2,30

V. 21. And they? The idolatrous Princes, v. 17, and the people that were like them,

conspired against him] See 1 King. 15.17. & 16.9. They consulted together how they might destroy him, as Mar. 3.6.
and stoned him with stones This kind of death they put such as

shey accounted heinous malefactors unto, as Num. 15.36. Josh. 7. 25. 1 King.21.13.

at the commandment of the King] It is probable that they who conspired and consulted together went to the King to know his mind; and that he being asked, commanded that Zechariah should be floned.

in the court of the house of the Lord] Zechariah was in the Priefts court; the King, Princes and people, in the great court. See onte; the same remers and people, in the great count, or King 6.36. The altar of burnt-offerings being at the entrance of the Priefts court, and Zechariah standing by it, they might there stone him; and in that respect be said to stay bim between the

Temple and the Altar, Matth. 23.35.

V. 22. Thus Foesh the King remembred not the hinducfs which Jehoiada his father had done to him.] This act of the Kings was more

but flow in the Lords house of the month of the month on the month of the month of the lords house of the form death, nourished him in the Lords house till he fee him upon the throne, influeded him, and been a means of many bleffings unto him; the courish of the lords him to th and yet he unjustly and cruelly flew his fon, onely for giving him good countel, and that in the house of God.

and when he died, he faid] That which he faid at the time of his death was by special instinct: nor may we think that so holy a man would end his dayes with a revengeful imprecation in his mouth. For we read the con-

The Lord look upon it, and require it] is e. take special norice of this cruckact, and require just vengeance of the blood, fo unjustly fled on the fledders thereof, See Gen. 9. 9, Ifakg. 12 Sometranflate it in the future tenfe, as a proplicfic or prediction, The Lord

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will look upon it, and require it.

V.33. And it came to p.1/s.] From hence to v.27, is for down Gods fore vengeance upon the King and his people for the forefaid

at the and of the year] Hab, in the revolution of the year When kings uled to go out to battel, I King 20:22. This may have reference either to the death of Zechariair, that this judgement fellous in the fame year; or to a former invation which Hazael made into the land of Judalus King. 12-17.

that the high of Swide come up against him, and they came to Judah and ferufulem.] Through the whole land of Judah, even to Jerusa lem, the chief city, where the Kings palace was. This showeth that this was another invalion then that, a King ta 17,18. For then Mazael onely fet bis faceto go to ferufalen; and Joath by a great beibe moved kimitoreturn from him.

and deflroyed all the Princes of the people from among the people! These Princeshad first seduced the King; and drawn him to shin against his God; therefore the judgement first comets on them. The enemies were herein directed by God.

and fint all the Spoyles them] Them hathereference to the King and

anajostani in opojosi tamij i nomantije teretretretreta ning ana Princes, Bherennies (popled themos fisieg godds.) ; (3) anto bo hing of Dameleus] Heb. Pannieh, Hazesh Isaving, flain Benhadad, 2, king 8.11, and reigned in his flead, fundy Kings after him were named Hazarl; ohne whiterecoft mode, the first invasion against Joash a King. 12.17. And that Hazael mighe be the King here mentioned. For though upon the great gift given him he wentaway as first from Jerufalem, a King, 12, 18. yeahe might be forced up again to lead his man, against it. Some hold that that Hazael was now dead, and another King in his room, who regarded not the conditions which his Predecessor had

V.24. For the army of the Syrians came with a small company of men] The King of Syria was very confident in the prowess and valour of his man, who had before this entred into Judah, 2 King, 12. 17, and he had also observed the timorousness of the men of Judih, who gave fo great a prefene to the Syrians to depart out of their countreys, z King.12.18. or elfo ho would never have been fo imprudent as with fo small an army to artempt fo great. a matter, But without question God put spirit into him, and stirred him up hereunto, as the words following imply. See Deut. 32.30.

and the Lord delivered a very great hoft into their hand I Multitudes of men, where God taketh away spirit, can no do good anally See Lov. 26.37.

because they had for faten the Lord God of their fathers God for-lakes them who for fake him, v. 20. and they that are for faken of God cannot stand against their enemies. See v. 18.

So they executed judgement against Jossh This. implyeth that God made the Syrians his instruments to execute his judgement on Joaffr.

V.25. And when they were departed from him] This was an e-tidence of Gods patience, who suffered these Ministers of his juflice to depart from that wretched King, whereby he had a breathing-time and an opportunity of repenting.

for they left bim in great difeafes They had wounded him fore; an

maladies arising from wounds are called discases on sionnesses, 1King 21.34. 1 King. 8.29. ch.35.13. Some suppose that the encmies had put him to fome great tortures.

his own fervants conspired against him] Certainly Joash made nor that use of the enemies departing from him that he should have done: Behold therefore a more heavy judgement, and that by his own fervants, which da great aggravation. Joath conferred to those that conspired against Zechariah, v. 21. and God suffers his sevants to conspire against him.

for the blood Blood is a crying fin, Gen. 4.10. and here noted some of the most proper causes of the judgements on Joath. of the sous of Jehoiada the Priess Weread but of one son slain,

but it may be their rage extended against other sons also. Or, as they flew Zechariah, so they might afterwards flay his sons, (as Maboths sons were flair with him, 2 King. 9, 26.) and those being grandchildren of Jehoiada might be called his fons. Or, by a Sy-

necdoche the plural number may be put for the fingular. and flew him on his bed, and he dyed] These servants of the King dann jew mm on mo nen gan ne cayral I nice levyants in the Rong did not depart from him after they had wounded him, as the Syrians did, but clean deprived him of life. Because other judggmonts prevailed not with him, God suffered him to be clean out off. and they buried him] To wir, such friends as he had about him, or

the people of the land. in the city of David] See 1 King. 1.10.

but they buried him not in the [epulchres of the hings] So they dealt with his wicked grandfather, ch. 21.20.

V.24. And these are they that conspired against him] As mon that have done famous acts use to be registred by name for honours fake. fo are many that commit wicked fafts, for their greater infamy and

Zabad] Or, Jozubur, 2 Kings 12.21.

the fon of Shimeath an Ammonitefs] Or, Shimeah, 2 Kings 12.21. and Johnzahad the forof Shimrith Or, Shomer, 2 King, 12.21.

a Moshite[s] Thefe two though frangers by parentage in ght be incorporated into the Common-wealth of Judah: Or though their predecessors came from Ammon and Moab, (of whom see ch. 20.1.) vet they might be born in the Kingdom of Judah, and fo bocome servantsto Joash. No particular cause of their anger against their. mafter is fer down, but certainly they were Ministers of Gods juflice, though they acted out of private revenge.

V.27. Now.concessing his fours! Nomely, how many he had, by, what wives, to what age, they grew, what offices they had, what was their life, and what their death, withother like circum-

and the greatness of the burdens laid upon him? This may be applyed to that which he gave so the King of Syria, 2 King, 12.18.
and the repairing of the house of God Heb. founding. It may be the foundation of the Temple was in some place decayed, and thereupon repaired by him,

behold, they are written in the flory | Or, commentary. of the book of the Kingal Some of thefe things are registred in that part of Scripture which is called The book of the Kings. But because other things are not mentioned therein, some civil records must here be meant.

And Amaxiab his fon reigned in bis flend | Like his father, he ben gan his reigniwell, but onded it imploutly, and had himfelf a miferable end,

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Vatil: A Majiah was twenty and five yairs old when he began to A reign, &c.] See 2 King, 14.1. This Amaziah made their of fome good things, but at laft he shewed himself to be a plain hypotric. From hence tow.6. see some good things of him noted, but afterwards fine and judgements,

V. 2. And he did that which macrific, &c.]. Sec 2. King, 24.3. but not with a perfect heart] This phrain noseth his hypocrific. 2 King. 14.3. it is thus explained, yet not libe David his father. See 1 King. 11.4. This is added: 2 King. 14.3. He did according to all things on Josfa his father did.

V.3. Now it came to pass reheathe hingdom was established to him; Str. J Heb; confirmed tahim. See 2 King, 14.5. V.4. But he flew not their children, &c. | See 2 Kings 14. 6. Ter.

V. S. Moreover Amaziah gathered Judah together] i.c. the Hinglome of Judah, comprising under it Benjamin as well as Ju-

dah. and made them captains over thousands, and captains over hundereds See a Chron. 13. s. Ho gathered all forts of his subjects together, but of fome choyce ones among them he made cap-

according to the houses of their fathers] He diftinguished the companies which he fer under Captains according to the families in the

throughout all Judah and Benjamin Through his whole Kingdom, that every pare might be fecured against enemies, and be numbred them from twenty years ald and above According to

the law, Numb. 1.18. and found them three hundred thousand chorce more i.e. such as had greater courage, strength and experience than the common fort.

I Chr.7.4. & 19.10. able to go forth to man These were such as are said to be shiffull in war, and that went out to the war, I Chr. 5. 18, and fit to go out

to war, and got to the war, I Chr. 7.11,40.

that could kandle spear and shield) Their two by Synecdoche are put for all warlike instruments, I Chr. 12, 8,33

V.6. He bired alfo an bundred thoufand] Thefe joyned with the three hundred thousand, v.5. made as great art Army as that of Abijahs, ch. 13.3.

mighty men of valour] See I Chr. 4:24.
out of Ifrael] i.e. the ten tribes revolted from the house of Da.

for an hundred talents of filver | i.e. thirty feven thousand five hundred pound fterling. See 1 Chr. 22. 14. So every Regiment con-fifting of a thousand had a Talent of filver, i.e. three hundred seventy five pounds.

V.7. But there came a man of God to him, saying | See I Kings

O King This man being fenc of God fears not to declare his O Nigg 1 ins man being ione or Goa rears not to deciate ins Mellinge plainly to the King face, let not the any of I first go with thee] Help is not to be fought of such as for face God, and revolt from his working, for the Lord is not with I first] He had been with them before

their revolt; but they having forfaken the Lord, the Lord had

forfaken thom. See ch. 24.20. to wit, with all] Or, with any, Pfal. 103.2.

the children of Borraim] Ephraim is here put for the ten tribes, as Juda's for the other two, Hol. 6.4. So Jer. 7.13. For Ephraim had the priviledge of the first-born, Gen. 48.19. & it was the greatest tribe of the ten, Josh. 17. 14, 17. Out of it the first King of Ifrael arofe, 1 Kings 21, 26. To thew that their revolt was the cause of Gods not being with them, mention ishere made of E-

phraim.

V. 8. But if thou will go] If thou wilt follow thine own mind rather then Gods will, and truft in the arm of flesh. This he addeth to deterre the King of Judah from entertaining the men of If-

do it] This is an ironical concession, like that ch. 18.14. be firing for the battel] This also is spoken ironically, implying that all the preparations he could make would be in vain.

God fhill mike thee fall before the enemy] Notwithstanding all thy preparations the enemy shall prevail against thee.

preparations the enemy shall prevail against thee, for God bath power to help, and to said down) Success in was (as in other things) is wholly ordered by God. See ch. 14.1. V. 9. And Anaxiah faid to the min of God! The King was sometime wrough upon by the mellage of the Prophet.

But what faid we do for the bundred raleast! He knew not well have to record the form the bundred raleast? how to recover them from fuch a numerous company without much

now to recover them from menta municrous company without much blood-flied and great hazard; and this troubled him, which I have given to the army of Iffael Heb. band of Iffael. They had the promifed reward in hand, and the King well knew they

would not easily let it go.

And the man of God answered, The Lord is able to give thee much
more then this] It is Gods blessing whereby men get, Prov. 10.22.

and without his blefling nothing profpers, Pfal. 137.13.

V.10. The Admaziah (parated them) They were fet in rank with the men of Judah, but now he fevereth them. to wit, the army that was come to him out of Ephraim] Here Ephra

im is put for all the ten tribes of Ifrael, as v.7. to go home again] Heb. to go to their place. Every one to his home

from whence he came. whence necessity was greatly kindled against Judah] For they took themselves to be scorned, as if their aid had not been worth the having : therefore though they had their hire to the full, yet that fatisfied them not, by reason of their conceit of scorn. See the like 2 Sam. 19.41,42,43.

and they stowned home in great anger] Heb, in heat of anger. Thus much is manifefted by the revenge they took v.13.

V.11. And Amuziah firengthened himfelf] With his own men, the three hundred thouland mentioned v.5.

and led forth his people] He himself as a General went before his

Army.

and went to the valley of falt] Sec 2 King, 14.7.

and finote of the children of Seir] Or, of Edom. See chi20.10.

and pinnes of the counters of 301 [30]. Samueles the shad all Sees Kingl. 427.

V.1.s. And above ton houstand left allow! Namely, in the battel, and not flain in the field.

did the bildran of Judob early away explive! For Amaziah routed the whole army of the Edomites, and so took captives such as wire

not flain out-right.

and brought them unto the top of the rock | Some translate it Petra, and rake it for the proper name of a place, and fay it is the same that is called selab, which Amaziah in this expedition took by war,

2 King, 14.7.

and cast them down from the top of the rock.] The reason why the children of Judah thus dealt with the Edomites, may be, because having been fubdued by David and made tributaries, I Chr. 18.13. in the dayes of Joram fon of Jehofhaphat they rebelled, notwith-standing they were then destroyed with a great flaughter, 2. Kings

that they all were broken in pieces] Their brains were dafht out, and their bones broken, and it may be their arms and legs violently rent from their body.

V.13. But the fouldiers of the army which Amaziah fent back Heb.

the sand the band which he sent back, v. 10.

that they should not go with him to batted] This is added, as the rea-

fon why they were fent back. fell upon the cities of Judah] To wit, fuch as were on the fron-

tires, and bordered on the Kingdom of Ifrael.

from Samaria even unto Beth-horon All along the breadth of Ju-

dah, Beth-horon was in the tribe of Benjamin. See I Kings 9.17.

and imote three thousand of them] i.e. of the inhabitants of the ci-

ties. The flaughter of fo many sheweth their wrath was great, as is noted v. to. and took much (boyl] To wir our of the cities which they invaded,

and out of the country of Judah all along,

and out of the country of Judah all along.

V. 1.4. Now it came to plije to that Americh weat come from the flaughter of the Edomites] This flaughter which he made after he had fene away the hundred thouland hired fouldiers, floud have raifed his heare up to God, of whom the man of God put himin mind, v. 18, s. but he made no flock up to the mind, v. 18, s. but he made no flock up to the theory of the thickens of Seir] David would not do fo, but burnt the gods of the children of Seir] David would not do fo, but burnt the gods of his enemies which he took, t. Chr. 14.

12. Thefe children of Seir were the Edomites, ch. 20.10.

and fet them up to be big gods.] This was extreme impiety and mon-firous idolatry in it felf; but the greater, becaule done by him who had done that which was right in the fight of the Lord, v.3. and had obeyed the voyce of the Lord, v.7, 10. and had received a great deliverance from the Lord, v. 11,12.

and bowed down bimfelf before them] This was Divine worthip which he gave unto idols, See Numb. 25.2. 1 Chr. 29.20. and burned incense unto them] Such services as God enjoyned to be performed unto himself, Idolaters did to their Idols. See I Kin.

V.15.4 herefore the anger of the Lord was hindled against Amaziah]

See 2 King; 22.13,17. & 23.26.

andh: [ent unto bim a Propher] Though Gods anger were justly incensed, and he might have destroyed Amaziah on a sudden, yet cented, and he might have decreased the first per ferring he fent a Propher unto him, to try if he might bring him to repontant which faid unto him, two half that fought after the gods of the people.]

By people are here meant luch nations as had, no knowledge of the

true God, Pfaf. 147.20. And this aggravated Amaziah's idolatry; The true God was made known to him, and yet he imitated those that knew him not.

which could not deliver their own people out of thine hand] This is another aggravation. He left Jehovah that true God who had gianounce aggravation. The sett Jerovan that the Job who had given him a great victory, and worthipped fuch Gods as could not deliver those that had worthipped them.

V.16. And it came to pass, as he talked with him, that the King said nate him) A maralish was so far from well heeding what the Prophet

faid, as he was wroth with him.

Art thou made of the Kings cousfel? Because himself had not chosen this Prophet to be of his counsel, he refused to hearken to that counfel which was fent from God. A very impious disposition. See on Gen. 19 9.

forbear] He would have him to speak no more in Gods name, be-

cause it was against his own wicked mind.

why floude et thou be smitten? Heb. why should they smite thee? This is a menacing speech, implying that his guard or others that accended him would destroy him if he continued to upbraid the King with what he had done.

Then the Prophet forbare] When means of reclaiming men from

fin and preventing judgement are despised, God will withhold those means, that they may be no longer abused.

and said, I know that God hath determined] Heb. counselled.

For Gods determinations are not rash, but upon good advise and counsel. to destroy thee] Refusing to hear Gods messengers is the ready

way to destruction. See ch. 24.19. & 36.16. I Sam. 2.25.

because thou hast done this This hath reference to v.14. where

Amaziahs idolatry is fet forth. and haft not hear hened unto my connfet] He fpeaketh this as a Propliet of the Lord, from whom he brought that counsel which he

gave to the King.
V.17. Then Amaziah King of Judah took advice] Hee took advice with such counsellors as Rehoboam did, ch.10.9. who observing the Kings disposition flattered him, and gave such counsel as was most agreeable to his humour.

and fent to Josfh, &c.] Or, he fent meffengers to Josfh, 2 Kings V.18. And Joafb hing of I frael fent to Amaziah, &c.] See 2 Kings

14.9. The thisle, &c.] Or, fur-bush, or thern. He meaneth such low plants as are contemptible, at least in comparison of a tall Ce-

, and there paffed by a wild beaft, &c.] Heb. a beaft of the field. Such beafts as used continually to abide in the field.

V.19. Thou Sayest, Lo, thou hast smitten the Edomites This is set down 2 Kings 14.10. as a matter granted, Theu hast indeed smitten

and thine heart lifteth thee up to boalt] Or, and thine heart hath liftted thee up, 2 King, 14.10.
abide now at home, &c.] Or, glory of this, and tarry at home, 2 King.

(4.10. V. 10. But Ameriah would not hear] See 2 King, 14.11. for it came of God] See 1 King, 12.24. the for it came of God] See 1 King, 12.24. this he might deliver them into the hand of their tentmin! God oft utilitereth evil doers to pull judgements on their own pare, because they flowith after the God as of Edmi] Though God gavering the control of the God and the control of the God and the God an

Rory to Amaziah, yet he abufing the victory unto groffe idolatty, he raifed up other enemies to be his fourge, and to punish him for ir. Sec v. IA.

V.21. So Josib the bing of Ifrael went up, &c.] Sec 2 Kings 14.11.

V.22. And Judah was put to the worfe, &c.] Sec 2 King 14.12. V.23. And Josh the bing of Ifrael took Amaziah, &c. | See 2 King.

the son of Joash Or, of Jehossh. the son of Jehoshaz Or, the son of Jehoshaz Or, the son of Ahaziah. This man had three names. See ch.21-17.

at Beth-shemesh, and brought him to Ferusalem, &c.] Sec 2 Kings from the gate of Ephraim to the corner gate. Heb. the gate of it that

looketh. At a corner-gate men may look divers wayes.

W.14. And he took all the gold, &c.] See 2 King. 14.14.
with Obed-Edom Obed-Edom was a Porter of the house of God in Davids time; and he had many fons deputed to that function, Chap.uxvj. i Chr. 13.13. & 16.38. & 26.4,15. So as the posterity of Obed-Edom is here means.

om is nere mann.
V.15. And Amaziah the fon of Josh, &c.] See 2 King 14.17.
V.16. Now the reft of the acts of Amaziah, first and last? Both the good things in the beginning of his reign, and his apostacy in the

bibold, are they not written in the book of the Kings of Judah and Ifrael?] Both Kingdoms had their publick Records or Chronicles. And because there were transactions and wars betwirt Amaziah and the King of Ifrael, therefore Amaziahs acts were registred

and the Ming of Heal, therefore Amaziani acts were registed in the Chronicles of both Kingdoms.

V. 1.9. Now distribet into that Amiziah did turn winds from following like Lord. Held From After the Lord. That was, when the feet with Goddo'f the Edomines to be his pook, v. 1.4.

that made a confirmary] Heb. confirmed a tempiracy. It feethet the people of the latid detected that monitrous isolatry, and thereupon

people of the land deterled that monitrous soldarty, and thereupon confirmed, And though their confirmed, broken one forth before the King of Ifrael had floyled Jerusalem, yet it began before the again the limin frapidard 1950 esc. King 1.4.19.

V. 3.8. They brought that upon thought 1 Sec. a King, 1.4.20.
and buried him with his fathers in the city of Indah] i.e. the city of Dayled 38 les a King, 1.4.20.

CHAP. XXVI.

Verf. 1. Titlen all the people of Judahtook azziah, &c.] Or, Aza-riah, 2 King. 14.21. He was the ninth King of Judah after the Division. The formet part of his reign was good : whereof there is relation from hence to v. 16. But he fell away. His revolt, together with the punishment thereof, is let down v. 16,&c. V. 2. He built Eloth, &c.] Or, Elath. See 2 King 24, 22.

v. 1. He outst lange, R. 1 (Fr. Latten). See 2 Keng 14, 11.
V. 3. Stateotysters slid was Brighth, See 3 Keng 15, 11.
V. 4. And the did that which that right, See 3 Keng 17, 3.
V. 4. And the did that which that right, See 3 Keng 17, 3.
V. 5. And the flowing God in the doubt of 2 Cechnic Of I feeling God fee 1 Chi. 16. 10, 11. Zechariah was quettionless a faithful Propher of the Lorid, and darkell to influed; and drieft the King was guided by him, as Joafit was by Ichoidas, 6.1, 42.

y Lebosa, 6.1, 42.

who had understanding in the wistons of God] Or, who made to understand in the fear of God. He might teach both the King this others such things as belonged to the fear of God. By visson's of Gull may be meant such as God had made known. For things revealed may be meant then as Jose had made a hower. For tuning reverage are fiprimally feen. Zechariah, being a Prophet, might fee vidons of God, as other Prophets, being called Serr, did; See A King 1,71,3 Or he might have an especial gift to interpret the Visions and revelations of Prophets or other men; as Joseph did, Gen. 41.15, and Daniel, Dan. 1.17. & 2.19. & 10.17

and as long as he fought the Lord, God made him to proffer] See i Chr. 22. 11, 13. God week to deal with men according to their dealing with him; while they honour him, he bleffeth them,

18am. 1.30. See ch. 17.19. & 19.2.
V.6. And be went forth and warred against the Philistims] They were ever deadly enemies to Israel. See 1 Chron. 1.12. & 10.1.

and brake down the wall of Gath | Gath was one of the five prin-tipal cities of the Philistims, t Sam. 6.17. See on Amos 6.4. and the wall of Jabneh] This also was a city of the Philiftims, But

and the wast of named this area was a cry to the separation of the mentioned ellewhere in Scripture, and the wast of Affolded See on Isa. 20,1. & Zeph. 2. and the wast of Affolded See on Isa. 20,1. & Zeph. 2. and all of the wast the name of a city, and allo of a great part of the country of tre round about it.

and among the Philistims He much prevailed over them, seeing he had power to build cities and place garrifons among them.

See I King, 10.34.
V.7. And God helped him against the Philistimi] This was the true ground of that fucestie he had against his enemies. See 1 Chr.

and against the Arabians] See ch. 17.11. & 21.16. 1 King. 10.13. aid dagiaff the Arabians] Sec Ch.17.11. & 11.6.1 King.to.17. Inter during in Gun-ball Off, the plain of Gun. Sec King. 0.17. and the Monains; Or. Humanins. Sec Ch. 10.1. Some take thefe the ballo people of Arabia, who by reason of their dwelling in tens are called Seniters. Sec 1 Chr. 4.1. These nations all bordeted upon Judah; the Philittins, West; the Arabians, South; the Ammonites, or Hamonims, East. V. 8. And the Ammonites que efficiency of Gundal Charles of Ch. 17.11. and his name fread abroad] Heb. went. Was divulged abroad. Sec 7.15.

even to the entring in of Reypt] Throughout all countreys betwire Judah and Egypt: So as by Gods bleffing on him the very hea-then round about feared and honoured him, 4s 1 Chr. 14.17. & ch.

for he firengthened himfelf exceedingly] This he did by those means

ion in prenguenca immel exceedings) is not the did by those means which are fet down in the verse following.

V.9. Moreove, Waxiab built tomers in Jerufalem] On or by the city-walls which the King of Ifrael had demolified, ch. 25, 23.

brew word : and some take it to be a proper name, Mehrich is made hereof Neh 3. 19, 14. It is supposed it was a Tower of Port in the highest place of Zion.

and fortified them] Or, repaired them. This liath reference to all

the particulars before mentioned.
V.10. Alfo he built towers in the defert] This defert is taken below. the wildernesse of Arabia. And this place Uzzialt the rather for-tified, that he might keep the Arabians frem such invasions at they had made in Jehorans rune, ch. 21.16,17,
and digged many wills J Or, cut out many cifferits. They had hole fuch from 6 Rivers in the and of Judah as we have in the countries and of Judah as we have in the countries of Rivers in the countries of the countries of Rivers in the countries of Ri

treys. Thereupon they used what means they could to get and keep fresh water for all needful ufes, even for man and beaft. for he had much cattel]. By this means plenty of victuals was bre-

terven.

both is the low country, and is the plaint? By the low country may be mean: 'marth grounds' sind medows. 'By plains', champion grounds that were not highly.

bisoband was afo? This hath reference to the yerb be bad.

fruits that grew therech.

V:11, Moreover textian had an hoft of fighting men 116, fuch 45 are called mighty men of valour, ch. 17:13. Herein he initiated Jehofliaphar, ch. 17.14,19, that went out to war by hands 1 They were to be ready on all oc-

that weet out to year oy peauts 1 any new members and forth to brited.

according to the number of their account? He had his difflice Cairtains and fouldiers under them divided into Regulithis and Com-

panies, which were registred. See I Chr. 17,11. But the left is spring for it by the hand of feiel the scribe Of the office of & Scribe fee I Kin. 4.3. Scribes liked to rightle firsh things.

and Maassab be rule? This was an officer that had the care of matters to be well ordered.

under the hand of Hanagiah, one of the Kings tugiding Or, whe der his command. This track reference to the Hoft Before menti-

oned.

V. 12. The whole number of the chief of the fathers of the mighty men of varour, were two thousand and fix hundred. He thust need have a very great host that had so many Commander thereth.
V.13. And under their band "Or; under their command."

was an army] Heb. the power of an army. An army that find great

power, or was very valiant, the board of the bushesel. This the bushesel thouland and jeven thouland and five bushesel. This was indeed a very great army, yet not like that which Jchochaoha had, ch. 17-14. Sc. The Kings of Judah and United Italiand up many Buldieris in their days.

many founders in their dayes.

that made war with might pewer? This is to be taken rather of
their ability then of any particular act.

to bely the king again fit nearmy! When any speiny should invade
the land, or when the King would send them synth against an a-

nemy,

V. 14: And Naziab prepared for them throughout all the high] Ho
took care to have them well furnished with then arthony with weds
pons as were requifice for their places; [bields] For defenfe,

paidil; Fol defenie,
and plears; Both for defenie and offenie,
and them; Both for defenie and offenie,
and them; To cover their, heads,
and them; To cover their, heads,
and them; To cover a rows, See i Chr. 3.14. B. 23.14
and thory: To flow a rows, See i Chr. 3.14. B. 23.14
and flore; to caff inter; Held, plears of flings; He provided both
and flings to caff inter; Held, plears of flings; He provided both
flings and flones, as we do Muskens and Bulletti. Slings were much
flings and flores, and the Benjamets were eleptically
delight the Head thee in war; and the Benjamets were eleptically
delight the Head thee in war; and the Benjamets were eleptically

skilful therein, Judg. 20.16. 1 Chr. 12. 2.
V.15. And he made in Jerusalem engines invented by cunning men Heb. inventions by the invention of the invention. This is, a the empha-tical Hebitalim, the meaning whereof is well let forth by our Translatours. These were fortuch uses as our great pieces and cannons, to amnoy enemies after oil, or to batter down frong walls and fores.

to be on the towers and upon the bulwarks]] So they might do the greater annoyance to an enemy, and that the farther off to [hoot arrows] These certainly were great and mastly arrows,

and many of them thor our of an engine together, and great flones Withall] These were other kind of flones then they they v. 14.28 great, if not greater, then our great cannon-bul-

and his name spread far abroad] Heb. went forth. He was far and neer reported to be a puissant Prince, such an one as enemies durst not oppole. See v.8.

for he was marvelloufly belped] Namely, from God. See 4.7.
till be was ftrong] Till he came to be every way so well furnish. ed and prepared against enemies as is before mentioned, and till he waxed fo infolent as is hereafter noted.

V.16. But when he was firong] Sec v. 15. Here begins his falling away from God,

his heart was lifted up. See ch. 25.19. Men are prone to abuse hopeds bleffings and that power they have to pride and fell confi-

Inte bis de fruttion] Pride is the fore-runner of ruine. It maketh men attempt such things as provoke Gods wrath against them.

for he transcressed against the Lord In doing such things as he had expressydorbidden.

ving fo many wayes thewed himfelf bis God, he notwithstanding should fo firing ainft him.

Jacoppe to intragation, time, and west since that complete the Lord J. Whereinto none but Priests, and Levice might enough, Numb. 18.6,73.

to burniness [6] Sec. King. 9-15. & 13.1.

Jagon the Jates of joiness [7] This golden Alter which was fet close to the enting into the Most holy place. Exod. 3-6.5 This showeth the highest of Livishie imprises and monofitous prefumption. the height of Alzaials impiety and monftrous prefumption. He were through the Priests court, the high porch, and the Holy place, even to the uppermost part thereof; into none of which place, even to the uppermost part inercor; into none, or which places he ought at all, to have gone. Then he offered incenfe, which none but Priefts might do, v. 18. Finally, he offered it upon the Altar of incenfe, which none but the high Prieft might do, Exod. 30.7,8, Lex. 16,13, [Prieft] He was then high Prieft

went in after him] It feems the King had not made known his mind to the Priests before he went in, or elfe they would have oppoled him and not suffered him to go in at all, rather then have followed him.

followed him.

one priching four free Priefts of the Lord] The spirits of other

Priefts as well as of the high Prieft were shreed up against his infligt. And the high Wrieft taketh in many with him the more to

shause the King.

that were valuate minj Men of great courage and great strength.

W. 18, And they withflood 42 wish the King It feems the King had taken the golden cenfer into his hand to burn incenfe thereon, v. 19. but they would not fuffer him to go on.
and [aid unto bim] They labour by words to diffwade him from

that he was about to do. it apperaintly not must thee, 427 lab]. Kings must not venture on such things as belong not to them.

nuch training as selong not to them.

Adoptininesself unter the Ireld Sec Numb. 16-40. & 18-7.

Lot to the Profift the four of Across, that are conference at the burn in
ten() This was one special duty for which Priests, were see apart
and appointedge be for men in things, apperianting, to God. See

Exod. 30.7.
Go out of the Santtuary] i. e. the Holy place. It was in Gods eause and in Gods name that he used so peremptory a charge to a

The graph of the state of the s

thoughts.

from the Lord God] God refifteth the proud, Jam. 4.6, Acts of pride bring therefore shame and diffrace from God, not honour.

V.19. Then # vzish mas revoits] As Ala, ch. 16.10. Thefe two, Ala and tizzish, feemed to be very good Kings for the greatest part of their reign; but both of them fell foully. In both examples ples we fee how much great men forn to be checkt for their fins, and how little Gods fervants are regarded by them in their heat of

finning.
and had a cenfer in his hand] See 1 King. 7.50. It feemeth he had natch it up [a [oon as he came to the Altar.

to burn incenses I first flews his intent: but withall it implies that he had not done the fact; for he was prevented by the hand

and while he was wroth with the Priefts] His wrath againft the

and while he was wroth with the Prick?] His wrath againft the Prick! did the more incense Goods wrath againft him.

The layofte copy of the min his farthead? There is fuddenly mani-felled is [6]f. And the fudden riting of the leprofe on his face flewes that it was a judgement from the Lord; as Numb. 13, 10. before the Prick! in the bonk of the Lord? While they were flan-ding againft him, 13.7 This is here noved to thew that the Lord

took their part, and thereby encouraged them to perfift in relifting

from beside the incense-altar] Or, from upon the incense-altar. This being referred to the judgement, implyeth that some visible evi-dence of Gods wrath appeared at the Altar, whereby he made it appear that the judgement was inflicted by him. See Lev. 10. 2. The earth-quake mentioned Amos 1.1. Zach, 14.5. to be in Uzziah's

V.2c.; And Axariah the chief Priest Or, high Priest.
and all the Priest looked upon kim For they stood opposit against him, face to face.

and behold, he was leprous in his forehead] The fuddennels of this judgement made it the more remarkable.

and they thrust him out] Their office, their holy zeal, and Gods manifesting his indignation against the Kings fact, v. 19. made them thus cours gious.

from thence] From that holy place whereinto he had prefumptuoully entred.

yea, bimfelf alfo hafted to go out] As Efth. 6.12. Shame and grief forced him to make the more haft. because the Lord had smitten him] He now discerned that the Lord

himfelf was difpleafed with him, V.21. And Hazziah the hing was a leper unto the day of his death ?

Sec 2 King, 15.5.

and dwelt in a feweral boufe Heb. free.

being a typer, For the law enjoyined lepers to live by themselves, Lev. 13.46.

Lev. 13.46.

for he mas cut off from the heafe of the Lord] He might not go for much as no the court of the people, He that prelumed to go further into the houle of the Lord then he should, excluded himself from that liberty that before he had.

and Joham his fon' was over the bings house, &c.] See 2 Kings

V.22. Now the rest of the acts of the cape, first and last | See ch. 12.

V. 2.2. Now merely a meaning or copy suppose and the control of the copy of th not now,extant.

not now extant.

V13.5 & Mexical flept with his fathers? See I. King. F. 10.

and they havined him with his fathers? See a King. 15.72.

in the field of the havined which belonged to the Kings? This field
was within-this city of David; whereof fee 1. King. 13.10. It is fail
to belong to the Kings because it was their interfacte, But when
the were than field wherein the fepulcines of David, Solomon and other Kings of Judah that were honoured in their burials were, is queffionable. Some hold that it was the fame field, but that Iz-ziah was buried in a remote place thereof, where none of the other Kings fepulchres were. So was wicked Jehoram buried, eh.

ther sings reputences were. So was wreach, Jegoroam, ouried, ch., 14.00, and that notorious suppliers, Joshie, chi. 44.47, for they faid, He is a leper? This is the reason why, they afforded him, nor, fuch honour in his funçal as had been done comany of his predecefors. As in his life, war, to in his dearth he was separased from others.

and Jotham his fon reigned in his flead] Sec 2 King. 15.7.

CHAP. XXVII.

Verl. J Othern was twenty and five years old, Sic. Sec a King. 15, 32, 33, Jothan was the tenth King of Judah from the Division. His history is briefly registred in this chapter; And nothing but good is related, except the peoples doing corruptly in his

Mr. And he did that which was right, &c.] Sce. 2 King. 15.34. Howbest he crited not into the temple of the Lord] This was his father Uzziah's great fin, ch. 26.16, &c. And Jothams forbearing of that is here expressed to show that he was not like his father in the evil which he did, but in the good onely.

And the people did yet corruptly] This general is thus explained 2 King 15.35. The people facrificed and burnt incenfe flill in the high places. And this is fet down as a fault in Jothams government. It is thereupon faid, The high places were not removed: Had he removed them, he might have prevented the peoples corruption therein.

tageton.

V. 3. He built the high gate, &c.] See 2 King, 15.35;
and on the wold of Ophel] Or, tower thereo, See 2 King, 5,14.
he built much] Ophel was a place for defende, and might be decayed in Jorhams time; and so he might beflow much about the pearage of pure-phrase said to be built. See ch. 11.5,6. Or, he might build.

V.4. Moreover he built cities in the mountains of Judah] i. e. fuch hilly places as were not inhabited. In these he built cities, both

for the increase and better defense of his Kingdom, and in the ferests he built castles and towers] Forests also used to be places not inhabited; but they were accounted pleafant places, as the Forest of Carmel, 1 King. 19. 25. the Forest of Lebanon, 2 Chr. 9, 16. In these he built castles and towers against invasions of enemies. Some translate the word here turned cafiles, palaces,fair and sumptuous buildings; but the former is more pertinent to this place. This very word is used ch. 17.12. and there fitly translated, as in this place, Caftles.

V.5. He fought alfo with the king of the Ammonites | See ch.20.1. Whether they invaded Judah, or Jotham went out to subdue them

in their own country, is not expressed.

and prevailed against them.] This is added for commendation of his valour, and demonstration of Gods bleffing on him.

And the children of Ammon gave him the Jame year] He brought the Ammonites fo under his jurifdiction as he made them tributa-

rics to him. an hundred talents of filver i.e. thirty feven thousand five hundred pound fterling. See 1 Chr. 12.14.

and ten thousand measures of wheat] Heb. Cors. See 1 Kings |

and ten thousand of barley I ft the quantity of the measure here fet down be duly weighed, we shall find the tribute of whear and barley that the Ammonites paid to the King of Judah to be very

So much] Heb. much. Or, this.

Chap xxviii.

did the children of Ammon pay unto him both the fecond year and the third] For the three first years Jotham exacted fo much yearly of the Ammonites. This time being here expresly set down, it is probable that afterwards he eafed them.

V.6. So Josham became mighty] See ch. 13.21.

became by prepared] Or, effablished, As he began so he continued, his wayes] i.e. his counsels, his actions, yea, and the whole course of his life. bifore the Lord his God] So as he approv'd himself unto the Lord;

the rather because the Lord had given him many evidences that he was in special manner his God. See ch. 14.2,11.

V.7. Now the reft of the acts of Josham] See 1 King. 11.41. and all his wars] This implyeth that he waged more wars, and that with success, then are here set down. and his wayes] See v. 6.

lo, they are written in the book of the Kings, &c. See ch. 16.11. V.8. He was five and twenty years old, &cc.] Sec 2 King. 15:33.

V.s. And Johan Reps. &c.] See I King. 2. 10.

and Ahaz his (on retened in his flead) An impious fon succeeded a pious father. He was the eleventh from the Divi-

CHAP. XXVIII.

Verl. 1. A Haz was twenty years old, &c.] See 2 King. 16.2. In this chapter the history of one of the most impious Kings that Judah had is fer forth. V.2. For he walked in the wayes, &c.] See 2 King. 16.3.

and made also molten images for Baalim] See 1 King, 16.31. & 18. 18. ch. 24.7. They thought it an honour to their idols to make representations of them, and to consecrate images unto them. They called their idols Baalim, because they accounted them their I orde

V.3. Moreover he burnt incenfe] Or, offered facrifice. See 1 King.

in the valley of the fon of Hinnom] Sec 2 King, 16.3. and burnt his children in the fire, Sec.] Lev. 18. 21. Or, made his and ourse in stoniaren in the jure, etc.] 1.01, mane ins font to pass through the fire, 2 king. 16.3.

V.4. He facilited also, &c.] See 2 king. 16.4.

V.5. Wherefore the Lord his God] See ch. 26.16. Though in regard

of the people over whom he was King, and the place where his throne was, the Lord is faid to be his God, yet he feverely punisheth his insquiry,
delivered him into the hand of the hing of Syria] Rezin, 2 Kings

and they [mate him] To wit, the army or Souldiers under Rezin ;

and they finete time] I to wit, the army or solutairs under nezin; and that when they cook Elath, a King, I 6.6.
and carried away a great multitude of them captives] This was before Rexin and Pekah had come up to Jerusalem to besiege it; for then they could not overcome Ahaz, a King, 16.5. Besides, Rethen they could not overcome analy, a sang, 10.5. Delines, Kerinwa forced to go from Jerutalien to defend Damafun, befinged by the King of Alfyria. There Rezinwas flain, a King, 16.9, and brought them to Dimifeath Heb. Dimifeld. See on 16.7, 8, and he was also delieved into the hand of the king of Israel To. Dachdow, This left was the fact that the first of Israel To.

wit, Pekah, v. 6. This also was after the foresaid attempt.

who finite him with a great flaughter] See ch. 13.17.

V.6. For Pekah the fon of Remallah] See 2 King. 15.17.

flew in Judah an bundred and twenty thousand in one day] At one

battel, in the fight and pursuit. See t King, 20, 29.

which were all valiant men] Heb. sons of valour. This Hebraism addeth much emphasis, and sheweth that they were full of courage

and of great ftrength from their youth. becaufe they had forfaben the Lord] See ch. 21.10. & 24. 20,24.

of the futbers | Sec | Ch. 21.10. & 24.20, 24. God of their fathers | Sec | Ch. 21.25. Deut. 32.30. V.7. And Zichi: a mighty man of Ephvaim! This was a man of more then ordinary strength and courage, and therefore here na-

flew Masseiah the kings son] i.e. the son of Ahaz King of Judah. And it may be he was them his eldest son.

and Arritum the governour of the house! He that had the chief command under the King in the Court or Royal Palace; we call fuch an one Lord high Steward of the Kingshonfe.

and an one cora mgb Steward of the Kingsnonie.

and Elkanab that was next to the king. Heb. the second to the King.
This was a man in such place and of such authority as Joseph was in Egypt, Gen.41.40, 43, 44. These three that were slain are thus set down to magnific the valour of Zichvi: For questionlesse these three great personages had many to guard

V. 8. And the children of Israel carried away captive of their bethern] This title bethern of threat carried away superse of the bethern high relation to the common flock whence both the children of Judah and the children of Ifrael came, See ch. 11,4.

two undred thou ind women, fors and daughters] Thele fors and daughters were questionlesse young children. This is noted to aggravate the cruelty of the Ifraelites, who spared neither sex nor age. Or, fons and daughters may imply Orphans, whose fathers were flain in the war; which is also an aggravation of their

and took also away much spoyl from them] See v.15.

and brought the short to Samaria See 1 King 16.24.
V.9. But a Prophet of the Lord was there God afforded Prophets to his people in the worst times, to try if he might reclaim whose name was Oded] There was a Prophet of this name in the

and be went out the holt of Ifrael before they entred into Samaphet mer the holt of Ifrael before they entred into Sama-

and faid unto them, Behold, because the Lord God of your fathers] Though they had cast off the God of their fathers, yet he had not caft off them; therefore his Prophet ufeth this title to the idolatrous liraelites; and that in relation to the ancient Patriarchs

from whom they came. See ch. 13.12. 1 Chr. 29. 18. was wroth with Judah] Because of their abominable idolany,

he hath delivered them into your hand] This sheweth that God overthrew the children of Judah, and gave victory to the children

and ye have flain them in a rage! Enemies may in envy and malice proceed further against those whom God giveth into their hands then he would have them, Zech. 1.15. 16.47.6.

that reacheth up unto heaven] This is an hyperbole, implying the uttermost extremity of rage. For heaven is the highest part of the world. See Gen. 1 1.4. Deut. 9.1. Yea further it implyeth that the cry of their cruelty came up to heaven, where God was that the cryon men cruerry came up to nearon, more specified by See Ezra 9, 6. Gen, 4.10. Certainly this extreme rage arole from the long difagreement betwire liftael and Judah, and the many wars that had been betwire them, and the victories that the men of Judah had oft had over the Ifraelites.

V.10. And now you purpole Heb. you fay, Namely, within your felves. When men intend a thing, they use to reason with them-

leives, when men intend a thing, they me to remon with them-folives thereabours: See 1 King, 5, 5, to keep under the child on of Jakah and Jerufalem for bond men and bond-women unto you! The Jews were expectly forbidden to make

DORAL-WORKER MATO you I THE JEWS WELL SEPTING J.

any of their brethren-bond-fervants, Lev. 25, 39, 42,

but are there not with you, even. with you! He ingefininates the
point, to make them the more ferioufly confider their own wayes, and to dive into their own hearts,

fins against the Lord] Though God have made you his scourge to punish Judah, yet if you well weigh your own wayes, you may find that you have given him just cause to stir up others to punish

your God] This he addern to move them the rather to take fleed of provoking the Lord against them by their unmercifulneffe.

V.11. Now hear me therefore] The Prophet having declared their

fin, giveth good advice for preventing judgement.

and deliver the captives again | This was the best evidence of repernance that they could give, to fice mercy to those with whom they had dealt unmercifully. See [18, 18, 6, 7, which ye have they no spire of your brithers] See v. 8, for the firee whath of God Jilinmercifules and cruely exceeding.

y provoke Gods anger, Jam.2.13. See v.13.
is upon you? Doth hang over your head, and will affuredly fall upon you, if you continue to add fuch cruelty as you have begun to

ule to the heap of your other fins. V. 12. Then certain of the heads of the children of Ephraim] Either

these were Commanders in the army, or such Governoussastemained in Samaria, to which city the army was now marching with their caprives. They were for certain such as had a command, and to whom the Prophet gave the forementioned advice. Ephraim is here put for all the ten tribes. See ch.

Aztiah, &c.] Here are four of those Commanders set down by name, and described by their parentage, because that which they did made much to their Ironour, flood up against them that came from the war] They flood against

the fouldiers that brought the captives of Judah along with them,

the toniners; that orought the captives of flutal along was the collect them from proceeding any farther.

V. 1.3. And fitth auto birm, ye flut has bring in the captives bither.]

Namely, into Samaria. These commanders stood betwire that city and the army.

for whereds we have offended against the Lord already] Heb. it will be for, or tine, guilt of the Lord upon us. By guilt of the Lord a most grievous or hainous guilt is meant. The Hebrews, when they would fee forth the excellency of a thing, use to say it is of God: See I Chr. 12.22. So when they would aggravate the hainoufnels of an evil, they use to affix the title of God unto it. Or, it may be faid to be a guilt of God, because it was a fin against the law, by which they stood guilty before him. ye intend] Heb. ye fay. See v.10.

to add more to our fins] The idolatry of the whole land, and fundry other notorious fins common among the Israelites were so evident as they could not but know and acknowledge them; Which made them affaid of adding other fins to them.

and to our trespective theb. trespelles. Some apply this word to the guile that followed upon fin, and so distinguish it from fins. for our trespass is great] They accounted it a very foolish and mad thing, to increase that evil which was very great before.

and three is street within was very given between and three is street wrath against I frael] Hereby they imply that they had just cause to sear that some heavy judgement was hang-ing over their head. By wrath is here meant the anger of the Lord; for fo great is his wrath as comparatively it alone may be called Wrath. So Numb. 1.53. & 18.5. Jofh. 22.20. 1 Chr. 27.24 ch. 24.18. Fierce, because, as a fire, it may fiercely flame forth and confume

much, Erra 10.14.2 King, 23.16.2 Chr. 30.8.

V. 14. So the armed men left] Though they were armed with power, yet they were moved by the arguments which were alked-

the captives and the spoyl] Sec v.8. before the Princes Those that are mentioned v.12.

and all the congragation] By this it appeareth that there were many people that accompanied the Princes, which are here called the

congregation.
V.15. And the men which were expressed by name] v.11.

V.15. And the state which were expressed of name; V.11.

vie of J. This bytake implyed a reddy and fleedy enterprising of a thing. See 1 King. 14.24.

and took the captivast. The women, sons and daughters, v.8.

and with the flow (adplied) Under the word Spot all manner of commodities worth carrying anys, anc comprising, sa quick carees, filver, gold, other metals, all kind of houshold ftuff, cloth both

linen and woollen, apprach, and other like things. With the later they clothed their captives, all this were advicable as a grant line and woolle the things. With the later they clothed their captives.

all this were advicable on the line line in the later than the later than

to fuch as wanted them, and gave them to cat and to drink | For captives, ofpecially when

they are led in a march, use not to be well provided for,
and anointed them. This kind of refreshing was of oldused to
such as were wearied. Or it may be that this anoynting was for

inch as were wearen. Or it may be that this anoyating, wastor gich as were wounded. See Luke 10.34, and carried all the feels of them upon affer] There being among hecapives many women and children, *8. Some of them multi-peeds be so weak and weary, and others so wounded, as they were

nor able on foot to go back again. This therefore was a great work

and brought them to Jericho] Jericho was not far from Jordan, and it was at the borders of Judah.

the city of Palm. trees] See Deut. 34.3. John 3.1.
to their brethren] Namely, the men of Judah. Here the word brethren is more ftrichly uled then y. 8. for those that were of the

fame Kingdom and under the fame government.

then they returned to Samaria] i. c. Those of Israel which were appointed to conduct the captives to the land of Judah, and there to leave them.

V.16. At that time] When the Kings of Syria and Ifrael diftref-

fed Aliaz, 2 King, 18.5,6,7.
did hing Abax fend unto the hings of I freel to help him One King of
Affyria to whom Aliaz lent is expressly fee down by name, I relative Pilinefer, a King. 18.7. and it may be he onely is meant, and the plural number, King. 18.7. by Synecdoche put for the fingular. So ch. 34. 4. Or the plural is used for excellencies sake, because he being a great Monarch was inflead of many Kings. Or there might be many Kings of Affyria under Tiglath-Pilnefer, and Altaz might fend to them all

V.17. For again the Edomites The Edomites might before annoy himsthough no mention be made thereof. Or again may imply as much as alfu.q.d. Nor the Ifraelites onely but also the Edomites Smote him. 779 Gnod properly signifieth as yet, bitherto, to this

had come and smitten Judah] Amaziah had destroyed twenty thouland of the Edomites, ch. 25.11,12. Yer here they make head again, and doe much mischief to Ahaz.

and carried away captives] Heb. a saptivity. The abstract implyerha multitude of captives,

V.18. The Philistins also had invaded] Whereas good Kings of Judah had brought under all the nations round about them, ch. 17. 10. they much annoy this wicked King.

the cities of the low country] Where good pastures were, and store

to entire in the money of the control when the country of Cattel, Sec ch. 16.10.

and of the fouth of fudal in The cities lay towards the country of Edom. Sec John. 15.21.

and had taken Buildenin () Of this city fee 2. King. 14.11.

and Ajalon | See ch. 11.10. & 1 Chr. 6.69.

and Gederoth] See Josh. 15.33,41.

and Shocho] I Sam. 17.1.
with the willness thereof] Great cities used to have villages ap-

pertaining to them, as 1 Chr.4.32;33.

and Timash with the villages thereof John 5.10,57.

Gimzo also and the villages thereof] There is no mention made of this city ellewhere, but it seemeth it was one of the bordering cities of Judah.

and they dwelt there] i.e. in all the fix Cities here fet down. The Philifting much prevailed against Judah, seeing they did not onely plund r them, but also continued to dwell in their ci-

V. 19. For the Lord brought Judah low] By the multitude of valiant men partly flain, and partly taken captive, v. 5,6. by the great spoyls made, v 8. Yen, also by reason of the many cities taken, v. 18. and other miferies that befell them.

because of Ahaz | Wicked Kings bring judgements on their peo-

hing of Ifrael | Ifrael is here put for Judab, as ch. 12. 1. &

for he made Judah nahed] This metaphor implyeth that they were firing and spoyled of their beauty, glory, wealth, and all manner of commodities; but especially of Divine grace, fayour and fuscour, as Exod. 32.25. Others read, be withdrew in Judih the worthip of God; or, he drew Judah from the worthip of God, liked.

and transgressed fore against the Lord] Heb.by transgressing be transgreffed. Of that Hebrailm fce t King. 8.13. Sins againft God ftrip men of that which is precious unto them.

V.20. And Tilgath-Pilnefer hing of Affria | See z King. 16.10.

and diffressed him] I. He laid a heavy tax upon him, to pay which he was forced to take the fitver and gold that was found in the house of the Lord, and in the treasures of the Kings house, 2 King, 16.8. II. Though he took great gifts to free Ahar from the Kings of Syria and Ifrael, yet he suffered the Syrian to take away a great city ria and Ifrael, yet he interest ine systan to state away a great cry from Judah, namely Elath, 2 King, 16.6. III. Hereford not to Ahaz any thing that his enemies had taken away. In these and other respects Ahaz was much discossed by the King of Affyria, though he took Damascus, and slew the King thereof, and made

V.24. For Aban took away a portion out of the house of the Lord] Or, he took away the filver and gold that was found, a King. is and out of the house of the King Or, that was in the treasures of the

Kings house, 2 King. 16.8.
and of the Princes He slid not onely spays the Lords house and his own, but also the boules of his subjects.
and gave it unto the hing of Affria Or, fint it for a prefent, 2 King?

but he helped him net] See v.20.

V.22. And vet in the time of bis diffres did he trespass yet more against the Lord | This argued an obdurate beart and impudent difposition, Isa.1.5. For judgements are wont to turn men from their sins, and to make them afraid of persisting therein, Hol. 5.14, 25.

This is that I ng Abaq Of all menthis man is to be marked for an obstinate finner, who was no whit wrought upon by afflictions, an optimate samer, who was no wish which allow a mitted but even under judgements continued to fin, and thereby hewed an irreclaimable dipolition. Note him with a black coal, some read, he was fill the fame. So is this parase used, Plal. 102.27.

V.23. For he farrificed unto the gods of Damastus Hels. Damsteis Idolaters, who for lake the true God, are prone to follow after all

which [mote blm] This was Ahaz his opinion of them. Of the Syrians miring Judah fee v. s. & 2 King, 16.6.

and he [aid] The wicked pretend reasons of their wickednesse,

though most abfurd.

Breause the Rings of Syria help them Ahaz accounted the idols of Syria to be gods, and to help those that worshipped them, herein sheving himself like the heathen, Judg. 16.123,24.

therefore I will facrifice to them] Idolaters give the same worship to falle gods that is due to the true God, Exod. 3. 18. & 5.3that they might help m? I dollarty fo blindeth mens eyes as it ma-keth them trust to vain helps. God had helped Ahaz when two Kings oame againft Jerustlem, Ita. 7, 3, 4, &c. yet he was not thereby moved to facrifice to the Lord.

timesoy moved to satisfic to the Lord. but they were the raine of him and of all Ifrael] Thereby they provoked God to give them over to their enemies. See ch.15.14.15. V. 2.4. And Abra gatheratlegather the weights of the blonk of God! This was faciliedge; for these were consecrated vessels, See a King.

and cut in pieces the welfels of the houfe of God] That they might never again be used to Gods service. If they had remained whole, they might again have been returned to Gods house, as Ezra 1.7

tivey migrat again nave occur features to Oots notice, at PEAS 1, the C. This therefore aggresserth his impairy, and flut up the desire of the bouff of the Lord]. That none migrature thereints to do the ferrices of the Lord, It features the were three till the end of his days; for his former in the beginning of his reign operated the desire of the Lord, ch.

and he made bim altars in every corner of Jerusalem] By corners are meant the heads of firects, where divers wayes meet. So that

which was done might be the more feen of passengers, as Mar. 6.5. He prohibited the true fervice of God, and exceeded in idolatrous

V.15. And in every several city of Judah] Heb. in every city and rity, He fer up idolatry not onely in the Royal city, but difperfed it throughout his whole Kingdome.

he made high places] See 1 King. 3. 2,4. to burn Oc, 10 offer.

Chap.xxix.

incenfe] Sec t King 9.25.

unto other gods | Sec 1 King, 11.8. & 12.33.
and provoked to anger the Lord | Sec 1 King, 26.2,26. God of his fathers] See 2 Chr. 21.10.

V. 16. Now the reft of his atts, and of all his wayes] Secch. 17.7. first and last] See ch. 14. 15. behold, they are written in the book, &c.] See ch. 16. 11.

V. 17. And Ahaz flept with his fathers | Sec 1 King. 2.10. and they buried him in the city Nam ly, of David, 2 King. 16.20. even in Ferusalem] For the city of David was within the circuit

of Jerusalem, 2 Sam. 5.6,7.
but they brought him not into the sepulchres of the kings] See ch.

of Ifrael] Ifrael is here put for Judah. See ch. 12.1,6.

and Herebiah his for reigned in his stead] A blessed change. A

CHAP, XXIX.

Verf. I. Hezeliah began to reign, &c.] See 2 King, 18.1,2. Hezevision. His History is recorded in four chapters

and his mothers name was Abijah] Or, Abi, 2 King, 18.2. V.2. And he did that which was right, &c.] See 2 King, 18. 3. V. 3. He in the first year of bureign, in the first moneth | Yea, and

the first day of that moneth, v. 17.

opened the doors of the bouse of the Lord] For Ahaz his father had

thur them up, ch. 28.24.
and repaired them] Heb. firengthened them. When any thing is derayed and out of repair, it is weakened; but when it is repaired, it is strengthened. Some refer them to the doors ; but by a Synecdoin the grace of the doors on the doors on the doors on the doors on the grace of the friends and Levices mentioned v. 4. q. d. the King strengthen and and encouraged them. Howfeever the phrase be taken, it implyeth that Hezekiah's heart was seasoned with piety, and that in his fathers dayes, feeing the very first work he began with after he was crowned was reformation of religion. A worthy pattern.

V. A. And he brought in the Priests and the Levites I Idolatrons A haz had forced them to abide in their own Cities and Suburbs. and thut them out of the house of God; but now Hezekiah affem-

bleth them together for Gods fervice.

and gathered them together in the East-street] i.e. the street before the great door or entrance into the houle of God. For that entrance was at the East.

V. 5. And faid unto them, Hear me] He instructeth and directeth them before he lets them on work. This was the part of a pious and prudent King.

ye Levites] The Priefts also are comprised under this citle; for they descended from Levi, Deut 17:9,18. Josh 3. 3. & 21.4. and they, as well as Levites, observed the direction, v.16.

fantliste now your selves] See 1 Chr. 15. 12.14. They who are set apart to santlise other things must themselves be first santli-

hed.

and [intlife the house of the Lard] See 1 Chr. 23.13.

God of your father! See 1 Chr. 29.18.

and carry forthise filthint[6] i.e. all idols, and all those things that which idolates used in their services, yea, and other things that which idolates used in their services, yea, and other things that where brought into the Temple to pollute the true worthip of God.

Hereby it appeareth that the saultifying of the house before mentioned signified clepically selenging; it, v. 18. though divers it real former used as the sanctivitying of holy things, whereof see Exod. 40.

& Rec. Lev. 8. Inc. 11.

were then at the nanthymn of the holy place. here meant fee v.7.

out of the huly place [) of the holy place here meant fee v.7.

V.6. For our planes have the triplaffed [This good King looketh back to the fins not onely of his father, but also of other his predeces-

and done that which were evil in the eyes of the Lord our God] They regarded not that knowledge which God had of their fins. And this their obstinacy lay the more heavy upon Hezekiahs heart, because of the special relation betwixt God and them, implyed in th's phrase, our God.

and have for faken him] See ch. 12.5. 1 King. 11.33.
and have turned away their faces] A fign of foorn and diffain. Formenuse to turn their faces from that which they cannot endure to look upon. See Jer. 2.17. Ezek. 8.16.

from the habitation of the Lord] i.e. the house of the Lord, where hemanifested his presence under sundry types; in which respect he is filed to dwell there. See I Kings 8.13. This place is filled an house of bubitation for the Lord, and a place for his direlling for ever, ch. 6.2.

and turned their bache } Heb. given their nech Our English phrase of turning the back is an aggravation of the former of turnng away the face. See fet. 2.27.

V.7. Alfo they have fout up the doors of the porch] Of the entrance into the Temple. See 1 King. 6 3.

and put out the lamps | They fuffered them not to burn continuals ly, as it was enjoyned by the Law, Lev. 24.2,3.

and have not burnt incense | This also was every day to be offered,

and have no onto incope; I im also was every day to be omerca, Edds 3.9, As., and was an elegical type of reconsiliation between God and his people. In one of period burnet of principal in the boly place.] These were likewish daily services to be personned, Exod. 3.9, 38, &c. Lamps were lighted and increde burne in the middle part of the Temple next to the Most holy ; but burnt offerings were offered in the Priests court ; therefore boty place here muft indefinitely be taken for the Temple and the courts appertaining thereto.

unto the God of Ifrael] See. 1 King. 8. 15. This is added to aggrevate the former impiety. All the forefaid, fervices were withheld from the God of their ancient father from whom they had their name, and from the God of his posterity, of which they themselves

V.8. Wherefore the wrath of the Lord, &c.] Sec ch. 24.18. and he hath delivered them to troub!e] Heb. commotion. See ch. 18.

5, &c. to altonifbment \ See ch. 7.21.

and to hiffing]] See 1 King. 9.8. as you fee with your eyes | This speech was made by Hezekiah in the very beginning of his reign, v.3. and the miferies here spoken of were in his fathers dayes: They therefore to whom he spake saw

them with their eyes. V. 9. For lo, our fathers have fallen by the fword | Sec ch. 18.6 and our fons, and our daughters, and our wives] He speaketh as the Head of the Kingdom, and therefore ufeth the first person,

our captivity] See ch. 28.5.
for this] This may have relation either to the fins of their fathers, v.6,7. or to the destruction of their fathers, in the former part of this verse. The men being destroyed by the sword, their wives and children were taken captives

V.10. Now it is in mine heart | See 1 King. 8.17. to make a covenant] See 2 King. 11.4.

with the Lord God of Ifrael Sec 1 King. 8.15; that his fi ree wrath Sec 2 King. 23.26, may turn away from us] Reformation is a special means of remo-

ving Gods wrath V, 11. My [ons] This title intimateth the Kings affection to the

Priests and Levites, and their subjection so him

be not now negligent Or, be not now deceived. The Hebrew word most commonly is used for living quietly and securely. It is oft translated to prosper, Jer. 12. 1. Lam. 1.5. When it is put for deceiving one, as 2 King. 4.28, it fignifieth to make one fecure or carelefs. Hereby the King implyeth that the work whereabout he feethem was great and weighty, and that therefore they should not be decrived in thinking it might easily be done, and thereupon be carelesse and

for the Lord hath chofen you] Numb. 8, 14. & 18, 2, 6. Deut.

to fland before him] To remain in the house where he manifested his prefence to ferve him, and that you should minister unto him] By performing

the ordinances of his house. and burn incense] Or, offer facrifice. Sec 1 King. 3.4, 15. 80

V.12. Then the Levites arofe] This phrase implyeth a ready and speedy enterprising of a matter, and sheweth that the Levites were moved with the Kings speech, and were glad of the opportunity they had had to restore the service of the Lord.

Mahath the fon of Amafai, &c.] Here are fourteen described by their names, parentage and families, that fet themselves to this

V.15. And they gathered their brethren] See v.34. 1 Chr.5.13. By brethren are meant Levites.

and fantified themselves] Not onely the fourteen v.t2, &c. but also the rest of the Levites that were gathered together; sanctified themselves. Hereof see v. 5.

and came according to the commandment of the King] Not onely the thing it felf, but the very will of the King moved them to do it.
by the words of the Lord Or, in the buffnefs of the Lord. The word

properly fignificth words, yet it is oft put for things or bufinefles, Exo. 28. 26. it is translated caufes, Ex. 5. 23, works, In the former reading it implyeth that the Levites were moved to do what the King required, the rather because his charge was grounded on the word or law of the Lord; in the latter, that the Kings word prevailed the more with them because it was the businesse and work of the Lord which he enjoyned.

to cleanse the house of the Lord | See v. s.
V. 16. And the Priests that went into the inner part of the house of the Lord.] i.e. that which was called the Holy place, where the golden Altar for incense, the golden candlestick, & the golden tables

Ffff:

Chap.xxix.

were. Seme under stand the Most holy place, where the Ark was.

Others, that which is called the inner court, 1 King, 6, 36, where
the great brazen Altera-Bood. Certainly that which they begin fit to cleanle is here especially intended, to wir, the Holy place,
fift to cleanle is here especially intended, to wir, the Holy place,
the great brazen and principle of the Temple and holy things, but also for all kind of factifices, and for all fouts of people, for King
that place is here especially intended, to wir, the Holy place,
the great place is here especially intended, to wir, the Holy place,
the great place is here especially intended, to wir, the Holy place,
the great place is here especially intended, to wir, the Holy place,
the great place is here especially intended, to wir, the Holy place,
the great place is the common fort, even for
the whole Kingdom. if not also the Most holy.

to cleanfe it] As v.15. and brought out all the uncleanness that they found in the temple of the Lord] That which is called filthiness v. 5. is here called uncleannels. And by the Temple of the Lord is meant both the inner part be-

nefs. And by the Timple of the Lora is meant out the inner part of-fore mentioned, and also the Prichs court. into the court of the boule of the Lord Some understand the outer-most court, where unclean persons and strangers stood.

And the Levites took it] The Levites being to attend upon the Priefts, and to do the most service works appetraining to the Temple, took fuch filthineffe as the Priefts had brought into the out-

to carry it out abroad into the brook Kidron] See 1 King. 2.37. & to carry it out across into the crook Maron Sec 1 King. 2.37. & 2 King. 23.6, 12. No doubt but they brake the images and other like things to pieces, yea, and framped them to duft, before they

cast them into that brook; as Exod. 32.20. V. 17. Now they began on the first day of the first moneth] On this day the King gave his charge to them, v.3,5. and on the fame day they began the work; which is an evidence of their willingnesse and readinesse to do it.

to fantifie] Secon v. 5.
and on the eighth day of the moneth] Much filthinesse in the dayes
of Ahaz was brought into the house of the Lord; which made

them fo long in cleanfing it.

came they to the porch of the Lord] i.e. the entrance into the Holy place, described t King. 6.3. so sthey were eight dayes in clear-fing three parts of the Temple, the Most holy, the Holy place,

and the roce.

fo they fandlifted the house of the Lard in eight dayes The house of the

Lord is here strictly taken for that great building of stone commonly called the Temple, consisting of those three parts before men-

and in the fixteenth day of the first moneth.] Besides the forementioned eight dayes they spent other eight dayes in cleansing the courts appertaining to the house of the Lord.

courts appertaining to me nome or the Lord.

they made an call This hash reference not onely to the places
which they cleanied, but also to the holy things in those places, mentioned, vt. 84, 95. Yet a frenthe inhypeth both removing all
manner of uncleanness from them, and also duling this rises as
God had appointed for fankthying holy places and holy things, Exod.40.9,&c.

EXOL.40.9, MC.
V. 18. Then they went in to Hezebiab the hing] They knew their meffage would be welcome to the King, and therefore fofoon as ever the work was done they give him notice thereof.
and [idid, we have cleanfed all the boule of the Lord] Both the Tem-

ple it felf, and the courts appertaining thereunto.

and the altar of burnt-offering This stood in the Priests court.

And thereon was all manner of facrifice offered;

with all the veffels thereof] Or, appertaining thereunto; as the Sca and other Lavers to wash holy things in, Besoms, Basons, Tongs, and other Layersto wan noy tungs in Devous Bassins, songs, with the like, See 1 King.7.43, &c.
and the first-breaktable! See 1 King.7.48, mith all the velfels thereof 1 The informents of gold appertaining to the Holy place used to be laid on tables of gold. See 1 King.7.

50. Thefe are the veffels here meant.

V. 19. Moreover all the veifelt which king Abax in his rign did east away] Ahaz cut some vessels in pieces, and sent them to the King of Astyria, ch. 28.21,24. Others he reserved whole, and took them out of the Temple, and either put them to idolatrous uses, or laid them aside in other places; and in that respect he is said to cast them away. These are here meant.

in his transgression] This hath especial reference to his Idolatry,

which God accounteth a most grievous transgression.

bave we prepared and santtified] Prepared for use, and santtified

to their proper holy use.

and behold, they are before the altar of the Lord] There all the holy effels were fet together, that they might be feen to be prepared and fanftified; and then removed to their feverall proper

V.20. Then Herekiah the king rofe early] Betimes in the morning of the next day. And hereby he shewed his zeal of Gods glory, and his earnest desire of reconciliation betwirt God and his

and gathered the rulers of the city] Before he gathered the Pricits ams gameres the starts of the start process the gameres that Private and Levites notely, vs., because it belonged to their office to sandthings. Now the assemble that the representative body of the kingdom, which were sheads of places and families. For under this word city the Kingdom of Judah is com-

and went up to the house of the Lord] This was the place where reconciliation was to be made.

V.21. And they brought seven bullocks and seven rams] See 1 Chr

and fiven lambs, and few n h - goats] Thus they brought of all

the whole kingdom.

for a fin-offering | Sec 1 King 3.15. The end of the fin-offering was to make an atonement for fins committed against God, Sometimes bullocks were offered, fometimes goats, fometimes lambs,

times outlocks were othered, forms, Lev, 3, 5, 5, 5, 10 miles goats, formerines james, Lev, 4, 3, 3, 3, 2, 6 miles are sporented the Kingdom. And thus this word kingdom is distinguished from fundab following, and for the fauttuary) Sandkary is here to be taken in as large a fenic as all the bunke of the Lard 4.18.

tente as at the many je pre Lowa v. 10.

and for fundaly i.e., the common people therein,
and he commanded the Priefls the [ons of Marcol] To them onely it
belonged to offer factifices; Lev. 1, 5, 7, 8. 1. Chr. 6, 49.

to offer them on the alter of the Lord] It is enjoyned that offerings

be burnt upon the Altar, Lev. 1.9,13,17. And the altar fantlified the gift, Mat. 23.19. and in this respect God is said to fantiffe the

altar, Exod. 29.44.
V.22. So they killed the bullocks Others then Priests might kill

and the Priests received the blood, and sprinkled it on the altar.] This act was proper to the Priests, Levic. 1.5. By it was typised the application of Christs sarrifice for the remission of fins. See 2 King.

likewise when they had hilled the rams, they sprinkled, &c.] The same rice was to be observed, whatsoever kind of beast was offered; for all the facrifices typified Christs blood, and the application thereof for pardon of fin, Heb. 9.21,22. Lev. 1. 5,11.

V. 23. And they brought forth] Heb. nerr. Namely, to the Altar. The relative they hath reference to the Priefts.

the be-goats for the fin-offering! Sometimes one bullock, or one goat, male or female, or one lamb, was fufficient for a fin offering, as Levit.4.3,14,23,28,32, but that was for one particular fin; but as Levice, 3,3,4,2,5,2,5,2, Dit that was for one particular fin, but here a fin-offering was to be made for King, Princes, Prichs, and the whole land, and that formany most heynous fins many years together committed, namely all the dayes of King Ahaz: and therefore feven goats are offered; and all of them males

before the bing and the congregation By congregation all forts of fub jects great and mean, Priefts and others are meant,

and laid their hands upon them] This was a rire enjoyned Lev. 1.42 80 4.15. The end of it was to testifie an acknowledgement of their fins, and that the facrifice was offered up in their ftead; and thus was their faith in Christ nourished.

V.24. And the Priefts hilled them] After the congregation had

laid their hands on them.

and they made reconciliation with their blood, &c.] This was a type of the reconciliation betwirt God and believers by the blood of Christ, Col. 1.20.

Chritt, Coi. 1.10.
to make an anomental See 1 Chr. 6.49.
for all lifted I lifted is here pur for Judah as ch. 1.2.1,6.
for the him commanded that the hurst-offering and the fin-offering
floudd be made for all lifted I is not probable that the King himleft had wilded to the idolativy committed in his father-logical
yet he well knew that the whole Kingdom had yielded thereto. and therefore his care was that reconciliation might be made for

and therefore his care was that event transit might be to suscept all, that to fit philter might be as large as the fore. V. 3.5. And he fit the Levites in the houle of the Lord Norces and other offices in those place that peoperly belonged to them, but his fpecial care was to have the paidle of the Lord following fee forth; therefore the Levites here sustain.

were fuch as fung praifes to God,

with Cymbals, with P alteries and with harps] See 1 Chr, 13.8, according to the commandment of David] See 1 Chr, 16.4. & 25.

and of Gad the kings Seer] Sec 1 Chr.21.9. and Nathan the Prophet] See 1 Chr. 17.1. David, Gad and Nathan

and retions the Fropers occ 1 Chr. 17.1. Davis, Oga and retinded were all infined by Gods Spirit, and joyned their counfels together about the worthip of God. for fo was the commandment of the Lord | Heb. by the hand of the Lord. This is poken of God after the manner of man, Men do what they do by their hands; fo what is done or faid by God, is

what they do by their hands; Io what is aonso it laid to be by his hand.

by his Prophets; Hetb. by the hand of his Prophets. See: I King 8,

3,66, By this cappeareth that God fent directions to David by
his Prophets about the ordering of his worthip.

V. 1.6. And the Leviter flowd with inframents of David I i.e., such

as David by God: Spirit appointed. See: I Chr. 13, 8: & 23,51.

and the Pricfts with the trumpets] See Numb. 10.8. 1 Chr. 15.24.

V.27. And Hexchiah commanded to offer the burnt-offering upon the altar Good Kings of old, being well instructed in the law-gave directions to Priests and Levites in sundry circumsances what

and when] Heh. in the time.
the burnt-offering began] When it was laid on the Altar upon the
wood, and the flame and imoke began to arife.

the long of the Lord began alfo] The 136. Pfalm, which is a folema forte of clean beafts enjoyed under the law, because their offering for the forte of clean beafts enjoyed under the law, because their offering for the forter of the fort mercy of God, ishere meant, and by an excellency called the fong

of the Lord. See ch. 7.3.

with the trumpets They founded while the fingers fung with

their voice.

and with the infiruments, &c.] Heb. hands of infiruments. Parts of a mans body are meraphorically applied to fenfels infruments, because they feemed to act this and that. They had variety of mufick, voice, trumpers, and other instruments, to quicken up their spirits the more in prassing God.

V. 18. And all the congression worshipped] See ch. 7.3.

and the singers saig. Heb. the song lang. Some here understand
the Master of musick. But by a Metonymic the effect may be put for the actor, fong for him or them that fang.

and the trumpeters sounded] Sec v. 26.

and all this continued until the burnt-offering was finished] Every one continued to testifie his thankful heart and cheerful spiritti! the fire had confumed the facrifice on the Altar.

V.19. And whin they had made an end of offering This was their most publick service, whereby they were directed when to begin, and when to end,

the hing and all that were prefent with him? Heb. found withhim.

the stong and the time were prejon with min lites, Johna with min. See ch. 5.11. & 1 Chr. 2.5.7. bowsed themselves and worshipped] See ch. 7.3. V. 3.0. Moreover Herelijah the kine, and the Princes] In matters of worship expressly prescribed the plous King joyns himself with the people; in matters of direction he taketh advice with his

commanded the Levites They did not command that which for matter was not preferibed, but they commanded Gods Ministers to

to fing praise to the Lord Besides that praise mentioned v.27. For

This was after the offering was ended:

with the words of David and of Alaph the Seer | See k King, 17,
3. By this title it appears that Alaph was inforced by God, Some
Plalms carry the title, Of Alaph, to as if he indired nor the matter, yet he put the words into a meet and melodious tune. See I Chr.6

39: & 16.5.

and they fang praifes with gladately Both the fingers themselves,
and they that heard them, rejoyced,
and they bowed their brade and worshipped See v. 28,29. This they

did after their second solemn praising of God,
V.31. Then Herekiah answered, and said] So full of zeal was

this good Kings heart, as he contented not himself with all that was done before, though it were very much, but stirred them up to surther praising of God.

Now you have consecrated, &c.] Or, filled your Bands. See I King.

come neer, and bring facrifices, &c.] He had before given directions and exhortations to the Priests and Levites, now he calls upon the people to do their duty. Sacrifices were for expiation of their fins; thank-offerings, to tellifie their grateful acknowledgment of Gods mercy to them;

And the congregation brought in facrifices and thank-offerings They were wrought upon by the Kings exhibitation, and readily did what

and as many as were of a free beart] This is spoken compara-tively; such as were of a more free and forward spirit then the

burnt-offerings] There was more respect to God manifested in bilinging burnt-offerings then in the rest. For in the other the of-ferers; themselves had a part, but in these they had none; for all

recess themicises man a party out in time they mandled, you was burnet upon the Alear. See I king, 3.17.

V. 3.2. and the number of the burnet-offerings which the copyregation brough This word Control and in did time time there is comprised. King and all under it: but we may not

out here it comprises using and all unser it but we may not think that the King brought no free offerings.

was threefeore and ten bullocks, Sc. This was a very great oftering, but not comparable to fundry others: See I King, 8.63. But fo foon after the whole land had apostatized it was a wonder the

people thould be fo forward. V.33. And the conferrated things] i. c. Such gratulatory facrifices as they had by voluntary yows conferrated to the Lord, Orliers take them to be fuch facrifices as were now conferrated, but refer-

ved to be offered at another time. were fix bundred oxen, and three thoufand [heep] This added much to the number mentioned v.32. and much amplified their zeal-V.34. But the Prieffs were too few] Some delayed to come, and others to use the rites of consecration, either out of shame for

their former idolatry, or for want of through repentance. fo that they could not flay all the burnt-offerings To flay and flay brafts, and to cut them in pieces, and lay them on the Altar, were

then, v.15,
didhelp them]Heb. ftrengthened them. The Levices by undertaking Part of the work did enable those few Priests that were there the better to hold out. This they did in this particular cafe, being somewhat extraordinary. For the Levitor were given as an help till the work was ended] i. e. The offering up of those facri-

and untill the other Priefts had fantlified themfelves] This implicit that the Levites continued at other times also to help the Priefts. Of fantifying themfelves fee v. s.

for the Levites were more upright in heart to fantlife themselves then the Priests Persons of lower rank may be more hearty, zealous and forward in the work of the Lord then their superiours.

V.35. And also the burnt-offerings were in abundance] See v. 32.
This is added as another reason why the Levites helped the

Priefts, because the sacrifices of all forts were very many, with the fat of the peace offerings] See 1 King 8.64. The fat was every where to be pulled off and burnt. Ex.29.13. which caused much more work.

and the drink-offerings for every burnt-offering] Or, with evers

So the fervices of the house of the Lord was fet in order] i. c. The daily services to be performed time after time. The doors of the Temple were shut up in the dayes of Ahaz, and the fervices thereof clean omitted, but now fettled in their due cour-

V.36. And Herekiah rejoyced, and all the people] So did David

V. 36. And Hicketon rejerced, and author people; so and David and his people; t Chr. 13.13.

that God had prepared the people. That he had put flich grace and real into their hearts as before let down. It is God that prepares

for the thing true done suddenly] i. e. Very speedily, sooner then could have been expected. They had long been blinded and led aside to idolarry; therefore to have their hearts so soon and so thorowly changed was an extraordinary work of Gods Spirit; and the confideration thereof did much quicken and revive their fpirits.

CHAP. XXX.

Verl.r. A M Herekiah] Here is fer down a folemin celebration of the Paffeover in this good Kings time, fent to all Under his command, namely the tribes of Judah and Benjamin, and allo thole who

out of other reliber had come and joyned themselves with the Kingdom of Judah. See ch. 12.13,16. To these Hezekiah seat Messengers.

aid wrate letters also to Ephraim and Manasseb] thinder these two tribes are comprised so many of the ten tribes as the King of Af-syria had less in the land of Male). For he had carried many of them away captives into other lands, 1 King. 17.29. These being the chief of the ten tibes, aie put for all the reft. By letters he invites these that they might the better accept there.

that they should come to the house of the Lord at Jerusalem] For there that great feast whereunto he invited them was to be kepts Deut. 16. 5,6.

to keep the Paffeover] This was a fo'emn feast to be kept every year by the Israelites in memorial of Gods delivering their an-cestors from bondage in Egypt, and of his pussing over the Israelites when he destroyed all the first born in Egypt, as the notation of the word sheweth, Exod 12.12,13,14. It was also one of their ord nary Sacraments till the coming of Christ, of whose sacrifice the Paschal Lamb was an especial type, I Cor.5.7. unto the Lord] See 2 King.23.21.

God of Ifned See I King. 8.15. He here fers out God by this relation the were the children of that father whose God the Lord was in special manner, and to

whole feed he extended his promites, Gen. 28.14, & 35, 10, 12.

V.2. For the hing had taken countel, and his Printers, and all the Construction in Foundamy Under these are comprised that affermably which ordinarily mer about matters of Church' and Stace.

bly which ordinarily mer about matters of Chuirch and State, and was the representative body of the whole Kingdom. At Jeruslaem tha Astenbly used to meet rogenher, to keep the Politoven in the frood month.) The first moneth was appointed Exod. 12.2, See, yet in some extraordinary cases it was permitted to keep in the Second, Num. 2.1.

V.3. For they could not keep it at that time!] Namely, in the sist monoth.

monerh

because the Priests had not fantlified themselves] See ch. 29.5. pufficienty] This may have reference either to the number of the Priefts': There were but few that had fanctified themselves, ch. 29:34. fo as there were not enough to offer that great Paffeover which was intended. Or, to the rites of fanctification : They had not fully observed all. This was one reason of putting off the Paffcover.

neither had the people gathered themselves together to Ferusalem] See r. This was another reason of putting off the Palkover. Two fuch reasons as are here fer down are alledged where the dispensa-

tion is granted, Num. 9. 10511.

V.4. And the thing Or, this thing. Namely, that the Passeover should be put off to the second moneth.

pleased the Kng I Heb, was right in the cies of the king. That which seemeth right in good mens eyes, pleaseth shem, A

like phrase is applied to God 1 King. 3. 10.

and all the Congregation Under this word Congregation the Princes also are comprised, who are distinguished from it v.a.

V5. So they established a decree to make a proclamation throughout all Ifrael] All the twelve tribes are here meant. See I King.

from Beersheba even to Dan From South to North, I King,

4.25, that they should come to beep the Passeover, &c.] See ver. 5, for they had not done it of a long time in such sort is was written.] According to the prescript of the law, Exod 12.1, &c. The ten tribes after their revolt from Judah clean cast off the law of the Lord, and Judah had neglefted it all the dayes of Ahaz. If they kept the Paffeover, they kept it not according to the Law: for the doors of Gods house were shut up, ch. 28. 24.

V.6. So the Posts went with the letters For more speed. from the hing Heb. from the hand of the hing. By his appoint-

and his Princes] To shew their consent with the King.

and his Princes 1 to new times to comment with the same, throughout all Israel and Judah) See vs. in g. 1 The commandment and according to the commandment of the king lens, and commanded to make all fixed. They of Israel were invited and entreated as the

words following thew. [asign to be stated as the words following thew. [asing, Techildren of I state] This is a friendly compellation and pithy infinuation.

turn again unto the Lord] They had revolted from the Lord, therefore he adviceth them to repent, and turn to

God of Abraham, Ifaac and Ifrael] See 1 Chr.29.18. and he will return In grace and mercy, Plal. 90. 13. Zach. 1.3 God deals with men according to their dealing with him, I Sam. 2.30. Jer. 18.8,10.

to the remnant of you, that are escaped out of the hand of the hings of Assyria] i, e. Such as remained in the land after it was subdued Pul and Tilgath pilnefer, who carried many captives away, x Chr. 5.26. 2 King. 15.29. Shalmanefers invasion 2 King. 17.36. was after this: For this Passeover was in the first year of Hezekiah, and that captivity in the fixth, 2 King 18.10.

V.7. And be not like your fathers] By fathers are meant such If-raelites as revolted from Judah, from the beginning of the Apofasile till those present times. Hezekiah would not have those to whom he wrote to continue in the idolatry of their fathers, nor to be obstinate as they were, Zach. 1.4.

and life your bretbren] i.e. Such Israelites as lived in those

which trespassed against the Lord By continuing in their fathers

God of their fathers] See ch. 13.12. & 24.18.

who therefore gave them up to defolation] 2 King. 15.29. as ye fee] See ch. 19.8. V.B. Now be ye not fliff necked, &c.] Heb. harden not your necks.

See 2 King, 17.14.

but yield your felwes] Heb. give the hand. By giving the hand willing subjection is testified. unto the Lord] For they had for sken him by their aportatic from the house of God and from the house of David, 2 King.

12,26, &c. and enter into his Santtuary] See ch. 20.8.

which be hath fantisfied for ever] Sec ch.7.16. and first the Lord your God] Under this word ferve all Divine worthip and obedience to God is comprised. That parallal relation, your God, is a strong motive to enforce the duty.

that the fiercenefs of his wrath may turn away from you] See ch. 29 Io. & 28.11,13. 2 King.23.26.

V.9. For if ye turn again unto the Lord | Sec v. 6. 1 King. 8.33. your breibren and your children] True penitency of fome may prove beneficial to others, Josh. 6.23.

Shall find compassion before them that lead them captive] See 1 King

fothat they shall come again into this land] i. c. The land of Ifrael. God can fo work upon enemies as to move them to let their captives go free, ch. 28 14,15.

for the Lordyour God is gracious and merciful] See Exod. 35.5. and will not turn away his face from you This is attributed to God after the manner of man. When a man is angry with one, or forms him, or will not grant his request, he userh to turn away his face. By not turning away the face is implied a gracious acceptance, and a readiness to hear and to do good.

tance, and a reducties solved and to be solved if perturn unto bim]. Repensance in a finner is an evidence of Gods merc's to him, 6.7.14.

V. 1.0. Sathe Pofts piffed from city to city] Many messenges went several wayes, and that with speed, leaving their message in every place they passed by.

through the country of Ephraim and Manassell See v. 1.
even unto Zebulun | Zebulun was by the sea side, Gen. 49. 13. fo as this was one of their urmoft coafts.

but they] Not all of them, v. 11. but it may be most of them.

laweled them to [corn and mocked them] They accounted Gods ordinances but light and small matters, and therefore thought them but fools that invited them to go out of their own countrey there-

out 1005 that invace them to go one of their one country targe-ture. This caused them to laugh and mock.

"V.I.1. Nevertheleft divers of After and Manaffet and of Zublum bumbled themselves and came of Funface." They whose hearts are broken for fin, are quickly drawn to the place where mercy may be

V.12. Also in Judah] As well as in the tribes of Israel, the hand of God! The powerful work of Gods Spirit, was to give them one heart] Or, to make them be of one mind.

to do the commandment of the hing and of the Princes] Sec v.6. by the word of the Lord] The Kings commandment was grounded on Gods word, and thereupon the more readily obeyed.

V.13. And there affembled at Jerusalem much people to keep the feast of unleavened bread] i.e. the Passcover, See ch. 8.13. in the second moneth] See v.2.
a very great Congregation] This shows that the hand of God was

manifelled herein, as is noted v.12.

V.14. And they arofe] i. c. The King, Princes, and others. See ch.19.10. 1 King. 14.24.
and took away the altars that were in Jerusalem] Those which A-

haz had made, ch. 28.24.
and all the altars for incense took they away God had one Altar

for burnt-offerings, and another for incenfe, but idolaters would exceed, and had many Altars for both. See Jer. 1 1.13. and caft them into the brook Kidron] Sec ch.29. 16.

V.15. Then they billed the Paffcover] i. c. The Pafchal Lamb,

on the fourteenth day of the secon Exod. 12.6.

on the fourteenth day of the second moneth Num. 9.11.

and the Priess and the Levites were assumed. Such of them as had been backward, ch. 29.34. were now ashamed of that back-wardness, and the more, because they observed the great forwardnels not onely of other Levites, but of many of the common

proper.

and smillified themselves. See ch. 29.5.

and brought in the burnt-offerings into the boule of the Lord.] Before they were sandtified they might not do this, ch. 19.34.

but so soon as they were sandtified, they did what belonged to their

V. 16. And they flood in their place] Heb. their flanding, i. e. That proper place wherein each order was appointed to ftand

after their manner] As they were accustomed before Ahaz his time, who put them all out of order. The Porters stood in their places; the Singers in theirs; the Levites that affished the Priest,

in theirs.

according to the law of Moses] i. e. Those ordinances about the Lewitee functions which God appointed Moses to deliver, the man of God] Sex 1 Chr. 12, 14, the Priest printed the blood] Sec Chr. 19, 22, which they received of the band of the Lewiter.] The Lewites held the basics to receive the blood from the beafts that we claim, and having fitted it for sprinkling they gave it to the Prits.

V.17. For there were many in the Congrigation] Some take fathers of families to be here meant by many. Others apply it to the Priests of whom mention is made ch.23.34. that were not fanetified] See ch.29.455.

therefore the Levites had the charge See ch. 29.34.
of the hilling of the Passeners i. e. Both the Paschal lambs and kids, which were the most proper offerings at that feast, v. 15. and other facrifices also, which were then offered in great abundance, V.24. When first the Passeover was instituted, every house or family was to offer a lamb or a kid, Exod, 12,3,5. But after the Law enjoyned all the families to go up to the house of the Lord, there to celebrate the Paffcover, Deut. 16.6, 16. many lambs or kids were

to be offered. Hence the plural number, passevers, is used.

for every one that wan not clean. The Levites that were sandied of fered the Passever instead of them that were not fanction. Stified, and should have done that work if they had been fanctified.

to fantlifie them unto the Lord] i. e. To keep the facrifices from being polluted, as they would have been if unsanctified persons

had offered them. V.18. For a multitude of the people] That came to celebrate the

reaccurency of Epinain and Manafith, Ilfactor and Zebulun] Thefe tribes are mentioned to thew that they who came unprepared wire of the Kingdom of Ifrael, who had from the time of the Division been without law and without Priefls to instruct them.

bad not cleanfed themselves] According to those rites which were by the Law enjoyned to such as should eat the passeover.

yet did they eat the Paffeover Their ignorance made them over-bold in adventuring upon facted ordinances. otherwife then it was written] In the law of Mofes.

But Hergeligh prayed for them] God gave fome vifible evidence of dipleafure against them, which Hezekish observing prayed for

faying, The good Lord pardon every one Their want of due pre-

Chap.kkk.

paration was a fin; therefore he craveth pardon; for obtaining which, he pleadeth Gods goodned; V.19. The propertie his bearty feek God I That in right of heart fereth himself to ferve and pleafe God. See 1 Chr. 16.11, the Land God of his fallers] See th. 15.11. 8 17.4.

the new of the parties of the control of the case of the control of the case clean of the case of the external rices of cleaning.

according to the purification of the Sanctuary] i. c. Such means of purifying as one preferibed to such as come to Gods holy

V.20. And the Lord hearhened to Hezehiah, and begled the people This may be taken either of an inward healing, or of an ontward: He forgave their fin, and inwardly by his Spirit fanglifed and cleanful them, or accepted them as cleanful for, he removed fome judgment that he had inflicted on themfor transfersing W.24, And the children of Ifrael that were prefent at Ferusulem?

Meb. found freuglaten. Sec Ch. 29. 29.
hopt the feuft of unleavened bread feven dayer [Exod. 12.13.
muth great gladness.] One special cause of their gladness was the evidence that was given of Gods accepting them. See I Chron.

29, 22, and the Louites and the Priests praised the Lord day by day] 1, c. Those dayes wherein this frast was celebrated.

finging with load influments] Heb. influments of frength. Influments which make a loud found walf be frong, able to hold a ftrong blaft. Some take this to be means of feeting forth the firength or power of the Lord. unto the Lord] To his praise and glory,

V.12. And Herekish spake comfortably unto all the Levites Heb, is the boart of all the Levites. Gen. 34. 3. Isai, 40. s. Hol. 2. 14. He instructed them in the free grace and rich mercy of God, who accepts of those that are upright in heart, shough they have some outward failings. And this could not but much comfore them.

that taught the good hummledge of the Lord] Or, instructed men in such things as made them understand the good will of God, Rom. 12.2.

and they did eat throughout the feaft, &c.] i.e. Every day of the

offering peace offerings] Sec 1 King 3.19.
and making confession, &c.] Namely, of their fine; as Marth.

V.23. And the whole affembly] King, Priette, Princes, and others then affembled at Jarufalem.

took counfel to keep other feuen dayer] They adviled together and agreed about that point; because they observed people still to flock those and more to the house of God.

and they kept other feven dayes] This was besides the first law i but because the cose was extraordinary, the Lord accepted their with gladnefs] See v. 21.

N.24. For Hezehiah hing of Judah did give] Heb. lifted up. Or, Mired, or, referved.

on vegetien, or, rejerven, to the Cord, and tathe Congregation] That they might offer part to the Lord, and the the reminder in those dayes of feating.

a thousand buttoe by and feven thousand [beep] A very bountiful gift; teltifying his zeal of Gods glory, and good respect to his people. and the Princes gave to the Congregation, &c. | Piaty in Kings puts

on fub jects to imitage them. and a great number of Priests fanctified thomfelwes] Though they were too backward before; v. 3. &c. ch. 29.34. yet seeing the great need of their pains, and beholding the zest of others, they put on themselves to help forward the service of the Lord. See ch.

V.15. And all the congregation of Judah, &c.] The people which tame from all parts of that Kingdom to this feaft,

and all the congregation that came out of I free! From fundry parts of that Kingdom. and the ftrangers, &c.] i. e. Such of other nations as had been circumcifed upon their conversion to the Jews religion. See Exod.

rejoyced] Outwardly restified their inward joy for Gods grace in them and bleffing on them : ch. 24.10. & 29.36.

V. 26. So there was great joy in Ferufalem] See 1 Chron. 12.40. for fisce the time of Solemon Because Solemon was the last King of all the tribes united, he is by name mentioned. the for of David | See oh. t.t.

sing of Ifrael i. c. Of all the twelve tribes. David and Bolomon were Kings over them all; so as this stile may be applied

there was not the life in Ferulatern] for fince the Division no fuch companies out of the ten tribes came to Jerusalem to solemnine ther feaft. Neisher was there fuch an occasion before given of doubling the dayes of the feaft,

V. 17. Then the Priefte the Louites] i.a. The Brichs that deleend ed from Lovi, not fuch as Foroboam mide, & King. 13/33.

erofe] See ch.29.20. and bl fed the people] According to Divine institution, Number

and their voice was beard] Of God. That bleffing which they pronounced God accomplished.

and their prayer came up to his boly dwelling place Heb. to the ba-bitation of his bolinefs. The very prefence of Goth maketh the place holy where he is. And as other excellencies of God are most manifested in the place here meant, so is holiness.

even unto beaven] This is added to flow what place is meant.

CHAP. XXXI.

Verl. 1. Now when all this was finished] i. a. Hezekish's repaire ing and fanctifying the house and things of God. ch. 19.3, &c. and his folemn celebration of the Paffcover, ch. 30. to &c. In this shareer his care in ferling the courses of the Priests

Is dec. In this snayers has size in terming the sources or the griphs and Levices, one providing majorizonance for them, is related, all lifest that were grafter Hich Capad. See ch. 20.21, when on it the cities of yadab] i. c. The other cities of sale kingdom of Judah hedder, lemilaten, and brube the inveges in piezes [Heb. flatner. That which is admitted to Herckish), a King, 18.4, is here alcribed to the people. The

King was the principal author and sommander of what was done. but the people were the immediate actors.

and cut down the groves See t King. 16.33.

and threw down the high places I Idolatrous high places are here mesar. See I King 3-3-4.
and the Alters | Such as had been built by Idolaters. See chap.

out of all Judah and Benjamin] These places were under his own dominion.

in Epinein and Manaffah] Such acties in those tribes are here means as the Kings of Judah had formerly taken from Ifrael, ch. 18. 19. & 15. 8. and such as of their own accord had joyned themselves to the Kingdom of Judah. And by reason of the many troubles in Ifrael many in that Kingdom did fubmit themfalyas to the King of Judah.

mail they had utterly destroyed them all] Hob. until to make an and.
Which Hebrasian is well explained by our translators. The performation was not partial, or by halves, as we speak, but a thorow re-

Then all the children of I [rael] All that came to the Palleover both our of Judah and Benjamin, and alfo put of other tribes. ch 30.14.

returned every man to his possession into their own rities.] They had done that at Jenisalem for which they came, and therefore returned home to their own callings, ... Y. a. And Herebish appointed the courfes, 8th,] See chi 8. 14:

19. 3., Alba energous represents
1. Chea.3.6. & 24.
1. Chea.3.6. & 24.
1. It Priefs and Lewise for burntoff rings and far. space-offerings 1.
See 1 King 3.1. in offering these life Levines were helpful to the Priefs, and therefore are here joyned with them.
18 minister 1 By doing the service which belonged to their

and to give thanks, and to praife] See I Chr.25.3. in the gates | The Lovices used to fland with that musical infruments as the entrance into the Priestscourt, here called the gates, that so the people might not onely hear bur also sea their

gates, that to the people magnit not only hear but alloles their convelly order in giving folemapsulare 500d.

of the tents of the Lord] i. s. That Temple; o. though of the Lord. For the Prichs and Levieze there kept watch and ward, as fouldiers use to do in their camp. In this respect they which shift the fervice in the Temple are filled at ploss. Number 3. Besides, all the people assumed the set to their camp, or to their tenns therein. Or this metaphorizable have used in allusions to their camp, or to their tenns therein. Or this metaphorizable have used in allusions to the converse of God, which may be barn used in allibration by the consect house of God, which was a cent or tuberrastle, Brood, 25, 11, 7, 7mt 3 are here mentioned in the plural number in ragged of the feveral courts that appear cained to the Temple, (fee King, 6,36) or per regard of the feveral chauthers and other places than were as cents in a camp. V. 3. He appeared also be doing position of the full barnet, for the burnt-off-rings; I The appeared also become the control bring burnt-off-rings to the briefs tay pan found y occasions, Levikia, 8,8. 8, 23, 13, 8,8. but

by the in-roads of enemies in the time of Ahaz they were fo impoverified that now they could not. Therefore that the fervice of the Lord might not be neglected, the King rook order that our of his own fubstance, even that which was proper to himself, there might be fupply made from time to time of that which was requifird for the ferviers of the Temple, And this he did the rather, because she freshires of the Temple were exhausted by his father, ch.28.25,24. Herein he shewed timblest like unro David, I Chr.

so wit, far the marning and entening burnt-offerings, &c.] See Num. 18, 81 19.

as it is written in the law of the Lord | This was the good Kings

rule, and he held close thereto. V.4. Moreover be commanded the people that dwelt in Jerufaleth. Those that dwelt in that royal city and the places ad jag in might Chap.xxxj.

Chab. xxxii

think themselves priviledged and exempted from allowing any thing to the services of the Temple : Wherefore to prevent such conceits, the King layeth a strait command upon them. Or by Jerufalem may be meant all the kingdom of Judah, as Samaria is

put for the kingdom of Ifrael, 1 King. 18.2. to give the portion of the Priefs and the Levites] Such maintenance as belonged to them by law, Nun. 18.8, &c.

as belonged to them by law, Num. 18.8, Sec. that they might be encouraged in the law of the Lord] Having their maintenance provided and brought in by the people, they were freed from care and pains about their livelyhood, and lo night more willingly and cherefully frend their time about fuch fervices as the law of the Lord required of them.

19. And a fore as the commandant tend about 10th fervices as the law of the Lord required of them.

19. And a fore as the commandant tends about 10th for the brought for the Lord 11th for the brought of life and 10th for the law of the Lord 11th for the peoples holy read in maintraining the fervice of the Lord;

1. Their quick and freedy doing what they did, even fo foon, as they had any notice that they should do it. 2. Their plentiful and bountful doing of it. and bountiful doing of it.

the first fruits of corn, wine, and oil These were express commanded to be given to the Priess and Levites, Deuter, 18.

and honey] Or, dates. The Hebrew word is oft used for honey. It is also indefinitely put for fweet fruits. And we do not read that honey was brought to the house of the Lord for an offering: but on the contrary, the Jews were forbidden to offer any honey, Lev. 2.11. The Hebrews therefore understand here dues, or indefinitely trees which did bear fweet fruits, called boney by reason of their sweetness. And they comprise it under this phrase, the fruit of the tree, Lev. 17.30, the tithe whereof was holy unto the

and of all the encrease of the field] Many other commodities grew out of the earth besides those before mentioned, therefore this general physic is here used, which comprises them

and the tithe of all things, &c.] Which were by law enjoynand me time of all things, &c. . Which were by law enjoya-ed. There were tithes of cartle, and fundry other things, bo-dides the fruit of the ground. The tithes were the tenth of all their encrease, and an offering distinct from the suf-fering

they also brought in the tithes of oxen and [heep] Belides the tithes of the encrease of the field, v. 5.

or the energate of the neldy v. 5.
and the title of hely thing! I (v. 21.7.3.0. Deut. 14.2.8.
which were confectated unto the Lord! This the week in the reason
why they were called hely things. Such things are to to be confectated unto God, as God ordained to be brought on the houle,
and given to the Priefls and Lavites, or fuch as were by your
and given to the Priefls and Lavites, or fuch as were by your

other free gift given to the Lord.

their God] This relation betwixt God and them was

firong bond to bind them to do what they did, Exod.

and laid them by braps] Heb. beaps, heaps, i.e. Many heaps, great abundance. This much affected the King, v.8.
V.7. In the third month] See ch. 15. 10. Then hegan their first

they began to lay the foundation of the beaps] They brought in the tithe of fuch corn as they first reaped or gathered in, and so began to make the heaps.

and finished them in the seventh moneth] Th's answereth in part to our September, and is the beginning of Autumn. Then use the fruits of trees to be gathered; and it is counted the last of harveft. Thus they continued from the beginning of harvest to the and, from the reaping of the first corn, to the gathering-in of the the last fruit, (which in that respect is stilled the end of the year, Ex. 23.16.) to bring-in their tithes to the house of the Lord, and they bought-in of all forts.

they bought-in of all forts.

V. 8. And those Heq. kish and the Princes came and far with heaps.

Which were many, and those great ones.

Her bissign of the Land Jor Ricring up the people so cheerfully and abundantly to bring in their tiss. Thus sid David T Chron.

19.13714. It is probable that the Lord give that year a plentiful enerates of the land, which was the occasion of that great a characteristic of the land, which was the occasion of that great a characteristic of the land, which was the occasion of that great a characteristic of the land, which was the occasion of the great a characteristic of the land, which was the occasion of the great a characteristic of the land, which was the occasion of the great a characteristic of the land, which was the occasion of the great and the land of the l bundance, and that Hezekiah and the Princes in that respect

and his prople Ifrael] This phrase is here taken as children of Ifvatl, v.t. The King and Princes commended thele, and in that respect are said to bless them. The same word is oft applied to God and man, yet in different respects, Gen. 14.19,20. 1 Sam. 25.32,

33. Exod. 14.31. 2 Chron. 20.20.

V.o. Then Herebiah questioned with the Priess and the Levites concerning the heaps] Two things he might enquire thereabouts; 1. how there should be so many and so great heaps: 2. how so much should remain, seeing there were many Priests and Levices to spead the same. The aniwer v.10, seemeth directed to the latter queftion.

V.10. And against the chief Prish, of the howfe of Zadok, blee, the head of the house of Zadok. The like phrase is used a King. 18. And he is called Rater of the house of Zadok, v.13. he is shown to be of the house of Odd, v.13. he is shown to be of the house of Odd, v.13. he is shown to be of the house of Zadok, because Zadok was made high Priest one of Abathara, x King. 24, 55.00m think that there fill continued two high Priest, one of the house of the Boxton of the Priest Odd. the house of Ithamar, and that Zad k, of the stock of Elea-zar, is here mentioned to distinguish him from the other chief

answered him, and said, Since the people began] i. c. From the beginning of harvest in the third moneth, till this time, which

ginning of harvest in the time monoton, on the time, which was at leaft four moneths, See v.7.

to bring the offerings into the boule of the Lord By offerings are meant eithers, which were brought and offered to the Lord, in that they were given to the Priefts and Levites his

we have had enough to eat] Therefore the abundance remaining was by reason not of their sparing of that which was provided for them, but of the extraordinary plenty that was brought

and have left plenty] For future relief of our felves, families, all forts of Levites, poor widows, or phans, ftrangers, and others in

for the Lord hath bleffed his people] Both by the plentiful encrease which he hath given, and also by working on the peoples

and that which is left is this great flore] i. c. The remainder, over and above that which was eaten by them.

V.11. Then Here hiab commanded to prepare chambers] Or, florehouses. Places wherein to say up what remained, for suure

in the house of the Lord] i. e. About the Temple. Such Solomon built, 1 King.6.5. and they prepared them] They readily hearkened to good

V. 12. And brought in the offerings] i.e. Such things as were to be offered for their fins, or in way of thanksgiving.

and the tithes] See v.s. and the dedicate things] Such things as were voluntarily confecrated unto the Lord.

faithfully] Heb. in truth, or with faithfulness. Though no man could tell whether they brought the full due or no, yet they had fuch respect to God, as they would not defraud his Priefts of any

thing due to them.

over which Cononiab the Levite was ruler He was the chief treafurer, who was to fee what was brought in, and how that which was taken away was used. See I Chr. 26.20.

and Shimei his brother was the next] Heb. fecond, He was next under Cononiah, to give account to him; but over those mentioned y.13, to take account of them.

V.13. And Jehiel, &c.] Here are ten fet down by name who had a further charge given them.

mere over-feets under the hand, &c.] Heb. at the hand. Both phra-fess may well fland together: They might be at their hand, to do what was enjoyned them; and under, to give an account of what they did. they did.

at the commandment of Hexeliah the King and Azariah] The King in matters Ecclesiastical would do nothing without the advice of the high Priest.

the ruler of the house of God] Chief Prieft, v. 10. He had the rule over all persons that appertained to the house of Ged, in and about the few ces thereof.

V.14. And Kore the fon of Imnah the Levite, the Foster] For such as were Porters were also Treasurers, 1 Chr. 26.20.80.

toward the Ess This was the principal gate, which being opened they might look into the Holy and most Holy place. See 2 King.

11.6. 1 Chr. 26.14.

was over the free-will-offerings of God] See Ezr. 3.5.

to distribute the obstations of the Lurd] To see them given out and

and the most being the control of their use.

and the most being their Heb. Sankt ties of fandlities. Of this market like in the most being thing? Heb. Sankt ties of fandlities. Of this mainder of all manner of offerings which were for the Priests to eat, as meat-offerings, Lev. 2.3, &c. fin-offerings, Lev. 6.18, and trespals offerings, Lev. 7.6.

V.15. And next him] Heb. at his hand. See v. 13. mere Eden, &c.] These fix were under Kore, v. 14. as the ten mentioned v.13. were under Cononiah and Shimes.

in the cities of the Priests] Where they dwelt, in their set office] Or, trust. A mans office makes trust to be re-

posed in him.
to give to their brethren] i. c. All forts of Levices, Deut. 18.7. by courfes] As they were fet in their feveral orders.

as well to the great as to the small] Every one was to have what was

V.16. Biffest their genealogy of males from three wears old and we mard] These words being included in a parenthesis, the verb to give v.15. may fitly be reterred to that which follows in this verse, as if it were thus ready, and Miniamin, &c. were to give to their here.

Chap, xxxij.

Annotations on the second book of the Chronicles.

Chap, x well to great as to the fault, (brifde their genee- | history, who registred things as they were indeed done. legy of male from three years old and upmard) coen unto every one.

&c. The meaning is, that there was provision made for all that belonged to the Levites, not onely to such as did service; but also to their young ones, even from three years old and upward. Thus this verse is an exposition of the last clause of the former, as well to the great as to the small, Mention is made of males, because none were admirged into the Temple but fuch. And of these many were trained from three years old and upwards to the fervices of the house of God, 1 Sam. 1, 24, 25, & 2.11, and therefore were to be maintained thereby. Other males of Lev ites under three years, and maintainea meteory of the material by fithes and fuch other dues, as belonged to the Levites, v. 18, but fuch as came into the houle of the Lord might partake of fuch oblations as were offered there. See 1 Chr. 23.24.

even unto every one that entreth into the house of the Lord] Tobear

any office, or do any fevire threshing in boule of the Lord. Agbear any office, or do any fevire thresh, his daily partial Every one was to have his daily allowance, for their fervice in their charged. In recompense of their the places where they were set.

according to their courfes] See 1 Chr. 23.6. V.17. Both to the genealogy of the Pricels by the house of their fa-thers] Here is particularly exemplified that which in general was faid before. By the genealogy of Priests such Priests were meant as were put into the genealogy, and that as they descended from such and such ancestors. See t Chr. 4.33.

and the Levites] Such as were under the Priests, but yet to be maintained as well as Priest, from wenty years old and upward] Then they might enter into the houle of God.

houle of God. in their charge by their courfes] See v. 16.
V. 18. And to the gentalage of all their little ones, their wives, and their four old their daughter] Becaule the Pricits and Levices wholly attended the fervice of God, and had no time to provide for their fleves, their wives and children, therefore no is, onely they themselves but also theirs were maintained by the offerings of

through all the congregation] i.e. Of Priests and Levices; for in their fet office two fantisfied themselves in beline[1]. They having sand fied, themselves in their distinct offices for the holy things of the Temple, their wives and children were provided for. Or, by reason of the faithfulness of such as were sanctified there-

Or, by reason of the tainbulnets of inch as were sanchized there, owers and children of Pricies and Levius were provided for, V.1.9, Alfo of the fors of Asron | Or, to the fors of Asron | This were as well as the three former, depends on the week to give, i.e., the Pricies wated as the three former, depends on the week to give, i.e., the Pricies wated in courfe, to as while some fewer din the Temple, others were abound in their particular cities and splottles.

others were abrove in their particular cities and hiburds, in every freezal city] Heb. in every city city. No city was passed over. The men expressed by name v. 15, are here meant, to give portions to all the mates among the Priests, &c.] See ver,

V.20. and this did Herchiab throughout all Judah J. Hezekiah shewed himself the same man throughout his whole Kingdom, As he did in one place; so he did in another He was impartial. and wrought that which was good] i. c. That which was lawful,

and wrough that women was good 1. c. Linar which was lawing, being warrantable by and agreeable to the word of God, and right] This hath reference to his dealing with h is subjects in general, and with Priests and Levites in particular i he did that

in general sand when Friend and Levices in patiental i the duck which was judy, yielding to every one their duc, and truth before the Lord This fets out the fincerity of his heart; which because God alone differneth, this phrase before the Lord, is

bis God] His apprehension that God was in a special manner bis

God put him on to do what he did, Vivi. And in every work that be began in the fervice of the houfe of God] For fetling all things after a right manner. Had in the law] i. c. The morall law.

and in the commandments] it c. Ordinances about Divine wor-

to feek bis God] By taking care how he might be Beft honoured bedid it with all bis beart | This implieth both finceriey and

und profpered] See 1 Chr. 29.23. 2 King. 18.7.

CHAP. XXXII.

Verf. 1. A Fiter thefs things] i. c. The things registred ch. 29,30, heat A & 31. about the worthip of God. In this chapter fuch matters as concerned the civil State are recorded ; parricuhad materia aconcerned the civil state are recorded a potent farly, the deliverances which God gave Hezekiah from a potent entmy and from a mortall fickness; together with his ingratitude and repentance.

and the (thislipment thereof] Or, and the truth, or fullfulness. The former reading impliesh Hezekiah's constancy about the strike of God, till he had established all according to the law. Some apply this to the tatchfulness of the Pen-man of this 8.31.

Sennacherib king of Affinia came] 2 King. 18.13, &c. Ifa.36. and extred into Judah Into the Tribe, or Kingdom of Judah 3

and encamped against the senced cities | See 2. King, 18,13, and thought to win them for himself heb, to break them up. To have aba wought to was norm for majet;) Help, to break them up. 1, o attented from their, walls, enter into them, plunder them, 3nd make them lubject to him. This he supposed he should have done; and indeed-lied did state, some of the saced after of Juddys, Xivg. 18.13, hur party, by a bibe, x king. 18.13, and partly by Gods restraining of him, viai, he did not acc mplish all he thought to do.

to do.

V.1. And when Highligh from that Serverberik was come That he was entired into his Kingdom with a mighty sermy.

end that he was completed or light again of Facilities. Heb. It's face was to war againful, at mans turning his face to a thing, and go-

ing toward it, declareth his purpofe.

y.3. He lock counfel with his purpose.

y.3. He lock counfel with his princes and his mighty men J. The cale being of great concernment he prudently adviceth with Counfellors of State and men experienced in war thereabout.

to floot be waters of the fountains which were without the city I. The City Rood on an hill, and there were fundry. Sp the head without the walls, whence abundance of water was brought and without the wise with the case of the case

chough occurrey can mother easy by water legs and the Rings, of the Ring

V. 4. So there was gathered much people together] The danger was common, and concerned great and mean; therefore many affembled together to do what they could to prevent the

who floor all the fountains J Though these were very beneficiall to all forts in time of peace, yet to prevent the ene-mies use thereof they are content to suffer some daminage their

and the brook] Gilton by hame v. 30. that van thorow the midft of the land] Heb, overflowed. A fweet full current flowed from Ginon by many parts of that King-

them, Ifa. 10.8. See ch. 18 16.

come and find much water] If is a point of prudence to cut off all conveniencies from an enemy, and to leave nothing to refresh of further him.

W. f. Alfo be firengibened bimfelf] He thought it not enough to did what he could to the prejudice of his enemy, but he also did what he could for his own advantage.

ne could for its own asymage.

and built up all the work that was broken! Joahn King of Irisel in Amazish's time brake down a great part of the wall of Jerusland the Amazish's time brake down a great part of the wall of Jerusland and Reongly our filled it in your property or filled it in your property of the wall of the walls from and raised it, up to the Powers! He mide the walls from and the walls from the wall walls from the walls from the walls from the wall walls from the wall from the walls from the walls from the walls from the walls

and rayles it, up to the towers, the mage the wants throng and high to keep the city more faller from the enclines that, and another wall without! Namely without the wall to be for our works. Of the two walls that compafied Tentalem fee a Kings

and repaired Mills in the city of David | Sec 1 King 9.14. and reparted Must in the city of David Jose a singly 13, and made data fasts Or, from the same weapons and finited I there there is no kinds are comprised all manner of offensive and detensive weapons. See this 18,13

in abundance] The enemies being many, he would have fore of preparation against them.

V.6. And he set captaint of war over the people. Commanders in war are as necessary as multitudes of fouldiers.

and gathered them together to him] That fo lie in ghe direct and encourage them all together.

in the first of the sace of the city] This was a fair broad fitted withfirthe walls of the City, but at the very entrained thereinto, and fipthe combrably with item] Heb. to fitter bears. See chapt 30:22.

V.7. he frong and counoglois | Sec. i Chr. 11. 12.
be not if raid nor difinald for the hing of Alfria | He was at that time
the greatest Monarch and the most formidable enemy in the world. yet God being with them, they need not be affaid of him, See r Chr. 22: 12

nor for all the multitude that is with him] See 2 King, 19. 371.

for there he moe with its then with him] Mare in multitude; 2 King, 19. 37.

6.17. Pfal. 34.7. & 91.11. Heb. 12: 22. King, 19.37. Rom.

V. 8. with him u an arm of flifb] He meaneth all his men and v.s., "uninitie estermof pipe, are meanent ait ins men and horses, which were of fich, and wesk and first, life, 3:1, Jer.17, 5. Arm imported power; field, weakenes, between the best land our Gold, Lord noteth Gods Soveraignty and almighty power, our God, his special grace and favour towards and almighty power, our God, his special grace and favour towards

to help us, and to fight our battels] To defend us, and to fubdue

cur enemies.

and the people reflect themselves] Heb. leaned. They by faith so relied on God as a man useth to lean upon a strong staff when he neapetitioner a water, upon the words of Herekiah king of Judah] By Hezekiah's ex-hortación the people were moved foto believe in God as they were

not afraid.

V 9. After this did Seminatherib hing of Alfyria fend his fervants to V 9. After this did Seminatherib hing of Alfyria fend his fervants to Frendeim I This hank reference to v. 1.5ce 2 King. 18.17. but the himself land free spenial Lathiff) See x King. 18.17. but the himself lathiff his ching the set of the did free spenial Lathiff lathiff lathiff with and all the himself the himself could be himself the himself lathiff l

V. 16. Thus faith Sennacherib bing of Affyria] They deliver

their mellage in their Kings name to make it the more regarded. In this mellage there were fundry perswasive motives as they

thought.

Whereon do you truff] He supposed they had none on whom they might place size considence, and thereupon propounded this question. This is this first movive.

that ye able in the fore in Jerufalem.] The word significant properties and beginning the state of the state o etn inaennateiv any irrais witercumo a man training in part of a cause men beheged are oft brought to great straits, its put for a stress, as Deut. 28. 35, 57, 7. Further also, because ment use to beake themselves to strong holds when they are in straits, or beake themselves to strong holds when they are in straits, or beake themselves to strong holds when they are in straits, or beaker themselves to strong holds when they are in straits, or beaker themselves to strong holds when they are in straits, or beaker themselves to strong holds when they are in straits, or beaker themselves to strong holds when they are in straits, or beaker themselves to strong holds when they are in strains. Caufe frong holds are built to fraiten them the more, it is put for a frong hold, or fort, ch. 8.5. Deut, 20.20. Pfal. 60.9. Jerufalem was notyet besieged, but because the enemy had a purpose to besiege

not yet belieged, but because the enemy nau a purpose to beliege it, the word may be here translated fire.

V.11. Dah net Heckish performed you! He supposed they would not be so foolish as to stand out against him if Hezekiah did not

not be so foolish axto stand our against him it Hezekiah did nor perswade chem thereto. See a King, 18.39.

10 give over som strote side by similate and by thirst. He conteived they must need sperish through waste and sink it shey continued to fand our against him. This is his second motive.

Against The Lord our Gadily is distort us our of the hand of the king of Assirt. He was the second waste strong the second of the second our second of the second of the second our second out to the second

18, 3.2 mad burn incenft, ubon is I See t King, 9.25. This was the principal means of making aconement between God and men; therefore the mentioneth it his perpeture, the Acceptable points reformation of region, and impedented in or profariencies, and thence gathereth a gion, and impedented in the profariencies, and thence gathereth a

gion, and impetentin to Producture.

V. 13, Know you not what I and my father; have done into all the project of about land? See 2 King, 19, 11. He supposed the Hearkish and his people could not but know his, and his predections former vigories. This is his fearth motive.

pure the god of the nations of these lands any mayes able to deliver their land, out of much band? See 2 King, 19, 12. He taketh, it compared, that the idols of other nations were gods; and that if they could they would have delivered their people; which became they did not, he supposed the latter of the could be they would have delivered their people; which became they did not, he supposed the latter of the could be they would have delivered their people; which became they did not, he supposed to the supposed to the supposed to the could be supposed to the supposed

Cante mey ale may a superpetual and a superpetua

19.12-13.
that could deliver his people, out of mine hand] From an even he gathereth an impossibility, they did not, therefore they could not. This is no good confequence.

that your God flould be able to deliver you out of mine hand] Most

that your Goa prouta we are to near you out of mine hand] Most blasphemously he ranketh the Lord with falle gods, and maketh him no better then they v. 19. and so would take away that consider dence which the men of Judah placed in him,

V. 15. Now therefore let not Herebiah deceive you] See z King.

nor perferade you on this manner This may have reference to Hezekiah's encouragement, v.7,8, whereof he might have notice by fome intelligencer. Or he might guels that Hezekiah perswaded fome intelligencer. Or the might guits that treexcean periwaded them not to yield, because they food our against him.
suitibry the believe him! He dissibated them from believing their
Ring, that they might yield to him.

for 10 g def 19 mg states, 8,62. His own and his predecessors successes made him to consider as he presses it again. See

ver. 13.

hop much less fault soor God deliver you ont of mine hand?] He doth not onely equal faile gods to the true God, but makes the true God inferiour to the faile gods, and thereby encrealeth and gegravareth his blafphemy.

V. 16. And his fervants [pake yet more] Sennacherib fent his fervants twice, 2 King. 18.17. & 19.9. and in that respect it may be faid they pake yet more. Or they might adde of their own to what their matter appointed them to fay, and so feath yet

against the Lord God] To make the Lord like to false gods is to

speak against him, which is to bals been him.
and against ins servant Herekinb This shewesh the reason why
they spake against Hezekinh, he was Gods servant; and it also aggravateth their folly, they durft speak against a servant of the

V. i. He wrote alfo letters | See 2 King. 19.9,14.
to rail on the Lord God of Ifrael, &c.] The lubitance of the letters is fet down 2 King : 19:10, &c. Thereby we may fee that to impeach Gods power is to rail upon him. The like may be faid of oher Divine attributes.

there are no action consists of other lands, &c.] Seev. 14.

As the gods of the nations of other lands, &c.] The Lord whom Hezekiah professed and worth pped, and on whom he trusted;

V.18. Then they cried with a loud voice in the Jews fleech] King. 18.28, that is attributed to Rabshakel alone which is here applied to all the messengers, because they all stood together, and con-

unto the people of Jerufalem that were on the wall] See 1 King.

to affright them, and to trouble them] When men are affrighted with fear of danger, they use to be much troubled, not knowing what to say or think; and so are oft divided one against another,

from being of one mind, and others of another that they might take the clift. No inch way to furpife a befiegd city as to make a division amongst the people that are his. V.19. And they spike against the God of ferujatem. Seev. 16. In Jeruslaem was the house of Cod, and this was the chief city of the Kingdom; in that respect the Lord is called the God of Je-

as against the gods of the people of the earth] See v. 14. & 2 King.

18.30,33, &c. while work of the bands of man The gods of other nations were the work of mens bands, but the God of Ifrael was the crecker of all things. See this difference largely exemplified Jes.

10-3;80: V.10.For this cause Here; Histher hing; He was first and most meved, and sent must be Prophet.; King. 19.3, 80: And the Prophet Hashabit found of Amer.] See Is 1: I may a first he King delired of the Prophet, a King. 19.4 and without question the Prophet oil when was actived of him. Here-without prophets in the Prophet oil when was actived of him. Here-

white the state of the word cried implies their fervency in prayer, By heaven is meant the Lord, whole throne is in heaven. Thus are we taught to pray Matth.6.9.

V.1. And the Lord first and supel] See a King. 19.35. This verie gives the vidence of the power of prayer, which cut off, all the mighty min of valuer]. See a King. 14.14. 1 Chroin. 1.24. God can execute his judgments on the mightieft

and the leaders and captains in the camp of the hing of Affirial Had mea executed the judgment, these Commanders might haply have cleaped, but there is no hying from Gods hand. So be returned with shame of face to his own land] Stringcheric

was very high in his terms against God himlelf, v. 14, but by this hand of God upon him he was to confounded as he durft no longer abide in Judah, but returned without his hoft to his own home,

2 King. 19.36.
And when he was come into the house of his god] Soe 2 King. they that came forth] Oc, fome of them that came out, Namely, two

of bis own bowels] His fons begotten by him, 2 King, 19.37! flew him there with the fword] Heb. made him fall. See 2 King.

19.37. V.22. Thus the Lord faved Heachigh] By destroying his enemies. and the inhabitants of Jerufalem] For the enemy fought the de-

struction of King and people.

from the hand of Sennacherib the hing of Affyria] See v. 1.

and from the hand of all other] i.e. From those that affished the King of Affyria. See v.4. Or other nations that were eachies to the Jews were by this judgment on Sennacheribs hoft restrain-

ed from annoying Hezekiah. ed from annoying riezekiah.

änd guided them on every side! The phrase is meraphorical, taken from a shepherd-who guideth his sheep, by providing for them,
protecting them, leading them in and out, and every way taking

care for them. V.23. And many brought gifts unto the Lord to Jerufalem] Towit, Hezekiah's subjects, or some of the ten tribes, who hy Gods goodness shewed to Hezekiah were moved to bring offerings to the Lord. It may be alforthat fome of other nations might be made Profelytes thereby, and fo bring offerings.

Chap.xxxii. and prefents, &c.] Heb. precious things. See 2 Chron. 17.5, Lt. fo that he was mignified, &c.] Evidences of Gods. special favour to a King make other nations hold him in high account.

V.14. In those dayes Hexceliah was sich to the death | Sec 1sa. 38. 11 and prayed unto the Lord | His prayer is set down 2 King.

10.3.

and he shake unto him] The Lord returned him a gracious answer by the Prophet Isaiah, a King. 24, &c.

and he gave him a fign] Or. wrought a miracle for him, If, 38.8, &L. V.24. But H: 3 chiab rendred not again | Was not fo affected with the bleffing, nor rendred praise unto God, nor carried him-felf in the after-course of his life as he ought. See on Exod.

12.42. according to the benefit done unto him] This word benefit comprifeth funday bleffings; his recovery from a deadly difease, confirmation of his faith by a great miracle, promise of fifteen years life, protection of himself and his Kingdom, 2 King.

for his heart was lifted up] With pride and self-conceir, as if the bleffings bestowed upon him had been merited by him. See

therefore there was wrath upon him] This was an occasion of the judgment that the Lord afterwards inflicted. His anger was first kindled by Hezekiah's ingratitude.

and upon Judah and Jerusalem] Sins of Kings oft bring judgeand upon vision and Penjacing Sins of Anges or terms judge-ments upon all their people. See on Gen. 20, 7, & 34, 25, V. 26. Notinvithstanding Hextisiah humisted himsis [1] After the Propher had declared Gods displeasure against him, 2 King. 20.

17, &c. for the pride of his heart] Heb. the lifting up. See v. 25. Pride puf-fed him up by reason of the destruction of his enemies, ve 21. his

ownrecovery, v. 24 find his rich treature, which too too boattingly he shewed to the men of Babel, 2 King 20.13. both he, and the inbab tants of Jerusalem] His subjects follow his

good example, as ch. 12.6. fo that the wrath of the Lord came not upon them] True humiliation for fin is an especial means to prevent or avert Gods

in the dayes of Herchiah] This was according to the Kings de-fire, 2 King, 20.19. After his dayes his son and the people turned to idolatry, and thereby again incensed the wrath of God, ch.

V. 27. And Herekiah bad exceeding much riches and honour]
These are two great worldly blessings, which God sanctifieth
to his children. See I King. 3. 13. 1 Chron. 29. 12, 28. chap. i8.1.

and he made bimfelf treasuries, &c.] Treasuries were fit and fafe places to lay up precious things in. There were treasuries of the boufe of God, 1 Chr. 9.26. & 28.17,12. Kings also had their pro-

per treatures, Eth. 3, 9, 8, 4,7, Sec 10.11,12, Kings alto had their pro-per treatures, Eth. 3, 9, 8, 4,7, Sec 10.11,29,3; and for spieces Sec 1 King. 10.2, 10.2 King. 10.12, and for spieces These might be such as Solomon made, King. 10.17, Or he might lay up things for defense as well as things of worth.

and for all manner of pleasant jewels] Heb. instruments of desire, i.e. all outward things that might be desired.

V.28. Store-houses also] These were a kind of treasuries, but

for the increase of corn and wine and oyl] All very necessary commodities; Corn for bread, Wine to refresh the heart of man, Pfal. 104.15. Oyl likewise for sustenance, and many other uscs. See

18(fig.17,12, & 2 k ling 4,17,
and fills for all minutes of beaft] Horfes we e wont to be kept
in falls; In fing.4.2.6. and Oxen, Prov.15.17. Calves, Amos 6.4.
Mal.4,2. and all forts of great cattle comprised under the word

berd, Habig. 17. and cottes for flocks] i. e. Sheep, Goats, and other small eattle. This description of Hezekiah's wealth is set down to shew what it was thir listed him up, y.25.

V. 19. Moreover be provided bim cities] Fenced cities espe-

cany, and politions of flocks and herds in abundance Politifions im-plies that there was not onely abundance of great and small cattle in the land, but that he had abundance of them properand peculiar to himfelf.

for God bad gives him substance very much] i, e. All kinds of this worlds commodities, Even the things of this life are given of

V.30. This same Herekiah also stopped the upper water-course of Gibon] See i King. 1.33. There was a passage m de out of Gihon which brought water to the City, into a place called the upper pool, la.7.3. This Hezekiah took away, and so is faid to have supper his rezexian took away, and to is that to nave propped the apper mater-courfe. But under ground he brought water to the City. The reason hereof see v.4.

and brough it straight down to the w. st. side] It seems before the

water-course ran in a compass another way, but upon the approch of the enemy Hezekiah mide it run straight into the lower food, Ifa, 22.9. which was new made by him; and diftinguished from the old pool, Ifa, 22.1.1. of the city of David | See 1 King. 2. 10. and Hezekiah prospered in all his works | See & King 18.7. 1 Chr.

V.31. Howbeit in the business of the Emboffadors] Heb. interpreters. For Embassadors ule to declare and interpret the mind of

of the Princes of Babylon] They were the King of Babylons Embassadors, 2 King 20,12,13, but sent with the consent of the Princes.

who fent unto him to enquire of the wonder that was done in the land] The wonder was done in heavent it was the Suns running back, 2 King, 20, 11. And all nations must needs take notice thereof; among others, the Aftrologers of Babylon. But certainly it was divulged that the God of Ifrael upon Hezekiah's recovery had done it; and thereupon Hezekiah is sent unto thereabouts.

God left him, to try him] God oft trieth his dearest fervants. Gen. 22.1. Job 1.12. & 2.3,6. to discover either their graces, or their weakneffes and corruptions.

that he might know Or, to know, or, that it might be known. That H z kiah himfelf, and oth its alfo, might diferen that frailty that was in h m. See on Joff. 22.2.

all that was in his heart Corruption of lieth very close, and

cannot be discovered, till there be some occasion to try a nian

V. 32. Now the reft of the afts of Hezebiab] See I King,

and his goodness] Heb. hindnesses. Such kindnesses especially are here meant as he shewed to Gods people, and that in reforming religion, ch. 28,29, & 30.

behold, they are written in the vision of Isaiah] i. e. The Prophesic of Isaiah, which by vision, revelation, and other wayes was made known to him. See I(3.36,37,38, 8, 39, the Prophet, the fon of Amor] See I(a.11.

and in the book of the kings of Judah and I frael] See 2 Chron.

V. 33. And Hezekiah [lept with his fathers] See 1 King. 1. 10. and they buried him in the chief eft] Heb, higheft, i.c. the faireft

and not surreas min to tentify if the moget, i.e. the tance and most excellent, of the spetchers of David Many Kingsof Judah descending from David had their spetchers in that place. It may be Davids own sepulches was fairer then all the rest: It remained to the Apostles dayes, Acts 2.29. This of Hezekiah's might be the next to David in excellency.

and all Judah and the inhabitants of Jerusalem did him honour at his death] They accompanied him with much funeral folemnity to his grave. And many Epitaphs might be made of him, and great mourning and lamentation for him: Much honour have fuch as fear God, restore his worthip, and seek the good of his people in life and death.

and Manaffeb bis fon reigned in his flead] See & King. 20.21.

CHAP. XXXIII.

Verf. i. M. Anaffeb was twelve years old, &c.] See a King. a. 1. In this chapter we have the history of two Kings. Manasteh, and Amon. Of Manasteh two points are registred; his very evil courfe, to v. It: his repentance, from v. II. to v. AI. He was the thirteenth King of Judah from the Divilion.

V.2. But he didthat which was evil, &c.] See 2 King, 21.2. V.3. For he built ogain, &c.] Heb, he returned and built. His fa-ther had destroyed the high places, ch. 31.1. Now in that he reedified them, he is faid to return and build them. Of this verfe fee King. 21.3.

King.11.3. V.4. Alfo he built Altars; &c.] See 2 King.21.4. In Ferufalem shall be my name for ever] 1 King. 8:19. & 913, V. 5. And he built Altars for all the lost, &c.] See 2 King.

V. 6. And he caufed his children, &c.] See 2 King, 21.6.

in the valley of the fon of Hinnom | Sec 2 King 16.3, alfa he observed times, and used enchantments | Sec 2 King 21.6. and ufed witchcraft] See 2 King. 9.22. and dealt with a familiar spirit] 2 King. 21.6. familiar spirits. and with wixards, &c.] See 2 King. 21.6.

V.7. And be fet a carved imige Our translators; 2 King, 21, 7. turn it graven; but the Hebrew word is the same in both places.

the idel which he had made, &c.] Or, of the grove that be had made] See 2 King 21.7. V.8. Neither w Il I any more remove, &c.] See 2 King. 11.8.

by the hand of Mofel Sec I King, 8,436, to the hot by the hand of Mofel Sec I King, 8,436, to the hot by the hand of Mofel Sec I King, 8,436, to the hot by the hand of the hinds that of fernifactory This be did by example and by command. Herein he showed himself like to Jeroboam, 1 King, 14,16, and to Omrij Mich. 8. 16.

and to do worfe then the heathen, &c.] See 2 King. 21 9 and to do work; we the meaning, &C., | Sec 2 king, 21.9.

V.10.4 flat the Lord spake to Manassish, and to his people] This God did by his servants the Prophets, & King, 21.10.

but they would not hearken] Sec 2 King, 21.19.

V:rá:

V.11, n berefore the Lord brought upon them the captains of the hole of the hing of Allyria] Heb. which were the hings. Many of Senna-cheribs Captains were flain before Jerusalem; and after that, himself, ch. 32.21. So as this was another King, and these other Captains. Now they might do what they did in revenge of the forementioned destruction of the host of the Assyrians; but God ordered it both to punish and also to reclaim Manufich. By the oracteat norm to punits and and oraction obstantes. By the King of Affrica the King of Babylon may be here mean. See 2 King 20.13. Nch. 9.3. The flory of Manaffichs repentance is wholly omitted in the book of the Kings.

which took Manaffich among the thorns; Some translate the word,

fitters sothers, frong holds ; but it is most frequently used for thorns, programments, programment 3 best to a more requested, proceed to forming as Canta. 3. S. King. 14.9. It is translated this life. It being here in the plural number, may be taken for a place full of this lites, or thorses; or for found this lock whither Manafich Red to high limited as the life client of the whole when they were afraid of the Philiftims;

and bound him with fetters] Or, chains. So they dealt with Zede-

kiah, Jer. 39.7. and other captives, Jer. 40.1.

and carried bim to Bablon This sheweth that the King of Babylon was now King of Affyria.

V.12. And when he was in affilition For a King to be in fetters in his enemies country much needs be a great affliction.

In his enemies country more necess a great anatorior.

In before the Lord! What Gods word could not doy. 10. his

rod did. He heard the rod. Mich. 6.9. Hof. 5.15.68.63. his

God! Though he had caft off God. yet God had not caft off
him. Thele words his God may respect his present condition, be-

sing a convert, and bumbled bimfelf greatly] This is a ready way to find mercy with the high and mighty God Jfai, 7-15. See ch.13.6.
blforeth. God of his Jathers] See: Ch.2-3, 18. The confideration that he deficiented from these progenitors to whom and to whose feed God had made many gracious promises, moved him the rather to humble himielf before the Lord.

V.13. And prayed unto bim] When the foul is humbled for fin. the spirit will be quickened to pray for pardon,
and be man intreated of him] God is ready to hearken to the

prayers of the peaitent. and heard bis [upplication] See 1 King. 8.28,30,45. God granted

him what he defired,

and brought him again to Jerusalem] No doubt but God so wrought upon the heart of his enemy, as he was moved to fliew mercy unto him, to loofe his bonds, and to fuffer him to return to his own countrey. Herein was that branch of Solomons prayer accompli-

country. Heteln was that based on his throne, into the Mings. 4.6-70.

into Mings.

V.14. Now after this After he was feeted in his Kingdom. be built a woult without the city of David This wall his father begun, ch. 32. 4. and it might be broken down when Manalleh was gun, c., 3. 5. and t might to concent down which mananen was taken; (20 a how he might repair or fortifie it. In this fende the word build it oft ufed, as ch. 11.6. & 14.6. so the world before of Gibon] Of Gibon fee 1 king. 1.35. in the valley] For Gibon was in a low place.

in the control for comon was in now place.

even to the faringing at the fills gate] See Neh.3,3,

and compossible dabast (obs!) Or, the tower, See ch.2/13,

and righd it has a very great beight] For it was made a fortress,

and from thence they might shoot far off ogainst their ene-

and put captains of war in all the fenced cities of Judab] In thefe eiries he had garrilons, over whom he fet captair

V.15. And he took away the frange gods.) Such as himself had before set up; and were called Badim, v.3. This is a fruit of true repentance, to pur away those evils that formerly we have

and the idel out of the house of the Lord That mentioned v.7. and all the altays that he had built in the mount, &c.] Mentioned ver. 3, 4. This Mount was called Morial, See chap

and cast them out of the city]. An evidence of his detecting that idolatry which before he had so much doted on. V.16. And he repaired the Alter of the Lard! Idolaters used to deface the Lords Alters, 1 King. 18. 10. and this Manasteh.

alfo in his idolarrous humor had done. But now being a convert, he thinks it not enough to destroy idolatrous monuments. unless also be fit and prepare the Lords holy things for their ufc. Or by repairing may be meant his cleanfing and fanctifying

and facrificed thereon peace offerings, &c.] See ch. 29.31. & 1 King.

and commanded Judah to ferve the Lord, &c.] He went as far in and commanced Juant to prove the Lord, Sec. J. He went as far in religious contress, now being converted, as lie had formetly done in Idolatrous. As by his example, and command he had made othersto erre, v. 9. so now he bringeth them to serve the Lord. See

V.17. Neverthelefs the people did facrifice fill in the high places]

See I King. 3, 2, 4, & 15, 14.

yet unto the Lord their God onely] They were brought to the true religion, though there were still a mixture of supersti-

V. 18. Now the reft of the acts of Manaffeh] See I King.

11.41 and his prayer unto his God] There is a prayer of his fer down among the Apocrypha, bur great question may be made whether that be the prayer here intended.

and the words of the Sters] Sec 2 King. 17.13.
that Spake to him in the Name of the Lord, &c.] True Prophets delivered nothing in their own name, but what the Lord had given them in charge.

behold, they are pristen in the book of the kings of Ifrael] i.e. 2 King. 21. 10, &c. Or, fom: civil records not now extant may be here

V.19. His prayer alfo] Sec v.18.
and how God was intreated of him Sec v.13.
and all his fin, and his tre fafs] Sin thay fignific his transgressiona against God; trespass, his wrongs done to men, 2 King. 21.16.
and the places wherein he built high places | See v. 3,4,5.

and fet up groves and graven images] Sec v.3,7. before be was humbled | See v. 12.

octore ne was namitta | Seev. 12.

behold, they are written among the fayings of the Seers | Or, Hosai.

Some take the word appellatively, for Seers or Prophets; others, for a proper name. As a proper name we read no where else mention of it. But Prophets or Seers did use to register the facts of tion or it, But Prophets or Sects and use to reprint the legislet kings in their 'ine, whicher good or bad, that answerably others might make use the checof. Sec ch. 9.39. I Chr. 19.29. V. 20. So Manafib lifest with bis fathers] Sea 1 King. 2.10. and they builed him in his own boul?] Namely and garden apper-

taining thereunto, 2 King.21-18.

and Amon his fim reigned in his flead] A fon that imitated his fathers impiety, but not his repentance. V. 21. Amon was two and twenty years old, &c.] See 2 King, 21.19. Amon was the fourteenth King of Judah from the

Divition V. 22. But he did that which was evil, &c.] See 2 King.

21.30. for Amon facrificed unto all the carved images I dolaters fo doted upon their images as they would not onely curiously carve them, to him, as facrificing, &c.

which Manaffeb his father bad made] It seemeth Manaffeh had onely laid afide his idols, and not utterly destroyed them, as he should have done, Deut.7.5.

and ferved them? Sec 1 King. 9.9, & 16.31.
V. 23. And bumbled not immfelf before the Lord? Men ate more prone to imitate their fathers wickedness then their repen-

as Manasseh his father had humbled himself] See v. 12. but Amon wespassed more and more] Neb. multiplied trespass. This

was a great aggravation that he added fin to fin.
V. 14. And his fervants confirmed, &c.] Sec 2 King, 21.23.
V. 25. But the people of the land flew, &c.] Sec 2 King.

and the people of the land made Josiah, &c.] See z King. 14.11. & 21.24.

CHAP. XXXIV.

Verf.t. Tofiah was eight years old, &c.]. See 2 King. 22. 1. He was the fifteenth King of Judah from the Division. V 2. And he did that which was right, &c.] See 2 King.

V.3. For in the eighth year of his reien, &c.] This was the fixteenth year of his age. See v. r. At this age Kings use to reign without a Protector, and by themselves alone govern the State. In his fathers time the whole land was gi ven to idolatry; and he coming to the Crown when he was a child could not reform matters as he would; but fo foon as he had the reins in his own hands, he forthwith fer upon the work. For him therefore in this eighth year of his reign to begin reformation was as great a commendation as for his great-grand-father to begin it in the first year of his reign, čh.29.3.

maile to was yet young] For the fixteenth year of ones age is within the compais of youth; and in relation to fo great a work as reforming religion in a whole Kingdom one of fixteen years may well be faid to be young. See 1 Chron, 22.5. Herein was accomplished the prophecy of the man of God, t King. 13.2, &c.

he began to feel after the God] Certainly his heart was feasoned with the fear of God in his childhood, when first he began to reign. Therefore this phrase began to feek hath relation to his endeavour of fetling the true religion, and to his publick manifestation of his faith in God and his zeal of Gods Chap xxxiv. of David bit father | See 2 King 20 5. God had entred into a special covenant with David and with his feed, ch. 7.18. and therefore was he in fuciceding ages stiled the God of David, as formerly the God of Abraham, Ifaac, and Ifracl, 1 Chr. 29.18.

and in the welfth year he began to purge Judah and Jerufalem, &c.]

See v. 5. 5 King. 13.4, &c.

and the groves 1 Kings 23.6. is mentioned onely one grove;
but there might be more. For Manafleh, befides that in the house of the Lord,made other groves, ch. 33.3,19. and Amon allo might and the carved images] Of wood, or other like matter.

and the molten images] Of gold, filver, or other metals, V.4. And they brake down] i.e. such subjects of Josiah as he set

on work. This was according to the Law, Deut. 7.5.

the altars of Baalim] See ch. 33 3.

in his prefence] That his command might be accomplished to the full, he himself would be an eye-witnesse thereof.

and the images that were on high above them J Or, sun-images. They were wont to let fuch images on high above their altars.

he cut down! They were fastened to the places where they stood, and therefore he cut them down. and the groves, and the carved images, and the molten images?

Sec v. 3.

be brake in pieces | Sec 2 King. 23:14.
and made dust of them | He did beat or grind them to dust, in testimony of his great indignation against Idolatry.

and firewed it upon the graves Heb, face of the graves. i.e. upon the cop of them. See x King. 33.6.

that had fact fixed unto them I To their greater ignominy.

V. 5. And he burnt the bonts of the Friefit, &c. I See x King.

and cleanfed Judab and Fernfalem Countrey and City from ido-

latry. V. 6. And so did be in the cities of Manasset, and Ephraim, and Simeon, even maio Naphtali Inder these tribes are comprised all others that submitted themselves to the King of Judah's govern-

ment. See ch. 31.1. with their mattoche] Or, manle. Ezek. 26.9. Some think thefe were sharp iron-instruments which being forced into a wall were a means of breaking it down. Or syneedochically the word may ameans or dreaking it down. Or synecticum any the man the put for Axes, Harchers, Pick-axes, Spades, Shovels, and other like infirmments, whereby they bear down and cast out idolatrous monuments. Some examinate it, in their defolate places, which had

been wasted by enemics. vound about] in all places where he could come.

V.7. And when he had broken down the altars and the groves]

See v.4.
and had besten the graveh images into powder] Hcb. to make pow

der. Or, duft. See v.6.

and cut down all the idols] As v. 4. throughout all the land of I frael] See v. 6. He returned to Jerufalem] Where was his royal palace, and the place of Gods publick worship.

V.8. Now in the eighteenth year of his reign | Sec 2 King 22.3. This good King still went on to do more and more good. In his eighth year he began to testifie his piety, in his twelfth yeared purge the land, v.3. and in his eighteenth to repair Gods house. when he had purged the land and the houfe | For idolatry had been fet up both abroad in the countrey every where, and in the holy house of God also.

be fent Shaphan the fon of Azaliab] See 2 King. 22.3.

os foir Sopponi ego of Aconau J See E Ming. 2-3.3.

and Madfab the governour of the city! This man was a great Officer, the chief of the City under the King.

and Jab the fon of Souths, the Recorder! See E King. 4.3. Joah alfo was a great Officet! so as all these were mea of high ac-

to repair the house of the Lord his God] To take order thereabout, See the summe of their message 2 King, 22.4,8cc.

V.9. And when they came to Hilkiah, &c. | See z King. 22.8 they delivered the money that was brought into the house of God The messengers whom the King sent summed up the money, and ordered that it should be given to work-men, 2 King. 22.4. The like was done 2 King. 12.10,11.

which the Levites that kept the doors These are called porters I Chr. 2.61,8c. They had the charge of such money as was brought into the House of God.

bad gathered of the hand] As other Levites, so Porters, served in courses; and when their course was ended, they went to their houfes in the country: and there also they might go up and down

from place to pather monley.

of Manasset, and Ephraim, and of all the remnant of Israel Here
also, as v. 6. are meant such in the Kingdome of Israel as had submitted themselves to the King of Judah and to the ordinances of

and of all Judah and Benjamin] These two tribes ever clave to the house of David and to the Temple of the Lord.

and they returned to ferufalem] i.e. the Levites that gathered the money out of the forefaid tribes.

V.10. And they put it in the hand of the workmen] they, i. c. Hil-

kish and others, that had the charge of procuring the house of God to be repaired.

that had the over-fight of the house of the Lord, &c.] Sec 2 Kings

V. II. Even to the artificers, &c.] i.e. carpenters and mafons, 2 Kin.

to buy bewn ftone and timber] See 2 King. 22.6. for couplings] Or, for beams, whereby the walls were coupled and

joyned together.

and to floor the boules of or, to rafter them. By the boules the chain-bers for the Prietts and Levices uses are especially meant, which the hings of Indah but destroyed I dolarrous kings, such as Aliaz, Manailch, Amon V.12. And the men did the work faithfully Heb. in truth, or faith-

fulness. and the overfeers of them were Jahath, and Obadiah, &c.] Thefe four were they who had the over-fight of the house of the Lord,

to fit it forward] Their office was, to fee that the house were repaired with all convenient speed,

and other of the Levites) Belides those before named. all that could shill of inftruments of mufich] This is added for honours fake. For it was then an high commendation to be skilful in musick, Pfal.4. title; 2 Sam. 23.1. Besides these might by playing on their inftruments quicken the spirits of the workmen, and

fing peailes to God as they faw the work go forward.
V.13. Alfo they were over the bearers of burdens, &c.] They were not onely to have a care that Carpenters, Majons, and fuch like should go forward with their work, but that labourers also should

be diligent in theirs. in any manner of fervice] Heb, in fervice and fervice. They had the overlight of all forts of works, and of the Levites there were scribed. See I King. 4.3. i.e. Scribes

about fuch things as concerned the house of God. and officers] Such as had the over-fight of others. See #. 10.

and porters | See v.9.
Vi4. And when they brought out the money, &c. | See v.9.

Hillight the Print found a book, &c.] See 2 King, 2.8.
given by Mofes] Heb. by the hand of Mofes. See 1 King, 8,53,56.
V.15. And Hilligh an flowered, and faid to Shaphun, &c.] 2 Kings

V.16. And Shaphan carried the book to the hine | See 2 Kings 21.IO

and brought the hing word back again; faying, All that was commit-ted to thy fervants] Hcb. to the hand of thy fervants. they do it] This giveth instance of the faithfulnesse both of the messengers; and also of the over-seers and workmen; all did their

task faithfully. V.17. And they have gathered together, &c.] Heb. poured out, or meted. Sec 2 King, 22.9.
V. 18. Then Shaphare the Scribe told the hing, &c.] Sec 2 Kings

V. 19. And it came to pafs when the bing, &c.] See 2 King.

22,11. V. 10. And the King commanded Hilliah, &c.] See 2 Kings 22.12.

V. 21. Go, enquire of the Lord for me, and for them that are left in Ifraet and in Judah] Or, for the people, and for all Judah, 2 Kings 21. 13. He callet whem a remotant, because most in the ten tribes were carried away captive, 2 King, 17.6. and also many in Judah. For questionlesse when Manassch was bound and carried to Babylon, ch. 33. 11: many of his subjects were carried with

concerning the words of the book that is found] See 2 King: 12.13. for great is the wrath of the Lord that is poured out upon us | Or, that is hindled against us. The former phrof resembleth Gods weath to a water that overslowerh; the latter to a fire that burneth; both metaphors imply great destruction.

bicuife our fathers have not kept the word of the Lord of 0r, have
not breakened unto the words of this book, 2 King, 22, 13. It was the
word of the Lord that was written in that book.

to do all that was written in this book] In 2 King, 22.13. is added concerning us. What Moles wrote concerning all the posterity of

Ifrael. V. 21. And Hilbiah, and they that the bing had appointed Thele are fet down by name 2 King 22.14. Abiliam, and Achior, and Sha-

oban, and Alabiah.

went to Hallab the Prophetefs, &c.] See 2 King, 22, 14, and they finds to her to that effet!] Which the King had given them in Clarge, v. 20.

V. 23. And fine influenced them, &c.] See 2 King, 22, 15.

V.24. Thus faith the Lord, Behold &c. | See 2 King, 22.16.

v. 3.4. tolis jaint the Lord, Behold, Sec. 1 Sec. 2. King, 23-16.

even all the early is that are written in in the body 10, all the words of
the body. There were beliffings also as well as ca fings in that body,
but the things here effectably intended were curles.

which they have read before the king of Judah) Or, which the king of
Judah buth read, 2. King, 2. 1.6, Johah io heeded what was read
unto him as if he had read it himself. Or, after others had read the

book to him he himfelf read it over again.

V.25. Beaufe they have forfahen me, &c.] Sec 2 King. 22.17. my wrath fhall be poured out upon this place, &c.] Or, fail be hind-

my wrath hou be poured out upon thu pace, occ., Us juine of All led againg this face, 2 King, 22.17, See v. 21. V. 36. And a for the hing, 8cc.] See 2 King, 22.18. V. 17, Because this event was tender, 8cc.] See 2 King, 22.19. before God] Or, before the Lord.
when thou heardest his words] Or, when thou heardest what I spake.

when thou heardest on words! Os. who a toom was to the food speaked but on so out of his word.

and hombiedly the felt plate me! But wellow this 1 king. 22, 19, are these words, but they flowable meet a definition and a confe. and didly read, 8c.] Sec. 2 king. 2. 2. 2. King. 2. 2. V. 28. zhold, 3 will glather thee, 8c.] Sec. 2 king. 2. 3. 40.

V.28. Rebold, I will gather thee, &c. J See 2 King. 2.2. 20.
and upon the inhabitants of the [Am?] This claude is not expreded a King. 2.2.0, but it is simplyed; for under this word place is meant the inhabitants thereof.
So they brough, &c. J See 2 King. 2.2.0.
V.2.9. Then the high gent pc. J See 2 King. 2.3.1.
V.3.0. And the high year they &c. J See 2 King. 2.3.2.
and the Levites J Thefe are not mentioned a King. 2.3.2. but committed under he word briefle. And inflowed thereof Possiblet are

prifed under the word Priefts, and instead thereof Prophets are

great and small] Heb. from great even to small. See a Kings

23.3.2 V. 31. And the hing flood in his place By a pillar, 2 King. 23.3. and made a covenant, &c.] See 2 King. 23.3. In the end of that verife is added and all the people flood to the covenant. V. 32. And be caused all that were preferi] Heb. found, See 1 Chr.

29.17. in Ferusalem and Benjamin to stand to it] These were his own prons Jerujacim one noriaman so parae sorija nece were use own pro-per fubjeds, whom he keps in fluch a why his Regal authority and penal laws againft idolatry as they durth not but fland to that co-vensur which he made. Though after his death many of them foon fell from it; yet quettionités Good by his Spirit for wought upon fonce of them as willingly and heartily they conferned to the King and his covenant.

and the inhabitants of Jerusalem] They were most forward.
did according to the covenant of God! That covenant which the Lord enjoyned them in his law.

the God of their fathers] See 1 Chr.29.18.

V. 33. And Josiah took away all the abominations] i.e. idols especially. See 1 King. 11.5.

any. See 1 a.ing. 1.1.9.
out of all the countries that pertained to the children of Ifrael I Ifrael
is here taken in a large extent, for Judah and Ifrael both: for
many of the ten tribes were subject to him. See v. 6.

many of the ten tricks were judget to film. See v.6.
and made all this were prefer in Iffail of trevel See v.31.
even to ferve the Lord their God! He thought it not enough to
draw his people from idolatry, unless also he brought them to lerve
the true God aright.

me true God aright, and all his dayes they departed not from following the Lord, &c.] Heb, from afterthe Lord. A good governour is a great means to keep people in a good course. See Josh. 24.31.

CHAP. XXXV.

Verf.1. M Oreover, Jeshab kept a passeover unto the Lord in Jerusa-lem) See Exod. 12.3, &c. x King. 33.11.
and they killed the passeover, Sec. Jec. ch., 2017. Exod. 12.12.6.
V. s. And he set the Priest in their charges] i.e. those which were enjoying by law, Numb. 18.5, and distinctly set down by David, 1 Cliv. 13.6.

and encouraged them to the fervice of the boufe of the Lord] By pithy exhortations and by promifes that all things belonging to their maintenance should be duly provided.

W.3. And faid unto the Levites that taught all Ifrall, which were holy unto the Lord Or, that prepared the holy things of the Lord. The former reading the weeth that it did in special belong to the Levites to teach and inftruct the people in the law of the Lord. See ch. to tream and muttuet the people matter saw of the Lord, See Chi. 78.9. The latter, that they were in particular employed about fuch lacred things as belonged to the houle of the Lord, to prepare and fit then OF Prieth. See: Chi. 73.3.8. & 2,1. Put the body whe in the body? Or, put them before the Arb. 1. Whetcas while the doors of the Comple were fund, Ch. 8.2.4. or a

winceas wante in a door of the 1 cmpie were thur, ch. as. 24, or a free liberty thereto reftrained, you were forced to keep the Paffeo-ter and other holy feaths in private, now that you have the libe ty of the Temple, where the Ark abideth, & it is nor, as of old, carried from place to place, prepare the holy things of the Lord before the Ark; and there execute the holy functions. Or it may be the Ark by some Idolater in former times was removed out of his place, and therefore he now thus faith, Put the holy Affeinto the house, whereby the exhortest them to fet it again in its proper place. The Hebrew ftiles it Ark of boliness, which implyeth that among other holy

typ s this was a most holy one.

which Solomon the son of David hing of Israel See ch. 30.16.

did build This hath reference to the Oracle or Most holy place,

where Solomon fee the Ark, 1 K ng. 16.19. & 8.21.
if hall not be a burden upon your [boulders] Seeing of old it belonged to the Priests to carry the Ark, Exod. 25.14. Numb. 10.35. Deut.31.9. 1 King. 8.6. the Levites here mentioned were Priests. See 1 Chr. 23.26.

ferve new the Lord your God] He maketh this inference upon that liberty which was given them from bearing the Alk up and down.
That they should more diligently attend other services of the Temple, as offering facrifices, finging, founding inftruments, &c.

l empie, as outering jacrinees; singing, comoing influences, &c. and this wasto freve the Lard beir God and his people I final.] These they ferved by taking such offerings as they brought, by cleansing such as were unclean, by instructing them, and doing other like things that tended to their sphi. tual good.

V.4. And prepare your selves Our translators have well inserted your selves, to show that they ought to sanctisse themselves to the holy duties they were to perform.

holy duties they were to perform.
by the bonized of your fathers? By the diffinet families of your predeceflors, ch.25.5.
after your counfes? See 1 Chr.23.6.
according to the mining of David, &c. 1 Chron. 23.24, 25,

and according to the writing of Solomon his fon] Ch.8.14. V.5. And fland in the boly place] i.e. the Priests court, where all manner of sarrifice was offered. There they were to stand to receive the lambs and such other offerings as were brought by the

according to the divisions of the families of the fathers] Heb, the house of the fathers, i.e. the posterity of such and such fathers, of jour br threa the people] Heb, the sons of the people, i.e. such as were of other tribes, but all descended from one father.

were of other tribes, but all defeended from one father, and after the divisition of the families of the Levites! The Levites were distinguished by their similies, to that some might attend upon some families of the people, others upon others.

V. 6. So kilk Posificors! See ch. 20.15.
and familify your filters! See ch. 20.15.
and propare your bettens! Of, for your brettens. As ch. 31. 15, 16.
Some apply this to the Levites preparing the facrifices for the Pricitive offer us. 28. VII.12.

Priefts to offer up, as v. 11,12.

that they may do according to the word of the Lord] That the Priefts may do their duty as is enjoyned them by God.
by the hand of Mofes] See 1 King 8.53.
V.T. And Jofiab gave to the people] Heb. offered to the people. He

gave them to offer,
of the flock, lambe and hids, (Heb. fons of goats) for all the Paffever offerings | Either of these kinds might be offered at the Passe
over, Exod 1.2.5.

for all that were prefent] Because the Passcover was to be eaten

for atthat were prient] Because the Pathcover was to be catea, onely by them that were prefection.

to the number of thirty thou[and] i.e. Lambs and Kids, and three thoughned bulked; I for burne-offerings, thefe were of the kings [hibflance] Of fuch herds and flocks sabolonged to himfelf. See the like done by Hereckinh; ch. 30-24.

V. 8. And him princes year! Het. offered, as v. 7. willing[j] Heb. to to foreally. A liberall gife implyeth a willing

unto the people] The Kings example v. 7. moved the Prin-

to the Priefts, and to the Levites] They gave to these also, that they

to the Priefly, and to the Lewist; I hey gave to their also, that may might rejouce with the people. Hithiab] He was the high Priefl, ch. 34.9; and Zakhariab, and Jehich, values of the house of God] These were of the second order, and heads of two distinct families, See 2 King. 1.34. These regenter with the high Priefl were Rulers over other Priefls and Lewises in the boule of God.

gave unto the Priefts] i.e. Inferiour Priefts.

gave unto the Frieig 1 1.c. there is not a trace of the Paffeover-offerings 1 V.7.
two thou and and fix hundred fmall cattel, and three hundred oxen 1
t feemeth the forelaid Rulers were great men and wealthy.

V.9. Conaniah alfo, and Shemaiah, and Nathaneel, his interieral
Thefe two latter were brethren to Conaniah, q.d. Conaniah with Shemaiah and Nathaneel his brethren.
and Halb biah, and Tebiel, and Folhabad, chief of the Levites Or,

fathers and rulers over the Levites. This title of honour hath relation to all the fix Levites before mentioned.

gave] Heb. offered] as v. 7,8.
unto the Levites] i. e. inferiour Levites under those chief

ones.

[Sor passever-offerings] Sec v. 7.

[For thousand small catted, and five hundred exen] These Leviets

exceeded the Friefs v. 8. The cotal sum given by the King, Princes,

Priefts and Levites was three thousand eight hundred builocks,

and thirty feven thousand and fix hundred final catted, Sec x kings.

8.63.

Stop So the fervice was prepared] All things fit for a foleran Palsover were provided and made ready.

and the Priefs floadin their place] See ch. 30.16.
and the Levite in their courfe] Every one in his order and

according to the hings commandment] Seev. 4. Herein this good King imitated his father David, and observed his dire-

V.11. And they killed the Passover] See ch.30.15.
and the Pricsts prinkled the blood from their hands] See 2 King.

Chap.xxxv.

and the Levites flavet them See ch. 19.34.
V. 12. And they removed the burnt-offerings They separated such facilities as were to be edten from the burnt-offerings, which were to be wholly confumed on the Altart Or they took away the livers, kidneys, and other things which were to be confumed. Lev. 3.4,10,11, that the flesh might be fit to be caten.

that they fire apart the burnt-offerings that of the families of the speple] They fire apart the burnt-offerings that to it might be known how much remained for the people to partake of according ro their feveral families.

to offer unto the Lord This hath reference unto the burnt-offerings which were confirmed upon the Altar, and in an especial manner were counted the Lords offering.

ner were conject ear to be look of Majis.] They had an effectial eye to the law of God in what they did.

and is it synthem in the book of Majis.] They had an effectial eye to the law of God in what they did.

and is did they night the exact | Even as they had done with the limitalic cartet, as is fee down in the former part of this verio.

V, 13, And bry vight the Pajisover with first | Pajisover is here put

for the Lambs or Kids before mentioned. It was rofted to typific the tormenting death of Christ, according to the ordinance | The ordinance here meant is expressy fet down Exod. 12.8,9. and that both affiguratively, It must be ea-

ten rofled; and negatively, not raw, nor folden.

but the other holy offerines | Such as were not confumed on the

Alrar. fod they] Because they could not rost so much as should suffice so great a multitude as were there. That of old they used to seeth some of their holy offerings, is evident, Numb. 6. 19. 1 Sam.

in pots J Veffels of braffe bigger in the belly then the neck.

and in cauldrons] Great veffels, of an even fize from top to bot-

tom, very deep.

and in pans] Pans were shallow and broad, of the fame size at top and bottom. They had pans to bake fome of their meat-offer

tog and Doctom. Iver has pain to oake to the oak that meet a ming in, Levi. 4, Nurth. 11, 8, 1 Chr. 23, 29, 29, and divided them pleedily]. Heb. made them run, among all the propleThis is the reason why they had so many vessions are the ming to the first them east; that there might be sufficient for all the

people.

V.14. And afterward they made ready for themselves.] Their greatest care was to provide for the people. That therefore they did first yet they did nog wholly neglect themselved.

and for the Prishell. The trainon why they provided for the Prishell She trains why they provided for the Prishell She trains who they provided for the Prishell She that they have been a second to the prishell she will be the second to the second the second to the prishell she will be the second to the second to the second the second

hult needs take up a great deal of time.

And the fail That which was taken from the offerings that were

superior fail a nat winten was taken from the offerings that were atten. See ch. 19-15;
smill night I for the burnt-offerings and fat of other offerings were one after another laid upon the Alear; and not very buckly confumed, so as they must need be bushed thereabout till night.

threfore the Levites prepared for themselves, and for the Priests Scothe beginning of this verse.

the fine of Agron] See 1 Chr. 23. 13.
V. 15. And the fluggist the fone of Andro] See 1 Chr. 25. 1, 2.
V. 15. And the fluggist the fone of Andro] See 1 Chr. 25. 1, 2.
'who in their place | Heb. flution. For as the Porcess had their lee place where they executed their office, so also had the fin-

according to the commandment of Drvid] 1 Chr. 15.1, &c., and Afaph, and Heman, and Jeduthun] Thele were prime matters of mulick, With them did David advife about the courses of the Singers. Besides, these three did presse upon their posteri-ty a careful observation of those courses which David had set

the kings Seer] Heman also had this title, 1 Chr. 2 , 5, and Alaph likewise, ch. 3 , 30. Of its meaning see 1 King. 17.13.

and the porters maited at every gate Heb. gate and gate. See 1 Chr.

9,17,18. & 26,14,&c. they might not depart from their service During that solemfor their bretbren the Levites prepared for them] As they had done

for the Priests, v. 14.
V. 16. So all the fervice of the Lord | Such things as were en joyned for outward parts of Gods worfhip, wherein, and whereby he was

ferved. See v. 10. was prepared the fame day] This is noted to show the diligence of the Priefts and Levites, in doing what was to be dones on the ap-

to keep the Paffover] That was at that time the most folemn pare of Gods worship, therefore other things were fitted and prepared

and to offer burnt offerings The burnt-offerings here mentioned hade much to the folemnity of the Passeover, therefore they are here added thereunto. spontbe altar of the Lord] Upon this were all burnt-offerings to

16.13. ch.19.22. The blood they sprinkled they received from the be offered; whence it was called the Alter of burnt-offering, Ecod. ands of the Levices. Mar. 23. 29. and because the Lord appointed it to that end, it is called the Altar of the Lord.

V.19, and the children of I feat that were prefeat I feet, jound, See I Chr. 29, 17, beet the Paffoorer at that time! See v.1.

Per the Paffoorer at that time! See v.1.

V.18. And there was no Paffoorer like to that kept in Ifrail from the days of Samuel the Prophet J. King. 3, 21. 5, from the days of Jamuel the Prophet J. King. 3, 21. 5, from the days of Samuel the Prophet J. King. 3, 21. 5, from the J. King. 3, 21. end of those Judges government be there meany that place well agreeth with this, which mentioneth Samuel. Besides, it is probable that no Judge kept a more folemn Passcover then Samuel did and in that respect, though the time be reckoned from the beginning of the Judges, yet it may well stand with this of Samuels dayes, See on 1 Sam, 3.1.

dayes, See on 1 Sam, 3.1.

naither did all the Kings of Ifrael, &c.] See 2 King, 23, 22.

and the Pii fls, and the Levites] Some of these added much to the,

Passever by the abundance of offerings which they gave, v. 8.9. and others by their diligence in preparing and acting all things that were to be done thereabout, v. 10,&c.

and all Judah and I frael that were prefent] Among these the Princes are to be reckoned, who gave many offerings, v.8. The other forts did what they did with great cheerfulness and gladness, as in Hezekiah's time, ch,21.30.

and the inhabitants of Jerufalem] Thefe being neer the Temples were without question most forward about fetting out the solemnity of this feast, ch.34.3.

V.19. In the eighteenth year, &c. | See 2 King. 23.23. V.20. After all this | This hath reference both to the folemat

Paffeover, and allow other good things noted th. 34.

when Josiah had prepared the Temple] Heb.house. i.e. the house of
God, which was the Temple. This showeth that Josia's piety prevented not Gods judgements, which were inflicted, as for Manaf-feh's fins, 2 King, 23, 16, so also for the fins of the people; even in Josiah's time, Jer.3.6.

Necho king of Egypt came up to fight] Sec 2 King. 23.29. against Carchemish by Euphrates | For Carchemish belonged to the King of Egypt, and the Assyrian had taken it from him.

and fossib went out against him] See 2 King 23,29. V.21. But he sent Embassadors to him, swing, what have L to da with thee] Heb. What to thee and me. See 1 King. 17.18. 2 King. 3.13. Joh. 2.4. This the weth that the King of Egypt was not willing to fight with Jofish.
thou king of Judab] This compellation he used to perswade him

the more to ceafe.

I come out against thee this doy! I intend not to hure these.

I come out against the buye however in I have, worn! Heb., the bouse of my mar. Or, the family, society or company of mine enterny.

For old commanded me to misk to file! By I cremins, or some other Prophers. O'P thrando might pretend Gods warrant, to move Josephers. O'P thrando might pretend Gods warrant, to move Josephers.

fahthe rather to desit, s. 2 king, 18.25,
forbearthee from medling mith God] This is justly inferred upon
the forementioned ground: For if any hinder one to do what

Ode contemporation grouns: ran an annual condition of the condition of the

Would not forbear to fight with the King of Egypt.

but diffuifed himfiff That he might not be known to be the
King. For enemies use to bend their greatest force against a King, if they elpy him in a battel. On fuch a ground Ahab difguiled him-

that he might fight with him] That he might the more boldly put himself into the battel, and fight with his enemies.

and beardened not unto the words of Nechol See v. 20.

from the mouth of God | Which Nesho faid came from God, For Josiah believed it not.

and came to fight in the valley of Megiddo | See 1 King, 9,15. Zechi V.23. And the archers (but at king Jolish) Either they, differend him to be the King, or by his valour in the battel he provoked them

to aim at him.

to aim at nim, and the king (sid to his fervants, Heve me away) Carry me out of the barrel. See the like, a King, 2, 2, 3; for 1 and per wounded [Heb, made fich, See I King, 2, 3, 4; V. 2.4. His (evoint) therefore took him out of that tharial. That wherein he was wounded, which must need so tail of blood. See

and put him in the [scond chariot that he had] The former chariot might be the fitter for war; this more close, and fitter for a dying

and they brought him to Jerufalem, and he dyed Scc 2 Kings 23.30.

and was buried in one of the sepulchres of his fathers Or among the Sepulchres. This is called his own Sepulchre, 2 King, 23.30. Scc on Tudg. 12.7.

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and all Juda and Jerufalem mourned for Jofi-h] Zach, 12, 11: The | dies , and that fuch were found upon Jchoiakim. and all jums and Jerujaiem monitors by Jophen Janua, 12,111. The whole land both City and Country, mounted for him. This was the greateff mourning we read of, and that not without caule, whether the worth of the man and the good that he did, or the

whether the worth of the man and the good that he and, of the evil that followed upon his death, be confidered.

V.1. And Fermiab Lamented for Josiab Jeremiah was a Propher that lived in his dayes, and knew the evil that would follow after his death, and could not but be much moved there-

and all the finging men and the finging women space of Josiah in their lamen; ations They used to have mourners both men and women, to make lamentations at the death of persons of worth. See Eccl. 12.5 & Jer. 9.17. In those lamentations they used to make mention of the parties deceafed, and to mourn for them. But they mentioned Joliah in their mournings for others alfo,

tioned Jonah in their mournings to others and,
to this day Joen King, 9.13, & 10.13, & 11.7,19,
and made joen them an ordinance in Ifrael] Nor the mourners onely at
Jofiahs funeral, but also at the funerals of others, time after time, made mention of his death; infomuch as it came to be a conftant cuftom, and as it were a feeled ordinance, to speak of Josiah in their doleful Elegies. It may be that by reason of the great loss of so their doleful Ejegies, it may be that by reason of the great loss of lo worthy a King a law was enacted that in all other folemn mourn-ings there should be mourning for Josiah, and that common mour-

ners observed the fame. and behold, they are written in the Lamentations] Some conceive and versita, iney are nevitien in the Lamentations of Jeremy registred in facred Scripture to the Lamentations of Jeremy registred in facred Scripture to the here meant, but there might be fome other publick lamentation remaining upon record, wherein the losse of Josiah was set

aown.

V.16. Now the rest of the asts of Josiah See t King. 11.41.
and his goodust Heb. sindness. The good he did about reforming religion was a great kindness to those that were good in his

land, See Neh. 13.14,31. according to that which was written, &c.] Sec 2 King. 23.25. V.27. And his deeds, fift and laft, &c.] Sec ch. 12.15. & 16.11.&c 20.34.

CHAP. XXXVI.

Verf. 1. THen the people of the land took Jehoahaz, &c.]See 2 King.

Division. He was a wicked King, 2 King. 23.32.

V.a. Jehoahaz was twenty and three years old, &c.] See 2 Kings

23.31. V.3. And the hing of Egypt Pharaoh-Necho, 2 King. 23.33. 4 put him down Hels. removed him. Namely from his throne, as Ferufalem This was the royal city where the Kings that do do and Palace was. It is not likely that Necho came into the land fo far as Jerufalem, but that rather he fent for Jehoahaz to come to Riblah, and there put him in bands, 2 King, 23,33. For the men of Judah at this time frood in fuch a fear of the King of Egypt as they durft not deny any thing he demanded, no not their King, and condemned Heb. multied, i.e. imposed a tax or fine,

the land in an hundred talents of filver and a talent of gold] See

2 Chr. 22.14. V.4. And the king of Egypt made Eliahim, &c.] See 2 Kings 23.34.

over Judah and Jerusalem]Over the whole kingdom, both Coun-

try and City,
and turned his name to Jebolahim, &c.] See 2 King. 23. 34.
V. 5, Thohahim was twenty and five years old, &c.] See 2 Kings
23. 26. This was the feventeenth King of Judah from the Divi-

and he did that which was evil, &c.] See 2 King. 23.37. V. 6. Against him came up Nebuchadnezzar, &c.]. See 2 Kings

and bound him in felters] Or chains. This was because he had

broken covenant with him, 2, King, 24, I.

to cary him to Babylon That was the King of Babylons purpole but Jeholakim dyed, even at Jerufalem, after he was taken, Jer.

V.7. Nebuchadnezgar alfo carried of the veffels, &c.] Namely, fome of them; for fome were left, and taken away in Jehoiachins time, 2 King. 24.13. and some in Zedekiahs, Jer. 52.19. See Jer.

27.18. and put them in his Temple at Babylon] By Divine providence they were there referved to be carried back again to Jetufalem, Ezra 1.7,8,8c. But Nebuchadnezzar intended them for the fervice of his idol, and Belshazzar his grandchild most profanely

V.B. Now the vell of the acts of febrials m] Sea 2 King. 14-5, A. Now the vell of the acts of febrials m] Sea 2 King. 14-5, and his abominations which he did] 2 King. 13-37, it is fail that be did voil according to all that his failers had door, which may have reference to the abominations committed by Ahaz, ch. 28, and Mamallch .ch .22 .2 Sec.

and that which was found in him] This may have speciall reference to his breaking covenant with Nebuchadnezzar, and rebelling against him, & Kings at. 1, but the Jewes say that Idolaters were wont to imprint some marks upon their bo-

behold, they are written, &c.] See ch. 35.27.

And Jehojachin, &c.] Or Jeconiah, 1 Chr. 3. 16. or coniah, Jer.

Ana geographic action of temming 1 cm. 3: 10. or Coman, Jet.
11.4., See 2 King. 14.6.
V. 9. Jeholachin was eight years old when he began to right 1 mult have reference to Jeholachin, the father of this man, mentioned v. 8. For Jeholachin was eighteen years, old when he himself began to reign, 2 King, 24.8. See 2 King. 16.1.

began to reign, 2 King, 14.8. see a ningional and be reigned three months, Sec.] See 2 king, 24.8. and be reigned three months, Sec.] See 2 king, 24.9. Vio. And when the year was expired! Heb, at the return of the year. When another year began, and it was feafonable to go into year. year. When another year began, and it was icaionable to go into the field, 2 Samt.1. 1 King.20.22. For Jehojachin reigned not a whole year, v.9. When Nebuchadnezzar had imprized Jerufallem and taken Jehojakim, the winter was come on; but when the next year began, he came again against Jerusalem, bing Nebuchadnezzar sent] An army against Jerusalem, a Kings

24.10,11.
and brought him to Babylon For the city being belieged, Jchoia-

chin yielded himlelf up to the king of Babylon,
with the goodly veffels, &c.] Heb. veffels of defire. Such things as mit the goodly welfet, &c.] Itch. welfet of defire. Duch things a excel in worth, beauty, or any other wayer, are much defired, And thefe welfels were every way to excellent as they made such as be-held them to defire them; better could not be defired. and made Zedykish, &c.] Or Mattanids, Z King. 4-17.]er.37.1. bis broker, &c.] Brother is here taken for made; for Zedekish was Inhinishing these books. See . Chi. 2014.

was Jehoiachins fathers brother, See 1 Chr.3.15. 2 King.24.17. V. 11. Zedehiah was one and twenty years old, &c.] See 2 Kings

V.12. And he did that which was evil, &c.] See 2 King. 24.19. and humbled not himfelf before Fereniah the Prophet] Jeremiah beore-hand denounced the judgements against him and his people, which afterwards fell out, but neither he nor they hearkened unto him: they repented not, but hardened their hearts, and continua-

ed obstinatean their sins, Joy. 27.2,6, &c.

Fraking from the mouth of the Lord This aggravaceth their obstinacy. It was not against a man onely, but against the Lord. So

V.13. And be alfo rebelled, &c.] See 2 King, 24.20. Jer. 53.3. who had made him fwear by God] Namely, that he would acknowledge fealty and pay tribute to Nebuchadnezzar, See Ezek, 17.16, reuge teaty and pay troute to yeournaonezzan. See Zeet 17.16, 18, 19. Though the oath were to a heathen King, yet it being male by God, Zegleiinhs breaking thereof cended much to God diffamour, and cauded his name ty be blaftphemed.

but he liftfend his net | See Ch. 10.8 Exod 2.3.9. AA.7.11, and bandened his heart] This is an interpretation of the fogment.

Metaphor, Neh. 9, 16. and is opposed to yielding or hearkening un-

o good counsel.

from turning unto the Lord He had turned from the Lord by his many fins, but would not by any admonitions or threatnings be brought to turn to him.

God of Iffeel | See : King. 8.15.
V. 14. Moreover, all the chief of the Priefts | Such as had command over other Priefts and Levices, and in that respect should have been

resumes riens and jevice, and intra respect mould have occa, examples, not onely to the people, as Priess; bit allotosthet Priests and Levices, as chief Priess.

and the people! Thus all fores conspired to fin against the Lordy. King, Prieffs, and people.

transgressed very much] Heb, they multiplied to transgress by transgression. They reased not to adde fin to fin, and that in an high manner, measure and degree.

ofter all the abominations of the beathen] See 1 King. 14. 24. King. 16.3. & 21.2.

and polluted the house of the Lord By profaning Gods ordinances, and also by bringing into his house such things as he detected.

See ch. 33.7, volicib the had hallowed in Fringlatin See 1 King. 9 3.7. volicib the had hallowed in Fringlatin See 1 King. 9 3.7. V. 15, And the Land God of their fathers See 1 Chr. 39.18. feat to them by his mellengers Hee. by the hand of his mellengers. See it King. 8.5.6 by mellengers are mean Prietts, Prophets, and other Ministers of Gods word, Hag. 1.13.

raintucts or Jons word, 1128-113.
rifing up betimes, and fending] i.e. continually and carefully feading. This is a Metaphor taken from careful housholders, who with
the foonest feek to redress mischiefs, causing their fervants for this.

end to rife betimes, Jer. 11.7. & 25.3.4. & 26.5. & 3.3.33 because be had compession on his people Sec 2 King. 13.13, and on his dwelling-place P. fial. 74.4. Sec 1 King. 8.13. The Temple is hereby meant.
V.16. But they mothed the messengers of God] See ch. 30.10.

and despifed his words In that they did not believe nor obey Gods word, but rather did the contrary, they are faid to dispife it. and mifufed his Prophets] This Christ complaineth of, Mat 21.349 35,36. Some interpret the Hebrew phrase thus, They erred in the Prophets; or They faid they were seduced by the Prophets.

mill the write of the Carly in the Carly is proported.

mill the write of the Land and practal this people! See 1 King, 21
3. Oods wrath is not castly inceried: We may here fee 1.a confpiracy of all (for a gain the Le Cord, 1.4, 1.1. a multiplication of transfigerfions, 1.1, 111. montrous abominations, 1.1, 1V, great traffigerfions, 1.1, 111. profaneneli, v. 14. contempt of Gods messengers. By all thele and by many other things they provoked the Lord before his wrath was I

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till there was no remedy] Heb. healing. The last means that is dr-dinarily used to reclaim men is Gods ministers, to tell them of their fins to their faces, and to denounce judgements against them for the fame. If this prevail not, then remaineth nothing but expectation of judgement,
V.17. Therefore he brought upon them the hing of the Chaldees Cal.

V.17. Lord for so crough, up nown one long of the considers [Called the hing of Suplon, x. King, x.1, 5.2. x Ming, 2.4, 1,2. mbo flow that young mon with the fivoral]. See I King, 8,12. mbo flow that young mon with the fivoral]. See I King, 8,12. m the bag of their Small Lang, 1b. eth C I empley which it is may be the Jewn fled for retuge when the Babylonians enred the city, and the encomy partialing them thinks; there defroyed them. This circumstance is the control of the control cumstance aggravateth the impiety of the enemy, and the judge-ment on the Jews. Some take Jerusalem to be meant by the house of their fanttuary, because the house of God stood in that city.

of their fantium, becaule the houle of God flood in that city, and had no compilion upon soing min, or maiding, old min] It is a great degrée of thirties to space in old knowings. Some apply this to the enemy, others to God himself, and take it an aggraviation of his just just judgement, as Deut, 3 k. 25, or him that spaped for lage] Or, is, as we speak, decripht, very old, and instrum with all.

he gave them all into his hand] God gave all before mentioned into the power of the enemy; otherwise he could have had no power over them, Joh. 19.11.
V.18. And all the bessels of the bouse of God, &c.] 2 King 25.

and the treasures of the house of the Lord, &c.] See 1 King 7.51. &c

14.26. Whatloever was therein precious he took away, that he

might lay it up in his own treasures, V.19. And they burnt the house of God This was in regard of the very fabrick and glorious ornaments, but much more of the holy Yey rabrick and giorsous ornaments, but much more of the noty me and typical fignification, a great lofs to the people of God. But what will not enemies fool when they enter into another Kingdome; And what will not God give over to be fooyled and confumed if it be profuned ? Instance this house of Goo

annue in a op proaques e internectus some or vone of and trate down be wall of privalent, Sec. 1 That it might not be are large to his entaines. Sec. 2 King. 27, 9, 10.

Medical proper and the goodly could life thereof; Sec. v. 10.

Medical proper and the goodly could the trate of provid I then that the safe from the form of the trate of the first them that the same of the middle from the first them that the same of the middle from the first them. facking of the city.

lacking or the city, carryed te suny 10 Bebylen] See 2 King, 25, 17, where they were feronast to him, and his [on:] Namely, to Evil-merodath his own lon, 2 King, 25, 27, and Belfhazzar his grand-

fon, Dan, 5.1. ion, Dan, 5.1.

until the reign of the hingdom of Persia] When Cyrus the first Monarch of Persia had subdued the Babylonians, then was the Monarch of Persia had subdued the Babylonians, natchy accounted to be in Perfait, and that to be the Kingdome of the world for it was the greatell, and hat one be the Kingdome of the world for it was the greatell, and had many other Kingdoms and the cit. So foun as Cyms had conquered the Babylonians, he pre-landy fee the Jews free. They were therefore fervalus until that that, and no fonger.

time, and no songer, V. 21. The fulfil the word of the Lord by the mouth of Jeremiah] Je-remiah forefold that they should be in captivity seventy years, and at the end of seventy years be set free, Jer. 25, 9, 12. & 29, 10,

Dan. 9. .

mail the thad bad thjoud her sabbaths] Sabbath fignifieth reft; And so long as the people were kepr out of her, the land refted; there were sonce to plough or dig up the land, or to bane any understanding the sabbaths or to do any work at all therein. This plate of keping Sabbaths is the rather utch because the people of Judah, while they Sabbaths is the rather utch because the people of Judah, while they sabbaths. remained in the lands exceedingly profuned the holy Sabbaths. But all profunencie ceasing while the people were in captivity,

But all profunence ceating white the people were in capture, the land is fail to keep her Sabbaths.

[or so long as she lay destate, she kept Sabbath] Or, rested, Lev. 23.

33. ez 20.34.
to suffil threestore and ten years | Some conceive these seventy
years began at Zedekiahs captivity, because then Jenisalem was interly deftroyed. And as a ground of this opinion they alledge this phrase, the permy years in the deflations of Jesuldium; and because in this place it is fail the land enjoyed her Sobbaths foliage in being a flut sy adjuster. But thefe phrases may be used in reference to the greater part, hough eleven years of the feventy might be past before the utter deforation. Stronger arguments there be or proof Jeholachim; for before the utter deffunction of Jesusalimi Jesusalimi, the strength of the deformation of Jesusalimi Jesusalimi, the strength of the st itterly destroyed. And as a ground of this opinion they alledge expirity at Jeholachina going into Babylon, Ezek, 1.2. and plainly diffinguished. the beginning of the captivity from that time wherein Jerusalem was utterly destroyed, and makes the former to be eleven years before the latter, Ezek.40,1. See on Jer.25.11312.

V.21. Now in the first year | See Ezr. t. 1. This was not the first year of his reign in Perlia, but of his Monarchy over a great part of the world, which began with the definition of Babylon. See on v.20. Dan. 2,37,38.

of Cyrus] In Hebrew he is called chores: but the Latine, English, and other tongues call him cyrus, after the Greek. See on

Ifa. 44.28. & 45.1,2,3.

King of Perfia] Perfia was his proper inheritance, received from Unit of Period Period was no proper inheritance, receives upon his grandfather filyages. He conquered the Medes, and united that Kingdome to Period. After that, having vanquified Babyer on he became Monarch of the world. Which in honour of his hereditary Kingdome was called the Period Monarchy, and the Kingdome that the Control of the Monarchy, and the Kingdome was called the Period Monarchy was called the Period Monarc dome of Perfia, v. 20. And Cyrus himfelt was ftiled Cyrus the Perfian,

Dan. 6.18.

that the word of the Lord spoken by the mouth of Ferem an might be accomplished. Or, when the word of the Lord was accomplished. To wit, that after seventy years God would cause his people to return out of their captivity to the land of Judali, Jer. 29.10

the Lord Birred up the first of crust king of Perful. Either by fending fome Propher to declare unto him the mind of God about the return of his speple, or by giving him notice of Prophecies rending to that end, as of 16,44+8. & 45.1, &c. or by fome inward ipecial inftinct, Prov. 21.1.
that he made a proclamation] Heb. caufed a vogce to paft. Proclama-

tions use to be published by the voyce of an Herald, or some other

ctors need be possible to consider the string done in the earth, \$\frac{1}{2}\$. It monghout full his bringdome] i.e. all the stringdome of the earth, \$\frac{1}{2}\$. All the stringdome of the Jews were in the Kingdome of Babylon, yet many were dispersed up and down in other Kingdoms,

and put it also in writing, saying] He did as Kings and other Governours now use to do, who cause their Proclamations not only to be published by voyce, but also to be printed, that they may be stuckupon posts, and sent up and down from city to city, from one place to another.

V.23. This fifth Cyrus king of Perfia] See v.22.

All the Kingdoms of the earth] All round about on every fide. He:
had conquered all the nations that were neer him, and brought. themunder his dominion; yea, his conquest extended far and them under my adminion y yea, my conquert extended for meet for as he might be thought to have fluided all the kingdom of the tearth. Yet here is a Synecdoche, all kingdoms for the tearth. Yet here is a Synecdoche, all kingdoms for many. Thus, it is faid that Augustlus (who was another Montach) cauled after world to be taxed, Luke a.r.l.c. a great part (thereof, which was unti-

morist gone saxue, to me der his jurisdiction.

hath the Lard God of beaven given me] This heathen Monarch mahath the Lard God of beaven given me] This heathen Monarch ma-

hath ble kird God of beaven given nell This heathen Monarch ma-keth fisch an acknowledgement of Gods Soveraignty, power and providence in diffosing the great and weighty affirs of this world, as sould not be but by divine infinite! Joh. 19.11.

and he hath thinged ne! Helvie contenting the 15 may be that Dd' niel (who lived in his,timb; and was advanced to great place by Daritus that took Babylon, Dan.6.3) by thewing to Cynus the Prophecy of Isiah, Isl.,44.18. & 45.11. &c. infound him of the mind of God concerning this point: Or otherwist, Daniel, or fome other Prophet; might in Gods name rell him that which here fol-lowerh. lowerh

to build him] Or, to caufe to be built for bim.

an boule 1 A Temple, or place for Divine worfhip, in Jesufacth Themple, or place for Divine worfhip, in Jesufacth 1 The very place where the formet Temple was which in Juddy 1 This sadded more fully to declare the place where the Temple should be built, even where the people of God of old was a life. of old were; and if there were in any place in the world another. Jeruslatein, to diffinguish that from this.

Who is there amongous of all his people? J His Proclamation is very large; excluding none of what condition foever, or in what place of the interest of the condition o

of the world foever he were. He implyeth that he would have them of the words over the well-te may be implyed that new route nave them willing tops; and/o much may be implyed to make up the finfle; thus, the sa there among you of all his people that are willing to build an houfet of 60d. He acknowledgeth the Jewes to be Gods peculiar people, and thereby excludeth other nations from that privi-

the Lord lin God be with him He was not onely ready to let them the Lora is Goa ve with omy i re was not onely ready to extine mogo, but allo yey defrous that they should probe rin what they went about; and therefore he prayerl, for Gods bleffing on them. This is the onely way to obtain good success, Or shap pirale God be with him fee a Chr. 13. 14, 16, implyeth Gods prospering one in that

which he widerlases, and giving him good fuces, and the him to go up the received him to the widerlases, and giving him good fuces, and the him to he place he were liberty is given to all the Jews that were willing to go to their own land, and there to help for a ward the work of the Lord.

The two last verses of this book being word for word repeated in the beginning of the next book, called Eyra, do show that both the Books are one continued history, and penned by the

100

Hhhh ANNO.

ANNOTATIO

On the Book of

R. A. militable rate of months

He politie of the Jews never was in greater mifery then in the Babylanife Capitolity. This Book, fettech and their reman from the fame. There were three two the chart of the Cal from the fame. There Were three Worthies that God flivred up to do much good to his piople after their vistorie : 1. Ze-A from the fame. I here were three Worthies that God firred up to do much good we may pelps after their visiting 1. Zei rubbabel, who built the Temple and Allar, ch. 3.3,110. 45.2. 6.6.4. II. Eva, who reformed Ritgies, ch. 9.6 of III. Rebenhab, who built the wall of the city, Neb. 3.3, 4.6. The Hillery of the two former is fix down in the Book. Of III. Rebenhab, who built the wall of the city, Neb. 3.3, 6.6. The Hillery of the two formers is a down in the Book. Of Combabble in the lift fix chapters. Of Exra in the four left chapters. This book is supposed to contain a History of an European former and fix years. There is express mention made of fix Persan Monarcks, in whose days: the acts contained in this Book were accomplished. I. Cyrus, ch. 1. v. II. Darius, ch. 4.5. III. Alufurus, ch. 4.6. IV. Ariakerkes, ch. 7. v. another. Darius, ch. 5.6, &c. VI. another Ariaxerkes, ch. 7.1. of oble feveral Monarch for the feveral places large quoted.

The Title.

Exa.] This is the Title of the Book following . It is called Exa, by reason of the Pen-man thereof, whole name was Ezra, Ezra, according to the notation thereof, fignifieth an larlper. And he well answered his name; for he was a great helper of the Church of God: and that in a mon feafonable time, when the Church was in great efficient on. Of this man fee more, Ezra 7.1,6, &c. Sundry Books carry the name of the Pen-men thereof, as mon or the Prophets. Belides, a great part of this Book containeth memorable acts of Ezra; and that from the beginning of the feventh chapter to the end of the book. Sundry books have their name or title from fuch a ground. to Johns containeth the Acts of Johna, Judges of Judges, Ruth of Ruth, Nehemish of Nehemish, Ezrais inpposed to be the Pen-man of lundry other books of facred Scripture; as of the two books of Chromcles, (See the last note on the life yerfe of the second book of Chromicles,) of Nehemish, which by many is called the second book of Ezra, and of last yerfe of the fectoral books of Larva, and of the second books of Larva, and the second Malachi; for by realon of the time wherein that Prophecy was written, and of the matter contained therein, Malachi is supposed to be Ezra; for Malachi may be taken appellatively for a Meffenger.

CHAP. I.

Verl.

Ow in the first year of Cyrus, &c.] Heb. and in one year. The copulative particle and is set down in the beginning of this Book, and alfo 2 Chr. 36. 22. to fhew, that this is a continuance of the history of the Jews. Mention is made 2 Chr. 36.21. of threescore and ten years;

which were the years of the Jews capti-vity. Thus this book depends upon Chronicles. As for that He-brew phrase, it is usual both with the Hebrews, and Greeks to put orew parate; it is that both with the stepley and Greeks to put a numeral particle for a cardinal, as one for the first. See Getn. 1, Exo. 28, 17, Mar. 28, 1, Act. 20, 7, This chapter feight days the ground of the Jews return from capturity into their own lands the persons that went; and the treasures that they carried with them. The ground was a proclamation that Cyrus made to that purpole;& that is from the beginning of the chapter to the fifth verfe. In that proclamation is noted the motive that firred him up to make it;

proclamation is noted the motive that Aircred him up: no make it; and the matter coprained in it, v_{1,13,23} of the motives, which was Goods fitting him up theremore, fee a Chr. 36.1.

V.a. Thus faith cryns leng of terifis, 8.2.] Here, beginned the matter of the proclamation, wherein another motives (fee down, Goods express charge in this verific, and what Cryns himfell permittedly, v_{3,2} and commanded ondups, v. 4. Of this second motive fee x Chr. 36...35.
V.4. who is there amone von of all his annale? I See x Chr. 36...35.

fee z Chr. 36. 33.
V.3. who at their among you of all hip proplet? See z Chr. 36.124.
Phy Godd be with him of the head, 32. this claude is than experience, find godd be the him of the head of the head of the head of the him of the head of the hea twist God and every professor of the true religion is acknowled-

and let him go up to ferufalem, which is in Judah] Of chis phrafe.

fee a Chuid the houft of the Loval Good gave him in charge to do this, and third the houft of the Loval Good gave him in charge to do this, way, and therefore he layeth it as a charge upon the Leyes of his field of it find a set in the layer of the layer, had learned Canaana diaborate of the layer of the layer. led, the laguage of Gods people,

(be it God)] This being included in a parenthesis carrieth great

emphasis with it. It sheweth his knowledge and acknowledgement of Jehovah the Lord God of Ifrael to be the onely true God, as 1 King. 18.19. Dan. 3. 19. & 6.26. and withall, it importeth the

reason why he was so careful to have the house of the Lord built. namely, because He is the God.

consistency of small and

namely, because He H inc God.

which is in Frendem! It this be referred to the clause immediate,
by going before, it theweth, that the true God did, especially sensifert himself in his Church, which was at Jesualem. But other,
wide, if johnth relation to the house of God, je doth point out the

place where the house of the Lord was to be built.

V. A. And who force remained its any place where he squaresth! This is spoken of such as sojourned abroad as strangers in any place of their captivity, and were poor and indigent, having no means to bear the charges of their travel, or to help them in their

let the men of his place] That dwelt neer about him. Some apply this to fuch Jews as being well feated in their captivity were not willing to remove and go to Jerusalem. Others apply it to such heathen as dwelr neer to the poor and imporent Jews. There is no reason to restrain this charge to the one or other for: it may well

be extended to all of all forts, Jews and heathen; he was made to go on in their journey are as men fallen, and not able of them.

felves to rife, and therefore must be life up,
with store and with gold] With these commodities all other needful things might be provided.

needing things might be provided,
and will good] The Hebrew word translated goods is of the singular number, and compristed under it all manner of things that
men ordinarily possess; and is sometimes translated, sindianes, Gen, 15.14. It hath as large extent sa our English word Chatels.

and with beafts Both such as might be of sife to carry them and

and with visits. I the first state of the house of Gad.]. Cyrus suppo-hesified the free-will efficient for the house of Gad.]. Cyrus suppo-hesified the free-will efficient for the house of Gad.]. Cyrus suppo-led, that many both of the, Jews. that tartied, in their places, and alloof the heathern that had so converted with the Jews & and alloof the heathern that had so converted with the Jews. and a u.o. of the heatient that had fo converted with the Jewi & to be influenced by them concerning the Good of Jicacle to be the one ly true Good, would go the concerning the Good of Jicacle to be the one ly true Good, would go the concerning the Good of Good to go the concerning the two the good of the good of

Sec v. 3. V.5. Thenrofe up] This phrase implies ha ready, forward, specdy enterprising of a thing. See I King. 14.1.4.
the chief of the faithers] See I King. 8.1. I Chr. 1.2. These were
such as were most eminent among the Jews in the captivity, and were formerly Governours over others.

of Judah and Binjamin] These were the two tribes that clave | pieces such beafts as were facrificed, and for other of s. Some close to the house of David; and which were carried captives into Babylon. The other tribes were long before carried captives into Affyria, 2 King 17.6.

and the Priests and the Levites These at the revolt of the ten tribes came out of their feveral cities and habitations to the Kingdom of Judah, 2 Chr. 11.13,14. and remained in Judah till the time of the captivity, and were carried away into Babylon.

with all them whose spirit God had raised to go up] This stath re-ference to such of the other tribes who had associated themselves with Judah and Benjamin; namely, of the children of Ephraim and Manasteh, r Chr. 9. 3. These were moved by the inward work of Gods spirit to go with their Brethien; for there was no outward means to enforce them.

to build the house of the Lord This was the main end why Cyrus fent them, v.3. and this end also they aimed at rather than their

Chap j.

own liberty.

which is in ferusalem] See v.3.

V.6. And all they that were about them] These were such as are ser

out under this phrase men of his place, v.4.

(Brengthened their hand) i.e. helped them. By the things which they gave them they enabled them which went to Jerusalem the better to travel in their journey, and to do their work for which they were fent for to Jerusalem.

they were tent for to permanent, and to fill it is of a large extent. See a King. 7,48,51. Here it is to be taken in the largeft extent, for any thing that was made of filter, or of gold; which their neighbours gave unto them as gifts and perfents to carry with

with gold, with goods, and with beafts] See v. 4.

and with precious things] See 2 Chr. 21.3.
befides all that was willingly offered] These are called freewill of-

terings v.4.

V.7. Allo Cynus the king! Sec 2 Chr. 38.12.

brought forth the verifies of the boule of the Lind! Such as Solomon had made for the use of the remple. Sec 1 King. 7.48.77.

"which Webushadavagar had brough; forth our of Forusatem! These which we have been such as the control of the second of the

were fuch as are mentioned, 2 King. 24. 13. & 25.16.2 Chr. 26.7. Of the veffels which Nebuchadnezzar took from the house of God, some were broken or cut in pieces, a King. 24.13.0-thers preserved whole and intire. These especially are here

meant.

and have put them into the boing of his gods] His idols are called
gods, by reason of that opinion which, idolatets had of them. The
idols of Babe were especially Bel and Nebo, 15a, 46.1. What was
fancified for the house of the true God, that idolatets dedicated to their idol; this profanation of holy things did nor make them altogether unfit for the Itouse of God; they being sanctified again, and dedicated unto God for his fervice.

V.8. Even those did Cyrus hing of Persia] Of this title see 2 Chr.

bring forth by the hand of Mithredath the treasurer] This was one to whom Cyrus had given the charge of those treasurers that were taken in Babylon. and numbred them] i.e. gave them by tale and number.

and numera town it is gave turn by take and number, what shiftbergar of some take this man to be a kind of Legar or special guide whom the king of Perfia appointed to conduct the Jews to their land, and called Printe of the Jews, because he was for that purpose fet over them. The notation of the name Shiftbargar importeth joy in tribulation; a hame pereinent to this office that was now committed to his charge, namely, to conduct hee has a now committed to his enarge, namely, to conduct the Jews unto their own land, and to carry with them the vellels of the house of God. The more general and more probable opiniof the houte of God. I he more general and more probable opinion is, that this Shefhabzara was Zerubbabel. In which refpect the title following, Prince of Judah, thisy most properly be applyed to thin Soldowing that was done by Zerubbabel is applyed to him; for Zerubbabel is faid to begin to build the house of God. ch. 5.2. and Sheshibazzar is said to lay the foundation of the house of God, ch. 5.16. His name might be changed from Zerubbabel to Sheshbazzar, as Daniels was, from Daniel to Belteshazzar,

the Prince of Judala Zerubbabel was Prince of Judah by birth and by designment. By birth, being the son or grandchild of Shealtiel, who was of the lineage of David. See ch. 3.2, 1 Chron, 3. 17, 19. Matth. 1. 12. Luke 3. 27. He was alfo a Prince by defignment, being made governour by Cyrus, chap.

5:14.
V.9. And this is the number of them] Because the inftruments hereafter following were of special use and great worther, when i and that the rather, the pareicular number of them is fet down : and that the rather, to evidence the faithfulnesse of them who were intrusted there-

inty charges of gold, a thousand charges of filter.] Howfoever veffels of gold be more precious then of filter, yet they of filter ate most ulcfull; therefoe the chargers of filter were many more then of gold. Thefe chargers might be to lay on such parts of the facrifices as were to be fet before Priests and others to be

might be very large ones, others of leffe fize ; all of them hafted with gold or fliver, or otherwise trimmed with such precious things with gold of first, or other wife trimined with the same as made them to be laid up amongst the treasures.

V.10. Thirty basins: of gold Of the use of basins see I Kings

7.40.

fiver bifus of a fecond fort] Or, of another fort then the former.

Some make the difference to be in quantity, some in use; that the golden basins were for the holy place, the silver for the Priests courts and chambers, and for feveral ules in them.

four bundred and ten . The many uses whereunco they were put, required that there should be such a number of them.

and other veffels a thousand] These were vessels of a less size. Many kinds of them are reckoned up 1 King. 7.50. Some thus read it, other veffels by thousands: implying thereby that these other vessels were given, not by their special kinds, but promisenously by thou-

V. 11. All the veffels of gold and of filver were five thousand and four buildred] There are not fo many mentioned before : here therefore is implyed that the vessels before named and others added there-

s in plyed that the ventes before nance and onics added unto, in all made up so many.

All these did Shelbargers Of this name see v. 8.

bring up with them of the captivity Heb. the transportation. With them that had been captives in Babylon.

that were brought up from Babylon unto Jerufalem] The meaning is, that even then when the captive Jews returned from Babylon to Jerusalem, then were the forementioned vessels carried along with them,

CHAP, II,

Veif.1. No thefe are I in this chapter there is a catalogue of this catalogue is agail fit down Nch. 7.5,6, &c. They are both the fame in fubbance, though they differ in some circumstances. The circumstances may casily be reconciled. They are either in-The circumstances may calify be reconciled. I my are either in-different names of the same persons. Or, in the number of per-sons. Sometimes more are set down in one place then in the di-ther; and sometimes sewer. For different names, it is strequent in Scripture to give two or three names to one and the lamb person. See a Chron, 3,1315. For the difference in number, these may be the reasons thereof. First, some earner to Jerusalem which had not fet down their names in Babylon; they being added to the other increased their number. See ver. 5,6. Others dea to the other increased their humber. See verifye, butters that had fet down their names to go to Fernfalem, either went not, or dyed in the way; and in that respect made the number lift fet down the lefte. Thus in a Sam, it, it, j, j, t, there are but eleven sons of David set down to be born in Jerusalem; whereas in 1 Chron 3.5,6,7,8. there are thirteen reckoned up; for two of them dyed in their infancy, or at least before they had iffue; and therefore are not reckoned up in that catalogue which is fet down 2 Sam. 5.14, &c. In th's catalogue the number of those that fet down their names in Babylon is regiftred : but in Neh. 7. 7, &c. the number of those that came to Jerusalem is reckoned up. If there be more in this catalogue then in that, then more fer down their names then came to Jerufalem : either because they changed their mind, or dyed in the way. If there be more in Neh. 57, &c.then more came to Jerufalem then fet down their hames in Ba-

the children of the province] They are called children of the province, because they were such as belonged to Judah which at that time was made a province. Such a country is called a pro-vince, as being subdued by an enemy is kept under tribute; and in vince, as being inoqued by an enemy is kept under tribute; and in subjection to another supreme governour. Thus is Judah called a province, ch. 5.8. Nch. 1.3. Acts 25.1. Some conceive them to be called children of the province, because they had a long time lived as captives in Babylon, whereas others were scattered up and down in other countries. But this application of the phrase is not so proper as the former.

that went out of the captivity] Out of those places where they inad a long time remained captives.

of those which had been carried away.] Namely, from Jerusalem and Judah.

whom Nebuchadnezgar the king of Babylon had carried away into Bollon J. King 24, 151, 68, 25, 11.

and came again unto Jerufalem and Judah J. See ch. 15.

every one unto his city. Some take this of the city which belonged

every one union userly I some take this or the city which pelonging to them before they were carried away our of Judah: but it may more fitly be taken of fuch cities as were defigned unto them by fuch as had the ordering and disposing of them that returned from the captivity to their feveral places: fo as the city wherein such and fuch an one was then placed was counted his city.

V. ziwhich came with Zerubbabel,&c.] Those eleven which are here by name fee down in this verfe, were all of them guides and governours to the reft; and therefore it is faid of the reft that came, they came with Zerubbabel, &c. Zerubbabel is the fame that was called Sheshbazzar,ch. r. 8. He was the chief governor over the Japes, in sine and twenty brives | Knives were to kill and flay and cut in Prince of Judah, ch.i.s. He is called governous of Judah, Higg. 1.6. regard of their civil or politick flate. See the note on this phrase

Chap.ij.

Chap.ii.

Fifma] This is he that is called Joshua, Zach. 3.1. He was high Pricft. Both these were principal men about ordering the state of the Jewes, after their return from captivity, especially about buil-

ding the Temple, ch. 5.1. Hag. 1.14.

Nob miab] It is very probable that this was another man then he whose history is at large related in the book called Nehemiah; for that hiftory was more then a hundred years after this. If this were that Nehemiah, then he is here fet down by anticipation; for he

that Nehemian, tien he is gere ice down by amospirate came long after this to Jerufalem. Seraiah) Or, Agarlah; for fo he is called, Neh. 7.7. The father of Exra was of this name: but he was flain by Nebuchadnezzar

at the taking of Jerulalem, 2 King, 25, 18, 21.

Reelaidh) There is nothing recorded of this man elsewhere. Some take him to be the fame man that is called Raamiah, Neh.

Mordecail This also was another then he whose history is related, Esth. 2. 5,8cc, for he remained in the land of his capti-

viy, Billian, Milkar] Or, Milherith, Neh.7.7. There are twelve go-Bigusi, Reham, &c.] Or, Mahum, Neh.7.7. There are twelve go-kernous recknond up, Neh. 7.7. Tet here but eleven; for Na-vernous recknond up, Neh. 7.7. Tet here but eleven; for Na-kernous recknond up, Neh. 2000, and therefore is not here fet the reft that returned in Babylon, and therefore is not here fet

down.

the number of the men of the people of i frait | This hath relation to
those that follow. By this phrase men of the people of i frait, they
that sollow are distinguished from those data are named before
for they were mineat men. Princes and governours; they that
follow of the common fort, we call them the common people.

V3. The children of Paroll This may be the whole fon built part
of the wall of Jeruslam, Nch. 3-15, Children cannot be here promely repeted for these are because of a man. The multisude of

perly taken for fuch as are begotten of a man. The multitude of them here fer down admits not that fignification of the word; they must therefore be taken for such as belonged to his family, or were mant therefore be casen for just a succongot to his ramply, or were under his command, and in he was a head and father to them all, As they who are mentioned v.a. were guides and governours, fo these men that follow by name, were heads and fathers of the se-

tree men that tollow hand to them.

two thouland an hundred leventy and two] This number sheweth that he had a great command.

that he had a great command.
V. 4. The children of Shephatiah three hundred feventy and two]
These were a great multitude, though not so many as the for-

V.5. The children of Arab seven hundred seventy and five] Of thefe but fix hundred fifty and two gave up their names in Babyancie out its nunarea mry ma two gave up their manies in body of no return je of there are no more recknotedly, Neth. 7.10. Or at leaft, there came no more into Judah. An hundred twenty and three might not come out of Babylon, though they had fet down their names; or might dye by the way. See the first note on this

chapter.
V.6. The children of Pahath-Moah] Some of his progenitors w.o. 100 tousiarm of Panata-passay 3 come on his progenitors which dwell in Mosh, and thereupon he have this title Mash, added to his name. Others make these two names, Pabath, Mash, to set out two distinct persons; as if they had been joyned together

with a copulative, and,
of the children of Jeshuah and Joah] This hath reference to the former names Pabath-Moab. Whether they were one or two men, rotate names rabbie name. Whether they were one of the third he, or they and their politicity were of Jethuah and Joab.

two thouland eight hundred and twellvel? There are fix more added,
Neb. 7.11. It is probable that fix more of that company came to
Jiden, then had given up their names in Babylon, See v. r.

V.7. The children of Elaw Sce v.3.
a thousand two bundred fifty and four This agreeth with Non.

7.12. V.8. The children of Zattu nine bundred fourty and five] Here are v.a. to contain of Little man bundres fourty and prof free are an hundred more then in Neh.7.13. They might doe in the wayor tarry in Babylon after they had fee down their names. See v.l.
V.9. The childred of Zacchai fewn hundred and threefeore] So

Nch. 7-14.
V. 10. The children of Bini] Or, Binnui, Nch. 7, 15.
fix hundred fourty and two] There are fix more added, Nch. 7, 15.
Thefe came to Jerusalem, though they had not fer down their names in Babylon.

names in Babyton.

V. 11. The children of Behai fix hundred twenty and three] There are five added to these, Neh. 7.16. See v. 10.

V. 12. The children of Azgad athous and busdred twenty and

two] There are fer down two thousand three hundred twenty and two, Neh.7.17. Namely, eleven hundred more. These had not gi-

ven up their names in Babylon. See v. 1.
V. 13. The children of Adoni ham fix bundred fixty and fix There is one more added, Nch.7.18. who gave not up his name in Baby-

V. 14. The children of B guai two thousand fifty and six] There are eleven more added, Neh. 7.18.
V.15. The children of Adin four hundred fifty and four There are

v.1., incusiones of Aunteur meatra pity and jour] I here are two hundred and one more added, Nehr, 2.0.
V.16. The children of Attr of Hexthail Either this Attr deleended from Hexthiah the King by a younger fon; or there was another man of that same, from whom he defeended.

ninety and eight] So Neh. 7.21. V.17. The children of Begai, three hundred twenty and three] Onc

more is added, Neh. 7.23.
V.18. The children of forah] Or, Hariph, Neh. 7.24. This man might have two names. See v.t.

might have two names. See V.1.

as bundred and twetve] See Neh. 7.24.

V.19, The children of Hallhum two bundred twenty and three] In
Neh. 7.22. This man is fet down next to Ater of Hezekiah, and an hundred and five more of his posterity reckoned up. See

V. 20. The children of Gibbar (or Gibeon) ninety and five] So Noh. 7.25. Some take these to be Gibeonites, of the tribe of Ben-

jamin. See Joth. 28.25.
V.21. The children of Betblehem] Most interpreters account most of the names from this place to ver. 36. to be the names of places; and fuch as are called children of them, to be the posterity of those that inhabited those places. Bethlehem was in the tribe of Judah, Judg. 17-7. Mar. at. There is added to Bethlehem, Netophah, Neh. 7.26. but that place is fet alone by it felf in the next verfe.

Nen. 7.26. Dut that place is let alone by a let in the least terre, an bundred resent and three J Sec v. 2.2.

V. 2.2. The children of Neiphah fifty and fix.] To this place and to Bethlehem there is attributed an hundred fourfoore and eight, which were nine more then here is added to those two places difinctly; fo as the two numbers here fet down v.al, 22. are comprifed under that one number, Neh. 7.26) and nine more added thereunto, which nine came to Jerulalem, but did not register

their names in Babylon. See v. 1.

V. 23. The meas of Analouls] This city was in Benjamia, Joh:
21.18. This word men is used in the same sense that children,

v. 11.
an hundred twenty and eight] So Neh. 7. 27.
V. 24. The children of Azmaveth] Or, Betharmaveth, which is the house of Azmaveth.

fourty and two] So Nch.7.18.

Journy and two J So Nich. 7.38. V. 35, The children of Kritalb-arim, Chephirah, and Beernh, fewn V. 35, The children and three J So Nich. 7.28. The first hame is allocated Kirialb-Jearim. These three cities belonged to the Gibeonies, led Kiriali-jearim. These three cities belonged to the Gibonstew when they made peace with lifted, Josh, 9.17. Kiylati-jearing when they made peace with lifted, Josh, 9.17. Kiylati-jearing in the tribe of Benjamin, Josh, 8.3,5.6.
V.36. The bidiarts of Rombiand Gaba] These two cities were in the tribe of Benjamin, Josh, 18.2,6.3†
Kis bindred twenty and one Jos Nech. 7, 30.
V.37. The men of Michemas an hundred twenty and two Josh, 7, 31. Of this word man (see v.33.
V.38. The men of Bible and Ai] Betchel and Al were cities of Benjamin, Josh, 8.2,3.8. (1).0.

jamin, Joh. 18.22. & 12.9. two bundred twenty and three] Here are an hundred more then in Nehem. 7.32. These either changed their minds after they had registred their names in Babylon ; or dyed in the way: Sco

V.29. The children of Nebo fifty and two] Nebo was in the tribe of Reuben, Numb. 32.37,38. Bur that Nebo cannot be here meant; for here are reckoned onely such ciries as were in the tribes of sor nere are reconnea oney mentioned as were in the unit of Judah and Benjamin. There was a city called Nob, which was a city appertaining to the Priefts, 1 Sam. 22.19. This might be called Nobo, and to diffinguiffh it from the other. Nobo beyond Jor-

nea news ame commissions at room the other, sector beyond job dan, it is thus exprelled, the man of the when Nebe, Neb. 7,33. V 3.0. The children of Maghille, as hundred fifty and far] The company is wholly omitted in Nebenthala, the, T. Here is no men-tion ellewhere made of Maghilh. The name is supposed to be the

name of a man. V.31. The children of the other Efau a thoufand two hundred fifty and four] So Neh. 7. 34. the same name and same number is set of own. 7. But this particle of distinction other shewth that this was another man. Elau is in other places the name of a city or country. trey; as Gen, 14-1, Ifa. 11.11. Jer, 25.25. But also the name of a man, 1 Chron, 8. 24. & 26. 3. and so in this place taken

V.32. The children of Harim three hundred and twenty] So Neh. 7.35. Harim is also the name of a man, there was another before this of that name in Davids time, 1 Chron, 24.8. frequent mention is made of this man after the captivity ; or at leaft of another of that name; as ch. 10.21, 31. Neh. 3. 11. & 10.5,27.&

V.33. The children of Lod, Hadid and Ono] These three were the names of ciries, 1 Chron. 8.12. Neh. 11.34.35. Yer some take, them here to be names of men. Hadid in some copies is made

feven bundred twenty and five There wants four of this number in Nehem. 7. 37. They came not to Jerusalem. See

V.34. The children of Fericho three hundred fourty and five So Neh.7.36. Jericho was the name of a place, Josh.2.1.86.1. See

Neh.3.2. V.35. The children of Senaah three thousand fix hundred and thirty] There are three hundred more added, Neh. 7.38. Thele came to Jerufalem, but entred not their names at Babylon. See

V.26. Priefts] Having hitherto fer down fuch Princes and heads of families as were of Judah and Benjamin, he proceeds now to fet down the companies of the tribe of Levi : and that according to their feveral divisions; as Priests, who all descended from Aaron; Levites, v. 40. who attended the Priests in their several fervices; Singers, v. 41. who were in special to praise the Lord with finging and inftruments; and porters, v. 42. who attended the gates. See I Chr. ac. I.

the gates. See I Chr. 45. It is the children of Jestina, nine hundred seven-ty and three So Nech. 7.39. Iedaiah was the head of a family in Davidskime; to whom the second for fell: So as he was in the second rank or order of Priests, r Chr. 24.7. This name Jeshua is mentioned v. 2. But whether the fame man be h re meant, is uncertain: but certain it is that he was a Prince and eminent man

among the Priests in the captivity.
V.37. The children of Immer, a thousand fifty and two] So Neh. 7. 40. Immer was also one of the heads in Davids time, to whom the fixteenth lot fell, 1 Chr.24.14.

V.38. The children of Palhur, a thousand two hundred fourty and seven So Neh. 7.41, Of him mention is made 1 Chr. 9.12. V. 39. The children of Harim, a thousand and seventeen] So Nch. 7. 42. This is another man distinct from him that is mention ned, v. 32. He was one of the Princes of Judah's this, one of the Priests. To this man fell the third lot in Davids time, a Chr.

24.8.
V.40. The Levites Thele being diftinguished from fingers, v.41, and from Potters, v.42, intend such as attended upon the Priests.

and from Potters, r.a.s. Intend such as attended upon the Priefts. See I Chr.a.s., i.e., i.e. to bildren of Jelbus, and Cadmiel] This Jelbus was another then be that is mentioned v.a., who yas high Prieft. Jelbus and Cadmiel were counted among the chief of the Levies after the captivity, Neh. 1.2.4. They are of Joyned together in their holy services, ch. 3.9. Neh. 9.4.5. & 20.9.

of the bildren of Hadewish Or. Judds, ch. 3.9. called also Hockars, Neh. 7.43. As Jelbus and Cadmiel, to their potterity defected from Hodavish, and were reckoned in the number of his notireity. See all like harfale v.

posterity. See a like phrase v.6.

freenty and four] So Nch. 7. 43. V. 41. The flagers] Of these see 1 Chr. 25. 1, &c. the children of Asaph] He was a principal musician, See 1 Chr.

an bundred tweety and eight IT wenty more are added to this num-

ber, Neh. 7.44.
V.42, The children of the porters Of Porters in the Temple fee

the children of Shallum, &c.] Here are fix heads of the families of Porters, whereof three were of old; namely, Shallum, Talmon, Akkub of whom fee I Chronig. 17. Talmon and Akkub are again joyned together, Neh. 11. 19. & 13.25. But of Ater; Hatita, and Schoba, there is no other mention then in this cata-

in all, an hundred thirty and nine] Here is one more recko-bed up then in Neh-7,51. See the reason verse 1. This num-ber comprises all the children of the six fore-mentioned Por-

ters.
V. 43. The Nethinims These were Gibeonites devoted to the inferiour fervices apperraining to the Temple, and incorpora-ted into the body of the children of Ifrael, Of them fee I Chr.

the children of Ziba, &c.] There are five and thirty fathers, or heads of families from this place to v. 55. reckoned by name ; but neaso'r ramines from this praceto v.55. reckonea by name; but the number of children appertaining to them, is not in particular fee down under every head: onely the general fumme of them all is noted v.58. There are but two and thirty of these fathers recko-ned up. Nch. 7.46,8c. For Akkub, v.45. Hegab, v.46. and Affacti, v.50. are left out in that catalogue. Some variation there is in names which we will note in order.

umes when we will note in order, 7.44. Sidal) Or, Shanki. V.40. Sidalini] Or, Shanki. V.40. Nepholling Or, Stephilain, Nch.7.52. V.50. Nathwill Or, Bartillo, Nch.7.54. V.55. The Children of Sadmon frount] Their that are Ailed Solomons servants were strangers, but incorporated into the com-thon-wealth of Israel, as the Nethinims, v.43; Of the reason of

this title Solomons fervants, see 1 King. 9. v. 21.
the children of Sotai, &c.] The posterity of Solomons servants

are fet down under their particular heads, as the Nethenims were, There are eleven heads or fathers of families fet down by name, Some small difference there is in two names, which are thefe that follow.

that follow.

Perudal O.J. Perida, N.ch. 7,57.

V. 71. Amil O.J. Anna, N.ch. 7,59.

V. 78. All the Nethikins, and the children of Solomons fervants, were three healther hinsty and two! So N.ch. 7 60. He joyneth together the number of them all, because there were to few; for the property of the number of them all, because the number of Solomons and eleven of Solomons. there were thirty five heads of the Nethinims, and eleven of Solomons fervants, yet the families of all thefe made up but three hundred ninety and two persons, which is not by equal portions eight to a family.

V.19. And thefewere they which went up from Telmelah Telbarfa, thereby, Addas, and Immer] Thefe, five names were of towns or cities in the dominion of the King of Babylon; and being feverage of the control of the King of Babylon; and being feverage of the control of the King of Babylon; and being feverage of the control of the King of Babylon; and being feverage of the control of red from their brethren that were in Babylon, they did not enroll their names as others had done ; yet they came up with their bretheir names as others nad done; yet they came up with sinet pur-thern to Jerulalem. All their hames agree in both earligues ex-cept the fecond, which is Tichotf; this is called Tichotholo, Nch. 7, 61. The names of the places where they dwell are fet down, because they could not tell from what ancestors they

but they could not fhew their fathers house] Of what family they

and their feed] Or, pedigree, whence they descended ... whether they were of Ifrael] Whether they were born Ifraelites, or made profelytes.

V.60. The children of Delajab, the children of Tohiah, the children of Nebeds 1. These three were names of persons that came from Babylon, and precented themselves to be Levice 3 as the next verse which maketh mention of Priests implieth.

fix bundred fifty and tmo] There are ten lefe of this number fet

down, Neh. 7.62. See y. 1.

V. 61. And of the children of the Pri-fig. He meaneth fuch as

V.61. And of the childres of the Prift]. He meanen num as presented, but could not prove themselves to be Prichts, the children of Habaids, a Sami, 77, 27, but the is there laid to be a Gileadite; he is no where said to be a Dataid.

which took a wife of the daughters of Barzillai the Gileadite, and mas called after their name | These that are called the children of Barzillai, did not by descent of males come from that noble Barzillai, barthing and not by elected to make come months in some wife. Still his by experiment of the control of the first of the first of the land in the control of their predections marrying a daughter of the parallal carried his name, being defroys to be accounted of his family. If they were Prielts before, they manifeligh there is to first of the first of the factor o they descended from Aaron or no, it seemeth that coming to Jeru-salem, where the Priesthood began to gain its former honour. imployment and maintenance, they would be accounted Priefts and fought to be admitted into that office; but because they could not prove their genealogy to be from Aaron, they were not fuffered to meddle with the Priefflood.

V.62., Thefe fought their register among those that were rechaned by genealogy Or, as for thefe, they that reckoned the pendalogy fought their register. All means was used by searching all manner of Records to try if their pedigree might be found out. Of a genealogy fee 1 Chr. 21:33.
but they were not found] Their names were not entred into any of

hose records.

therefore were they as polluted put from the Priesthod]. Heb. they were polluted from the Priesthood. It was counted a pollution of the Priesthood for strangers that were not of the feed of Aaron to

reduction of transfers and were not of the section ration of meddle therewith, Num. 16.40.

Vi63. And the Tirstanta said unto them. Or, the governous said.

Tirstatha is, a Chaldee word, and imported as much as Governous. nour, who hath authority over others. Indeed Nehemiah is said to be the Tirshatha, Neh. 8.9. & 10.1. Whereupon some infer that he is here meant, but that is no good confequence; for one man may be a Governour at one time, and another at another time. There was too long distance betwint this first coming from the captivity to Judea, and Nchemiah's time, to make him a Governour now. He shar was called Shefibazzar, chi 1.8,11. which was Zerubbabel, was the Tirfhatha or Governour here meant.

that they flouid not eat of the most balt things] Here is one par-ticular priviledge of a Priest pur for all the rest. He would sur-fer them neither to do the work, nor to receive the allowance due

till there flood up a Prieft with terim and with Thunmim] Urim and Thummim were put in the breaft plate of that robe which the high Priest ware when he went into the most Holy place, to the high stress water when he went mot and mon rany places to enquire and learn the mind and will of God, Exod. 18.30. Levic. 8.8. Num.27.21. By this that is here faild it appears that that 5.8. Num.27.51. By this that is here faild it appears that that robe as many-other thing was burnt with the Temple, or fome other way loft. But this good Governour, hoping that fuch a means of knowing Gods mind might be again reflored to the Church, puts off this great and difficult cafe to fuch a time.

V.6.4. The whole congregation together was four; and two isolated three hundred and threefeors? So Nch. 7, 66. The particular numbers before (pec field being all laid together in Ezra, amount big angular and in Nehlmink, or 10.86 a So whe particulars in

to 29718; and in Nehemiah, to 31089. So as the particulars in Ezra are less then the total by 12642; and in Nehemiah. Jess by 11271. The greater of these summes is much under the summe here fet down. But if the number of those who could not find out. their genealogy, and of others who were neither of the tribe of Levi, nor of Judah, nor of Benjamin, and yet came with them to Jerufalem, be added to those particulars before mentioned, the

may make up the full fumme here fet down.
V.63. Befides their fervantk and their maide! For their names

Annotations on the book of Exra Chap.ij. were not put into the register of names made at Bahylon, they came under their masters, as belonging to them. So did wives and

of whom there were feutn thousand three hundred thirty and seven]
So Nch. 7.57.

and there were among them two bundred finging men, and finging wental The were not fuch as ufed to ling in the Temple; they were Levices onely, and of them mention is made v.41. The Jews used to have men and women skilful in singing both at merry meetings, as marriages, seafts, and the like; and also at doleful assemblies : as at funeralls, and other occasions of mourning. Of the former kind fee Eccl. 2.8. and of the latter, 2 Chron. 35. 25. fourty and five more are added, Neh. 7.67. See v. 1.

Jourty and nve more are added, Nen. 7.67. 30cv. 11.

V.66. Their borfts: were feven bindred thirty and fix, their mults two bundred fourty and five. Their beats were for men and women to tide upon. Mulles for the better fort. Of them fee i King. 1.33.

Horfes for all of all forts. Hories for all of all lorts.

V.67. Their camels four bundred thirty and five; their affes, fix
V.69. Their camels four bundred and twenty] So Neh. 7.69. These healts
Camels and Assessment of the control of the cont as they thought meet to carry along with them from Babylon to Je-rufalem. Both these forts of beafts were also to ride upon. Of Carulaiem. Bath thete tours or beatts were autoro rrac upon. Or cal-mels fee; King, 10a. Of Alfee fee king, 1,40. & 213.13; If we compare the number of perfoundar were carried away capities, with those that returned back again, we final find a wonderful great encrease of them in that time wherein they remained captives. For there were carried into captivity at three times, four thousand and fix hundred, Jer. 52.30. but there returned out of captivity, fourty and two thousand three hundred and three core, ver. 64. besides seven thousand three hundred thirty and seven servants,

V.68. And fome of the chief of the fathers] Such as are fet down

w.2, &c. when they came to the house of the Lord which is at ferusalem Here by is meant the place where the Temple was formerly built, and

where after it was re-centred,
offered freely for the boufe of God] Herein they shewed such
piety and zeal to the re-editying of Gods house, as David,
his Princes, and people did, for the first building of it, I Chron. where after it was re-edified.

his Princes, and people austro the art comminger in a cardon, as 3,36,59.

39.36,59.

19 fait up in bit place | For that place was appointed and fanctified by God himself; 2 Chr. 3,1.

V. 69. They good after their ability | They had been long in captivity, and had but finall means for gathering treasures together; per what they had they were willing and forward to contribute and confectate unto God. See Deut. 11, 29, they that had the greater ability, gave more; they that had the lefs, gave lefs.

unto the treasure of the work] Because materials and workmen were to be provided before hand, they did wisely make a treasure, whereby all needful things might be provided. Of treasures for

thehouse of God see 1 Chr 26.20.

threefcore and one thousand drams of gold] Of the Hebrew word here translated drams see 1. Chron. 29.7. The quantity of a dram in gold is fix shillings three pence. By this accompt three score and one thousand drams amount to nineteen thousand fixty two pound

the thistings.

and five thouland pound of filver] A pound is counted twelve ounces of filver, which is the cepound fterling; by which accompt the five thousand pound of filver here mentioned amounts to fif-

teen thousand pound fterling.

and one hundred Priests garments] These were such facted vest-ments as Priest used in their Divine service. The care that they had in providing these, giveth evidence of their de fire to have the ordinances of God observed according to his law. That which is ordinance of God abevied according to his law. That which is here in general noed concenting the girtigapen for the house of the Lord, is more convectually exemplified Neh. 7,70,717.2. There is the law of the Lord, is more privately are fixed period. It is there find that the private helt Governour, of whom fev. 63, gave athoujund artim of yelf; that is, three hundred welve pound ten thillings; and that the chief of the fathers gave twenty thousand drawn of yelf, which amounts to fix thousand two hundred and fitty pound iterling, and that the reft of the pople gave also trently thousand drawn of yelf. These three fummes of draws fee down by Nehemish, amounts in 10, to fourty one thousand the number of the pople gave also the chief of the pople gave also the chief of the pople gave also the chief of the pople gave also the whole of the most of the pople gave also the chief of the pople gave the pople gave also the chief of the pople gave also the chief of the pople gave also th

gotal I nete trace lumines of drains let down by Ferendam amount in all 10 fourty one thousand drains, which amounts to whelve thousand eight hundred and twelve pound ten shillings. And this is less then the summe here see down by Ezza by twenty thousand drams, which is fix thousand two hundred and fifty pound. It is there also faid that the chief of the fathers nity pound. It is there also taid that the chief of the fathers gave two thousand and two hundred pound of filter, which is fix thousand fix hundred pound ferling. And that the rest of the people gave two thousand pound of filver, which is fix thousand pound sterling. The summe of the silver set down in Nehemiah, is less then that in Ezra, by two thousand four hundred pound. is less then that in Ezza, oy two monanta non numera pound, Ezza ferreth down all that was given by any of any fort, whether of Judah or of Benjamin, or of any of the other tribes, or of any other nations that wished well unto them. See ch. 1.6. But in Nehemiah there is fet down no more then was given by the Gover-

vernour, some of the chief fathers, and the reft of the people, vernour, tome of the chief tainers, and the reft of the people, namely, of Judah and Benjamin. The furmer therefore feet down in Ezu may well exceed that which is fire down in Nehemiah, Some take the concribations of gold, filter, and Priefts gammes, for down Neh-7-7-97-17-17, to be at another time then those that are there feedown;namely, that these were are the Irlandies first compared Tartleffers, but their Nehemiah, they were a the Irlandies first compared Tartleffers, but their Nehemiah after the search of the ing to Jerufalem : but thofe in Nchemiah after that good Govering to Jerufalen: but fishe in Nichemish after that good Gower-nour had come to Jerufalen), built up the walls of the City, and fettled the State: in as there passed above an hundred and fishy years betware their or contributions. If they were foolding the is no need to introduce the contributions of the year for the contribution in the flow. If the compared when any sterming contraddition in the flow, I fit the compared with that which was given t. Chron-cond Texphe be compared with that which was given t. Chron-ton and the compared with the which was given to Chron-ton and the compared with the which was given to Chron-ton and the compared with the which was given to Chron-ton and the compared with the which was given to Chron-ton and the compared with the wild got of the first Temple, we will find these furness for the exceed the fig. 3 randely, more their Talent exceed Drams: 'Yet in regard of the mind of his people, this life was it Gods account as great to forther gave after the Lalents exceed Drams: «Tet in regard of the mind of his people, this gift was in Gods account as great for thefe gave after the ability v.6.30 as the poor widow who caft two mitted into the treating v.6.40.11 at the property of the proper garments, yea and threefcore and fever more. In all, five hundred twenty and fever. It is probable that when they came to Jenfalem, they observed more Priests then they thought would have come; and thereupon the piety of many moved them much to increase the number of Press gaments. In Neh. 7.70. mention is made of fifty basns; thereof is no mention made here in Eggs.

for they were before mentioned ch. 1.10, and that more then fifty, if we joyn basins of gold and silver together. V.70. So the Priefts and the Levites The functions here mentionetworks a Pichs, Singers, and Porters, were all Levices. But this word, Leviters, being diffinguithed from the refs, fees sur fish as attended upon the Pichs. See v.40.

and Jone of the p opt. [Namely, those that are called the common and point of the post.]

and some of the proper stances, those that are cannot the common people. These are fer after the Singers and Porters Not. 7-73. Some read this place thus, and of that people the singers and porters & whereby is intended that these Singers and Porters were of the Levites.

and the fingers] Of their function, fee I Chr.zy.1, &c. and the porters | Of these see I Chr. 26.1.
and the Nethinims | Of these see I Chr. 26.1.
and the Nethinims | Of these see I Chr. 2.2.

dw le in their cities] Namely, in those cities that were appointed unto them. See the last note on v. 1.

and all Ifraet in their cities] Not only those that were in their courfes to attend the fervices of the Temple, when their fervice was ended returned and abode in their cities, but also all forts of liraclites. This is here thus fer down, to shew that they came to the house of God at such times as there were solemn meetings; but as other times followed their own callings in the proper places of their abode. It is added Neh. 7.73, that when the feventh monetir camo, the children of Ifrael were in their cities. This givetha particular instance of their readiness to celebrate the scassof the Lord in their due feafons, providely and their ordinary abode in their cities. To demonstrate this the more fully, some refer the Last verse of the seventh chapter of Nehemiah, to the beginning of the eighth chapter.

CHAP. III.

Verf. A Md when the feventh month water come Of the He-brew moneth fee 1 King, 6.1: This moneth began at bour the eleventh of our September. See t King, 6.1: It is proba-ble that they began their jour ney in the first moneth of the year, which was in the Spring time; and they might be four moneths in. which was in the spring time; and they might be non-momenta-their travel as Ezra wasch, 7,9, and being felted in their feweral cities, see they. 2, 1, 70. when the first foleran feast for all the Jews to go to Jerusalem came, these Jews went up to Jem-

and the children of Israel were in the cities] This is added to thew that notwithstanding they were all feated in their feveral habitations, yet they would come to the holy feafts whereunto they were enjoyned Deut. 16.13,16. This was a great amplification on of their piety.

on or their piety.

the people gathered themselves together] By their several habitations they being severed one from another, now all assemble toge-

ther to one place.

as one man] This may be applied either to the union of their perfons, that they came all none excepted, as members of one perfons, that they came all none excepted, as members of one body; or to the union of their minds, all being of a like difposition as if they had had but one heart. This commendation is given of the primitive Christians, that they were all of one mind,

Act. 2.1,46.
to Jeru[alem] This was the place appointed for Gods worship.

See 1 King. 11.13. V.2. Then flood up This phrase implicit a readine syea, and for-wardness to do a things as the word arose doth. See 1 King. 14.34.

Chap.iij. feshua] Or, Joshua. Hag. 1.1. the fon of Jozadak] This diftinguisheth him from others of that name; namely from those that are mentioned 1 Chr. 24.11. 2 Chr.

and his brethren the Priefts Brethren arc here taken in a large extent for fuch as came from the same stock.

31.13. Of this Jeshua see ch. 2.2.

and Zerubbabel] Matth. 1.12. & Luk. 3.27. he is called Zoro-

the for of Shealtiel, Matth. 1.12. & Luk. 3, 27. he is called Sa-lathiel. Son is here pur for grand-son. See Chron. 3, 18, 19. Ze-pubbabel might also be brought up under Shealtiel, as a son under

and his brethren] Princes and great, men. For men of the same office, state, or degree, are called brethren. Jeshua was the head of such as belonged to the tribe of Levi: Zerubbabel of all the

reft of the people.

and builded the Altar] An Altar was for facrifices, Levit. 1:8,9, 12,13,15. By the Altar the facrifice was fanctified, Matth. 23.19 Now because offering of sacrifices was a special part of Gods worship before Christ was exhibited; Saints of old used to build Altars when they came to a place to worship God, as Gen. 13. 4. 8:35.13. When a particular place was appointed for Goda worship as the Tabernacle, Lev. 1. 5. and the Temple, 1 King, 8. 64, then there onely was their Altar to be. Hereby these Jews do testifie their piety, and their desire of reconciliation betwixt God and

of the God of Ifrael] See I King. 8.15. This was then the ftile of

to offer burnt-offerings thereon] Of burng-offerings and the use of them fee I King. 3.15. as it is written in the law of Moles In that law which God gave to his people by the ministery of Moles, Deur. 13. 7. They would not follow their own or other mens inventions, but the di-

rection of God himfelf. the man of Gad Of this phrase man of God see 1 King. 13.1. It is oft applied to Moses, Deut. 33.1. Josh. 14.6. See 1 Chron.

V.3. And they fet the Altar upon his baftes Or, upon his feats. It appeareth by this that the foundation of the great brazen Altar which Solomon built fill remained, and that thereupon they built this new Altargeven in the Priefts court, the very place where the former Altar flood.

for] Or though, as Pfal. 23.4. Joh. 17418. "Are the state of were afraid of their adverfaries, they did the rather build an Altar to God, that by offering thereon explation might be made for theirfins, pardon obtained, and a reconciliation wrought betwixt God and them strat fo they might get Gods protection against all

that their adversaries could do. because of the people of those countreys The countreys here meant were especially the contribes; though other nations neer adjoyning may also be meant. These were all adversaries, chi 4.12 and therefore there was cause to fear them.

therefore there was cause to tear them.

and they offered burnt-off-rimes thereon unto the Lord Sec 1. King,

3.15. It was the proper use of an Altar to offer facifices thereon.

The burnt-offerings were questionless extraordinary and voluntary

The burst-offerings were questioniess extraorumeny and roughens facifies to procure Gods favour thereby.

even burst-offerings, mersing and evening [This was express] enjoying to be constantly observed, Exodia 9, 38, 39,41. This shewest has been constantly observed. that this Altar was not built for facrificesthen onely to be offered upon it, as I King. 18.32. but for daily use.

about, as I ame, to 32 out to unity me.

Nut They kept allo the leaft of Tabernates.] Of this feaft for
Lev. 23-24, &c. There the manner of celebrating the feaft, and
the reason of this name given unto it; is expectly fet down. This wasone of the folemn feafts for the observation whereof all the males of the child en of Ifrael were to appear before the Lordian the house of God, Deut. 16.16. See Nehi8.17; &c. acit u written] Scoviza

and offered the daily burnt-offerings by number] On every day of and operatur any purationering on number 1 on every day or this feat there were, particular offerings to be offered up. If the kind of offerings and the number of eiterny and that for every day, is expre fly ter down, Muin 25, 12, 80. decording to the taftome] This was a custome en joyned by God, and

constantly observed by his people.

as the duty of every darrequired]. Help, the matter of the day in bis day. Of this phrase see x King 8, 59 or Chro. 16.37. They observed the ferved the number of facrifices according to that which was endrea inc number of factines according to that which was enjoyed for leveral dayes; for there were different factifies on the feretal dayes to be offered up, Num. 29, 128, 28.c. V.5. and afterward]. When the feaft of the Tabernacles was

"Offred the continual birrat-offering.] That was counted the con-much burnt-offering which was every day, and that morning and coming to be offered up. Exod 4.38. Mont. 34, bool the new moons! The first day in every moneth iwas count

ed a new Moon, and therein special offerings to be offered up. Seq

1 Chr. 23.31.

and of all the fer feafts of the Lord] The Jews had many fer feafts; they are diftingly fee down Lev. 23.2, &c.

they are diffingly jet down Lev. 13, 2, 8c.

that were conferented] Appointed by God to be kept hely. On
these scales people were to ceale from the works of their callings,
and give themselves to hely duties. In these respects, the dayes wherein they were fo to do were counted conferrated dayes. Some apply this to things confecrated.

apply this to things contectated, and of every one that willingly offered a free-will offering unto the Lord Besides the daily statistics, and statistics on set teasts expressly commanded, such offerings as people willingly offered up to the commanded of the co to the Lord were accepted of him. These free-will-offerings used to be in thankfulness for some bleffing received; or for deliverance from some danger, or to testifie a man zeal to Gods glory. They were distinguished not onely from those sacrifices which God exprefly enjoyned, but also from such as men bound themselves unto

by vow.

V.6. From the first day of the month] The first day was a festional day in every moneth, called the new Moon; but in the seventh moneth it was a special feast of blowing trumpais, Levis. 23, 24,25. Num. 29. 1. Before this moneth not onely their corn but alfo other Num. 23.1. Before this moneth not onely their corn but also other fruits of the earth wete brought in; and therefore in memoral of that bleffing they had on the first day a joyful founding of rumpers. Before in this moneth they had many feaths, as the new Moon on the first day; on the tenth day a following day on the first of the tenth day and the feven dayes following; the feath of Tabernacles, Levius, 3.4, &c. Wherefore on the first day of the moneth they had a following blowing of trumpers to call necole to earth-earth earth of the first of the moneth they had a following hother, at the collection of the first of the moneth they had a following hother, at the collection of the moneth they had a following hother, at the collection of the moneth they had a following hother, at the collection of the moneth they had a following the moneth they have a first the moneth they had a following the first them they have a first them they have the moneth they have a first them they have the moneth they have a first them they have the moneth they have the monet people together, and to put life and spirit into them.

began they to offer burnt-offerings unto the Lord] Because this was a special service of God they took the first opportunity, even the first season on the first day of the moneth.

ners realt pening on the nert day or the monetus, but the foundation of the Temple of the Lord was not yet laid] Heb. the Temple of the Lord was not yet founded. The house of God was too great a work to be done in so short a time, but yet they would not forbear to do fuch fervices to the Lord as they might do with-

out a Temple, V. 7.. The gave money also to the Masons and to the Carpenters. Oc. 1007 hours. Under these two kinds all manner of artificers and workness useful for building are comprised. See 2 King. 12.11. Se 22.6. 2 Chr. 24.12.

and ment, and drink, and eyl] . Under these three particulars is omprifed all manner of sustanance. See 1 King, 5, 114. This they Comprise all manners integrances over a sign state and undid to find an and encourage fush, is a find if on their work, and to them of Tyrel I alon and Tyre were countrys; joining together, wherein Cedara, govern a great plenty, and the inhabitants thereof had good skill in telling and fquaring

that timber, See 1 King, 5, 1,66.
19 bing cedar trees from Libanon Of Cedar trees growing in Leabanon fee 1 King, 5,6.

taife gan f popa of this Sea and of carrying Cedars by it, fee 1 King 5.9. as Solomon prepared timber for the first Temple, fo is preparation here made for another Temple.

of Executation nere made for another 1 empley according to the grant that they had of Cyrus Though this particular be not expressed, yet it is comprised under those general words of Cyrus his grant which is sendown ch. 1.4. & 6.34.

of Cytus his grant which is fee, down ch.1.4. & 6.334.

King pf. Pegaf. See a Ch.1.36.31.

V. 8. Now is the fector year. In the first year they did what they
could so prepare materials for the houfe of the Lord.

of the feeding into the boufe of God at Jeruslaton. To that place
where the houle of God built by Solomon first flood; and where
the three of God built by Solomon first flood; and where
the three materials for this God meanth, they were to beletable Beau Managhal. Been that God meanth, they were to bele-

in the front month. For in the first month they were to cele-brate the Passeover, and in the initial ethereof, Exod. 12,2,6. So as this was the first moneth which they had free. This second moneth began about the eleventh of our April.

began about the eleventh of our April.

organ Zrubbut the fin of Sheathick and Jestua the foir of Jozedaki Of, thiele two see v. s.

and the rymoust of their brashreis This may be applied to the
their of Jestua onely, and then it signifiest Priests and Levice
onely so to the breshren of Zerubbabel also, as v. i. and then it
commission and the commission of the commiss comprison under it others as well as Priefts and Levites, which are

for down in the words following.

and all they that were come from the captivity unto Jesufaten J All
of all fores for themselves to do what they could to help on the house of the Lord.

and appointed the Levites from twenty years old and upward] From Davids time forward Levices came at twenty years old to the house of God. See I Chron. 23.14. This that is here said of appointing the Levites hath especial reference to Jeshua and Zerub-

to fet forward the work of the house of the Lord.] Both by doing what they could themselves thereabouts; and also by encouraging others. See v. 10.

Vis. Toen flood Jeffina] This Jeffina was a Levice, not the high Priest mentioned ver a. Of this other Jestina see charg.

with his fone and bie breihren] Brethren is here taken for

those that were of his family and flock. See v. 2. no c that were of his lamily and thork. See v. 2, Radmit and his [his] Of this Kadmiel [see ch. 2, 40, 166 [see 5] Fidah] Or Hodavia, ch. 2, 40, 10gelor] Heb. as one. See v. 1.

to fit formed the workmen in the house of God] The forenanted Levkes did what they could to encourage the workmen chershally to go on in what they had undertaken; that they fhould not fear their advertakes, that they fhould not fear their advertakes, that they fhould not fear their advertakes, that they flowed they were chosen to the formed they were chosen they were chosen to the formed they were chosen they were chosen they were chosen to the formed they were chosen to the formed they were chosen they were chosen to the formed they were chosen they were chosen to the formed they were chosen they were

fen, and fet in the places where they flood,
the fons of Henadad] Henadad alfo was a Levite of good note and name. Either these had the same office that Jeshua, Kadmiel, and insue. Easter these had the same once that Jennia, kaomier, and their forn had, and for mit be joyned with a particle and a their were appointed to over-fee fome other work. See the like a Chron. 3,4.13.13 and their middle of the same of the

fons and his fons fons were active in this bufiness.

v.10. And when the business that the Joundation of the Temple of the Lond When fifth they began that great work. the Temple of they fet the Prinfes white repart() Friefts had their proper robes for the fevices that they per formed in the Temple, which they put on when they did those fervices.

with trumpets] See 1 Chr. 13.8. It belonged to the Priests to found with trumpets, 2 Chr. 15.24, & 16.6. and the Levites the fons of Afaph, with cymbals] Of Cymballs

fee 1 Chr.13.8. to praife the Lord This was the principal end of all the musick

in the Temple. By the melody of musick were the peoples spirits much quickened and flirred up to praise the Lord. much quiexened and striced up to praise the Loud, after the ordinance of David hing of Ifrael 1 Chron.6.31. and 16.7. & 25.1. David did both appoint Plalms to be fung, and al-fo fee down the order and manner of finging them. See 2 Chron.

29. 27.
VII. And they fing together by courfe | Sometimes some of them, and other times others sang; and in their singing they observed their due rests and returns. Others thus interpret it; They continue the state of the same there. fented to the things that were fung, and gave their amen there-

unto.
in praising and giving thanks unto the Lord] See Vito.
because he is good, for his mercy endureth for over torwards I frael]
These words are cadencies in sundry verses of the 118 and 136. Pfalms; fo as hereby is implied that they fang those Pfalms. See

3 Chr. 5.13 chr. 5.14 sopple flouncd with a great flour! Of the meaning of this word floure fee 2 Chron. 13.15. Hereby with an unanimous confent they gave great evidence of the jog of their heart for the floure from the gave great evidence of the jog of their heart for the gave great evidence of the jog of the great evidence of the great evidence of the jog of the great evidence of the great that which they faw. See Pfal. 5.11. & 82.11. & 35.27. & 132.

when they praised the Lord] When the Levites lang the Plaims of

because the foundation of the louse of the Lord was laid. The very beginning of that great and much desired work was a matter of

great joy unto them.
V.12. But many of the Priests and Levites, and chief of the fathers]
This latter phrase may have reference to such as were heads of families, and so diffinguished from Priefts and Levites.

whose, and to antinguinted from trients and Levices,
who were antient men that had feen the first bolife. It twas not
much above threefcore years from the destruction of the former
Temple, to the laying of the foundation of this Temple; for there were but seventy years, 2 Chron. 36, 21, from the beginning of the captivity to the Jews return again unto Jerusalem. The captivity septimy to the jewn textun again uno jettun sem : inc capturily began in the firt year of Jeholachin, 2 Chron, 36, 910. Zedekiah religned eleven years after that, 2 Chr.; 36.11. At the end of his teign was the houle of the Lord burnty, 1 King 5.5.9, 2 min that time to the return of the Jens pafied fifty mine years. In the fecond year of their return this foundation was 1 mily, 8.7. This amounts to about threescore years. Now they that were about ten, or twelve, or fourteen years old, and saw the first Temple, ten, or twente, or tourteen years one, and law the min cample, might well remember the large compais and glorious fabrick thereof. All therefore that were feventy years old and upwards may be reckoned among the antient men here for downsand of thefe

may be reconsed among acceptance, when the form the property when the foundation of this houfe was laid before their eyes? Some translate it thus; The old men who had feet the former houfe on the foundation thereof, the foundation of this houfe thing affers their part that is, they now belooking the norther former house, were affect. comparing it with the foundation of the former house, were affect-

wept with a loud voice They were not onely inwardly grieved,

mept with a loud voice? They were not onely inwardly greeved, nor onely insufficed their give dwix tears, but gave further evidence of, their great forrow by loud out-cries, and many librard aboud for joi? These were of the younger forr, whe had not seen the former Temple. The former that so much grieved did well different hat foreign to a fabric as the former temple as "Crepte was." Yet: this foundation in the first was a fast one, and fit

for a goodly fabrick to be erected thereon; and in that there was hope of another Temple to be built thereon, the youngerfore much rejoyced.

much rejoyced.

V.13. So that the prople could not differenthe noise of the shout for joy, from the noise of the weeping of the people. By the prople in the former place are meant such lookers on, or such heavers of the rouncer place are means after a month of the mole, as had no pare either in mourning or rejoying. Some of these might be neer; some far off. Thus the people in the former place are distinguished from the people in the latter.

for the people flouted with a loud [hout] Both the manifestation of their mourning and also of their rejoycing was very

and the noise was heard afar off] The noise of either part might found far; but of both joyned together much further. See Nch. 12.43.

CHAP. IV.

Verl.1. Now when the adversarity of Judah and Reasonin I need the chapter the malicious endeavours of the enemies of the Church to hinder the building of the Temple is jointly begun, as is noted ch.3. 10, &c. are fer down. Of the adversaries

here meant lee v. 2. & ch.3.v.3. hered that the children of the coptiviti) Heb. the font of the trans-portation. Such as had been catried captives into Babylon, and were transported back again from thence into their own

builded the Temple] The foundation of the Temple was laid with fuch acclamation, ch.3.11,12,13, as the rumour thereof could not

but be fpread far and acer.

me to the total Gold of Ifrael Of this title Lord Gold of Ifrael of Kings 8.17. The Temple is faid to be built to him, because the was built for his worthip and fervice, and to his honour; and thereupon it is off faid to be built to his honour, and thereupon it is off faid to be built to his name, 1 King 5, 35,

V.2. Then they came to Zerubbabel] This relative they hath reference to the advertaties v.1. These came to Zerubbabel, because he then was the chief Prince and Governour of that people. See

cn.1.8. and to the third of the failett] Of these see ch.1.5. & 3.13. & 1 King.8.1. These used to six in counsel with Zerubbabel; and therefore they came to them also. and faid and them, Let us bladd with pow! This they defired that being minigled with the Jews in that great work they might more country these six of some country the six of some country that some country the six of some opportunely find some advantages to hinder the work, by picking quarrels and raising contentions. Or it may be that they of ferving Cyrus his affection to the Jews, might by helping forward that great work to which Cyrus put the Jews, ch. 1.2.3. get into

for we feel your God] That God who was filled the God of A. for over free your cone; a nat woo wno was trian the wood or at-braham, flaze, and tfrael, r Chr. 19.18. This may have reference to 2 king. 17.18, 34. This, and that which followeth, shewshe that the Samaricans are here especially meant; who were guther

that the Samatitam are here elpecially meant; who were game-edous of fundry nations, and placed in the cickies of Samatis in-Read of the children'of Ifract, ; King, 17,24, as yed of Herein they failed exceedingly, and told an unruthly for howfooter they are fail of farthe Lord who was the God of Ifract, yet they did not feek him as the men of Judahdid. For bender, they faviled act he del we not under the middle civiles. fides their fewing the Lord by and under the golden calves which Jeroboam made, they also ferved every nation their own God, x King. 17.8, 2.9, 80.

Made their fewing the Lord by allo ferved every nation their own God, x King. 17.8, 2.9, 80.

worshippers of the true God after this manner to worship their

god.

fine the days of Efar-Haddon king of Affair, which brough at up bitker] Of Efar-haddon fee a King, 19.37. Sennacherib was farther of this man, Salmannefer his grandlather. Thu Salmannef first carried Hotal line capturity, and placed findry people of other nations in their land, a king, 17. 6,34. Sennacherib en years after fought to deftroy Jerufalem; but his amy was there deftroyed, and he himself anon after perifhed, a king, 18,933, 173,533? This Efar-Haddon fucceding Sennacherib, might fettle those prople of other nations whom his grand-father had first brought into the cities of Sanaria. and blace them in those cities of Sanaria and blace cities of Sanaria brought into the cities of Sanaria, and place them in those cities where they were to continue, and in that respect be said to bring them up thither: Or otherwise he might bring some other people into Irace then those whom his grand-statter brought, and they especially be here meant. Or the plantation mentioned to King 17.24 might be made by Esar-haddon, and there set down

I king. 17.24. Inglish to habot by way of anticipation.

V.3. But Zrubbabetl, and Jeshua] Whether the forenamed adversaries would take notice of Jeshua or no. (for Jeshua is not wersaries would take notice of Hende among them to whom he came) Jeshua would take care menioned among them to whom he came) Jeshua would take care

with others that they should not be admirted.

and the ref of the chief of the fathers of Ifrael I Zerubbabel and

Jeshua were chief fathers; in relation to them others are called

faid unto them, You have nothing to do with us] Heb. not to jos

Chap.iv.

might deal together, yet in that great matter of piety, concerning the place of Gods worship, they being of different religions

might not joyn together.

but we owr fewer segether! Or alone, job 34.49, & 38.7. This is meant of the Jows, who themselves alone, without help from the Samaritan, would do that work. They saw just cause to sliped: Samarican, would a chear work. I ney law just caule to inspect fome falle dealing on the Samaricans past.

will build must be Lord God of I spect.

will build must be Lord God of I spect.

a bigs. Cynus the King of Pussis hat bommanded us] Sechn.

2, 3. This they alledge to take away all prejudice from their an-

wer.

V.4. Then the people of the land Or, of that land. The adversa-

ries mentioned vi. are hereby meant,
weakened the bands of the people of Judab] Kept them from going
on in that work with such courage and diligence as otherwise they

and troubled them in building] By threatning words, by keeping away from them such materials as were requisite, and by other means mentioned in the verses following.

V. 5. And bired counsellors against them] They thought it

V. 5. And Breat completors against them J. They thought it not enough what themsleves could advise or practice, but they found also procure orthers to, hinder, them. These Countries then might either goto the Jews, to discourage them 3 or to Cyrus, to diffwale him from permitting the Jews to go. Or otherwise they might bribe such Countellors as attended King

Cycus, to fulfrate their purpose I This was the main end of their ma-licious practices by themselves and others, to keep the Jews from accomplishing that which they intended about the house of

all the dayer of Cyrus king of Persia Cyrus was exercised in war all the time of his reign, and ended his dayes therein. He being abroad in remote countreys left his for Cambyles to govern the Kingdom: And by this means it was that the forenamed Counsel-Aingsom; and oy this means it was that the totenamed Countel-fors to much prevailed in hindring that work which Cyrus himfelf had expressly commanded to be done. For Cambyies was a a light and lewd man, and easily induced to hinder any good

even untill] Or, and unto.

wors,

be even until] Or, and unte,

the reign of Drins thing of Perfu] This Darius was the third

thing of Perfu from Cyrus. Cambyles the fon of Cyrus being

kerd, two brothers, namely Patchites and Smerdis, called Mogi,

dutipped the throne and reigned feven moneths; but their reign

was not reckened among the Kings of Perfu. Darius therefore

was not reckened among the Kings of Perfu. Darius therefore

was not reckened among the Kings of Perfu.

The state of the Royal fleek, but chofen by the Princes of Perfu

too k Ring. The mean of the third of the more

family, he marked to the third of the more

family, he marked of Cyrus; and atoms, others, that

which Cyrus had made about Cyrus: and atoms, others, that

which Cyrus had made about Cyrus: and atoms, others, that

which Cyrus had made about the forw building a Temple to the

Lord in his dayes cherefore the forw building a Temple to the

Lord in his dayes cherefore the forw building a Temple to the

Lord in his dayes cherefore the demonstrated wicked Counfel
lone could not prevail as they hadroured like. And planterfo: Heasten

Historiographers call this man Xexxx. H. was the fon of the

forenamed Darius by Atofia, and fo by his other the grandfon

of Cyrus; called And human, because the was the fon of the

forenamed Darius by Atofia, and fo by his other the grandfon

for the was born after his father was an herediary

Fince: for he was born after his father was an an thrediary

france for he was born after his father was an an thrediary

france for he was born after his father was an an thrediary

france for he was born after his father was an herediary

france for he was born after his father was an herediary

france for he was born after his father was an herediary

for here of the was born after his father was an herediary

for here of the was born after his father was the fon of the

compounded of three word, syrras great & money

and the mean and the compounded of the word was an herediary

france for he was born after his father was the fon of t

of a mother heir to the Kingdom by lineal defeent. This name is compounded of three words, with great, and any bead.

in the beginning of bis reign] Because they could do nothing openly against the Jews all Darins his time, they take the surface the first openly against the Jews all Daries his time, they take the first opportunity they can, and immediately after his death, in the very beginning of his fons reign, fenew those licious practices which they began in Cambytes his dayes.

The statement of the statement of the form of the statement of the

against the inhabitants of Judah and Jerusalem] Hereby are meant agains we innonutants of Juano and Jermanem, receive are meant all that returned out of captivity, whether in countrey or city. Their acculation is fet down v. 12, &c.

Anche accusation is set down v.12, etc.

V.7. And ha the dayer of Artaxxxxxx This name implies that excellent marrious; and because of his fuccess in war he had it given him. Both Darius and Artaxxxxx were names given to many of the Kings of the Medes and Persians, and that after they came to be Kings; as Pharaob to the Kings of Egypt. See I Kings. 39. In this respectationer may casily be many mildales, n that the lame man may in one place; or by one author be called by one name, and in another place, or by one author, be called led by another author, be called led by another name. Thus Jehoiachin a King 14, 8, is called called a support of the called the called led by another name. Conich, Jer. 22, 28. Artaxerxes in this place is by many taken to be the lon of the forefaid Ahashuerus by Efther; of whom see Efthia. 16,117. And he is by the heathen called wantes xeep Longimanus, Long-handed; ether because he had a long hand, and lon-

adious. The Hebraism implieth that those two people, Samari-rins and Jews, had nothing to do together. See a like phrase 1 King. 17.18. See on Josh. 22.25.

Historiographers that write of the Kings of Persia attribute un-Interrogrammes that write or the sames of reliable the first side, to Cambyles, with the time that he reigned in his fathers life, X, years; to Darius with the time of the Migh, XXXVI, years; to Ahashuerus XXII, years; to Artaxerxes XL. years; Thefe to Ahametus AAII, years 1 to Artaneres AL, years 1 tune make an hundred and eight years. If the Temple were built after the reign of all thele, according to the forfaid computation; there would be more then an hundred years between the laying of the foundation and rearing up the walls thereof; which can the foundation and rearing up the walls thereof, which can hardly fland with many circumflances noted in Scripture; As firls, that Zerubbabel and Jefuva should be men of authority both before the laying of the foundation of the men of authority discrete the finishing thereof. Surely if fo, they men and allo after the finishing thereof. Surely if fo, they men seed he exceeding old, even above an hundred and thirty years. Secondly, it is faid of many that had feen Solomons Temple, at they want to the found Temple when it was built 1842 as 7. ly, it is taid or many trust nad teen ootomoon a crupte, that they are allowed by the fecond Temple when it was built, Hag. 13. Hwo old must then these needs be? We must suppose them to be teny years old at least at the sacking of Jerusalem, that could remember the old at least at the lacking of Jerulatem, that could remember the glory and beauty of a building to many years after. Now there were threefcore years between the defruction of the first Temple and laying the foundation of the second; see ch. 3.12. To these must be added an hundred and eight years, to the beginning of Darius Nothus his reign, when the walls of the Temple were reared up, and all that time wherein it was in building. All these joyned together cannot be less then an hundred and sourcore years : And of this age must they be whom the Propher speakyear; and or unrage must usey be whom one repopee, practice, who it for this beat; in bet firl flown you but in fare this beat; in bet firl flown, and how do you fet it now? Hag, a.g., I will not dery but that God might give in those dayes that a bleffing are continue the lives of many of his fervants above an hundred and fourfore years. But yet to remove those difficulties, some lay that the fore, flientioned Kings, Darius, Ahashuerus, and Artaxerxes, reigned nientonica kings, Jaruns, maninuerus, ana artaxerxes, reignea nor fo long as is fet down. Others, that he that is called Arta-kerites, was Cambyfes the fon of Cyrus, and that from his valour in war this title Anagerxxi was given him. They that are of this opinion fay that this that is here written to be done in Artaxerxes histime is an express and diftinct narration of the particular pranisting is all express and affinite narration of the particular pra-cince of the forementioned Counfellors, v. 5, and that Darius there mentioned is the lame that gave liberty to the Jews to build their Temple, ch. 61, 36c. and that that which is faig took done in the time of Ahashuerus, v. 6, was done after the Temple

was outed.

wrote Bistam Or, in peace. They who take the word appellatively say it implies that this letter was written when the Jews

tively (ay it implies that this letter was written when the Jews thought all things were in peace; q. d. In time of press. Or that it is a phrase of congranulation, q. d. In peace to the high Mibradah Yaded 1 These are proper name of the has a former government given them in Samaria or places thereabouts. See v.14. and the right of their companion! Heb. foreists. Hereby are means those other that in those places had government and tult committed more have but have like a flower of the committed with the high visit of Dec. (1).

mitted unto them by the King of Persia.

unto Artaxerxes hing of Persia See the first note on this verse. This man is called King of Persia as Cyrus is, 2 Chron.

and the writing of the letter mas written in the Syrian tongue 1 For that was then the language used in most countries; as the Greek tongue in, before and after Christs time, and the Latine fince.

and interpreted in the Syrian tongue] They both wrote their letter and delivered their meffage by those whom they fent, in the Syrian tongue.

V. 8. Rehum the Chancellour] The word translated Chancellour is of the Chaldee termination; and it is the first word town is or the Chalace temmation; and it is the hit word in this verfe. Not onely this Letter but all the hiftoy following to ch. 6.19. is penned in the Chaldee dialed. Chantellow is a word of high dignity with us. Some take it here to let forth the Prefident of that councel which was for the Kings affairs in

thoic parts.

and Shimfhai the Scribe Or Secretary. Of this office see 1 King,

4.3. He is especially named, because the mind and determination of a whole Councel useth to be penned and subscribed by

their Scribe.
wrote a latter against Jerufalem, &c.] i.e. The inhabitants of Judah and Jerufalem, as v. 6.
in this [rr] Namely as followeth v.11, &c.
V.9. Then wrote Rebum, &c.] Sec v. 8.
and the ref of their companion? Chald. Scalater. Sec v. 7.
the Dinaters, &c.] This and the eight other names following are
balden names of these are their supersystems of Afficia absorption.

Chaldee names of those nations that the Kings of Affyria placed in the land of Ifrael, within the circuit of the ten tribes. They all joyn together in one counsel, and with the consent of them all is the letter following written and fent.

V.10. And the rest of the nations] This sheweth that the formet names are names of nations; And because there were more then those nine, this clause is added.

the nine, this crause is added.

whom the event and noble Assaper brought over] We read not elsewhere of this name; therefore some apply it to Shalmante-ier, some to Sennacherib, some to Har-haddon, v.a. some to

nible imply that one of the great Monarchs of Affyria is here

and (et in the cities of Samaria] He brought them from other countreys, and there fetled them. See v.2

and thereft that are on this side the viver] Hereby it appeareth that not onely the Samaritans but also other nations on that side Eu-

phrates, were adversaries to the Jews. See v.3.

and at [sech atime] Chald. Cheeneth. Some think the several letters of this word fet forth feveral and diftinct times, asthe day, and moneth, and year.

V.II. This is the copy, &c.] This that followeth, v. 12, &c., Thy servents They use this ricle, both in general, as his subjects; and also in particular, as deputed by him to special

onnees.

on this fide the river, and at fuch a time! See v. 10.

V. 12. Be it known unto the king! Hereby they pretend to inform the King of a great matter that much concerned

that the Jews which came up from thee to us] That which was done by Cyrus the first Monarch of Persia, they ascribe to his

are come to Ferusalem, building the rebellious and the bad city] This their accusation was not onely scandalous but false; scandalous, in those epithers, rebellious and bad, which they give to Jerusalem; falle, in that they had not yet gone about to build the City: For we cannot think that they who were hindred from building the Temple, would offer to build the walls of the City: Had they gone about that the Prophet Haggai would have re-proved them for preferring the walls of their City before the house of God, ashe did for preferring their own house before

Gods, Hag. 1.4.
and bave fet up the walls thereof] Or, finished them. This is directly contrary to that which is noted long after this, Neh.1.3. and jound the foundations] Chald, fewed together. As the fewing of pieces of cloth together maketh up a garment, for the coupling together the stones of a building maketh up the

edifice.

V.13. Be it now known unto the king | See v.12.
thirif this city be builded, and the walls fet up again | Hereby they implied that it might prove a receptacle for rebels.

then will they not pay toll] Toll useth to be taken for cattel and cart-loads of commodities that pass thorow the gates of a

City.
tribute] This is a tax laid upon particular subjects to be paid to

their King or Lord in testimony of featry,
and custom] This is a tax for such commodities as are brought into, or fent out of a Kingdom.

into, or tent out or a Kingdom.

and fothor halt endange the revenue! Or frength. A King is made frong by the great income and revenue which he receiveth time after time; and therefore by withholding these his estate must needs be much damnified.

of the kings] The word is of the plural number either for Majefty fake, to imply that he was as many Kings; or in relation to

him and his fuccesfors.

him and his fucculors.

V.14. Now because we have maintenance from the hings palace]
Child, we are likted with the falt of the palace. Salt being
of the for all things almost that we ear, to give a good taffe
thereums, it is here put for all manner of fushcanace. In
fact a lense the word bread is oft used, as Deut. 3, Matth. 6.11. We use to call an allowance given for a mans lively-hood a starie, which word is taken from Salt. This is one reafon which they alledge for giving notice to the King of that

ion when they auedge for giving motice or the ang of that which they presend to be a diamage unto him, namely the Kings kindnestro them in maintaining of them, and it was not met for us to fee the bing disposon. This is another trasfon, their respect to the King and his honour. The Chaldee word commonly fignifieth the nakedness of the privy

parts, which caufeth contempt. therefore have we fent, and certified the bing] Namely of that wh chis fet down v. 13, 13.

V.15. That fearch may be made] This they fet down as the end of their information, hoping that the King should find evidence of the truth whereof they did inform him.

in the book of the records of thy fathers, &c.] Chald, in the book of the remembrances. Kings use to have their Records which are called Chronicles, wherein are registred nor onely the memorable acts of their own country, but often also of other Nations, especially if they concern their own Kingdom any thing at all. By fathers are here meant Predecessors, and those not onely Kings of Persia, but also of Asiyria and Babylon.

and know that this city is a rebellions tity] Such nations as are brought under the subjection of a forrein King, and have promifed or fworn to pay him tribute, if they refule to pay the same, and to acknowledg fealty, are faid to rebel, as 2 King. 1.1. & 13.7. & 24.1, 20. In this fenfe they account Jerufa'em a rebellious city.

and hunful unto hings.] Those reations are counted hunful to Kings and States, which deny accustomed tribute, or war

a great Commander under them. The two epithers great and a gainft them, or any way keep them under. Thus might the King-

and provinces | See ch. 2.1.
and that they have moved fedition | Chald, made fedition. They
who are an occasion of fedition are faid to make it. Sedition is a mutinous rifing up of many together against that government under which they are, See Luk. 23.19. Act. 24.5.

within the lame Chald, in the midst thereof. i. c. Of Terusa-

of old time This hath reference to the state of the Jews before

the Captivity; particularly, to that which is noted of Jehoiakins, tine Captury; pand of Zedekiah, King.14.20. 36.13319.

King.24.1. and of Zedekiah, King.14.20. 36.13319.

for which easily was this city adfroyed; 2 Chr. 36.13319.

V.16. we earlife the king; 1 They freak too confidently of that which they had no just cause to tilly a confidently which they had no just cause to tilly a confidently that if this city be builded again, and the walls thereof it up.] By this

they feem to imply that the Jews were now about to reedific and fortifie Terufalem. See v. 12.

by this means thou [halt have no portion on this fide the river] See v.10. On that fide Euphrates were many nations at that timeunwho, On that her cupitates were many nations active time under the jurifd/ction of the Perfians, as Jews, Samartians, Aumonites, Mosbites, Edomites, Amalekites, and others. Therefore they put this jealouse into the head of the King of Perlia, that the Jews would not onely themselves withdraw subjection from him, but also bring the nations round about them under their own subjection; fo as the King should receive no tribute, nor any other commodity from them.

V.17. Then fint the hing an answer] Princes are oft too ready to

open their ears unto calumnies against their subjects.
unto Rebum, &c. and unto the rest beyond the river] When they that dwell near the land of Judah wore to the King, they flidd themselves the rest that are on this side theriver, v. 10. but when the King writ to them, he stilled them the rest bryond the river. This fleweth that Euphrates ran betwixt Judea and the people thereabouts on the one fide, and Persia and Babylon on the

Peace This is an extra ordinary falutation, used in writing to others, at meeting with others, or at departing from them, ch. 5.7. Pfal. 28.3. Matth. 10.23. Luk. 10.5. Lam. 1.7. It implieth all man-

uer of prosperity.

and at such a time] Chald, Cheeth. There is one letter difference betwixt this word and that which is used v. 10, but both intend one and the fame thing.

V.18. The letter which you fent unto us hath been plainly read be-fore me]This in the general was commendable, that a King should read such letters as they to whom he commits a trust fend to

V.19. And I commanded] Chald. By me a decree is fet. The commands of the Kings of Persa were as decrees, Dan'6.13.
and fearch hath been made.] He followed the direction given

and it is found, that this city of old times bath made infurcition a-gainst kings] Chald, lift up it self against kings. They who cause in-surrections lift themselves higher then is meet.

and that rebellion and fedition have been made therein] See v.15. and that receives and feation have been made therein 3 see v.15.

V.10. There have been mighty kings also over ferulating This hath relation to the acts of David, 1 Chron. 14,9,8c. & 18.1,8c. & 19.1,8c. & 10.1,8c. of Solomon, 1 King. 4,21. of Jensey, 1 Chron. 14,9,8c. & 10.1,8c. of Solomon, 1 King. 4,21. Hofhaphat, 2 Chron. 17. 10, and of other Kings that faithfully fer-

which have ruled over all countreys beyond the river | Solomons dominion was the largest of any of the Kings of Israel. That reached to the river Euphrates, but not beyond it, 1 King. 4.

and tell tribute and custome] Sec v. 13.

was paid unto them] 2 Sam. 8.2,6. I King. 4.21. 2 Chron. 17.11. 8. 26.8. 8. 32. 23. The Jews might speak of these things while they were in the land of their captivity; and some States men thereupon entred them into the publick Records of Babylon or

V.21. Give you now commandment] Chald, make a decree. Scc v. 19. The commandment was to be given by them in the Kings name.

to cause these men to cease, and that this city be not builded] This charge the King giveth upon that information which was given

untill another commandment shall be given from me] The Chaldee word fignificth here also a decree. His meaning therefore is, that his former decree should not be altered till another decree weremade

by himself to the contrary.
V.22. Take beed now that ye fail not to do this] This he added to make them the more forward in executing his decree. But they of

make them the more forward in executing instances the themselves were forward enough, in the things ? I Kings are very jealua so that may prove prejudical to them. See v. 13. V. 13. Now when the copy, &c. I is may be the Kings letter was laid up amongst his Records, and onely a copy thereof

they went up in hafte, &c.] Not onely the Kings command, but

also their own malicious disposition against the Jews made them

and made them to cease by force and power.] Chald, by arms and power. This aggravateth their malice, that they contented nor themselves to come with the Kings letter and authority, which had been enough to have moved the Jews to forbear till they might have further order from the King; but also they came with men and arms, to constrain them by violence to leave their work. Malice puts on men to do their uttermost in hindring good

V.24. Then ceafed the work of the boule of God] By this it appeareth that the aim of these adversaries of the Jews was especially against the house of God, though they made pretense to the King of building acity, and rearing up the wills thereof. Though the King in his letter made no mention at all of Gods boufe yet they extended that which he wrote about the City to the Temple.

Chapv.

Temple.

which is a Jerusalem] See 2 Chron 36,23,

fo it could unto the second year] This was the year wherein
the Prophets Haggai and Zechariah began to encourage the people to return to build up the houle of the Lord, Hag. 1.1.

of the reign of Darius hing of Persia] See v.5.7.

CHAP. V.

Ver.1. Then the Prophete. This chapter fetteth out the means whereby the Jews were encouraged to return to the building of the Temple. One special means was the Prophete stirring themup thereunto. For God was ever ready in his peoples that is so send his Prophetes unto them.

Haggai by Prophet, and Zerbariad) These are pur among those that we call the small Prophete, and are the two last fave one.

the [on of Iddo] i. e. grandson. For Barachiah was the father of Zechariah; and Iddo of Barachiah. Thus Zerubbabel is called the [on of Sheathid, ch. 3, 2,

prophefied unto the Jews] The fumme of their prophecies are fet down in those two books which are stiled by their names, Haggai and Zechariah. Both prophesied after the captivity, and began in the second year of Darius, Haggai in the fixth moneth, and Ze-

the tecond year of Dataus ringgal in the institutional and activation that the institution of city that all in the eighth High. 11.2 cel. 1.1, that were in Judab and Jesufation In Country and City, is the hame of the Godo I floud I This theevet the warrant that they had, the authority with which they came, and the power and efficacy of their prophecy. And this they did to make their prophecy take the better.

even unto bem] This is an Hebraifm, shewing that to them in special these Prophets were sent, that so they should give the more heed to their words,

V.2. Then rofe up] This phrase importeth forwardnes, speed and diligence in doing of a thing. See 1 King, 16,2,4.

Zerubbabel the son of Sheattiel, and Jesbua the son of Foradah See

and began to build the house of God, &c.] They first began it when they laid the foundation thereof, ch. 3. 10. but now they go on with the structure, and in that respect are said to build it. It was intermitted divers years; & their return to it is counted a beginning. And what they took care that others should do, they are here faid

and with them were the Prophets of God helping them] These Prophets by encouraging the diligent, by threatning the negligent, by reproving those that preferred their own houses before Gods, and by directing fuch as were about the work how to go on therein, did much forward the work, Hag. 1.4, 8,13. Zach.

V.3. At the same time came to them] Whensoever Gods people go about Gods work, the Devils instruments will be ready to hin-

Tatnsi Governour on this fide the rive , and Shetharbeanai] Thefe two the King had appointed to see the people in the ten tribes, and other places thereabouts, keep peace and live in good order, They were fuch in relation to the King of Persia as Pilate was to did the King of Persia as Pilate was to did the King of Persia as Pilate was to did their comparisons! Such as joyned with them to hinder the work of God in the Jews hands.

and faid thus nato them , who bath commanded you to build this and an anomal map them, a row and commandate you to out a map and a lateral row on the control that the former King adversaries, howing that the former King he for bidden them to go on with their work, supposed the Pews could have shewed no warrant for what they did, and there-were the control that the state of the

and to make up this wall] Questionless this is meant of the wall of the Temple, which they began to rear upon the foundation they had laid.

V.4. Then faid we unto them after this manner] This hath reference to the adversaries, and is set down as the mutter of their lecter. ter, and as if they were relating to the King what they had

what axeshe names of the men that make this building?] Chald. that build this building. They that are minded to do michief, unto others, especially by complaining of them and accusing them, will do what they can to know their name. See v. to.

V.5. But the eye of their God w.s. upon the elders of the Jews]
These are the words of him that penned the history. By the eye of God is meant his providence, savour and grace; and by the Elders of the Jews, fuch as are mentioned v.z. and others that had a care to forward that great work.

that they could not cause them to cease] . Neither the adversaries threatnings, nor any thing elfe they could do, could discourage the Jews from going on in their work.

till the matter came to Darius] This word till doth not infer that they then ceased. See 2 Sam. 6. 23. & Matth. 1.25. But because Darius was fo far from hindring it, as he did much further it, the limitation is feen at his time,

and then they returned answer by letter concerning this matter] This hath reference to ch.6.1,6, &cc. where the answer here intended is expressly set down: So as by this relative they may be meant the King and his Councel. Or it may be thus impersonally rendred, then auswer was returned. Or this may be meant of the Jews, who having heard of the answer, which was the decree that Darius made and fent by letter, related the same as an apology for them-

V.6. The copy of the letter, &c.] See ch.4.11. Here is showed the occasion of the Kings answer mentioned v.5. the Aphinchies] i. Perfans. For Monarchs use to fend men of their own nation to be Governous over such Provinces as they have substant and a contract of the provinces as they have fubdued, Such an one was Pilate,

which were on this fide the river | See ch. 4.10.

[ent unto Darius the king] Seech.4.5. V.7. They feat a letter to him wherein was written this] Chald. In the midft whereof. See ch. 4.15. Anty Daring the kings all peace] See ch. 4. 17.

V. 8. Be it known unto the bing | See ch. 4.12. that we went into the province of Judea] See ch. z. t. This hathrelation to v.3.

to the house of the great God] This file they give to God in regard of that opinion and efteem which the Jews had of

which is builded with great finnes] Chald. finnes of rolling, i. et such as could not be carried by reason of their greatness, but were

drawn or rolled with engines for that purpole. and timber is laid in the walls] This flieweth that they had made good progress in the work; and that the walls were raised to a good height.

and this work goeth fast on, and prospereth in their hands] This they add, not to commend the Jews, but to move the King to fend more

fpeedily fome order to ftay them. V. 9. Then asked we those Elders, and faid unto them thus, &c.] Sec. v. 2.

V.19. We asked their names also to certific theo] See v. 4: that we might write the names of the men that were the cinef of them? Who were the fift authors and contrivers of the work, and who moft fet it on

V.11. And thus they ret wreed us answer, saying] This answer is not before mentioned, but we may well think by the manner of fetting it down, that it was the very answer that the Jews had given them, at least for the substance thereof,

We are the fervants of the God of heaven and earth] Hereby the Jews intimate that what they did, they did in obedience unto the great God, and to his honour. See 2 Chr. 36.23. The Lord is filled God of heaven and earth, because all ereatures are comprised within them two; fo as this phrase implieth, that he made, preserveth and governeth all things.

and build the honfe that was builted] They stile the house

they were now in building the house that was builded, because it was in the same place; to the same use, and in the stead thereof. these many years ago] Above five hundred.

which a great king of Ifract] To wit, Solomon, who for dignity, power, wealth, wildom, and many other respects was a great King

builded and fet up] I King.c.1, &c.
V.12. But after that our fathers had provoked the God of heaven unto wrath] Sec 2 King. 21.15. 2 Chr. 28.25. he gave them into the hand of Nebuchadnezzar] 2 King. 24. 1, 2.

82.5.18. the king of Endplost; the Chaldran Babylon was the royal city, the king of Endplost; the Chaldran Babylon was the royal city, Chaldra the country of that King.

100 additional that kingle, 8cc. 1 2 Clit. 36.19, 10.

11.10 and the cryllest of Typel Sec. 2 Cht. 36.22.

11.14 And the cryllest of gold also and flower, &c. 1 Of these see

Y.1.4. man two vertex of you are of ma never, see.] So there is a 2 king 3.4.13, & 2.5.13, & 2.5.13, & 2.5.13. Can. 5.2. out of the Temple that was in Teruphem] See ch. 1.3. This defeription of the Temple by the place where it was is here fet down to distinguish it founds to Temple 1. diftinguish it from the Temple in Babylon. and brought them into the Temple of Babylon] See a Chron.

36. 7.

1. 7.
and they were delivered unto one whose name was Sheshbazzar]

whom he had made governour] Or deputy. For he was Governour

of Judea under the King.
V.15. And faid unto him, Take these vessils, go, carry them] The King, putting his trust in this Governour, would have him go himfelf to discharge the truft committed unto him.

into the Temple that is in Jerulalem] His meaning is that they should be kept safe till that Temple were built, and then be set therein for the use thereof.

and let the bouse of God be builded in his place] See chap.

V.16. Then came the same Sheshbazzar, and laid the foundation of the house of God, &c.] This act is attributed to Zerubbabel Zech. 4. 9. whereby it appears that Shiftbargar and Zerubbabel were names of one and the same person. See ch. 1.8.

and fince that time] Which was the second year after their coming out of captivity, ch. 3.8.

even mail now] Which was the second year of Darius, Hag.

hath it been in building] They were not all this while upon the work; for they were made to cease in the dayes of Artaxerxes, ch. 4. 23. but it was begun in the second year after their return, and in that respect is said to be all that time in build-

and yet it is not finished] For after this it is said that they build-ed and finished is, ch. 6. 14. That which hitherto hath been set down in the letter of these adversaries is fair, all true, and much making to the good of the Jews, and to the forwarding the house of the Lord. These who wrote to Darius deal much more fairly with the Jews then they who wrote to Arraxeixes, ch.4.12,13, &c. but we cannot think that they were better-minded toward them. Certainlyt hey supposed that no such matter would be found in the Kings Chronicles, as the Jews fuggefted unto them ; therefor they purchally fee down their very words, hoping to get the greater advantage against them thereby; but God over-ruled their plot and practice to the good of his. Church, V. 17. Now therefore, if it stem good to the bing.] This is a flat-mixed informer.

sering infinuation.

let there be fearch made in the kings treasure-house] Where treasures of Kings lay, there publick records also were

which is there at Babylon] Cyrus having taken Babylon, and made it fure to himself, had his treasure-houses there, and turned the treasures of the former Kings of Babylon to his own use.

. whether it be fo that a decree was made of Cyrus the king, &c.] This shews that they hoped no such decree would be found. See 2 Chr.

36.23.
and let the hing fend his pleasure to us concerning this matter] Hereby they would thew that all they aimed at was to know the Kings mind in that about which they wrote, rather thento do any prejudice to the Jews.

CHAP. VI.

Vent, I. THen Darius the bing] See ch.4.3. In this chapter is declared how the means which the adversaries of the I ws used to hinder the building of the Temple, ch. 5.3, &c. pro-

ved effectual to the finishing thereof, v.14. made a decree] See ch.4.19. This decree hath reference rather to the building of the Temple, v. 8, then the fearching of the

and fearch was made in the house of the rolls] Chald, books. Records of old were written in paper and parchment, and in that respect called books: but they were also rolled toge-

ther when they were laid up, and therefore called Rolls.
where the treasures were laid up] Chald. made to descend. or caused there to lie. See ch.5.17.

in Babylon] Babylon is here to be taken for the whole province or nation of Babylon; under which fome comprise al-fo Media or the nation of the Medes. In this extent it may be translated concerning Babylon, or concerning the affairs of Ba-

V.2. And there was found at Achmetha] Or Echatanat Or in a coffer. Ecbarana was a city in Media where the Kings used to remain and keep their Court in the fummer-time, See Neh. 1. 1. That Kings used to have their fummer and winter-houses is evident Amos 3.15. Jer. 36.22. Achmetha in Chaldee fignifieth a cool place, or a place whereanto men refort for cool refreshing in hor wea-ther. They that take the word appellatively apply it to such cof-fers or, presses as use to be made to keep Records and Rolls

in the palace that is in the province of the Medes] This is that province which is called Babylon v. I. a roll, and therein | Chald. in the midft thereof.

was I record] Or a memorial. Or a remembrance.
thus written Chald. And it was so written in the midst of it,

those did Crus the hing take out of the Temple of Rabyton] Chap. | his memorial. In regard of this placing of the words, I fame take this word , a Record , or Memorial, to be the title of the Roll.

V. 3. In this fift year of Cyrus the bing] In this and the two next verses that which was registred in the Roll is set down word for word. How this was the fi. ft year of Cyrus fee 2 Chrone 36.22.

the same cyrus the hing made a decree, &c.] See ch. 5.13. Let the house be builded] These and the words following are the

marter of Cyrus decree.

the place where they offered facrifices] This may be taken as a description of the house, namely, to be the place where they offered facrifice: Or a limitation of the house to that place onely where before they were wont to offer facrifice; and this was the place where the old Temple flood.

and let the foundations thereof be (frongly laid) This decree was made before the foundation of the Temple was laid. The decree was in the first year, but the foundation was laid in the fecond, ch. 3.8,10. Cyrus his care was that the foundation should be fit for a

great and weight edifice.

the high through threefore cubits] It is faid of Solomons Temple King, c., that the high throwf was thirty cubits, whereupon fome imagine that Cyrus gave leave that this Temple thould be larger then the former. But the heathen ald, not account their cubit fo long as fome cubits were, and fo the threefcore cubits intended by Cyrus might be no more then the thirty cubits mentioned I King. 6. Besides, the height of Solomons Temple was taken from the floor within to the innermost part of the roof; but here is meant the height of all, from the bottom of the foundation to the top of the highest pinacles. Some conceive this was the height of the porch, which was to be in the front of the Temple. But the porch before Solomons Temple was an hundred and twenty cubits high, 2 Chron. 3.4. twice at high as

and the breadth thereof threefcore cubits] The breadth of Solomons Temple was but twenty cubits. But the cubits where-by this latter Temple was measured were much shorter then those of Solomons : And Solomons Temple was measured from in-fide to in-fide, but this from out-fide to out-fide. Befides, there were two walls about the first Temple, and betwixe those walls chambers on either side, which together with the thick-ness of the walls might rake up about twenty facred cubits. See I King 5.6. These differences duly considered, this second Temple might well be counted no bigger, if not lefs, then the first; according to that which is implied chap. 3.12. & Hag.a.3.

V.4. with three rows of great stones, and a row of new timber! This

smeant of the partitions of the courts belonging to the Temple;

whereof fee I King 6.36, and let the expenses be given out of the hings bouse] i. e. Out of the reasure which appertained to the King in those parts, ch.7.20. V. 5. And alfo let the golden and filver veffels, &c.] See

be restored and brought] Chald. go. Such things as are brought to

again unto the Temple which is at Ferusalem] Which is to be built.

every one to his place] Where every vessel was wone to be set; that they might be fit and ready for their proper use.

and place them in the boufe of God] There they were to be fet when the house should be built.

V.6. Now therefore Tatnai, &c.] See ch 5.3,6.

be ye far from thence] Let them build the Temple alone, v. 7. ch.4.3. and take ye heed that ye hinder them not. Otherwise it was not unlawful to come to them, to afford them things need-

V.7. Let the work of this house of God alone] Do not you meddle with it.

let the governour of the Jews] Called Sheshbazzar, chap.

and the elders of the fews] Those named ch.2.2, &c. build this house of God in his place] See ch.5.15.

V. 8. Moreover, I make a decree | Chald, by me a decree is made. In the former verse Darius ratified the decree of Cyrus; in this and the verses following he addeth a decree of his own, whereby he enlargeth that of Cyrus with more

what ye shall do to the elders of these Jews for the building of this house of God] Though they were not to joyn with the Jews in building the Temple, yet they were to help forward the work, by providing and procuring such things as were requisite

that of the hings goods, &c.] The treasures that belonged to the King, and were reserved for his use, in the provinces on that side

Euphrates are here meant. forshwith expenses be given to these men, that they be not hindred] Chald, made to ceafe. For want of money and fuch other things as were requifite for the building.

V. 9. And that which they have need of] Here follows a further grant, not onely for the building it felf, but also for faChap.vj. crifices and other things to be used in the Temple

both young bullocks, and rams, and lambs All these were beats sit for sacrifice; and under these all other kinds of sacrifices are com-

of the God of heaven] This description sheweth the high esteem of the come of postural 1 his description income to the high effects
he had of God, and the reverent respect the bare, to him, It implyeth that God is above all, a most high Soveraigm, whose throme
is in heaven; where asso life his glory is most manifested. Hereby also
he acknowledgeth that factifices were to be offered up to the true

wheat] Of that such flour was made as might serve for the thew-bread, and fundry meat-offerings, whereof fee Levit. 2.

falt] This also was needful for oblations, Lev. 2,13 wine and oyl] Of these see I Chr. 9.29. & 12.40.

according to the appointment of the Pricits which are at Ferufalem The King not knowing himself how much of those things might be sufficient for the Lords service, would not set a fint, but left it to the discretion of the Priests to require as much as they should see

let it begiven them day by day without fail] This amplifieth the pi-ety of the King, and that he contented not himself with affording provisions for solemn sacrifices at once, but took order that time after time, yea year after year, and that eye.; day, provision should be made for the Priess service.

V.10. That they may offer facrifices of freet favours Chald. of reft. It is faid of the facrifices which Noah offered up when he came out of the Ark, that the Lord smelled a sweet savour, or a savour of reft, Gen. 8.21. This phrase implyeth that God is so well pleafed with fuch facrifices, as he refteth farisfied therein; and is fo pacified as he will forbear to inflict judgements.

to the God of heaven] See v.9.
and pray for the life of the king] Darius the King meaneth himself hereby, and acknowledgeth that his life depended on God, to

preserve it or to take it away.

and of his sons Darius (firnamed Nothus because he was basely born) who was the first King from Cyrus, and reigned about an hundred years after him, had divers sons that dyed one after another, but yet one remained as heir to succeed him. This was Artaxerxes Mnemon, who was another then that Artaxerxes which is mentioned ch.4.7. That this fon of his might through Gods mercy be preserved unto him, he takes order that sacrifices should be offered up for him. But whereas it is faid in the plural number, his fons, it is replyed, that he might mean not onely the fon then living, but such as he might have afterwards. This argument is brought to prove that Darius Norhus is here meant. This circum-flance of the death of former children is not sufficient to prove such , a point; for a man may be desirous to have facrifice offered up for a point; for a man may be delirous to have lacrifice offered up to the prefervation of his children, though he had loft none of them, but they were all living with him; which was a fufficient ground for him to use means of obtaining Gods bleffing on them.

Viii. Also I have made a decree that whospeever pall alter this

word] This King thought it not enough to enlarge the decree of Cyrus with more grants but also confirmeth that and his own decree with a great penalty, that it might be the more carefully ob-

let timber be pulled down from his house] This aggravateth the judgement, that the offenders house should not onely be defroyed, but the timber thereof be made an inftrument of his exe-

and being fet up] Not re-edified again as before, but fet up as a gibber, or pair of gallows. It him the braged thereon? Chald, let him be destroyed. For he was to be hang'd thereon till he was dead, So Haman was destroyed and his ten fons, Efth. 7. 10. & 9.14.

and it his buye be mude a dunchi for this The Chaldee word fig-nificth also a jak-s. So doth the word used Dan, 2.5, & 3, 2.9. This added much terrour, for it laid upon him and his posterity an everlafting infamy and difgrace.

V.12. And the God that hath caused his name to dwell there] By name is here meant the glory of God, and manifestation of his prefence; which is said to dwell in that house, because he did there most manifest himself, and that from time to time continually,

Pfal. 68.16. & 131.13,14. See I King,12.13.

deftroy all hings and people Hereby he acknowledgeth that God hath a supreme power over all sorts of men, great and mean, even to destroy them as it pleaseth him.

that shall put to their hand Or, endeavour. For mens hands afe those ordinary instruments whereby they do this or that to alter lie, to turn to another use.

and to define) By pulling it down, or otherwife employing it then for Gods fervice. For to turn Gods house to another use is to de-

this honfe of God which is at Jerusalem] Though it were not yet finished , yet it is laidto be at Jerusalem, because there formerly had been a Temple, in the ftead whereof this was now to be built, and because the foundation thereof was now laid, ch.3.10. Seech. 2.68.

Dirius hive mide a deside] His authority was then great; for

he was then the fole Monarch over those parts of the world. Wherefore, that this decree might be more friedly observed he

thus preffeth his authority.

let it be done with Speed] The King well knew what great prejudice delay had formerly brought to that work; and therefore he doth now the more presse speed and expedition therea-

V.13. Then Tatnai, &c.] See ch.5.3.

V. 13, 1000 1 annus, occ.) occ cn. 5, 3.

according to that which Darius the king had fent, so they did speedily]

Though they did bear no good will to Gods honse, yet the sear wherein they stood of the Kings displeasare, made them as careful to expedite the work as if they had themselves fet their heart upon it. That which they did had especial reference to the provi-

upon it. That which they aim ma expectan reference to the provi-fion which the King enjoyned them to make, v. 8,9, V.1.4. And the Elders of the Jews builded] See v.7. Under these Elders the governous also is comprised. Now that they had no onely leave, but also were backed and countenanced with the Kings authority, they cheerfully went on with their work.

and they proferred Le. well and speedily dispatched what they

began, See 1 Chr. 14.7.

through the prophefying By that prophefying they were check-

ed for their former neglect; they were enjoyned to be more dili-gent; and bleffing was promifed to their diligence, Hag. 1.4,8,13.

of Haggi the Prophet, and Zechariah the fon of Iddo | See ch.

and they builded and finished it] They went on cheerfully in their work, with all speed and diligence, till they had perfected

according to the commundement of the God of [frael] This was ma-nifested by ancient Prophesies, 1sa. 44.28. By the Proclamation of Cyrus, 2 Chr. 36.22,23. and by the Prophesies of their present Pro-

phets, Hag. 1.8. and according to the commandement] Chald. decree, See ch. 4.10. of Cyrus, and Darius, and Artaxerxes bings of Persia] There were other Kings besides these, but they rather hindred the work then forwarded the same, See ch.4.5.67. The decrees of Cyrus and Darius are expressly mentioned v. 3,8. As for Arraxerxes, there were two of that name; one, mentioned ch.4.7. The other, ch.7.1. The

former was called Longiminus; the latter, Maemon; the former made a decree to cause the building of the Temple to cease, ch. 4. 19,21. If he therefore be here meant, this commandement must be meant of some charge that he gave in the latter end of his reign which was not put in execution till Darius his time. The other Arraxerxes began to reign long after the Temple was finished." If therefore he be here meant, the phrase must indefinitely be taken of such Kings of Perfa as at a nay time contributed any thing to the house of God, either before or after it was built. So as his name is here used by anticipation.

V.15. And this bouse was finished on the third day of the moneth Adar] Adar, among other things, fignifieth a cloub, which is an upper garment that covereth a mans body. It is a name of the twelfth and last moneth of the year, Esth. 3.7,13. It answereth to part of our February, beginning about the eleventh day of that moneth. In this moneth the earth many times in fundry places is covered with water or fnow; and in this respect may well carry the name of a cover or a cloak. Of the moneths see I King, 6.1. God gave a great bleffing upon the finishing of this Temple, Hag.

3.18,19320.

which was in the fixth year of the reign of Davius the bing It is apparent that the Jews returned to the building of the Temple, after their long intermitting thereof, in the second year of Darius, and fixth or feventh moneth, Hag, 1.x. & 2.1. So as they were little more then four years in finishing that which they had begun in Cycus his time. They who account this man to be Darius Hifta-ipes, who fucceeded Cambyles the fon of Cyrus, do reckon but fif-teen years from the laying of the foundation to the finithing thereof. Hereof ten years were paffed in Cyrus and Cambyles his time. together with the Magi; and fix in Darius his time. They who hold that this Darius was Darius Nothus, the fifth from Cyrus, do make above an hundred years from the laying of the foundation to the fi-

nishing thereof. See ch.4.7. V. 16. And the children of Ifrael | Under this general the particular persons following are comprised.

the Priefts and the Levites] These were distinguished one from another by feveral functions, whereof read I Chr. 13. & 24. & 25. Št 26.

and the rest of the children of the captivity] Chald. the fons of tranfortation. See ch.1.11. & 4.1.

hept the dedication of this boufe of God Of dedicating the house of

God fee 1 King. 8.63. So foon as ever the pious Jews had finished their work, their care is to fit it to Gods fervice in the best manner that they could; and that was by confectating it unto God after those rites that were then warranted, that so they might expect the

greater bleffing from time to time.

with joy] This cheerfulnesse of their spirits in that holy work much amplified their piety; the like is noted about bringing the Ark into a place prepared for it, 1 Chr. 15.28, and about their contribution to Gods house, I Chr,29.9. and at the dedication of the

Chap.vij.

first Temple, 2 Chr. 7.10: and at laying the foundation of this

Temple, ch. 3.11,12. V.17. And officed at the dedication of this boufe of God] This was one facred rite about their dedication. So did Solomon, 1 Kings

an hundred bullocks, two hundred rams, four hundred lambs] All an hundred bullete, two hundred sons, four bundred lamb] All these were for bunne-offerings. Of these feveral kinds see 1.0h. 29.

1. Here were a multitude of offerings, but not comparable to those that were offered by former Kings. See 1 King. 8.6.9. But if we consider their present condition, we may apply to these offerings what was noted of their gits, th. 1.69.

and for a fan-offering for all [Fant] They did ordinarily offer with other faccifices sin-offerings, whereof see x King. 3.15, to make an atonement for their sins. For such is the comprison of meny, as at all times, in all things they fin, and stand in need of reconcilitations between the such was the such as the such was the such was the such as the such as the such was the such as the such as

on betwixt God and them,

on DELWIKE GOOD and them.

**reduce be-Rostis* Goots were the most proper creature to be offered up for a fin-offering. On the foleran day of atonement a
goat was offered up for a fin-offering, Lev. 16.9. So also at other goat was offered up for a fin-offering, Lev, 16.9. So allo at other times. Yet other clean beafts were also made fin-offerings; as a young bullook, Lev. 4.3. a lamb, Lev, 5.6.a turtle-dove or a pigeon, Lev. 5.7. yea, and a little fine flour with oyl, Lev. 5.11.

according to the number of the tribes of Ifract | This is the reason according to the number of the tribes of Iffned] This is the reason why they offered twelve goats, that there might be an atometer made for every of the tribes. Though ten tribes had evolved from the tribe of Indian and Benjamin, yet these wor tribes are as careful for the spiritual good of the other as for their own good. Before, there might be some of all the twelve tribes among them. These that we then the study of God, the place of feeking the study of the tribes among them. atonement, are mindful of their dispersed brethren wheresoever they were, in any part or corner of the world. So should we be of

they were, many part of control and all Christians, See r King 18.31

V.18. And they fet the Priess in their divisions] Such as in particular were ordered by David, Chr.24.18.C.
and the Levites in their consess of Chiefe there were three kinds;
One to attend the Priess, 1 Chr.23.4.8.C. another to sing and play on infruments, 1 Chr. 25-1, &c. a third to be porcers, 1 Chr. 26.1, &c. And all these in their severall kinds had their distinct

for the service of God] This was the main end of these severall divisions, namely, that the service of the Lord might the better be performed.

which is at Jerusalem] The Chaldee particle translated which montens at Jerujatem I ne canade particle in the state of may have reference to perfon, place, or work. So that it may imply either the Temple which was at Jerufalem, 2 Chr. 36.33. or the fervice to be done at Jerufalem; or the God who manifefted his prefence at Jerufalem. In which respect Jerufalem is called

nis presence as permiarem. In which respect presented by which the city of 600, Pela, 46.4, 84.1, 8.8.87.3 value is it is written in the book of Mo(r.] Chald, according to the writing in the book of Mo(r.). This hath in speciall relation to Numb. 36, 8c. & 8.9, 8c. See ch. 3.2. Here ends the Chaldee di-

V.19. And the children of the captivity] See v.6. From this verse to the eleventh of the seventh chapter the history is penned in He-

kept the Passever] This was one of their most solemn feasts and sacred ordinances. Hereof see 2 Kings 23, 21, 1 Chron, 30.

upon the fourteenth day of the first moneth] This was according to the law, Exod, 12.6. This compared with v. 15. sheweth that there was but a little more then a moneth betwixt the finishing of the Temple and the Passeover. It is probable that they tarried all this while at Jerufalem, and fpent moft of the time in offering facrifices, and yielding folemn praifes unto God; especially they that dwelt far from the Temple

V.20. For the Priests and Levites were purified together] Herein they shewed a more unanimous consent about the service of the Lord then they did in Hezekiahs time, 2 Chr. 29.34

all of them were pure] Namely, in regard of that legal fancti-fication wherewith they were to be fanctified. See 2 Cron. 29.

5, 34. and hilled the Paffeover] Of this phrase see 2 Chr. 30:15.

for all the children of the captivity] See ch. 1. 11. & 4.1. Under this phrase all of all forts, great and mean, are comprised. and for their bretbren the Priests] Levites and Priests were bre-thren in relation to Levithe third son of Jacob, and common fa-

ther to them all. and for themselves Of the reason why thus they prepared for the

Prichs and themselves, see 2 Chr. 35.14.
V.21. And the children of I frael which were come again out of the

captivity] These were they that are reckoned up ch.2.1. and these descended from Abraham, Isac, and Jacob; and were especially of the tribe of Judah and Benjamin.

and all fuch as had feparated themselves unto them? This is a defeription of such heathen as had lived among them, and by their instruction were brought to know that the God of Israel was the onely true God; and thereupon renounced their heathenish idolatty, and j wied themselves with the people of the Lord, to worthip him alone; and as an evidence of their true conversion were circumculed.

from the fillibin fle of the heathen of the land I dolarry & all-implety and iniquity is a filthinefle. See 2 Chr. 29.5. By the heathen of the land are meant fuch Gentiles as were in those several places where the Ifraelites were captives.
to feek the Lord God of Ifrael This is fet down as the end why

they separated themselves from the foresaid filthines; for other wile they would not have been admitted into the fociety of Gods wile they would not have been admitted into the lockety of Gods people to worship him. Of this phrase feet, the Lord see I Chr. 16, 10,11. This phrase God of I state is added to shew that they ac-knowledged him the true God. Such as these are called Prosclytes,

Mar. 23.15. Act. 2.10, & 6.5. & 13.43.

did est' Both the true Ifraclites, and also these Proselytes did all partake of this Paffeover. This was according to the law, Exod.

12.48. V.22, And hopt the feast of unleavened bread] Of this phrase see

2 Chr. 8. 13. & 30. 13.

[even dayer] This circumstance was expressly enjoyeed, Exod.

with joy] Sec v.16. for the Lord had made them joyful] Or, because the Lord. The Lord had given them matter of great joy, and also had quickened their spirits to rejoyce therein. As all fanctifying graces, so true joy cometh from above, and is a fruit of the spirit of God, Gal.

5.22, and timed the heart of the king of Affyria unto them Kings hearts are in Gods hand to turn them to whom he will, Prov. 21.1. Da-rius before mentioned is here stiled King of Affyria, as before he ruu nevore mentonnea is nere titieu aning of anijing, as bettore he was filled King of Perfia, ch. 45,54. Perfa was the hetedirary kingdom, Aflyria his kingdom by conqueft. Aflyria had formerly been a Monarchy, for honours fake is this title here given him. This work of God in turning his heart unto the Jews, is here men-Ints work of God in turning bisheart unto the Jews, is here men-tioned, in opposition to former Kings of Alfryia, who had wonder-fully opperfied the Jews, both in destroying the ten tribes, and also in feeking to do the like to Juddha, a King, 18.17, Rec. Alfriia was also the beginning of the Babylonith Monarchy; and Kings of Babylon were counted and called Kings of Alfriia, I. King, 13.19, Chanar Thinkhilds and of moral Death kills with the Chanar Ch 2 Chr. 33.11. This which is noted of turning Darius his heart to the Jews, is also spoken in opposition to Cambyses, whose heare was turned against them.

to [frengthen their hands in the work of the house of God] That is, to make them the better able to go on in finishing the same, The pariculars of the decree fer down v.8. do show how much he helped them. Of ftrengthening hands fee I Chr. 11.10. See also

the God of Ifrael] This is here fer down in opposition to the falle gods of other countries.

CHAP. VII.

Verl. 1. Our after thefe things] In the four last chapters of this book another return of other Jews from captivity is fer down. See the argument of this book.

in the reign of Artaxerxes hing of Persia.] Of this name Attaxerxes fee ch.4.7. It is not probable that that Artaxerxes is here means; for he was an enemy to the Jews, and hindled their billding of the Temple. This Arraxerxes was after that Darius who promoted

the building of the remule. Expathe the fon of Serajah] This Serajah by lineal descent came from Aaron by Eleazar, v., and was high Prieft at that time when Jerusalem was taken; and when beside other houses the house of God was burnt therein, which was in the last year of Zedekiah King of Judah. Serajah then was taken and slain, a King, 27, sing or judan, serajan then was taken and Hain's "mig-H8,11. This was fifty nine years before the return of the Jews on of captivity. Concerning this relation two doubts are made; Firth, whether Ezra were Serajah's immediate fon; Secondly, whether he fucceeded him in the high Prietthood. The ground of the firth doubt arifeth from the many years that paffed betwixt the death of Serajah and Ezra's coming to Jerusalem, which are accounted to be an hundred ninety three years. For that Attaxerxes in whole reign Ezra came to Jerusalem, is taken to be Attaxerxes Mnemon. reign Erra came to Jerufalem, is taken to be Attaserske Mmemon. The forefails years are thus rectioned. Fifty nine in the time of the captivity. Ten from the time that Cytus gave the Jews leave to enturn to Jerufalem, till Darins Hifalipes began to reign. Thirty fix in that Darius his time. Twenty two in the reign of Xexast. Fourty in the reign of Attasex to Englishmans. Mineteen in the reign of Darius Nothus, And Even in the reign of Attasex to Englishmans. Mineteen in the reign of Darius Nothus, And Even in the reign of Attasex to Managed. The Erra was Scraibly Survey of the Para was Scraibly Survey. memon, Ne, Hercupon it is fuppode data Ezra was Serajalis grandelild, but called his fon, as Zechariah is called the fond dido, ch. 5.1. and tias Seraja had a younger fon, who was carried into captivity, and begat Ezra, or rather the father of Ezrajan For after Erra was born, his proper father dyed, and thereupon Erra is filled the fon of Serajaha: thereby to demonstrate that Erra descended from Aaron. The ground of the second doubt, Whether Ezra were high Prieft or no, arifeth from this catalogue, and from that great authority and rule which he had over Priefts, Levices, and others, v.25,26. ch. 10.5. Neh. 8, &c. & 12.26 But we may reand others, V.25, 26. ch. 10.5. Nen. 8, Mc. & 12.26. Mur we may re-folve this doubt negatively, that he was not high Prieft; for he is nor put into the crategue of high Priefts, 1 Chr. 6.1.4, &c. Yea. Serajah is expressy there said to beget Jehozadak, ch. 3, 2. and

Teffina is further faid to beget Joiakim, and Joiakim to beget Bliashib, and Eliashib to beget Joiada, Neh. 12.10. These all were high Priests in their order, one succeeding another; the last of them beyond Ezra's dayes. Besides the title of chief Priestor high stream tryons hearx super. Besses the title or easy Presign size Presign in sever specific present to Ezra. As for that power and "authority which Bera executed, it was given unto him by the King of Per-18, v.1.3, &c. as the government which Nehemiah had was given unto him by the falk King, Neh. 5.1.4. And he was threed by all extraordinary Spiris, and divine institute, to unleas the disk. See Nch.12.26.

V.2. The fon of Azariah, &c.] The genealogy of high Priefts, here fet down doth fully agree with the catalogue of high Priefts

The teams and many since was the teams of the first down, T. Chr. 6. 1.0, 1131-113, 14, 111 we come to Merahoth.

V.3. Agariab the lon of Merahoth Azariah was not the immediate fon of Merahoth. There were fits between the their height are by name fee down; T. Chr. 6. 7, 8, 9, 10. There is the like omission of names, Mar. 1.8.

V.4. The fon of Zeraiah, &c.] They who are reckoned in this and the next verie do fully agree with the catalogue fet down, t Chr. 6.3.4.5.

V.5. This Exta ment up from Babylon] This Hieweth that all the Jews that were at Babylon did not return from thence to Jeru-

falem, at the first time when Cyrus gave liberty to them to return,

and he was a ready Scribe] Of this title Scribe fee I King. 4.3. Here Seribe is taken for one that was well ftudied in the law of God, and had a special function to expound it and teach it. Such were many of the Scribes in Christs time; for it is faid that the Scribes fare in Moles feat, Mar 23.2. that is, instructed people in the law of Moles. And he that is called a Scribe, Mat. 12.18. is called a Lamyer, Mar. 22. 35, in relation to the law of Mofes. Such alfo are called Doctors of the Law, Luke 5.17. Act. 5:34. Ezra is stiled a ready Scribe, because of the great understanding which he idd of the law, being well fluided therein, and also because of his detective and readings to give the fense thereof unto other. There is a like phrase used Palaga...

There is a like phrase used Palaga...

led a Scribe.

led a Scribe. The Mode of I freel had given This is added to the whate that which is commonly called the law of Moles was indeed Gods law. God gave it to Moles, to give to to the people. Midd the hing granted him at his request! Whatforver he thought meete o crave of the King. The particulars of this request may be gathered out of the King. decree, v. 13, 8c. according to the hand of the Lord his God upon him.] By the hand of the Lord is here eand the your and good providence of God. This was the cause that the King granted his request; is not a second and the providence of God. This was the cause that the King granted his request; is not

was according to Gods grace to him, and the guidance of his good providence. This phrase is again used v.9.

V.7. And there went up fome of the children of I free! This hath telerence both to such as went up before, and also to such as remained behind theig in Babylon.

and of the Priests, and of the Levites, and the Singers, and the Por-ters, and the Nethinims] Of the distinction betwire these see ch.2.

36,40,41,42.43.
unto Jerufalem] Jerufalem is here Synecdochically put for all the land of Iudah. Both city and country are here meant. See

in the feventh year of Artaxerxes the hing This feventh year is to be reckoned from the time that he reigned alone. This being Artaxerxes Mnemon, this return was above an hundred years after the

first return of the Jews from captivity. See ch. 4.7.
V.8. And became to Jerufalem in the fifth moneth] After their arth fetting out from Babylon, so as they were but four moneths in their journey. For they see out the first day of the first moneth. See v.9. This fifth moneth began about the eleventh of our

which was in the feventh year of the king] Sec v. r.
V.9. For upon the first day of the first moneth] About the eleventh of our March.

began he to go up from Babylon] Heb. was the foundation of the go-ing up from Babylon. The Hebrailm is well expounded by our tran-

and on the first day of the first monetb] Sec v.8.

came he to Jerufalem] See v.7.

according to the good hand of his God upon him] See v.6. He aferibes the good success he had in his journey to the good grovidence of

V.10. For Exya bad prepared bis heart] That which he did he did upon premeditation, not rashly and suddenly. He did it also finterely, not in fhew onely. See 2 Chr. 19.3.

to feet the law of the Lord] To be throughly informed himfelf

and to do it] To practife that which he learned to be enjoyeed by the law. They make the best use of the law of God who practise

and to teach in Ifrael | He contented not himself with his own knowledge and practife, but endeavoured to instruct all the peoMatutes and judgement: See the difference between thele two words, 1 King 2.3. This is thus diffinitly fee down, because it was a principal end of Ezra's coming to Jerusalem to retorna religion;

a principal cities of the result of the results of mentioned. The letter continueth to the 27. verfe, and is penned in the Chaldee dialect.

that the bing Artaxerxes] See v. 1. gave unto Expatibe Priest] The genealogy of Ezta set down v.r. &c. she weeth that Ezra was a Priest descending from Aaron; from whom all forts of Pricits, and others descended.

the Scribe] See v. 6. even a Scribe of the words of the commandements of the Lord This is a description of that which is stiled the law of Mose; &c.v.6. For that law contained the commandements of God. The words of the commandements were fuch as God gave in charge to Mofes to te ach the people.

and of his flatutes to Iffael] Of the difference betwist commandements and statutes see 1 King. 2.3. They are said to be to Ifrae, because they were in special given as rules and directions to that

becaule they were it foecial given as nutes and attections to use purpole.

V.12. Artaxtraxi king of king? This is an high title, propect to God and to his foot Christ, T Im. 6. 17. Revy. 1., & 17.14. & 19. 16. for he is the most high imperme Soveraign over all, whether Kingis, or Lords, or other inferiour perfons; but yet reflectively it may be applyed to mortal Kings, in regard of that jurisdiction which Monarchs have over other Kings. Thus God aferibeth this filte to Nebuchandrextar, Excl. 6.7, Dan. 19. 2. This Araxterxes was fuch a Monarch as Nebuchadnextar was, and in that refpect was fuch a Monarch as Nebuchadnextar was, and in that refpect was this filte he selven to him. Yet I will not deny by that it may this file be given to him. Yet I will not deny but that it might be too ambitiously affected by him, and too flatteringly gi-

with the description of the law of the God of heaven, perfect period, to Evan the Priefs, a Seribe of the law of the God of heaven, perfect period Dr. to Evan the Priefs, a perfect Scribe of the law of the God of heaven, peace, &c. Of this title God of heaven fee the God of heaven, peace, &c. Of this title God of heaven fee the God of heaven, peace, &c. Of this title God of heaven fee the Markov of the Word Peace is not in the Chaldec. The evenpon fome autibute the word perfect to Ezra, as it is in the other reading; a perfect Scribe: But this word perfect is in the end of all, which makes others to add the word peace. It may fignific health and profperity ;

and so be set down as a saluration, and at such a time] Of the Chaldee word cheeneth see chi. 12. V. 13, I make a decree] Chald. by me a decree is made, See

that all they of the people of I frael] These are they that are called the children of Ifracl, v.7.

and of his Priefts] This relative his hath reference to God, men-

and Levites in my Realm Persia, Media, Babylonia, and many other Kingdoms, are comprised under this title my Realm. For Ar-taxerxes was a Monarch of many Kingdoms; and wherefoever any of the Jews were diliperfed in any of those Kingdoms, they had li-berty by this decree to go to Jerusalem. Thus large was the de-

cree of Cyrus, ch. 1. 1,4.

which are minded of their own free-will to go to Ferufalem] Ha compelled none, but gave leave to all that would take it. So old

Cyrus, ch. 1.3, go mits then This hath reference to Exta, v. 12. for the decree was dieted in a letter to him.
V. 14. Frasfinuth as thus are fund to king T Chald, from the king.
To add more authority to Exta, the King takes the fit caule of Exta*going to Jenuslaten to himilelf, shough it were upon Exta*s

request, v.S. and of his fiven comfillurs] From the discovery of that usurpathon of the Kingdom which the Magit treacherously obtained, the Kings of Perfa had seven choose counseliors, which had a more free access to the King then any other; and with whom the pre-fent Kingus det o advise how all weighty affairs. These are here also mentioned, to these that the King of his own head did not come that librations the Forest with usurpass addicts with his Prison the Forest had been supported by the more against addicts with his Prison the Forest had some construction. grant that liberty to the Jews, but upon good advice with his Pri-yy counfellors; to as this also added the more authority to Ezra; Of fuch counfellers mention is made, Effh. 1.14.
18 enquire concerning Judah and Jerufalem] How their flate flood,

what might be further needful for them.

according to the law of thy God] This is spoken to Ezra This King believed that the true God was in special the God of Ezra. See DARLAGA, 44.8. & 6.5.0. By this claude the King given hzra power to fearch and observe who lived according to the law of God, that he might encourage such as did fo, and punish those that did not; yea also that he might see whether all things in that

Province were ordered according to Gods law.

which is in thine hand] Which thou hast diligently studied, and

which thou hast always before thee.

V.15. And to carry the filter and the gold which the hing! The King would make no advantage to himself of that which he had devoted to God.

and his counsellors have freely offered] Certainly Ezra had well

the true God, in that they were fo free-hearted and bountiful, in offering to his house and service.

oneting to his noute and terview anto the God of Ifrael. See ch. 1.3. whose habitation is in Jourgatem Because the Lords house was in Jerusalem, and God did especially manifest his presence in his house, his habitation is said to be in Jerusalem, See 2 Chr. 6, 2. &

houle, his habitation is state to per in jerusarem, oce a climator a 9 of. Pial. 1.68. & 12.3.5.13.

V.16. And all the filter and gold that thos casts find in all the Province of Bulylon]. Ch. 8. 25, the doth not here mean all that he could any way come by; but all that Ezra could move any of that Kings (subjects freely to offer. So as hereby the King gives Exar power to make collections among all the Kings people, for the good of the children of lifted; and that especially for the houle and ferrice of the collections among and the Kings people, for the good of the children of lifted; and that especially for the houle and ferrice of the collections. of the enqueren of three; and that especially for the house and let-vice of God. Hereby also liberty was granted to take such vessels of filver and gold, as being taken out of the former Temple were laid

hiver and gold, as being taken out or time former active were laid up in the Province of Babylon and the people of the people went forced, 3. For they are diffinguished from the people in the Province of Babylon, and of the Priefls offering while people in the province of their captivity; whether they now as were them in the place of their captivity; whether they now as were their our carried fall in their care nature.

as were then in the place of their captivity; whether they now went with Era, or carried full in their own places, for the body of their God! This heather King Speaking of the Jews, the propie of God. It lette the Lord their God. This has in Grafaten Sec ch.1.1. V.17. That their mail buy Sec ch.1.1. V.17. That their mail buy Sec ch.1.1. Visualized Sec ch.1.1. Visua and contributions.

Bulloches, Rams, Lambes, See ch.6.9.
with their meat-offerings and their drink-offerings] Of these see

and offer them upon the altar] See ch. 3.2.

and offer them upon the altar] See ch. 3.2.

of the boule of your God] There was the Altar fet, and no where
elle might it be; and therefore by a property it is called the Altar

(C. 1). of Gods house.

which is in Jerufalem] See ch. 1.3.

V.18. And what sever shall seem good to thee] Though oblations to God were one principal end of the forementioned money, yet would not the King tie all to that onely use, but left much to the

discretion of Ezra. and to thy brethren] By this title of relation fuch Priefts as Ezra took to be of his couniel are especially means. It may be extended also to such other Jews as he advised with.

alto to luch other jews as ne aurited which is do switch here flo file filler and cold Hereby is meant so much as remained after they had bought offerings enough, that do after the will of your God He was pertivated that they were well infludiced in the word of God; and therefore exhorteth

them to hold close to it. V.19. The veffels alfothat aregiven thee] Either fuch as were for-

merly taken from the Temple; or fuch as being new made, were now given to them. for the fervice of the house of thy God] He had as great a care for

God, his house, and service, as if he had been a King of Ju-Those deliver thou before the God of Jerusalem Or, before God at Jerusalem. The meaning is, that they should be delivered at the Temple where God most manifested his presence, and to such as by

Gods law were appointed to take the care of them. V. 20. And whatfoever more shall be needfull for the home of thy

God] This was a great enlargement of his decree and grant, and God J his was a great entargement or his decree and grant, and manifelted much respect to Gods house. which thus shalt have occasion to bestow. The King well knew that he could not prescribe all things needful for Gods house, and

therefore refers the more to the discretion of Ezra. bestow it out of the hings treasure-house] Of such an house see ch.

V. 21. And I, even I Artaxerxes the bing He doubles the word, and makes mention of his own royal power, to move those whom it concerned the more readily to observe what he en-

joyned. do make a deeree] This also bindeth them the more to do what he requireth them. See ch.6.8.

to all the treasurers which are beyond the river Treasurers here menrioned were fuch as received tribute, and all manner of taxes and revenues due to the King in those Provinces which were on that side Euphrates where Jerusalem was. Such were they that are mentioned ch. 6.6. Of a treasurer see ch. 1.8.

that whatfoever Expa the Prieft, &c.] Sec v.11,12.

first require of you, it be done speedily See ch. 6.9.
V. 22. (Muto an hundred talents of filver] i.e. of our coyn, thirty feven thousand five hundred pound sterling. How this accompt arifeth fee 2 Chr. 22.14.

and to an hundred measures of wheat] The word translated measure is both in Hebrew and Chaldee Cor. One Cor was about ten buthels : fo as this amounteth, according to our measures, to a thoufand buffiels of wheat. How this thus arifeth fee the note on I Kin.

and to an hundred baths of wine] A bath was a measure for liquid

instructed both the King and his counfellors in some knowledge of things, which kontained eight gallons. By this accumpt an hunour ordinary accompt comes to three tuns and half an hog flead of

and to an hundred baths of oyl]. Of the use of wine and oyl see Chr.9.29. & 12.40.

1 Chr. 9.29. & 12.40.
and falt, without preferibing how much] Salt was of use for all manner of offerings, Lev. 1.13. Ezck. 43. 24.1t was also of singular use for all manner of food, and other things; and therefore no stine

V.23. Whatfoever is commanded] Heb. whatfoever is the decree. See

by the God of heaven] See ch.6.9.
let it be diligently done for the house of the God of heaven] The meaning is, that what sever the Priests of the Lord should declare to be by the law of God enjoyned for his service in his Temple, it frould be done.

for why should there be wrath] This King stood in sear of Gods wrath, and was perswaded that neglect of Gods service would incense Gods wrath. He was therefore careful to have such things performed as might prevent the wrath of God.

against the Realm of the king and his fons] Some read these words asidiftinet one from another, and not depending one upon anoassurence one from another, and not depending one upon another; thus, againly the realm, the king and his font. This reading the original will bear, as well as the former. It sheweth, that as the King searcd Gods wrath against himself, so also against his realm and children, and was thereupon the more carefull to pre-

V.14. And also we certific you that touching any of the Pricific) He was very tender of prejudicing Gods Ministers, and carefull of doing them all the ease he could.

and Levites, Singers, Porters, Nethinims] Of these see th. 2. 40, 41, 42, 43. All these had distinct employments about Gods house.

or Ministers of this house of God] If there were any besides those before mentioned that had employment about Gods house, he grants to them the same priviledge that he had to the former.

it shall not be lawful to impose toll, tribute, or custome upon them Ot the difference betwirt these three kinds of payments see ch.4.13. 20. Though those payments were constant yearly revenues due to himself, yer would be case Gods Ministers of them.

V.23. And thou Exta | The King thought is not enough to enjoyn others to do that which he thought useful for Gods ferrice, but also stirs up Ezra to take care of such as were under him, to

procure the good of the people of God.

after the wisdome of God that is in thine hand] Of this phrase see v. 4. He discerned that God had given unto Ezra great understanding and prudence; and thereupon makes that the ground of the

power and authority which he gave him.

[It Massificates and Judger] The King well knew that Exa
alone could not do all that was requifite for the good of that
people, and therefore adviceth him to appoint affiftant and belpers; yea such as might have power and authority, and were able to determine their cases. Such counsel did Jethro give, Exod. 18. 21.22.

which may judge all the people that are beyond the river] He means such as were within the Province of Judah; not the other countries that were about them on that side the river.

all fuch as know the laws of thy God] He would have Magistrates and Judges to be men of understanding, and that in Gods

and teach ye them that know them not] The ignorant must be instru-Eted, that thereby they may the better be brought to do their duty. V.26. And whofoever will not do the law of thy God] He is very

zealous about Gods law, and fers it in the firft place. and the law of the King] This he adds, that peace might be kept betwire them and others.

let judgement be executed speedily upon him] By executing judgement on malefactors both piety and peace are better preserved. whether by death] This was more then the Romans would grant to the Jews, when they had brought them into a Province, Joh.

18.21 or to banishment] Chald to rooting out Rooting out of his own land is hereby meant. A mans country is as an orchard wherein he is

planted; banishment is a rooting of him out of that foyl, or to confication of goods | That is, the taking away of a mans goods from him, and to turning them to fome publick use. See th.

or to imprisonment] Hereby his person is restrained. Here ends the Kings letter which was in the Chaldee dialect. Thehistory following is penned in Hebrew.
V.27. Eleffed be the Lord God of our fathers] Ezra looketh beyond

man, even to God himself, and ascribeth all to him.

which hath put fuch a thing as this in the hings heart] Whatfoever good thing is in any mans heart, be he great or mean, it is God

that putteth it into his heart, Lam.1.17.

to beautific the house of the Lord The house of the Lord was now built; but much ornament might be added thereto by the Kings gift and grant. Befides, the due observation of the fervices of the Lord rended much to the beautifying of his house. which is in Ferufalem] Sec ch. 1.3.

great mercy to be made instrumental, for the promoting of Gods fervice, V.18. And hath exercifed mercy unto me] Ezra accounted it a

before the king and his counsellors] Of these counsellors-see v. 14.
and before the kings mighty princes] They also offered to the house

and I was [frengthened] He meaneth inward strength of spirit, and courage to go on in his work.

as the hand of the Lord my God was upon me] Of this phrase

and I gathered together out of Ifrael] That is, from among the chil-

dren of Ifrael, who were then in the land of their captivity. chief men to go up with me] Even those who are by name set down in the next chapter;

CHAP. VIII.

Verl. 1. Thefe are now the chief of their fathers] This relative their hath reference to them that went with Ezra to Jerufalem. As in the second chapter there is a catalogue of those that first went from Babylon to Jerusalem with Zerubbabel; so in this chapter there is a catalogue of fuch Princes and fathers of families as went up at another time with Ezra.

and this is the genealogy of them] Of a genealogy fee 1 Chr. 4.33. that went up with me] Ezra fet down his genealogy, and therefore he mentioneth himself in the first person, thus, with me.

[rom Baby'on] Babylon may be here taken for that whole kingdome which belonged to the King of Babylon, who carried the Tews thither into captivity.

Jews tutner into capacity.

in the right of Antaexes the hing J See ch. 7.1.

V.a. of the fors of Phinthal J In 3 six verife are fet down such as defended from the prieftly and p²₁ar 2 ly families. Of the prieftly samily there are two heads. Phin in an all thamar. Of the princely or royal family, David. Phinchas here mentioned was the fon of Eleazar the fon of Aaron, I Chr. 6.3,4. By fons in this and the verses following posterit; is meant.

Gerfbon] This is not that Gerfhom or Gerfhon, of whom came the family of the Gerstionites. Num 3.21. But another Gerti. who lived at this time.

of the fons of Ithamar] This Ithamar was the fourth fon of Aaron, Exod.6:13.

Daniel This is not that great Daniel who lived in the time of

the Babylonish Monarchy; but another of that name,

of the [one of David] King David is here meant, the head of the

royal posterity.

Hattusty How this man descended from David see x Chr. 3.22. V.3. Of the fons of Shichaniah, of the fons of Parofh] This latter clause is added to diffinguish Shechaniah in this verse, from another Shechaniah, v.s.

Zechariah] There was also another of this name at this time,

and with him were reckoned by genealogy of the males an hundred and fifty] Great honour under the law was done to the males. They onely were circumcifed, Gen. 17. 10. They were the first born to be consecrated to the Lord, Exod. 13.13,15, They onely were put into genealogies. Females were comprised under

V. 4. Of the fons of Pahath Moab] Of the notation of this name fee ch. 2. 6. The fons of this man here meant were among those that having taken strange wives put them away, ch. 10. 30. He alfo himfelf was one of those that sealed the covenant, Neh.

Elihoenai the fon of Zechariah, and with him two hundred males? There was a Zechariah that descended from Phinchas, 1 Chr. 6.6. but he was long before this nian.

V.s. Of the sons of Shechaniah] See v.3.
the son of Jehzael, &c.] The proper name of this man is here

left out.

V.6. Of the fons also of Adin] There was another of this name, whose some to Jerusalem with Zerubbabel before this. This Adin might be one of those who scaled the covenant, Nehem.

Ebed the fon of Jonathan, &c.] Jonathan was one of those who was appointed to fee the Ifraelites that had married ftrange wives to put away their wives, ch.10.15.
V.7. And of the fons of Plam There was one also of this name,

whose sons returned with Zerubbabel, ch. 2.7.

Jestiah the son of Athaliah, &c.]Of Jeshaiah see v. 19. Athaliah

was also the same of a woman, 2 King. 8.26.

V.8. Of the fons of Shephatiah] See ch. 2.4.

Zebadiah the fon of Michael, Sec.] Zebadiah was one of those that promifed to put away his ftringe wives, ch. 10.10. Michael is a name given to the fon of God, the Lord of Angels as well as of men, Dan. 10 13,21. & 12.1. Jude 9. Rev. 12.7. It fignifieth who Was God

V.9. Of the fons of Joab] There were also fons of Joab, that returned with Zerubbabe!, ch. 2.6, &c.

Obadiah the fon of Jehiel] Obadiah was one of those that scaled the covenant, Neh. 10 5.

V.10. Of the fons of Shelomith, the fon of Joseph ab, &c.] The proper

name of this fon of Josephian is left out.

V.11. Of the fons of Behai See ch. 2.11.
Zechariah the fon of Behai &c | Behai was one of those that fed-

led the covenant, Neh. 10.15. V.12. And of the fons of Agad | See ch. 2.12. Angad alfo fealed the covenant, Neh 10, 15.

fonathin the fon of Hilleston, Sc.] 100 Kitan in Hebrew fignificth fittles or young. The word here used is applyed to a younger fon, as Gen. 9, 14. Some therefore here tri tillate the word appellatively, thus, Johanan the yanger fort.

V.13. And of the laft four of Adoni kath] Mention is made of children of Adonikam that went up with Zerubbalel, ch. 2. 132 Thereupon fome, in relation unto them, fay, that this phrase the laft implieth that the three here mentioned went not at the full with Zerubbabel, but at the last with Ezra. Others apply in to his young it fone; of whom the three here mentioned were

whose names are these, Eighelet, Jehiel, and Shemaiah, Sec.] These are thus expresly by nam: fet down, because he had more sons ; but all the reft, if they went not before, tarried behind, for these onely went at this time

V.14. Of the fons alfo of Bignai, Melai, and Zabbudl Or Zaccur, 28 fome read. Athai and Zalbud were fons of Bignai.

and with them fewenty males | The particular numbers from the third verse to this inclusively do make up in all one, thousand four hundred ninety and fix males. Here were a great many that went up together, but many more went up at the former time. See ch. 2.64,65. As by this it appeareth that many went not up at the first time: fo the histories in N hem ah and Esther do surther declare that there were many left in fundry places aming the heathen, even after this return.

V.15. And I gathered them together to the viver] This hath relation to all that company that is before mentioned. The river here meant is taken to be Euphrates, into which Ahaya surneth; or, it runneth into Ahava. Here thefe two rivers met together : It is very probable that there were thickets, or groves, of woods in this place; whereby it was the more pleafant and feeret. This circumstance of meeting at a river hexpressy noted of worshippers of God, after Christ accomion, that the y went out of the city by a rivers fide, where prayer was wont to be made, Act. 16.13. See Pfa1. 137.1.

that runneth to Abava] Some take Abava to be a region by which the forementioned river floweth. In Aflyria there is a region called Adiabena : but it is certain that Ahava here mentioned is a river ? so it is expresly faid to be, v. 21,31. It was in the way betwirt Babyloh and Jerusalem.
and there abode we in tents] Oc, there we pitched. They were now

travellers, and many together; therefore they carried tents with them, that they might the better lodge in open places. three dayes I frethis time were the people to fetled as Ezra might

the better observe to what tribes or families they belonged.

and I vierbed the proble and the priests That is, took notice of the diffinction betwist them; namely, who were Prieffs, and who were of other tribes.

and found there none of the fons of Levi] It is faid ch. 7 7. That there went up of the Levites with Ezra : thereupon a doubt arifeth, how it should be here faid, that he found none of them. The resolution is, that at this time there were none that voluntarily came forth with Ezra; which he observing, sent for divers of them, v, &c. who came upon fending for, and in that respect are faid to go up, ch: 7.7.

V. 16. Then I fept for Elieger, &c. chief men Here are nine reckoned up by name who are men of dign ty or authority; and in that respect called chief men. The Hebrew word fignifieth heads. It . put for fuch as are above others, and have command of others

alfo for Jarib, and for Elnathan] Though this title Jarib same name twice used in this verse; yet there is a difference Hebrew. The former is Jarib, the latter is Joiarib. But Eln ... is the same in both places ; yet it setteth forth two diffine fons of the fame name. For they are expresly distinguished by their several gifts.

men of understanding] Such as were themselves well learned, and had good knowledge of the law, and of the diffinction of tribes, families, and functions; and could also well inform and inftruct others therein. They were such as are said to understand themfelves, and to instruct others, Dan. 11.33.

V.17. And I fent them with commandment unto iddo the chief]
There is mention made of iddo the father of Zachariah, ch. 5.1. & 6, 14. And there is mention made of one Iddo which went up to Zerabbabel, Nehem, 12, 14. It may be that he might be fent back from Jerusalem to Ezra upon some special eccation: and the euron Ezra have the better opportunity to fend to him. He was a prime and chief man, and had comment

at the place Caliphia] It is by most interpreters held, that Cafiphia here is put for the countrey of the Cafpians, where that

Kkkk

fea was which is called the Caspian sea, or Hircanian sea, between the mountains of Caspia and Hircania. But this place was very remote from that place where Ezra now was. Others therefore take it to be the name of a Castle, where by the grant of the Kings of Persia there was a society of Levites, and that Iddo was the chief over them; and therefore the message sent to him.

chief over them; and therefore the therage tent to him, and teld them what they bould fay! Heb. I put words into their month. They who find mellengers upon a weighty business, will not onely in general bid them do such and such things; but allo prescribe unto them the very form of words that they should use;

and this is to put words into their mouth. unto Iddo, and to his brethren the Nethinims, at the place Cafiphia] Of Nethinims fee 1 Chr 2.2. They were fuch as did fervice about the hetie of God: whereby it appeareth, that Iddo had a charge about Gods house, in that the Nethinims are called his bre-

that they should bring unto us Ministers for the house of our God] This phrase is a description of Levites, and sheweth that their function

V.18. And by the good hand of God upon us] Of this phrase see ch. 7.6.9. His piety moved him to ascribe all to the providence of God.

they brought us a man of understanding] Of this phrase see the last

note on v.16.

of the four of Mahli, the fon of Levis, the fon of Ifrael] Mahli was the lon of Merari, the fon of Levis, to as he was Levi's grandchild. Levi was the third fon of Ifrael, Gen 39.34. He was the father of all that mindited about the houfe of God.

and Sherebiah] Or, even Sherebiah. Thus is the copulative and taand autremay to 3 com socroum, time is the coputative and trafflated, 3 Samt, 740. Even in diriging and 5 Samt, 8.3, Even in bis own city, for this was the man of understanding whom they brought. Sheebbah is noted to be a man of understanding Noba 8.7, 80, 945. He had good skill in thankfgiving, and shadings, Noba 8.7, 80, 945. He had good skill in thankfgiving, and was one of the chief among those that were fet apart thereunto,

with his fons and his brethren, eighteen] They are here called his brethren, who were of his kindred, or of his family, or of that function whereof he was.

V.19. And Hashabiah] Hashabiah is said to be a ruler, namely among the Levites, and to be one who built a part of the wall of the city, Neh. 3.17. He was also one that scaled the covenant,

and with him Jefhaiah, the fon of Merari] There is one of this name that voluntarily went out with Ezra, v.7. But he was of another tribe. Both these, Hashabiah and Jeshaiah, descended by lineal descent from Merari, as Sherebiah had done, v. 18. V.10. Alfothe Nathinims] Of thefe fee 1 Chr.9.2.

V.10, Alfone N thumms J.Ct title (Et U.10.9.2.

When Draid and the Princes had appointed for the fervice of the Levilets' We do not read where David did appoint the Nethinians their place: but in that they were appointed to their fervices by Johus, and the Princes in his time, and continued till Davids time in great number; it cannot be doubted, but that he who fertiled the princes in his time, and the bodies of the data o led all other offices and fervices in and about the house of God, did also set these in their order and courses.

two hundred and twenty Nethinims] Here was a great many remaining after the captivity.

all these were expressed by name By this it appeareth that they

were careful in keeping their genealogy.

V.21. Then I proclaimed a fast there of the use of a fast, and pro-

V. 2.1. Find I proteins as 1-31 series of claiming it, for 1 Chr. 2.3.

and the river Absorb) See v. 15.

the river Absorb) See v. 15.

the river Absorb) See v. 15.

the mich sea a fall hath respect to their bodies and to their fouls: to their bodies, in forbeating food, fleep, and other refreshments, fo far as their bodies might be sensible of it: and their soul s, by setting far as their bodies mignt be tenible of it! and their fouls, by fetter them, & Gods jult wrath and vengeance against them for the fame, fo iar, as their hearts might be broken, and a godly formw wrough: in them. It was expressly enjoyed the Jews to silket their fouls, in their following day of falting, Jer. 16.29. In regard of the outward afflicting of ones felf hypocrites could go fo far in their faft, Ifa. 58.3.

to feel of him a right way for us] A special end of fasting is to be the better fitted for prayer; and prayer may and ought to be made for Gods direction about a right course in the lawful things that we take in hand.

and for our little ones] Among other things the good of our chil-dren is to be fought; the rather, because while they are little ones they cannot seek it themselves; and also because through Gods bleffing on them, after we have ferved God in our generation, our children after us may continue fo to do in their generation, and teach their children after them so to do: and thus perpetual service be performed to the exernal God by us mortal creatures, who have but a fhort time to do it our felves.

and for all our substance] Under this word substance he compriseth all the cartel and beafts that they had; all the gold and filter; all the apparel, woollen and linen; all other outward commodities whatloever. So as it is lawful by prayer to feek Gods bleffing upon our remporal effate, and to commend all that we have to his provivence and protection.

V. 12. For I was ashamed to require of the hing a band of souldiers and horsemen, to bely us against the enemy in the way.] Zeal of Gods glory, and faith in Gods power, wisdom, truth, and goodness, makes Gods divine properties should be questioned. Though humane helps are lawful, and may be used, yet in some cases, before some persons, they may be forborn, and no great care taken about them, Gen. 33.11. Judg. 7.8. 1 Sam. 17. 39,40. Zech. 4.6,7. He plainly flowerh, that there were entire in their way: that foul-diers and horfemen would be a good defence against them; and that he could have obtained those helps of the King, yet he would

because he had Spoten unto the king, saying That which is noted of this Kings respect to God, in his letter and grants to Ezra, ch.7. 12, &c. doth give us to understand, that Ezra had well informed the King in the manifold excellencies of God, and in his special care and providence over his Church.

The hand of our God] That is, his power, providence, protection

and bleffing. See ch.7.6.
is upon all them for good] To blefs and prosper them, and in every thing to do them good.

that feet him | That call upon him, that ferve him, that worship him, flie unto him, and rely upon him. See I Chr. 16.10,11. This feeking of God is not the meritorious cause of Gods doing good to any; but the way wherein he ufeth to do good, and an evidence that he will do good to fuch.

but his power and his wrath] His powerfull wrath, whereby he is able to make the flourest to stoop. Of wrath attributed to God fee 2 Chr. 28.13.

is against all them that for sabe him] They are said to for sake God who obey not his commandernents; who flic to idols; who trust to humane helps, and regard not him; and who fall away from their

profession of the mean state o Such prayer was never made in vain.

V. 24. Then I feparated twelve] The matter for which he feparated them was of great confequence. It was the fafe-keeping and carrying of all those treasures which are hereafter mentioned, v.z. &c. from the place where they were to Jerusalem, and the well or-dering and disposing of them there: therefore he made choice of twelve Priests and twelve Levites.

of the chief of the priess] Or, with the chief of the priess. For they who follow, and are set down by name, were Levices, and not

Sherebiah, Hoshabiah] Of these two see v. 18,19. Some that read the former words as they are in our translation, put the panicle with before Sherebiah, thus, I separated twelve of the chief of the priefts, with Sherebiah, &c.

and ten of their brethren with them | Ten Levices are hereby meant, taken out of the thirty eight mentioned v. 18,19. Thus they were four and twenty in all to whom Ezra committed this great

V.25. And weighed unto them the filver and the gold] Cyris committed such treasure to the Prince of Judah by tale or number, ch. 1.8,9,8c. but Ezra did it by weight : for this treasure was not so diftinctly made in chargers, basons, and other vestels, as they which Cyrus brought forth were.

and the veffels] Veffels are here taken in a large fenle, asch. I. even the offering of the house of our God] Or, for the house of our

God, and for the fervice thereof. which the king, and his counfillers, and his lords] Of the counfellors here meant fee ch. 7.14. The Lords here mentioned were other Princes and noble men under the King of Persia. Of these see the

and all Ifrael there present had offered] Namely, such as were able and willing to give, and then present when this great contribution was made. Of these see ch.7.16.

V.26. I even weighed unto their hand fix hundred and fifty talents of filter] That is, two hundred fourty three thousand seven hundred and fifty pound sterling. How this summe thus ariseth see I Chr.

and filver veffels an hundred talents] That is, thirty feven thou-

fand five hundred pound feeling.

V.27. Also twen: y basons of gold of a thousand drams] That is, three hundred twelve pounds and ten shillings. Of the value of drams

fee i Christie pour and the many of the service and trave origins of fine copper.] Hele, yellow, or fining braft. Some take this for furth amber as beads are made of, or for a mixture of gold and filver together. We read Exodus 38.8 of the brafte as women made use for, to behold their faces therefore the service of the in, as now they do of looking glasses. That must needs be some very excellent and curious brasse. It plainly appeares that this was a very choice metral that is here mentioned, in that there were but two vessels thereof, and they reckoned amongst vessels of

Chap.viii. precious as gold Heb, defirable as gold. This may be in regard of precious as gold rich, aegitable as gold. This may be in regard of the extraordinary brightness and shining thereof, which pleased the eye exceeding much. For the rarity of it, it might be as highly efteemed as gold.

V.28. And I faid unto them, Te are boly unto the Lord] That is, confecrated after a special manner unto his service. In this respect, Levi as the father and head of all fuch, is called Gods holy one, Deut. 33.8.

the vessels are holy also] In that they were consecrated unto God. Thus all things that are consecrated are called holy things, Lev.

5.15. Numbia.4.
and the filver and the gold are a free-will offering for they were freely and willingly offered, ch. 7.16.

muto the Lord God of your fathers] See 1 Chr. 29.18. This is it that

made them holy, that they were offered to God.

V.29. Watch ye, and beep them] The greater the truft is, the greater ought our care and circumspection to be thereabouts.

untill ye weigh them before the chief of the Priefls and the Levites, and chief of the fathers of Ifrael at Jerusalem] He means such as went up first to Jerusalem with Zerusbasel. They are such as are set down ch.2.2, &c. Divers of the chambers on the fides of the Temple ch. 2.13 ec. Divers of the channels on the laces of the Lemple were for treasuries, to keep the holy treasures apperaining to the house of God. See 1 King. 6.5. 1 Chr. 9.26.

V.30. Then took the Priests and Lewiter] They who are mentioned

the weight of the silver, and the gold, and the vossels Of these see

to bring them to Ferusalem unto the house of our God] That there shey might be used about the service of God, for which end they

V.31. Then we departed from the river of Ahava] Sec v.15.21. on the twelfth day of the first moneth] This was about the three and ewentieth, or four and twentieth of our March, and the twelfth

day from their going from Babylon, ch. 9. 9.

to so unto Terusalem This was the end of their going up from Babylon, See ch.7.9.

and the hand of our God was upon us] See v. 18. and he delivered us from the hand of the enemy] This in general exgendeth it felf to all that envied them, and bare evil will to the

and of furth at ley in wait by the way.] This intends certain particular perions that thought to have fet upon them, and floyled them in their journey. It much amplifies the providence of God over shem, that he disprointed the plots and practities even of those than fought to have circumvented them.

Via the course of the house of God.

V.32. And we came to Jerufalem, and abode there three dayes]
Namely, before they disposed of themselves to several places, and of their treasures to the treasuries. They took that time somewhat to

refresh themselves after their weary journey.
V.33: Now on the fourth day Namely, after their coming to Jerusalem, which was about the fifteenth day of our July, but the fourth of their fifth moneth. As is evident by comparing ch.7.9. with this verfe.

was the filver, and the gold, and the veffels] Those that are mentioned v. 26, 27.

weighed in the bouse of our God] Namely, in the chambers thereof,

which were treasuries, v.29.

by the hand of Merimoth the fon of wriah the Priest He took them of the better to dicharge that trust that was reposed in him. This Merimoth Built a part of the wall of Jerusalem, Nch. 3.4. and was

one of those that sealed the covenant, Neh. 10.5.
and with him was Eleazar the son of Phinehas] This Eleazar descended from that Phinchas, whose grandfather Aaron was, I Chr.

6.344.

and with them was Jozabad the son of Jestua Jozabad was one of those that instructed the people in the law, Neh. 8.7. And his father Jestua was not the high Priest, but another, mentioned ch.

and Noadish the son of Einnui, Levites They were not all Levites that were mentioned before; for Merimoth, and Eleazar were Priess. This title therefore hath reference to the two last that are

V.34. By number and by weight of every one] Something must here be understood to make up the fense; namely this, the accompt was taken, or some such like phrase.

V.35. Alfo the children of those that had been carried away, which were come out of captivity] Not onely they themselves which were carried away captives, and returned back again, but they also that were born in captivity.

offered burnt-offerings unto the God of Ifrael] Of offering burnt-offerings see 1 King. 3.15. Though these were not born in Ifrael, yet they acknowledged the God of Israel, the God of their fathers, to be their God.

imelve bullocks for all Ifrael] According to the number of the

twelvetribes, ch. 6.17.

ninety and fixranns, feventy and feven lambs Of these kinds see twelve he-goats for a fin-offering] See ch.6.17.

all this was a burnt-offering unto the Lord I Though In some particular respects there was a difference betweet a sin-offering and a burnt-offering, yet in general whatfoever was facrificed upon the Altar was counted as a burnt-offering unto the Lord.

V.36. And they delivered the hines commissions unto the hines Lieutenants] A Lieutenant is such an one as is appointed under the King, to order the affairs of that part of the Kingdome that is committed to his truft. By the Kings commissions are meant commands and

and to the governours on this fide the river] Ezra was now at Jerufalem : fo as that fide of Euphrates is meant that was towards Jerufalem. These might be such as are mentioned ch. 5.3.

and they furthered] Heb. lift up. It is the same word that is used ch. 1. 4. and in that fenfe.

the people | Namely of Ifract.

and the honfe of God | By affording such things as were requifire for the beauty and fervice thereof.

CHAP. IX.

Verl. 1. N Ow when these things were done] This hath reference to those former acts of rejoyeing which are mention ned in the two former chapters; wherein is shewed how all things very professorily succeeded about Exra's going to Jerusalem, and carrying rich treasures with him for the house of God: But in this chapter is fet down a dolefull history, which caused

the princes came to me | These were some pious Princes of Judah. that grieved at the evil whereof they complain, but could not re-

faying, The people of I frael] Hereby he means the common fort of people; for they are diftinguithed from Ecclefiaftical persons, and

from Prince, and others, v.a.

and the Priest and the Levites These were such as by their sunction

nowere wholly to attend the service of God; so as their sin is

hereby much aggravated, in that they which by their particular function, as well as by their general profession should have kept themselves from all pollution, suffered themselves to be so polluted as they were. Besides, they had means better to know the law then

have not separated themselves from the people of the land] He means the land of the uncircumcifed people; such as are named in the latter end of this verse, with whom they should not have mixed themfelves.

doing according to their abominations] This is a general phrase, which fometimes fetteth forth their idolatry, Deut, 32, 16. Secondly, all manner of uncleannels, 1 King. 14.24. Thirdly, favage cruelty, 2 King. 16.3. Here it is indefinitely taken for loofe and licentious living, vithout rule, and against the law of God, as Deut. 18.9. 2 Kings21.2.

even of the Canaanites] This is a general word, under which all those people are comprised which were accursed of God, and devo-

ted to destruction, Deut. 1.7.
the Hittites, the Perizites, the Jebuzites] These were particular Kingdomes, devoted also to destruction, Gen. 15:2. and oft-times comprised under that general word of Canagnites.

the Ammonites, the Moabites | thefe nations came from the two fons of Lot born in incest, Gen. 19.37,38, and were alwaies deadly enemies to the Ifraelites.

the Egyptians] These were an ancient nation before Abrahams time, Gen. 12.12. These made the Ifraelites bondslaves among

them, Exod. 1.13. & 6.5.

and the Amorites] These also were reckoned among the cursed nations devoted to destruction, Gen. 15.16. They were on the other

V.s. For they have taken of their daughters] Namely, into marriage; which was directly against the law of God, Deut. 7.3. This is meant of those who were in Judah and Jerusalem before Ezra came thither. Whether they took them before they came out of Babylon, or after they were fetled in Judah and Jerusalem, is not expressed. Some might take women of cursed nations to be their wives while they were in Babylon: for Nebuchadnezzar carried of those nations into captivity, as well as of the Jewes, Jerem. 25.9,15, &c. and 27.3,&c. So as the Ifraelites might take of their daughters to be their wives. Others after they came to Judah might take wives out of those nations that were about them. We may further gather from that which the Prophet Malachi (who lived after the captivity) complaineth of, that many of them pur away their former wives which were Uraelites, and in their room took wives of these nations. For thus he saith, Judah hath profaned the holineffe of the Lord rehich he loved, and bath married the daughter the continge of the Lord volute be towad, and hair material too analysis of all linage good. And this bave you done again, covering the altar of the Lord withteats, with weeping, and withery mg only. Mal.11.13. Hereby is implied, that they did not onely marry idolatrous women of heathen nations, but also put away their former wives; or at least dealt fo cruelly with them, as they made those distressed women to weep before Gods altar, and make their piriful complaints to him.

for themselves and for their sons] This aggravateth their iniqui-Kkkk

Chap.ix.

ty that they did not onely commit those great fins themselves, but also brought their sons to doe the like,

fo that the holy feed] This is meant of those that descended from Abraham : for the covenant which God made with Abraham he extended to his feed also; and by vertue of that covenant, together with their profession of the true religion, they were accounted an holy feed. Thus are the children of professor under the Gospel called hely, 1 Cor. 7.14. By this circumfrance doth the Prophet Mal. 2.11. aggravate this fin. So likewife this fin of professors in the oldworld is aggravated, Gen.6.2.

have mingled themselves with the people of these lands] He meanes the lands mentioned ver. t. There could be no greater mingling of themselves then by marriage. That was also a fore temptation to draw them to the idolatry, and other wickednesse of those nations, This reason is rendred against these marriages, Deut. 7.4. and Solomons case gives wofull experience hercof, 1 King 11.4, &c.

yea, the hand of the princes. Such as in dignity were above others. and rulers] Such as had authority and government over

others.

bath been the chief in this trespass It is probable that they first committed this sin and thereby became an ill example to others: Yea alfo, that they more openly and audaciously com-

mitted it. V.3. And when I heard this thing, I rent my garments] This shew-

upon the first hearing of that great fin. Of this custome of rending clothes fee 1 King 21.27, 2 King 2.12. and my mantle] This was fome upper covering over his garment.

Of a mantle see 1 King. 19.13. Prophets had mantles proper to themselves, Zach. 13.4. Others also besides Prophets had their themierres, 2ach. 1,4. Others and believe replace had been mantles, as 10 t. 1.0. & 2.1. Judg., 4.18 Pfal. 1,0.3. S. It amplifieth his patton, in that he rent both mantle and garment, and place of the bair of my head and of my head? This is fisch an evidence of an holy indignation as we read not of the like in facred

and fate down aftonied] He fate on the ground, See Nch. 1.4. He was as one that for the present scarce knew what he should say or doe. He was in good hope that he should have found a people conformable to the law of their God : the rather because of that great mercy which God had shewed to them, in bringing them out of captivity to their own land. But finding them in fo great a trefpaffe, he was in himfelf exceedingly dejected, and brought as it were into a maze ; his own prayer importeth as much, ver,

6,9.15,&c.

V.4. Then were affembled unto me] This his holy passion was soon discerned by such as were grieved and offended thereat; and they come to expresse their holy indignation and compassion with

every one that trembled at the words of the God of Ifrael] By the words of the God of Ifrael are meant the threatnings that are written in Gods word against such sinners. An holy fear lest Gods judgements should be executed maketh a pious heart to tremble; and they who so tremble will be carefull to use all the meanes they can to prevent Gods judgment. For this end did such now assemble to Ezra. The great God is much moved with such sla. 57.

15. and 66. 2. Mal. 3.16.

because of the transgression of those that had been carried away] The
fin especially was it that so moved them; and the judgement of captivity from which they were now delivered, much aggravated the fame.

and I fate aftonied | Sec v.3. ana I fate atomica] See v.3.
untill the evening facrifice] Of this time fee r King. 18.29,36.
While facrifices or incense were offering up, plous people used to make their prayers, Luke 1.10.

V.s. And at the evening [acrifice] Seever.a.
I rofe up from mp beavises[6] Or afficition, For fuch was his grief for this fin, as his foul was afflicted therewith.

and having rent my garment and my manile] See ver.3. He did not rend another garment or mantle then that which he did wear, but they being still upon him, though rent, he prayed.

I fell upon my hates: This gesture testified the humbling of his soul before God. Of this gesture see I King. chap. 8.

vcr.54.

ver.,4. m. the fired out my hands] This vice he used, to test file the earnest defi e of his foat, See x Kings. 5.4. ms to be Lord my God He experient this particular relation betwice God and him, to shew the ground of his confidence notwith standing the great fin of the people. See 1 King. 18. 1 Chronist.

19. & 17.25. & 29.17.

V.6. And faid, O my God] See ver.5.

I am afhamed] Sins of others work shame in such as feer God, He begins his prayer with confession and aggravation of fin.

and blufh] This is an ordinary effect and fign of shame. to lift up my face to thee] That is, to appeare in thy presence, or

to make any prayer to thee,
my God] He doth twice mention this particular relation, to aggravate the fin. It was so great, that though God were in speciall his God, yet he scarce durit approch unto him.

for our iniquities are increased over our head] Their fin is here resembled to a flood of waters, which was so great as it overwhelmed them, and in a manner drowned them, Pfal. 38.4. His firft aggravation of fin is taken from the multitude of their fins.
This good man putteth himself in the number of those trespasses. because he was of the body of that State whereof many of the members had committed that fin; fo as he might be involved in the judgment that might fall upon them. So Danges

and our treffaffe] Or guiltineffe. For fin makes a man guilty of

is grown up unto the heavens] They are fo great as they can scarce be exceeded. Beyond heaven nothing can afcend. See 2 Chron. 28. 9. Jon. 1.2. The fecond aggravation is taken from the heinoufneffe

V.7. Since the dayes of our fathers This hath relation to their predecessors before the captivity, whose sins caused the cap-

tivity. have we been in a great trespasse unto this day.] This is a third ag-gravation of their fins, namely, their continuance in them generation after generation.

and for our iniquities have me, our Kings and our Priefts] Thisis an aggravation of the judgment inflicted for their fins, in that no forts of people were spared; but the judgment fell upon great and mean, sacred, and other persons. This is a south aggravation of their fins; that Gods fevere judgments did not terrifie them from their fins.

been delivered into the hands of the Kings of the lands Lands here are opposed to the promised land, and imply strange lands, lands of the heathen, the kings whereof were enemies unto them.

to the fword, to captivity, and to a (poyl) Thefe fet forth the variety of judgments; fome were flain, others carried away captive; all of them spoyled of what they had.

and to confusion of face] The judgments were such as broughe them to an amazement, and, as we say, to their wits ends; they knew not what to say or doe, yea they were made a scorn and deri-sion to others, and a shamed of themselves.

as at this day This showes that the judgment did even yet still lye upon them, in that many of their brethren remained still in captivity; and they that were delivered were under a kind of bon-

V. 8. And now for a little space Heb. moment. This is taken comparatively, and that both in relation to their former profesous eftare wherein they flourished under many of their own kings; and alfo to their many years of affliction. This time of freedometo those times was but little

grace bathbeen showed from the Lordour God All that good that they had he ascribeth to God and to his free grace, and that by vertue of his covenant with them, intimated in this phrase on

to leave us a remnant to escape] Hereby he implyes that God might justly have destroyed them all: and that most of them were deftroyed. They were but a remnant that were preferred; and the end why they were preferred was to be freed from the captivity, that fo they might be instances of Gods mercy.

and to give me a nail] Or a pin. That is, a constant and sure abode The metaphor of a nail is taken from fuch nailes as use to fasten things together, and make them firme and fure, so as they can hardly be pulled away, 1sa.41.8. Ecclef.12.11. Isa.22.23,29. The metaphor of a pin is taken either from fuch pins or pegs as use to be put into walls to hang things thereupon, Exek. 15.3, or elf from fuch pins or pegs as use to be fastned in the ground, to hold up tents, and to make them steady, Exod. 35.18. By these metaphors terms, and to make them iterary, Exon. 35.18. By their metaphors is intended that God had given them fome feeling and meanes whereupon they might reft or depend under God; as a good governour, a good Priest, and others that were willing and ready to procure and help on their good.

in his holy place | Heb. in the place of his bolineffe. This in panicular may fet out the Temple ; but in generall their City, which is oft called an holy City. See Neh. 11.1. His meaning therefore is that God had given them an abiding place in Jerufalemand a-

that our God may lighten our eyes] This phrase implieth a re-freshing of a man who by trouble and danger doth much droop and is exceedingly dejected. Thus is this phrase used, a Sim.

14.27329.

and give us a little reviving in our bondage. This amplifies the and give is a little revolute in our ownsig? I have not of forementioned benefit, implying that by their bondage they were as men frozen, numb'd, yea and dead; but by the brightnesses that favour which God shewed unto them they were revived; a new life was put into them.

V.9. For we were bondmen] This is spoken in relation to their captivity; for captives are as bond-men.

yet our God hash not for Jaken us in our bondage] God did not clean calt off all care of them, as if he had utterly renounced them from heigh his possible to the state of the being his people; but had his gracious eye upon them in their miler

but hath extended mercy unto us in the fight of the hings of Per [fa] This mercy was First, to move Cyrus to let them goe into their own land, chap.z.r.&c. Sceondly, to move Darius to help them th.7.12, &c.

to give us a reviving | Sec v.8. to fet up the boule of our God) There are three particulars here for down of the niercy showed unto them by Gods inclining of the hearss of the Kings of Persia towards them. The sist was the

building of the Temple,
and to repair the deflations thereof 1 Hebi to fet up. This was the
fecond evidente; which implies ha liberty of Gods ordinances,
and a peoples affembling to Gods house, which otherwise would have been defolate.

have been delblate, and to give us a wall in Indah and in Irufaters The Hebrew word fignifieth a tener; and is fetereth forth sometimes a sence or being about a vineyard or gardent; as 16,25, Pla1.63, 3. Sometimes a tener or fold for theep, as Numi 3.1.65,4. Semetimes a wall, Mac, y, 11,2 Prox.1,31. All these fignifications how that the Kings of Persa had afforded unro their proceeding and safety from their enemies; and caused them to live in peace, and that in their own land. This was a fifth aggravation of their sin, that they were not wrought upon by Gods mercies.

V.10. And now, O our God, what finall we do after this?] This

impliest to deep an apprehention of their fin, as they could no way extenuate it, but remain as guilty perfons without any plea

for we have forfahen thy commandments] God by his command. ments declared what he would have them do or forbear; but they regarded their own lufts more then Gods will made known unto them is to as their fin was not upon ignorance, but rather upon a kind of presumption. This is a fixth aggravation.

V.11. which they half commanded by thy servants the Prophets] Heb.

V.11. Which took not commance by the fermion of the Prophets Heb, by the hind of thy fervants. See 1 King. 8, 33,56. This implies that God had not onely in general forbidden that which they did in his law; but also prefled it upon them by sundry of his Prophets, Deut. 7.3. Judg. 3.6. 1 King. 11.1,2,10,11.

faying, the land unto which ye go to possess it is an unclean land] The carth in it felf is not unclean; but it was so accounted by reason of them that dweltcherein. Canaon, before the Israelites came into its was counted unclean; and that was because the people that dwelt therein were defiled, Lev. 18.34,55, Isis-14.5, with the filtinise for the people of the Land. This was the cause why the land was counted unclean. By filthings is meant the peo-

ples filthy fins and vile lufts.

withtheir abominations] See v.I. which have filled it from one end to another Heb. from mouth to mouth, The uttermost end of a land is counted the mouth thereof. The meaning of the Hebrailin is well expressed in our trans

lation.
with their uncleanness This intended as much as filthiness before mentioned did. V.12. Now therefore give not your daughters unto their fons] Name-

ly, to be their wives. neither tibe their daughters unto your fons There must no way be

nather the toward anguers among your jobs; a three must no way as interchange of marriage betwix those unclean people and the Ifacilities, which were counted an holy people. See v.a. This is expressly forbidden, Dett. 7, 3, nor feet their prace or their wealth for ever! This is to be taken in

regard of mutual publick leagues or covenants with them, Exod. 23.32. Or of private matrimonial contracts, or the like agreements. But not fimply of doing any good unto them, whereby they should frengthen them, or bind themselves unto them. There is an express law against this, Deut. 23.6. Yet if they were forced to dwell among them, they might feek their peace even for their

own good, Jer. 29.7.

that ye may be firang Able to defend your selves without the aid of fuch unclean people, by depending on God alone.

and eat the good of the land] He meaneth their own land, and the

corn and fruit growing from thence. This is a common bleffing promifed to fuch as did believe in God and faithfully ferve him. Deut. 18.4, &c.

and leave it for an inheritance to your children for ever] God did extend his promises of blessing to the children of his faithful ones, the more to encourage them to remain faithful with God, Deut. 5, 29. Pfal. 103. 17. & 112. 1, 1. Prov. 13. 12. & 20.7. Ezek, 37.25.

V.13. And after all that is come upon us] He meaneth the judgments that were inflicted upon them, as sword, captivity, and ſpoyl, v. 7.

for or evil deeds] This is a general phrase which comprise the under it all kind of fins, and all that iniquity that they had com-

and for our great trespass] Some interpret this to be the guilt of their fin. If it point at any special fin, it must be that which is be-

fore noted, their marrying of strange wives.

Resignathous our God] This is the ninth time that this good man hath made a particular mention of the special relation betwist God and them. Thrice in the fingular number my God, v. 5, 6. fix times in the plural number, our God, v. 8,9, to. and here.

on in Building the Temple, ch. 8. 1, &c. Thirdly, to move Arta- hant that God had made betwist himself and his people. For kerkes to grant those great priviledges which he did to Exita ; these relatives my our have reference of the proposition.

nant that you had not made between this case, and the prepare, rep their relatives, my, par, have reference to Gods, to breaken. Of a fewer repetition of such titles fee t. Chron. 17.27. In Panillard safe that now in singuistic affered. Heb, has withful a beginning at 18th the principalities of the property of the temperty of the property of the pr general agree, hat God withheld his hand from taking vengeance

of them according to their deferr. and haft given us fuch deliverance as this] This is an evidence of Gods moderation in punishing them, in that he did neither ut-terly destroy them all, nor suffer the never to remain captives, but wrought deliverance for them. This phrase as this is rather an amplification then extenuation of Gods mercy. This is a fixeh aggravation of their fin, that after such mercy they thould conimit it.

V.14. Should we again break thy commandments] This hath reference to the fins that they committed before their captivity; whereby God was provoked to to judge them.

white to God was provoked to to jungle them.

and jown in failury | See v. 1.

with the people of the featominations! See v. 1. 1.1.

wouldf thom no be angly with ms! This interpretation doth the

more convince them of Gods just dealing with them: of putting himfelf among the reft fee v.6

till thou hast consumed us] This showeth what they had deferved

fo that there should be no remnant, nor escaping] This hath reference to Gods mercy, mentioned v. 9. and sheweth, that the preservation of those that were not destroyed, and bringing them out of captivity, was a fruit of Gods good grace beyond their

V. 15. @ Lord God of Ifrael See r King 8.15. thou are righteous] Herein he justifieth God, notwithstanding that fore judgment that was executed on them. for we remain yet escaped] This is spoken of them that were come out of captivity; and fo fer down as an especial fruit of Gods

mercy to them. netry to them.

as it is this day] See v.7.

bihold, we are bifore thee in our trespaffes] Here we lie as guilty
persons, acknowledging that thou may R justly leave us to our ene-

mies, and fuffer them to deftroy us. for we cannot fund before thee for this] This very fin of mingling our felves with the unclean people doth fo confound us, as we cannot plead any thing for our felves before

CHAP. X.

Ver. i. Now when Exya had prayed In this chapter is fee forth mer chapter. This claufe hath reference to the prayer fet down ch. 9. 4.6, 8cc.

and when he had confeffed] Namely, that particular fin of marrying strange wives, together with their other fins.

weeping This circumstance of expressing his godly forrow is not mentioned among the other effects of his passion, they . v.3. but from hence it is certain that he did weep. Of weeping in

prayer fee 2 King, 20, 3 & ch. 22.19.

and calling himfelf down before the house of God] Nor is this circumstance before noted. This shows that his humiliation and supplication was publick; even in a publick place. Whereby it came to passthat more notice was taken thereof, and that the report of it was further spread. He prayed before the house of God, be-cause there especially God manifested his presence, and God had promifed there to hear the prayers that should be made unto him, I King. 9.3. 2 Chron. 7.12, &c. Ezra being Priest might have gone into the holy place, and there have made his prayer; but that the people might take the more notice thereof, he makes it more openly in the court before the Temple,
there affembled unto him out of Ifrael] Namely, out of all those

places where the Jewsthat returned from captivity were fetled, in Judah and Benjamin especially.

a very great congregation] The matter was of great confequence , and his great humiliation for the same made it appear so to be They feared some judgment might follow upon their great sin; therefore many of them do lay it close to their heart; some to condole with him; others to confult with him about a redress; others to acknowledge their guiltiness, and to promise reforma-

of men, and women, and children It was commanded under the law, that at folemn meetings, men, women, & children flould be a Tembled together, Deut. 31.12, and in that respect all these might here affemble, as Deut. 7.11. Neh. 8.3 Or it may be, that the men that had finned in taking ftrange wives brought those women and their children with them, to expect what directions should be

given them for redressing their sin.

and the people wept very fore] Heb mept a great weeping, Some, in remorfe for their great fin; others, in a mutual compaffion of the fin that was committed even by others; and that the All this is to Rengthen his faith in God by terion of the covewas much offended, and their profession scandalized thereby; and that they had cause to seare some heavy judgments hanging over their head. Weeping is an effect of inward grief and forrow

V.2. And Sheehaniah the son of Jehiel, one of the sons of Elam] This description diftinguisheth this Sheehaniah from others of that name, not onely before the captivity but also after : for there were two of that name that came with Ezra, chap. 8.3,5. and there was a third called the fon of Arah, who was father in law to Tobiah an enemy of the Jewes, Neh. 6.17,18. There was also one of that name that came to Jerusalem with Zerubbabel, Neh. 12.3. This Shechaniah might the rather come to Ezra at this time in this case, because he was a Prieft, a prudent man, and father of Jehiel, who was one of those that had committed that great fin ; as is evident by comparing ver. 18. and 26. together.

and answered and said unto Egya, we have treshassed against our God] He might put himself in the number of those that had finned, because himself had married a strange wife; or because his father had married one, v.18.16. Or, because he was one of that body and flare that had committed the sin.

and have taken ftrange wives of the people of the land] Of this fin

fec chap.9.2.

yet now there is hope in I frael concerning this finne] The hope that here he intends was in two respects. First, of the peoples repentance. Secondly, of Gods mercy in pardoning that fin. And this he putteth Ezra in mind of, both to move him to moderate his paffion, and alfo to ftir him up to use meanes for redreffing this fin.

V.3. Now therefore let us make a covenant with our God] Because the work intended about putting away their wives could not be fuddenly accomplished; to give affurance that with all convenient speed it should be done, he gives advice to bind them all by a so-lemn covenant thereunto. For a covenant tieth men so fast to God, as if there be any fear of God in their hearts they will not fail to doe to their uttermost what they have covenanted. Pious governours have used by this meanes to tye their people more firmly unto duty. See 2 King. 11.4.
to put away] Heb. to bring forth. That so they might not be con

all the wives] Namely, such as were of the heathen. We find many prohibitions against taking strange wives; but no expresse law for putting them away: onely the confequence of the law, which (aith, thou shalt not make marriages with them, Deut. 7.3. im plyeth, that fuch strange wives as were married by any of the peo-ple of God should be put away; and so much is consistened by this practice, done ver. 11. by the command of Ezra, who was a ready Scribe in the law of Moles, chap. 7.6. The like also was done af-ter shis on a day of humiliation, Nch. 9.2. And this is one of those things which good Nehemiah reckoned up to be remembred for, Neh. 13.30,31. This practife was proper to the Jewes. For Chriftians to leparate from a wife or an husband in case of religion is unlawfull. If any brother hath a wife that believeth nor, and the be pleased to dwell with him, let him not put her away, I Cor.7.12.

and such as are born of them Namely, of those strange wives, Such children were not utterly to be cast out and lest (as we say) to the wide world, without all meanes of livelyhood, and fo cast out of the Kingdome; but they were not to be reputed as free-born fons, in the number of Gods people; nor were they to have any right to an inheritance or childs portion. But questionlesse they were to be maintained by their father; and he ought to have a care to breed them up in the true religion, that fo they might prove Profelytes and worthippers of the true God. Besides, this is to be taken of the children of such wives as retained their heathenish opinion. For if they were converted to the true faith, neither mother nor children were to be port away; witnesse the case of Rahab and of her son Boaz, as also of Ruth and her son Obed,

according to the counsell of my Lord This title Lord is oft given as a note of reverence to such as we count more excellent then our selves, Gen. 23.6. & 24.18. Exod. 32.22. But here it may be used icives, Ocn. 13.6. & 24.18. Exou. 3.122. Dut. rect may be used in relation to his high place as he was a Prieft; and also tules authority as he was a governour, and had authority given unto him by the king of Penfa, chap. 7.35. 6. Thus Hannah filled Eli Lard, I Sam. 1.15. By this phrafe Shechaniah sheweth that he submitted his advice to the judgment of Ezra, and would have all done by his counfel.

and of those that tremble at the commandment of our God] This is a description of conscientious persons, who make Gods command-ments their rule, and tretable at the apprehension of anything done against Gods will. Such persons are fit to judge of cases of conscience. They sear God, and will be carefull to order their counsels and practices righteously, according to his word.

and let it be done according to the law] Th's was the perfect rule by it he would have the counsels and practices both of Ezra and all others to be regulated.

V.4. Arife] This is a word of quickening. See 1 King. 14.2. It appears, that Ezra, through his great grief was much aftonished, and fill lay in a posture of hum liation, and therefore Shechaniah thus rouxeth him up.

for this matter belongeth unto thee] Ezra came purpolely to reform abuses, and to settle matters in Church and State aright. Besides, Ezra had much manifested his utter dislike of that fin, and his godly forrow for it. In these and other like respects in speciall manner it appertained unto him.

we also will be with thee He promifeth his own and other Prietts, Levites, and governours affittance.

be of good courage | Courage is of fingular use to bring weighty matters to paffe. See 1 Chron. 19.13. & 22.13. and 18.20. and doe it | See 2 Chron. 28.10.

V.5. Then arofe Egra] Scafonable exhortations foon work upon willing minds.

willing minds.

and made the chief Priests, the Levites, and all Ifract to swear] Or,

the chief of the Priests, and of the Levites, and of all Ifract. For why

should be make all the Levites and all the Ifractices (wear, and nor all the Priefts, but onely the chief Priefts ? Besides, all Ifrael was not yet gathered together, as appears v.7. This he did yet further to bind them to that which they would covenant, v.3. An oath added to a covenant makes it much more firm. See 2 Chro. 15. 142 that they [hould doe according to this word] He means that which

was promifed; v. 3. and they sware They who have a true purpose to doe a thing,

will be willing to bind themselves thereto by the strongest bonds. See 2 Chron. 15. 14,15.
V.6. Then Ezya rofe up from before the house of God] This was the

place where he had cash himlelf down to praye; v 1.

and wint into the chimber of Johanan the fon of El ashib Eliashib
was the high Priest in Neltomiah's tim. His fon therefore was a Priest; and certainly one that was highly commed of. Now the Priefts chamb is were fair and fp cious, where many might meet rogether to e milit and advite about matters. Such a chamber is called a great chamber, Neh. 13.5. Thither went Ezra to confude with others about that great cafe.

and when he came thirther, he did eat no bread, nor drink mater He

had continued fasting all that day; for he fate astonied untill the evening facrifice, and then began his follown praver to God, chap. evening terrines, and then began in fortuning refer to Good, graph 9,455,8c. Hereupon when he came to Johapans chamber they officed him meat and drink to refresh him, as Jeremiah did serwing in one of the Priests chambers before the Rechabites, Jet 35,56, but he would take no suffernance till some order were taken for redreffing that great fin.

for he mourned because of the transgression It was not want of stomach, nor any disease of body, that made him forbear sustenance; but grief of heart for others fins.

of them that had been carried away] The Ifraelites had been captives; that was a great judgment; yet now were freed; this was a great mercy. By this he implyeth that neither judgment nor mercy wrought upon them. This was a great aggravation of their fin. See chap.9.7,8.

V.74 And they made proclamation throughout Judah and Jerusalem] Of making proclamation fee a Chron 36. . . Judah and Jerusalem implyeth the extent of the proclamation. It went thorow country

unto all the children of the captivity] Such as had returned from captivity, See chap.6.16. that they should gather themselves together unto Ferusalem] That

they being altogether, a more thorow fearch might be made of those that were guilty of the great fin.

V.8. And that whosever would not come within three days.]

Here he goes on in shewing what was the matter of the Procla-

according to the counfel of the Princes and Elders] Thefe were they in whose name the proclamation went forth. Under these two titles are comprised such as had jurisdiction and authority, both civil and Ecclefiaftical.

all his substance [hall be forfitted] Heb. devoted. That is, his goods or temporall effate shall be taken from him, and given to the publike use of the Temple, or of the State, or of the poor; he should have no more right unto it. This power did the king of Persia give unto him, chap. 7.26.

and himself separated from the congregation] That is, either excommunicated from the holy ordinances of God, (such a power had the Jewes when they were under the dominion of the Romans, Joh. 9.22334) or banished, and so cut off from the civil society of the Jewes. This power was given unto them by the king

of Pei fia, chap 7.26.
of those that had been carried away] See v.6. V.9. Then all the men of Judah and Benjamin] This phrase comprifeth under it all that returned from the captivity : for they were all feated in those two tribes. As at the first division of the tribes, many out of other tribes came to Benjamin and Judah, and there dwelt, 2 Chron. 11.13,14,16,17. 1 Chron. 9.3. fo many of other tribes came with these two tribes, and dwelt with them,

chap. 1.5. gathered themselves together unto Jerusalem] This was enjoyned them by proclamation, v.7.

within three dayes | After that the proclamation was published among them. This fets out their willingnesse to come in, that they made no longer delay.

Chap.x) our November, and it began about the eleventh or twelfth

thereof. on the twentieth day of the moneth] Heb. this is the ninth moneth, in the twentieth of the moneth. This was the second day of our Decem-

ber, which was in winter-time. and all the people fate in the fireet of the houfe of God] This was the place of the court of the people before the Priests court, which led into the Temple. The courts were not yet divided, and fenced with walls, Nch.1.8. and therefore the place where they were is called a street.

trembling because of this matter.] That was their sin, at which now their conscience was troubled. Besides, they were assaid of the judgment and vengeauce of God.

and for the great rain Heb. the fhowers. Howforver winter-time be an ordinury time of rain, yet these showres or violent rain was an evidence of Gods displeasure against them; as the rain that

an evidence of toots supressure against enem; as the fail that fell in Samuels time, 1 Sam. 1a.18. To at they had both inwardly and outwardly caufe of termbling.

V.10. And Exquite Prieft flood up] As this implyeth the alteration of his getture, while he was in his prest pathon; so it fetters forth his care in ordering the posture of his body so as he might be supported by the second of the best heard. See chap. 3.2. Gen. 23.3,7. 1 Chron. 28.2.

and faid unto them, Ye have tranfgreffed | He doth firft in general put them in mind of their fin, that being convinced thereof they

and have taken strange wives] Heb. have caused to dwell, or have brought back strange wives. The Hebraism implyeth that they brought their strange wives out of captivity, or from the nations about them, after they were come out of captivity; and brought them to their own houses to dwell and abide there with them. Some might bring their wives from the place of their captivity; others might marry them afterwards, and so both fignifications of the phrase stand good.

phrate ttand good.

to increase the trespasse of Israel All the people had committed
many firs, but this being a most heinous fin added much to other
fins, and made them to artie to a great heap, 1 Sam. 12.19. Luke 3. 10. If the word trefpaffe be taken for guilt, (as some doe take it) it shewith, that this fin made them guilty of much more vengeance then their other fins.

V.11. Now therefore make confession] This is a ready way (if it be done with a penitent heart) to obtain remission, Prov. 28.13. 1 Toh. 1.9. Pfal. 32.5.

the Lord God of your fathers] See 1 Chron.29.18.

and dot his pleasure That which is agreeable to his will com-manded in his word, and acceptable to him, Rom. 12. 2. and separate your selves from the people of the land See chiap.9.1.
This generall branch implyeth that they should have no familia-

commerce with them, fo as to feem to approve their wickednesse; on to be in danger of infection by them.

and from the [trange wives] This is one special point wherein

they should testific their separation from the cursed nations. See

ver.3.
V.12. Then all the congregation answered and faid with a loud voice] Thereby to give open evidence of their true purpose to heatken to his counsel, and obey his direction.

As thou half faid, so must we doe! This implyeth that they well differend the equity of that which Ezra required, and that they were refolved to conform thereunte

were reloyed to conform infrequency.

V.13, But he people are many. He speaks of the multitude that was then present; Whereof many of them were not guilty, and it is a time of multi rish. See the last note on ver. 9.

and ver. are not able to fland without? Namely, under the skie, where the rain fallet upon us, and are not covered with any roof,

note the fleter from the rain.

neither is this work of one day, or two For it cost them full three moneths to doe that which was here intended; and yet diligence was used herein, See ver. 16,17.

for we are many that have transgreffed in this thing, Or, we have greatly offended in this thing. Heb. we have multiplied to transgresse in this thing. This Hebraism may admit either of the sormer interpretations; for they multiply to transgrelle who make no conscience of great and heinous fins, but are bold in committing them. And they also multiply to transgresse who adde fin to fin , and commit many fins; yea and conspire and consent many toge-ther to commit a fin. Here are many motives to induce Ezra for the present to dismisse that assembly. First, the multitude of

people. Secondly, the unscasonablenesse of the weather. Thirdly, their want of shelter. Fourthly, the greatnesse of the task. V.14. Let now our rulers of all the congregation] Thefe rulers of the congregation were such as used to sit together ar Jerusalem in a great councel called the Sanedrim. That great councel confifted partly of Ecclefiaftical persons, which were Pricits and Levices, and partly of rulers out of other tribes. These were such as are fee down Deut. 17.9. Frequent mention is made of these councels in the New Teftament, as Marth. 5.22. & 26.59. AAs 5.21. and 6.12. and 23.1.

find] This word implyeth a readinesse to hear and judge of causes that should be brought before them.

and let all them that have taken flrange wives] They are conten;

it was the ninth moneth Their ninth moneth answered to | that so strict a search be made as none may be passed over but all brought to appear.

in our cities In the feveral places of their abode, Not cities onely, properly fo called, but towns also, and villages, and all places of habitation.

come at appointed times] One after another, as they shall be found

and with them the elders of every city] Heb, city and city. These were such as had a special charge over the particular place where they dwelt: as Justices of peace in their several countrys, and other officers in cities. These are called Elders, because they were or should be prudent, discreet, well experienced in matters as 4ged men.

and the Judges thereof] Thefe were fuch as were to hear and decide matters of controversie according to the law. See 1 Chr. 23. 4. & 26.29. 2 Chr. 19.5. The Rulers of the congregation before mentioned were diftinguished from these Elders and Judges, in that they had a generall charge over the whole land; but thefe over the particular place where they dwelt. The things that they were to fearch after were these: First, who had married wives of other nations. Secondly, whether that wife were a professor of the Jewish religion before matriage. Thirdly, if not, whether upon marriage the had renounced her heathenith idolatry, and promiled to be a worshipper of the true God. Fourthly, whether she remained constant in her profession. Fifthly, whether she brought any children with her from her own country. Sixthly, whether her husband had any children by her fince histaking her to wife; and if he had any, how many. Seventhly, of what age the children were, and how educated, The Elders and Judges were to certifie what they found in these and other like cases, that accordingly the rulers of the congregation might order matters.

untill the fierce wrath of our God] If God had not now infliced fome great judgement upon them, yet they feared that there was fome hanging over their head; and therefore they do thus make mention of the fierce wrath of God. See a Chr. 28.13.

for this matter be turned from us] Or, till this matter be dispatched. Its the Hebrew there is no more expressed then this, till to this thing. Whereby is implied that Gods wrath would not be turned from them till there were a reformation of that matter.

V.15. Onely Jonathan the fon of Afabet, and Jahaziah the fon of Ti-[uab] These were two Priest, as may be gathered from that diftinction which is made betwixt thefe and the two other mention ed in this verfe, said to be Levires. The exclusive particle onely is prefixe, d to give us to understand that there were so many of the Priests and Levites accessary to this fin, as onely they were thought meet to be used as Ministers about the thing here inten-

were emplayed] Heb. flood. That is, were conftituted and fet ad

part; and in that respect are said to stand,
about this matter About inquiring after such as had sinned, and about redress of the sin.

and Mefhullam, and Shabbethai the Levite, helped them] This Meshullam was one of those men of understanding for whom Ezra fent, chap. 8.16. Shabbethai was one of those who inftructed the people, Nehem.8.7. It appeareth that they were both pious and prudent men; and in that refpect afforded the better affiftance to the Priests before mentioned. Questionlesse these four mentioned in this verse were chosen to direct others in this great bufineffe that was undertaken, to quicken them up to do their duty, and to resolve questions and doubts that might be made about that matter, and to flew how all things might be done according

V.16. And the children of the captivity] See ch.4.1. Hereby are meant all that returned from the captivity to Jerusalem.

did fo] Agreed that the forementioned course should be taken : and appointed to yield thereunto.

and Exya the Prieff See ch.7.1,11.
with certain chief of the fathers Of this phrase chief of the fathers fee Ezr.1.5. Thef. here meant are some of those that are mentioned

and the house of their fathers Those chief fathers were distinguished by feveral families of their ancestors.

and all of them by their names] All the fathers before mentioned ; even all that had a hand about redressing that great matter had their names diftinctly fet down.

were (eparated) This hath reference to Ezra and the reft of the fathers, who were all chosen and fer apart to that great work.

and fate down] Namely, at the councel table, further to advise about their proceedings; and maturely to confider the cases brought before them.

in the first day of the tenth moneth] That was the eleventh or twelfth of our December.

to examine the matter] This hath reference to all things that should be brought before them about the case in hand. See

V.17. And they made an end with all the men that had taken strange wives They found them out all, and brought them to repent of their fin, and to redrefs the fame.
by the first day of the first moneth] That was the eleventh or twelfth

of our March; so as they were three moneths about the busi-

72. V.18. And among the fons of the Priests] A ministerial function keeps not corrupt men from gross sins, 1 Sam. 2, 12,&c.

there were found that had taken firange wives] This was a fin expertly forbidden in the law; yet the Priests that should have known the law, Malac.1.7, did not forbeare to commit that

nine.
ninely, of the fous of J. shua the son of Jozasak] This parentage shewith, that the Jeshuah here meant was that good high Priest that came with Zerubbabel, and helped forward the building of the Temple, ch. 3.2. yet even his fons fell into this great fin. and his brethren] He meaneth here brethren in function, fuch as were Pricits.

Maafish, &c.] Here are four Priefts especially named. V.19. And they gave their hands] Giving of hands is an outward

V.19. And they gave there hands I GWING OI HANDS YAR OIL Pelege of giving ones fairly to of giving affurance that fuch and fuch a thing final the done, x King, 10.15; that they would put awar their wives I Those strange wives which retained their heathernish opinions, See v.3.

and being guilty] Both in their own conscience, and by clear evi-

dence or witness. they offered a ram of the flock for their trespiffe] The verb is not expected in the originall. The fense therefore may be well made up pressed in the originals. The senie therefore may be well made up with a distributive particle, thus, Every one offered a Ram. A Ram was by the law appointed for a trespasse-offering, to make anatonement for a trespasse, Levit. 5.16. & 6.6. It is said to be a Ram

of the flock.
V.20. Of the fons of Immer, Hazani, and Zebadiah] Immer is reckoned among the Priests, chap. 2.36,37. So as his two sons here

mentioned were also Priests. V.21. Of the fons of Harim, Maafiah, &c. Harim is also among the Pricits, chap. 2.39. So as his five fons here mentioned were also

V.22. And of the fons of Passur, Elioenai, &c.] Passur is among the Pricits, Ezra 2.38. so as his six sons here named were Priests

V.23. Also of the Levites, Jozabsa, &c] The fix Levites here mentioned, being distinguished from singers and porters, are such Levites as attended the Priests. See chap. 2.40.

V.24. Of the fingers alfo, Eliafbib,] This Eliafhib is another then he that is mentioned ver.6. for this was one of those that took ftrange wives, but not he.

and of the porters, Shallum, &c.] Shallum was one of those porters

and of the porters, Studium, Rc. Janatium was one of time powers that came with Zerubbable, Exra a. 42. V. 25. Moreover, of IPael) These that follow were of other tribes then Levies, and comprised under this stame tifael, of the fost of Parolp, Ramially, &c.] Parosh came up with Zerubbable at the first, ch. 3.?

V. 26. Of the fone of Elam, Mattaniah, &c.] Elam alfo came with

V.27. And the fons of Zattu, Elioensi, &c.] Zattu likewise came with Zerubbabel, ch.2.8.

V.28. Of the fons of Bebai, Jehoanan, &c.] There were two called B bai; one came with Zerubbabel, ch.2.11. the other with Ezra. ch.8.11.

V.29. And of the fons of Bani, Mcshullam, &c.] Bani came with Zerubbabel, ch.2.10.

V.30. And of the sons of Pahsth-Moab, Adna, &c.] There were two of this name also. One came with Zeiubbabel, Ezr.2.6. The or

ther with Ezra, cl. 8.4.

V.31. And the fons of Harim, Ellezer, &c.] This Harim is di-flinct from him that is mentioned v.21. for he was a Prieft; this of another tribe. Both of them came up with Zerubbabel, ch.24

V.33. Of the fons of Hashum, Mattenai, &c.] Hashum came up with Zerubbabel, ch.2.19. There was another of this name who was a Levite, Neh. 8.4.

V.34. Of the fons of Bani, Mandai, &c.] There are three called Bani in this catalogue, diftinct each from other. One here; ano-

ther, v. 29. a third, v. 38.

V. 35. Benaiab] There are four and twenty fet down from this place to v. 43. whose parentage is not mentioned.

V. 40. Mathnadebai] Or, Manahdebai, according to some co-

pies. V.43. Of the font of Nebo, Jehiel, &c.] Nebo came up with Zerubbabel, ch 2.29. V.44. All the fe had taken frange wives] Of taking strange wives

fee ch. 9.1.2. As by name they are fer down, there were leventeen Priefts, v. 18. Of the Levices, Singers and Porrers, ten. And of other tribes of Ifrael fourfcore and fix; in all an hundred and thir-

and some of them had wives by whom they had children] Heb. and there were of them women, and they had put forth some. The meaning is, that among those strange wives there were some by whom their husbands had children; and that thefe also were put away, as husbands had children; and that there and were put away, as well as those by whom they had none; yea, it may be gathered out of yer.3. that they did also put away the children as well as the mothers; though after a different manner, as is there nucl. Such was their respect to the law of God made known unto them , as neither love to wife nor children could move them to continue in that their transgression against God. Some so apply the and of putting forth children to the women, as if they had brought them before the Judges, for them to difpofe of them as they faw cause. Others, that they exposed them so as they left them to shift for themselves. But the first interpretation is the best, and most for themselves. But the first interpretation is the best, and most commonly received.

ANNOTATIONS

On the Book of

NEHEM

THE ARGUMENT.

TN this Book the continuance of Gods enercy towards the Jews after their captivity is fet down; and that by raifing up a 1 . hird instrument of procuring their good. The first was Zerubbabel. The second Ezra. The third this Mehemiah. Of the diffinit good which each of these did, fee the Argument on Ezra. This Nehemiah continued in Persia after two returns of the few to ferufalem : One under Zerubbabel, Ezra 2.2. The other under Ezra, ch.8.1, &c. He was a great officer under Artuxerxes King of Persia, and much savenred by him, ch. 1.6. He used that authority and savenr to the best advantage that he could for the Church of God. Mention is made of two returns of his from Persis to Jerusalem. One was in the twentiesh year of Artaxer xes, ch.2.1. and that was for twelve years, ch.5.14. In that time, First, he built up the walls of ferusalem, ch. 3.1, &c. & 6 1. Secondly, be fetled the Common-wealth, and therein redressed many grisvances, ch. 5. 1, &c. Thirdly, He juyned with Ez a in reforming Religion, ch. 8.1, &c. And for the better establishing thereof, brought the people to renew their Covenant with God, ch. 10. 1, &c. The other return of Nebemiah to Jerufalim was within a year after he came to Persia : For in the same year that he came back to Artaxerxes King of Persia, be obtained leave to go again to fe rufalim; which was the two and thirtieth year of Areaxerxes, ch. 13.6, 7. And it is supposed that he tarried there at the second resurn, to long as the Persian Monarchy continued, which might be about fourly two or sourly three years: So as the whole tions of his being at firefalem from first to last was about fifty five years. His first coming to Jerusalem was thirteen years after Ezra's fift coming thither : For Ezra came in the seventh year of Artaket xes, Ezr. 7.8. But Nehemiah in the twentieth of the fame King, Neh.2.1.

The Title. Mehemiah] This is the Title of the Book following, as our Translators have fet it down. In Hebrew it carrieth onely

Chap.j. this title Nohemiah. This title is given unto it, because Nehemiah and his acts are the thief subject of the Book. Some take him to be the Pen-man thereof, because he oft speaketh of himself in the first person; as ch. 1.1. I was in Shushan. and ver. 2. I asked , ver. 4. I heard, I fate down , and fo in fundry other places : But another man might be the Penman of the Book, and yet bring him in speaking of himself in the first person. Thus God himself is brought in speaking in the first person, Gen. 6 17. and 9 9 So Jacob, Gen. 54.30. And Reuben, Gen. 37.30. The vulgar Latine, and our ancient English Translators, yea, and fundry others give it this title, The fecond Book of Efd as in reference to the former Book called Bara for it is supposed that the fame Eara wrote both these Books.

CHAP. I.

HE words] Or, The deeds. For the Hebrew word is sometimes put for the one, sometimes for the other.

of Nehemi sh the fon of Hachaliah] We do not elsewhere read of this man Hachaliah, Another Nehemiah is then in this book, nor of his father

mentioned Ezra 2.2. and another, ch. 3. 16. He made good his name. It fignifieth The comfort, or reli; of the Lord: and he was an instrument of the Lord to bring much comfort and rest to his

people.

And it came to pass Heb. And it was This copulative particle and
the weth that this hiltory is a continuation of the former. And it is probable shar both were penned by the same man.
in the most the Chissen This was the Jews ninth moneth, and be-

gan about the eleventh of our November. See I King 6.1.
in the twentieth year] Of Artaxerxes King of Persia.

as I was in Shufhan the palace] Shufhan was the chief city in Perfia, faid to be built by Darlus Hystafpes. The Kings palace therena, na to us must by datus ryttapes. In things place therein was also called by the name, where Nchemish, being the Kings cup bearer, v.rr. had his abiding. Shafton fignifieth a Lily. And this place might be to called from the beauty and pleafintnefic of it. This was the Perfan Kings winter half: their fummer-house was Echatans. See Ex.6.1.

V.2. That Hanani] It may be this Hanani was he that is mentioned Ezra 10.20. If fo, he was a Prieft, and one of those who reformed their wickednesse. There is mention made of one Ha-nani ch. 12,26. To this man Nehemiah gave great charge, ch. 7.2.

one of my bretbren] Some take this word in a large extent, for one

of his kindred; others in a larger, for a Jew.

came, he and certain men of Judah] Or, out of Judah. It is like
they came from the Councel at Jetusalem upon some special

mellage.

and I asked them contenting the Jews] His mind was fo le, upon
the people of God, that as foon as he elpied any that might inform
him, he enquired after them. He himself was in a fafe and pleafant place, and had the favour of the greatest Monarch on earth; yethe thought not that enough, but he mailt know also how the Church did. By this inquiry he came to learn what otherwise hap-ly he had not known, and then the Church had wanted all that good which he did for it.

that had escaped] From captivity, and were come safe to Jerusa-

which were left of the captivity] That were then living, and had neither died while they were captives, nor fince their return, and concerning fernfalem] Whether it were well fenced and pro-

vided for.
V.3. And they faid unto me, The remnant that are left of the captivity there in the province] i.e. the land of Judah. See Exr. 1.1. & 5.8. are in great affiction and reproch] They had many enemies round about them, especially those that were called Samaritans, who dwelt in the place of the Ten tribes. Thefe did what they could to hinder all their good proceedings, and every way to annoy them;

yea, they did much scorn and deride them.
the wall of Ferusalem also is broken down] We do not read that it had yet been built again , fince Nebuchadnezzers army brake it down. So as the meaning is that the will fill lay broken down, as in the beginning of the captivity, 2 King. 25.10. And this made the enemy the more to infult.

and the gates thereof are burnt with fire] i.e. are not yet repaired. V.4. And it came to pass when I heard these words It is the knowledge of matters that works upon the hearts of men. What the eye fees not, or ear-hears not, or at all cometh not to mans notice, the heart rues not.

that I fat down] On the ground, as Jon. 3.6. Lam. 1.10. Ezek. 26.16. Ifa. 47.1. Such fitting is the posture of a forrowful mind.

and nept) See Ext. (0.1, 10da, 10.26.

and mounted certain dayer] It was no final grief that feized uppanhin, that thus continued day after day.

and fulfad] Fasting was a further evidence of the depth of his

or the first of the new first unworthingt to forrow, an acknowledgement of their and his unworthiness to partake of Godsbleffings, and a good preparative unto prayer. By this sympathy he shewed himself a true member of the Church:

For if one member suffer, all the members suffer with it, I Cor. 11,26.

and prayed] Before he attempts any thing he calls upon his God-And he first goeth to God, and then to the King. This made all he did fo fuccessful.

before the God of heaven Because heaven is the place where God doth most manifest his glory, therefore is he stiled the God of hear ven. But the Temple being an especial type of the place of Gods glory, this phrase implyeth that in praying he turned toward it, as Dan. 6, 10. See 1 King. 8, 44, 48.

V. 5. And [aid, I befeech thee] Though his prayer be but thort, yet

it hath a folemn preface before it, as the Lords prayer hath Mar, 6.9. In the first place he manifesterh the earnestnesse of his de-

hre. O Lord God of heaven] See v.4. Here we have a description of God by his greatness and by his goodness. His greatness is first see out by the place of his habitation, Heaven.

the great and terrible God?] Gods greatness is further see out by his properties, I, his Immensity. He filtech all places, Bet. 23.2.4.

11. his Terribleness, He can affright all his enemies, See 1 Chr. 17.12. Deut. 7.21. Job 37.22. Pfal. 47.2. & 66.3,5.

that heepeth covenant and mircy] Here is the second branch of the description of God. The covenant here meant is a covenant of grace, fuch an one as he made with Abraham, Gen. 17,7. His

morey hath respect to mans misery. See 1 King. 8.23;
for them that love him and observe his commandments These are
the qualifications of such as God useth to extend his goodnesse unto: the former fetterh forth their inward disposition ; the latter their outward carriage towards him.

V. 6. Let thine ear now be attentive, and thine eyes open Here beginneth the substance of Nehemlahs prayer. First in generall, he

that thou milf hear the prayer of thy fervant] This relation is here mentioned as a motive to induce God the rather to hear: Sov. 101 Pfal. 1:6.16.

Pfall 16.16.

mich I pray before there now] Heb. this day,
day and night] i.e. conflantly, continually, morning and every
and night] i.e. conflantly, continually, morning and every
and night, the west that to his daily and ordinary prayes the
day and night, the west that to his daily and ordinary prayes the
added extraordinary. Now he fast and prayed this wis
extraordinary; yet in this flay of extraordinary prayes they
mitted not his ordinary devotion, day and night. We read in the
Law that on foleum least dayes extraordinary. Bestifices write to
the state of the state of the day of the state of

offered, but with this proviso, b sides the continual burnt-affering, which was every day, morning and evening, to be offered. That proviso is fifteen times repeated, Numb 28. 10, 15, 23, 24, 31. Numb. 29 6,10,16,19,22,35,383,31,34,38.

for the children of I frael thy fervants This is another motive to be heard. As he that prayed was Gods fervant, so also were they for

whom he prayed.

and confess the fins of the children of Ifrail Penitent confession is a ready way to find mercy. See Ezr. 10.11.

is a ready way to find mercy. See Ext. 10.11. which we have fined again file of let is a goek aggravation of fin this is is committed again filed. Pla1s, 11.4. 1 Sam. 11.5. both 1 and mylather hough knut fland? Onliftin ought to begin at our felves, & then take in those to which we have special relation. V. 7. We have dead very corresponding again filed 11, this yettle is an aggravation of their fins. Heb. with corruption we have corrupted. Of this Heb-aim feer King 8-13.

and have not kept the commandments, nor the flatutes, nor the judge-ments By these three words the three several kinds of Gods laws may be meant, Moral, Ceremonial, Judicial. See 1 King. 2.3. They were guilty of the breach of every thing that God commanded them to keep.

which thou commandeds thy fervant Moses To declare to they peo-ple, that they might know and observe them. See i King.

8.53. V.8. Remember, I befeech thee] He puts God in mind of what he had faid; not as if God had forgotten it, but to ftrengthen his own faith.

the word that thou commandeds thy servant Moses This comprised both the word of threatning and the word of promise, together with their feveral limitations,

fay ng] Heb. to fay. God commanded his word to Moles, to fay, or to declare it unto his people.

If ye transgress, I will scatter you abroad among the nations] Of th's

threatning fee Deut. 4.25, &c. of its execution 2 Kings 25. Ezr.9.17.

V.9. But if ye turn unto me, and beep my commandements] True conversion is manifested by observing Gods commandments. and do them] Though keeping and doing Gods comnandments

Chap.ii.

of fignifie the fame thing, yet by way of diffinction one may im-

of tignine ring same thing, yet by way or untiliction one may imply a fast holding of them, the other a confcionable practice.

though there were of you cast out unto the uttermost part of the heaven] By Beauen is meant the skie, with which the earth feems to be terminated. For when we can our eyes upon the earth to fee how far inreacheth, the heaven feems to touch the furthest part that we fee. So it is all one as if he had faid unto the farthest part of the earth, Mat. 24.31.
yet I will gather them from thence] Deut. 30.4. Man cannot carry

yet I mill galber them from thence] Deut 30-4. Man cannot carry away Gods people farther then he can fetch them again, 2- and mill bring them sate the place that I have children to fet my Neur there 1.6. Entailaem, where the Temple was, where God was votoped and called upon. See 1 King. 8.48.

1.-W. 1.0. Now the place they forward! Here he prefit hagain that motive which he uted 4.6. taken from the relation betwise God and motive which he uted 4.6. taken from the relation betwise God and

and thy people] This is another relation. The former sheweth them for whom he prayed. they were to God as fervants to a Master; fo God acknowledgeth

himfelf to be, Mal. 1.6. The latter, that they were to God as subjects to a King 2 fo also doth God ftile himfelf, Mal. 1.14. whom those haft redeemed by thy great power] To wit, out of the land of the Egyptians. Then God manifested his extraordinary power

or the Egyptians. I nen Gos maintened in Sextinonimaly power by his judgements executed on Pharaoh.

" and by the frang band I This metaphor is taken from Men, whole frength is exercifed especially by their hands. See Exod.6.1. & 14.9. & 14. 8.

V.11. O Lard, I befeech thee, let thine ear, &c.] See v.6.

v.11. v. Lara, 1 orgette her, itt i time ear, Scc.] Sec v.6.
and to the prayer of the frontis] Either more at this time joyned
with Melemiah in prayer, or he knew that others befide himself
called upon God for redresse of their milery.

catica upon, 100 for reactive of their marry, from defirs fagar by Manel He know that none can fear God in that degree which they ought, he therefore fetteth forth the truth of their endeavour by defire 11a. 16. 8. All fervice and worthy of God is competited under this word fram.

acquiren mercy as to grant one request time a man time to the The request is feet down ch. 2.5. He filles the King Men, to file that the the King Men, to file that the the thing the thing the theory and that therefore God could turn his heart as it pleafed him. Prov. 2.1.

For I was the Kings cup-bearer] This was a great office. He gave the King wine when he was pleased to call for it, and so had gave the ang which he was present a coal for it, and to find opportunity to be oft in his presence, and to make request unto his, See I, Kings 10.5. This is here added to shew that Neheslish was ready to use his present office to the advantage of Gods

chap. II.

V.I. A Nd it came to pafe in the moneth Nifan INifan is the first moneth according to the Hebrew account, Efth. 3.7. beginning at the equinoctial, about the eleventh of our March. It is also called Abib, Exod. 12.2. & 13.4. Some count this an Hebrew name, and derive it from DII Nos, which fignifiest to fite, and faythis moneth was called Nifas in memorial of Itracls flight out of Egypt. But most take it to be a Chaldee name. And according so the Chaldeans and Perfians accompt it was the feventh month : For they began the year at the Autumnal equinoctial, and might call that month Nifan, because the cheerful summer-dayes were now fled and gone. This was four moneths after Hanani's coming to Nehemiah, ch. I.I.

in the twentieth year of Artaxerxes the hing] Nehemiah came to Jerusalem thirteen years after Ezra. For Ezra came in the seventh, Ezr. 7.8. and Nehemiah in the twentieth yeare of Arraxer-

that wine was before bim] This is noted to flew that this was a folemn meeting, even a feast, for the Queen also was at it, v.6. and also to make way for that which follows.

and I took up the wine, and gave it unto the bing By this we may gather in whiat respect Nehemiah is said to be the bings cup-bearer, ch. I. II. It was his office to attend upon him at meals, and to reach him fuch wine as he was pleased to call for.

Now I had not been before-time fad in his prefence] So fad as now. To fad as to manifest his inward grief by his countenance. It is probable that from his first hearing of the fad news, ch. r. 2. he had bable that from in the team of the continued in a condition of mourning, and spent those four moneths as Daniel did three full weeks, Dan. 10, 2, 3, and that this made his countenance appear so fad as it was. Officers at cour life to have their courses of waiting upon their King; and now might Nehemiahs course be.

V.2. Wherefore the hing faid unto me, why is thy countenance fad?] His inward forrow and ourward humiliation had left fuch a stamp upon his face as was foon difcerned, especially by the King, who bare a good respect to him.

bare a good respect to sum.

feeing thou art not field His coming abroad, his activity in performing his office, and the kind of sadnesse that appeared upon his face did all demonstrate that no disease had seised upon him.

this is nothing elfe but forrow of heart] There being no externall cause of such sadnesse of face, the King might well infer that it was from an inward cause, namely grief of heart.

Then I was very fore afraid] This was a natural fear, and might arile from a fueldain apprehension of the greatness of the person that fpake unto him; or from a conceit that the King might futhat fpake unto him; or from a content that the King, might in-freed from teacherous practice inhim, or otherwise mil-interpret that sad manner of coming into his presence; or from the compa-ny that was then present. For the Queen then sitting by him, there must need by Nobles and others attending them. It may well be supposed that his intent was not at this time to make his request unto the King, had not Divine providence offered him so fair an occasion, as is noted v.4.

tair an occation, as is noted v.4.

V.3. And faid anto the bing, Let the bing live for ever Of this phrase fee I King. 1.31. He here useful it to give evidence of his good respect to the King, and to free himself from suspicion of any treason against him.

why [bould not my countenance be fad] That there might be no un. due furmifes of his grief, he declares the true caufe, and that after fuch a manner, by an interrogation, as importeth the equity thereof.

when the city, the place of my fathers fepulchres lyth waft] The very heathen had the fepulchres of their ancestors in high account, and held it a point of great impiety, if not plain facriledge, to demolifh or any way to annoy them; and therefore Nehemiah preffeth this as a just occasion of his grief.

as a just occasion of this givet.

and the gates thereof are confused with fire] See ch. 1.3. Hereby he
makes way for his request, v. 7. For he might suppose that the
King, who was so inquisitive after the cause of his ladness, would

ang, wao was to inquintive after the cause or an stanets, would be ready to enquire after the means of removing it.

V.4. Then to hing faid unto me, For what doft thou make requift?]
Here is manifelted the good event that followed upon his clear declaration of the cause of his grief; namely, that the King would be ready to afford means for redefling of that which caused it.

And to that end tends this question.

So I prayed to the God of beaven See ch.1.4. He prayed not by turning aside into some secret place, or by uttering any words, but by lifting up his heart to God. This is a kind of circulation of pirit, when a man cafteth up a fuddain defire. Ni hemish defire might be, that God would direct him in ordering his petition to the King, and incline the Kingsheart to grant it. He expre-feth as much ch. I. II. This ejaculation of the heart may be as fervent and prevalent as a folemn prayer uttered with the mouth; Wingis that of Mofes, Evol. 14.15. to which God made this as-fiver, who craft thou auto me? yet no words of a prayer wrenten uttered by Mofes. This frequently and heartly used argusta a heavenly mind and an holy familiarity with God. This is one my whereby we may pray alway, continually, without ceafing, even by a readiness of heart to pray at all times, in all places, on all ocasions, when we are alone, in company, in conference, reading, flud-ing, working, or doing any other lawful thing. Thus mailt thou,

Reader, now pray in reading this.

V.4. And I faid unto the king After he had prayed to God, e petitioneth the King: first God, ch.1, 4,11. and here; then the

If it please the fing] This is an humble infinuation into the Kings

If it plage the high. This is an humble infinuation into the Kings affection. He would not define any thing again this mind.

and if the forwant hash found favour in the plath. See Ethh.44. It appeares the yith share the King old very much respect him, and made him one of his favourites. This favour he pleads as a movie to induce the King to grant his petition; and thereby the that he defirest the good of Gods people as much as the continuance of his Modern Consur. ance of his Mafters favour.

that thou wouldft fend me unto Indah] He defireth more then leave to go. He would go as a mestenger or ambassador from the Kingin

to go. He would go as a methority.

unto the city of my fathers [spulchres] See v.3.

that I may build it] He meaneth in special the walls, foresand gates of the city; whereof see ch.3.1, &c. The people had before built many houses therein, Hag.1.4. Yet his mind also was to build houses and other things requisite in and about the

city. V.6. And the hing [aid unto me] The Kings ready answer given

V.c. And the higt faid unto mt The Kings ready andrer green evidence of the efficacy of his prayer, v.q. challs.

the Queen, Heb., mife, A Kings wife is properly & Queen; So so this the web their gipt the had to be Queen.

Alo fitting bitmil It feement this was a folenn meeting. For thefe two, the King and the Queen, being together as a feath, meedshaye many and great attendants, and that of both first, the property of the promoting the great control of the property of the great country of the property of the property of the great cause of the property this was is not expressed : but many circumstances disprove their conceit who think the was Efther. Ahafuerus the husband of Efther

and this Artaxerxes were two distinct Kings.

For how long [ball thy journey be?] This presupposeth that the For now conginue my journey or 3 and presupposed that his perition, in that he speaks of the time for accomplishing what he desired.

And when wilt thou return?] This gives proof of the Kings great as

fection towards kim, in that he was loth he should be long absent from him; and yet to gratifie his Favourite upon his request, he was content to let him go; but fo as he would know the time of

So it pleased the hing to fend me] The King grants the perition according to the petitioners mind. For he made him a Governour, ch. 5. 14. See the meaning of the word fend, v. 5.

and I fe him a time | Namely welve years. See ch. 5.14.
V.7, Moreover, I faid unto the him] The Kings readinesse cogrant his desire putteth him on the more to enlarge his petition.
If it plades the hing! See v.5.

let letters be given me to the governours beyond the river] To such as had command under the King over the Provinces on that side Euphrates that Jerusalem was on. For there were the greatest enemies of the Jews, and such as Nehemiah had most cause to fear.

that they may convey me over till I come into Judah]. Hereby he meaneth both conveniencies for his journey, and also fafe protection by some guard of souldiers. We read that Ez.a was ashamed to require such a thing of the King, because God was able to pro-tee them, Ezra 8, 22. But there was a particular occasion that mowed Ezra to forbear that request at that time, namely a discourse that he had had with the King about Gods protection of his, and providence in keeping them late from their enemies plots. Nehemigh had not, in any fuch respect engaged himself to the King; therefore their cafes are different. Certainly a man may with confidence call upon God for his protection, and yet in prudence use humane warrantable helps: For such means rightly used are as the numane warrancine neight for nout interacting they are as a set the hands of Gods providence whereby he bringerh matters to palle. Means alone without God can do no good. Afa's fault conflitted not in this, that in his difease he used Physicians, but in this, that he fought not the Lord, 2 Chr. 16. 12. A wo is pronounced against ng pugn not the Lords, 2 Chr. 18.12. A Wo is pronounced against those that take counsel, but not of the Lord, and this court with a covering, but not of this Lord, 18.33.1.

V. 3. And a letter unto Afaph the heeper of the hings forrest] A Forrest ulcth to to be ful of wel-grown timber-trees, Isa. 20.18, 3.9. Ezek.

15.2. The Forrest here meant was near the land of Judah; and it is probable that it was Lebanon, from whence the former Jews had their timber, Ezra 3.7. The word fignifieth Paradife: And the region betwirt Libanus and Antilibanus, which bordered uppon the land of Ifrael, was called Paradife by reason of the plea-fantness thereof. Some write that there was a town therein called

that he may give me timber He defireth to have it freely upon the Kings authority.

to make beams for the gates of the palace which appertained to the boufe] Houfe is here used by an excellency for the Temple, which was the best house that ever was built. The word appertained is not in the Hebrew, but onely, the eates of the palace which to the house. And fo it may be taken for the Kings palace. Because the phrase may imply a building appertaining to the houle of God, many take the ps-lace here mentioned for the court about the Temple, which was not yet built. See Ezra 10.13. That court had fundry gates and divifions and buildings in it, See 1 King. 6.36.

and for the wall of the city In the city-wall were many gates and towers and forts, (fee ch.3.1, &c.) and in that respect much and

great timber was requifite.

and for the house that I shall enter into] He was a Governour, and had a great court, ch. 5.14,17,18. and so needed a fair house.

And t'e hing granted me] Namely all that I desired. This is a

further evidence of that gracious return which God gave to his prayer, and of the Kings great favour to him.

according to the good hand of God upon m:] See Ezr. 7.6.

V.9. Then I came to the Governours beyond the river, &c.] See v.7. Now the king had fent captains of the arms and horfemen with me] This convoy was more then he asked. For he thought he might pass safe rill he had passed over Euphrates; where he was to receive another convoy, v.7. But the King was so careful of his safety that he would not suffer him to go any whither without a safe guard.

V.10. When Sanhallat the Horonite There is a place in Moab cal-

led Horonain 162.15.5, Jer. 48.35534. and Sanballat or his ance-flors were from thence; and in that respect is he called the Horo-nite; Sothat he was a Moabite. He had so infinuated himself into the Jews as there was alliance betwirt him and the high Prieft, ch. 13.28. yet was he a mortal enemy to them.

and Tobiah the fervant] Tobiah was a Governour, but Tributary to the King of Persia, and so his vassal and servant. Some hold this title fervant is given him because he was once a bondslave, though now advanced to a place of government. The high Priest was allyed to him alfo, ch. 13.4.

the Ammonite] As Moab so Ammon were alwayes great enemies to the Jews, and after their return from captivity fought to do them all the mischief they could. 1

beard of if IThis they might quickly do by intelligence from thoe fitends which they had got among the Jews.

I gived them exceedingly Grif is here put for discontent and pepticatry of mind and spirit, arising from envy a malicious disfortion against most. disposition against good. Envy works upon a mans spirit so far as it oft manife feth it felf in his face, and maketh his very flesh pine

that there was come a min to feel the melf tre of the skillen of I frae! That alliance which they had in Ifrael might have moved them. had they had any ingenuity, to have rejoyced in the properity of that people: but nothing latisfieth or allayeth envy. Who is able to

fland before envy? Prov. 27.4.
V.11. So I cam: to Jerufalem] God, providence brought him fafe to his journeys end.

and was there three days] So long he refled before he, did any thing for which he came thinher. The like is before noted fizz. 8.32. V. 12. Aid I arofe in the night Before he attempted any thing about that for which h : came, he would well inform himfelf about what was to be done, to know what pains and coft it would require, And that he might do it the more fecretly, he arofe in the night. 'I, and fome few men with m.] So many as might be fit tobar him

company, yet not fo many as might discover him and his purpose,
nither told I any man wort God had put in my heart to do a: ferusalem] He kept his purpose secret to himselfe, lest it should be discovered to the adversaries, and they seek means to prevent

neither was there any beaft with me fave the beaft that I ride upon] This flews that those few that he took with him were such as attended upon him. He rode, but they went on foot. Many beafts might have been a means of making the matter too publick.

V.13. And [went out by night] See v. 12. It is supposed it was a moon-thine night. Being night time, others were in bed, and fo he not feen; but being moon-thine he might difeern all the de-

by the gate of the valley] By that place where a gate had been heretofore, and was after wards built up again, ch 3.13. There is a place called the 21/H39 f. thosphaphat, Joel 3.1, 12. and this gate led into that valley, and thereupon had this title given it.

even before the dragon. 20/H This well it taken to be Enrogel;

I King, 1. 9. Some conceive it was called the Dragon-well because an image of a Dragon in brafs or other like metal was there fer, and the water ran out of the mouth of it ! Others, because the waters that ran along from it, ran foftly or creepingly like a Serpent ! and for this purpose they alledge Isa. 8.6. where it is said that the maters of Shiloshrun foftly.

and to the dung-port] This was a place whither they brought their

dust and their dung; whence the gate that leaderh to this place is called the dung-gate, ch. 3.14. Or elfo this was that dung-gate it felf, and viewed the walls of Jerusulem, which were broken down, &c. ? He put not off this care to others, but he himfelf took a special view

V. 14. Then I went on the gate of the fountain] i.e. a gate neer to d fountain whence water was conveyed into the city. This is the gare

and to the kings pool This was a great commodious pool made by fome King, and thereupon it had that name. Some take it to be that which Hezekiah made, z King 10.20. Others hold that Solomon first made it; and that by Hezekiah it was so ordered that water from thence was brought into the city under ground, when Sennacherib came against it, 2 Chr. 32.30. There is mention made

Sennacteris came against 12, 3. Circ. 32, 30. In the is mention made of the pool of Siloub in the Kings garden, of 3.15, which is taken to be another then this that is called the lying pool.
but there was no place for the beaft that was under me to p.15] The flones and the rubb ith [6.18] in the patige as a beaft could not go thereby, so as he was forced to light and go on foot.

V.15. Then went I up in the night by the brook] This is taken to be the brook Kidron, whereof fee 1 King. 2.37. & 19.13. Though it were n'ght, yet he continued to go from place to place. and viewed the wall] i.e. the ruines thereof.

and inrned back] i.e. went homeward again. Having feen as much of the ruines of the walls of Jerusalem as he had heard of bemuch in the intestitute was high time to 20 about the building of them up, and withall that the work was a very great work; and therefore he turned back to take order about it.

and entred by the gate of the valley] By which he went out, v. 14. and foturned Namely, to the place from whence he came

V. 16. And the rulers bnew not whither I went, nor what I did] For he did all in the nigh , v. 12, 13,15. neither had I as yet told it] See the reasons of keeping it closes

to the Terrs | To the common fort of people.

nor to the Prieffs | Under thefe are comprifed all fuch Ecclefiafficall persons as were of counsel to advise about weighty affairs.

nor to the nobles] Heb. white ones. The root whence this word is

derived fignifieth white, Gen 40.16. Efth. 1.6 & 8.15. for Courtiers and great and noble persons were wont to go in white or fine tiers and great and notic persons were wont to go in winto or into robes, Eccl. 10 17. Ifa.34.12. Jer.27.20. & 39 6.

nor to the rulers J Such as had civil government.

nor to the rest that did the work] i.e. as were at cost in making

up the walls, or wrought in the work, or had the over-fight

V.17. Then faid I unto them, Ye fee the distreffe that we are in] They had feen it before; but now that he himfelf had been an eye witness thereof, and being thereby moved with much compassion, he calls it to their mind again.

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walls thereof, which lay maste; or else he implieth that a city without walls is in fuch danger as it is little better then wafte.

and the gates thereof be burnt with five | See ch. 1.3.
come, and let us build up the wall of ferusalem | Hereby he stirreth them up to be affiftant to him. For many hands make light work, The fruit and benefit hereof is diftinctly fet down ch.3.

that we be no more a reproch] See ch. 1.3.

V.13. Then I told them of the band of my God] i.e. of all the paffages that are noted about his coming to Jerusalem, from the time that he first heard of their affliction, ch. 1.3. By the band of God he meaneth Divine providence, to which he afcribeth all that good fucceffe which he had had, See Ezr. 7.6.

which was good upon me] In prospering every thing that he had

taken in hand about that matter.

as also the hings words that he had spoken unto me Both those which by word of mouth he had attered to himself, in giving him leave to come to them, v. 6. and also which he had written in a let-

and they faid] This hath reference to those mentioned v. 16. Let us rife up and build] Here they thew their willingnesse and forwardneffe to joyn with him in that great work.

So they freegthened their bands for this good work] i.e. they took courage and resolution, and every way fitted and prepared themfelves. See I Chr. 11.10. Ezr1,6.
V.19. But when Sanhallat,&c.] Seev. 10.

and Gelb in the Arabian] This is a third man added to the two former, as full of malice as they. He is joyned again with Sanballat, ch. 6.2: As Sanballat and Tobiah were Governours under the King of Persia in their places, so was this Geshem a Governour under him in Arabia.

beard it] They had means of quick intelligence. See v. 10. they laughed us to fe orn, and despifed us] This was the effect of their inward envy, noted v. 10. They uttered formful words against them, as if they were not able to archieve what they enterprised but like fools undertook more then they could do,

and faid, what is this thing that you do ?] Or, intend to do. For yet they had not done any thing.

will ye rebell against the hing?] As they upbraided rebellion unto

them, the more to terrifie them, fo they did it after fuch a manner as it is a plain fcoff. q.d. You that have a plot to rebell, do you think by building weak walls to stand out against so great a King as the King of Persia is ?

V.20. Then answered I them and said unto them? Here Nehemiah

manifested great courage against such adversaries as sought to blast all his good endeavours. The God of heaven See v.4. He used this description of God, the more to strengthen his own faith, and to daunt them that op-

be will profeer w] This theweth his confidence

therefore we bis fervants will arife and build] This sheweth his in vincible courage and refolution.

but you have no portion] You are appointed over other places, and no part of Judea is allotted to you to do any thing therein. no right | No title to any inheritance among us.

nor memorial in Jerusalem] Among all records that are among us nothing can be found as an evidence of your pedigree to descend from any of the Jews. Such an answer was given to those adverfaries that fought to annoy the Jews at their first coming, Ezr.4.3.

CHAP, III.

Ver. t. Hen Eliashib the high Priest rose up] In this chapter is set down the building of the walls of Jerusalem, together with the parties that built their diftinct portions, and the or-der and manner of building the fame. This Eliashib was grandchild of that Jeshua who came with Zerubbabel from Babylon,

with his brethren the Priefts | Priefts were brethren to the high Priest in relation to Aaron the father of them all, and in relation to their common function, whereby they were diftinguished from Levires. Besides, these Priests might be of the same family where-

of Eliashib was, and in that respect called his brethren, and they built The wall of the city was so utterly ruined, as it might well be faid to be built again.

the specy-gate] So called, because by it was the market-place where sheep were sold, both for sacrifices, and also for common uses. Joh. . 2. or because theep were through that gate brought into the city. This was the first gate of the city that was built,

they fantlified it] Some understand this of an external beautifying and adorning thereof; others, of a religious confecrating and dedicating it to God by prayer and fuch rites as were then warranted. This gate is here fingly noted to be fancified: I. because it was as the first fruits of all the rest, and so in & with it all the other gates and parts of the wall were fanctified. 2. because it was the special work of the Priest, and they would have a special care of fanctifying their own work. 3. because it was the nearest gare to the Tennile, and to the market-place; by it brasts for facrifice were brought. The pon called Bethefda, Joh. 5.2, where theep were

how Jerusalem lieth maff] Either by Jerusalem he meaneth the | washed, was also neer this gate. And from this Sandification it is inferred that the miracle of an Angels descending into Bethesda.

whereby he that fiff stepped into that pool was made whole of whatfo-ever diffest he had, Joh, 5,4, then fift began.

And set up the doors of is! Every gate had leaves of doors apper-taining to it, that so it might be thut in the night-time for the berter fecurity of the city, and also at other times, to keep out fuch persons and things as were not fit to be in the city at such and such perions and things as were in the best of the arm mentiones, ch. 13, 19. Under fetting up the doors all things appertaining unto them, as hinges, locks and bars are comprised, v.3, even unto the tower.] This showeth that together with the gate

they built a part of the wall, even fo much as reached to the towers here mentioned.

of Meab] Meab fignifieth an bundred. Some take it for the proper name of the tower; of which we read not but here and che 12,39, others, appellatively, for a tower of an bundred, because in was an hundred cubits from the gate, or an hundred cubits high, or adorned with an hundred pinnacles, or had an hundred holes in it, one above another round about, out of which they might look out, and defery matters.

they fantlified it] This is repeated to thew that they did not onely fanctifie the gate, but also the walls and towers appertaining

unto the tower of Hananeel] This name was given to this tower in memorial of some man of great note and name. The sheep gate being on the West of the city, this tower was Northward from that gate. For fo the Jews went on in building the wall, from West to North, fo to the East, then to the South, and then to the West where they began. It was foretold before the captivity that the city should be built from this tower of Hananeel unto the gate of the corner. Jer. 31. 38. whereby it appears that this name was long before given to this tower. Zechariah, who lived about the time of building the Temple, m keth mention of it, Zech 14.10.
V.2. And next unto him] Or, at his hand. This Hebrailm fetteth

out such as were at the charge and took the care of building the wall, as if they had been workmen; one beginning to work where the other left.

builded the men of Jericho | These are called children of Jeriche Ezr. 2.34. because their predecessors had, generation after generation, dwelt in Tericho, and they themselves now dwelt there.

And next to them | This is the fame phrase that is used before, and may be taken in the same sense; yet some give this sense of it, that on the one side of the wall built the men of Jericho; on the other side

builded Zaccur the fon of Imri] We read no where else of this man: But by this it appeares that he was both pious and weal-

thy.

'3. But the fift-pate! This was the fecond gate of the city now built. As the fift was called the fifter-gate by reason of theep passing through it, and fold by it; to this is called the fifteen, because it was covared the Sea, and fish was brought into the city because it was covared the Sea, and fish was brought into the city. that way; and a fish-market might be near it. We read that men of Tyre brought fift into this city on Sabbath-dayes, and that to keep them out the gate of the city was shut : That was this fish gate, ch. 13.16,19. This was an ancient name of this gate, 2 Chr. 33.14.

eph. 1. 10.

did the fons of Haffenanh build No mention is elsewhere made of thisman; but he that had fons to do fuch a work must needs be a man of good efface, or elfe God wonderfully bleffed his fons, who also laid the beams thereof, and fet up the doo s thereof, the lock thereof, and the bars thereof] All these are here noted together because one man was at the cost of all. He might now prepare them all, but doors with their locks and bars were not fet up till the whole wall was finished, ch.6.1. & 7.1.

V.4. And next unto them | Heb, at their hand, See v.2. repaired] The fame thing is here meant that was in the former verses by the word builded. But this word repaired may here and in

the veries following be used, because the foundation of the wall within ground yet remained, and it may be also some part of the wall above ground,

Merimoth the fon of Wriah] Urish was a Prieft, Ezr. 8.33. Therefore Merimoth also was one; for all the sons of Priests were

the fon of Koz] Koz had divers children which came with Ze-rubbabil to Jerusalem, Ezr. 2,6,

And next unto them repaired Mefbullam the fon of Berechiah, the for of Melhezabeel] Meshullam was one of those for whom Ezra fent, to be informed about fuch Levites as came not to Jerusalem,

And next unto them repaired Zadob the fon of Baana] By h's parentage this Zadok is diftinguished from another that did the like

V.5. And next unto them the Tehoites repaired] Tekoz was a city in Benjamin, Jer. 6.1. famous by the wife woman that dwelt there, 2 Sam. 14.2,4.9. and also by Amos the Prophet, Am. 1.1. The inhabitants of that place are here called Televites. These were well as fected to this work: for some of them built up the wall in one place, others in another, v. 27.

but their nobles] See ch. 2, 16. By this exception it appeares that

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put not their neches This is a metaphor taken from Horfes or Oxput not insert needy. I am is a metaphor taken from triorites or Oxen, about whose needs collars or yokes are put to draw by. Putting to the need, implyes ha willing yielding to do this or that; not to put the need, a refusal. This is here noted as a matter blame-worthy in them.

to the work of their Lord This aggravateth their fault, that it being the work of the Lord yet they refused to be helpful therein. See Judg.5.23.

V.6. Moreover the old gate] This is the third gate, called the old gate, because it was made before the other gates. Dewish Exposi-ters say it was a gate ever since the time that David took Zion from the Jebusites, 2 Sam, 5.6,7. This was on the North-fide of the

repaired Jehoiada the fon of Pafeah] This may be one of those fons of Paleah who at first came with Zerubbabel, Ezra 2. 49.

of Paleah who at hit came with Lethovapel, 127a 2, 49, and Mchullan the fon of Belodaiah] He joyned with Jehoiada, they laid the beams, &c.] See v.3.
V.7. And next unto them repaired Melatiah the Gibeonite] This man

was of Gibeon, of which fee I Kings 3.4.

and fadon the Meronothite] Jadon is no where elle mentioned. We read of another man called the Meronothite, 1 Chron. 27.30. which epithet is taken from a place or family called Merono, or Meron, or by change of a letter Merom, John 11.5,7.
the men of Gibeon and of Mixpab Mixpab fignifieth a watch-tow-

er, and had its name given at the covenant-making betwixt Laban er, and nad its name given at the overlant-making detwirt Laban and Jacob, Gen. 31.44,49. It was in the tribe of Benjamin, Joft. 18.46. It was repaired by Afa; King., 5. The Inhabitants of Gibe-on and Mxipah joyned with Melatiah and Jadon in repairing part of the wall.

unto the throne of the governour on this fide the river] The King of Persia's Governours on that side Euphrates where Jerusalem was, had their place of judgement at this part of the wall : and this nat their place of the governour. Or throne may be put for a Palace or Kings court. To this place the forementioned persons built the wall. But the house or palace it self is supposed to be built by Nehemiah and his servants, ch.4.16. & 5.16.

V.8. Next unto him repaired #zziel the fon of Harbajab] One of the fons of Kohath was called #zziel, Exod. 6.18. and from him descended the family of the Uzzielites, Num.3.27. But this was not of the tribe of Levi; for he was of the Goldimiths.

of the gold[miths] This was an ancient trade. And it is probable that Gold[miths thrived well, even in their captivity, and before and after. Had these not been men of wealth, their sons could not have born the charge of repairing the wall of Jerusalem, as here is noted of one fon, and v.31. of another, and v.32. of divers of them

Next anto him repaired alfo Hananiah] This may be he that is mentioned Ezr, 10.18. There was another of this name v.30. The ruler of the Palace also was of this name, and it may be this man,

the fon of one of the Apothecaries] That which faid of the Gold-fmiths may be faid alloof the Apothecaries. Skilful Apothecaries were ever in great use and in high esteem; and such may well be-

come weatthy tites, and they fortified Jerusalem unto the broad wall] Or, left fortishing Jerusalem at the broad wall. Or, left Jerusalem unto the broad wall. Of this broad wall mention is made again ch. 12.38. It is thought it was at the Corner-gate. There is a double reading of the words: This in the text sheweth how far the sons of the Goldsmiths and of the Apothecaries repaired, namely to the Corner-gate, where the wall was broader then in other places, and in that respect called the broad wall. The other, which is in the margent, hath no reference to any particular persons; but saying they lest, implyeth that the wall was lest, and not repaired, unto the broad place; for it had not there been pulled down. It is supposed this was that part which Joath brake down from the gate of Ephraim to the Corner-gate, 2 Chr. 25,23, and which afterwards Uzziah built again, and made much stronger then before, 2 Chr. 26.9. And it may be the Babylonians having broken down the wall on both fides, and being now weary of their work, left this part standing.

V.9. And next unto them rep ired Rephaiah the fun of Hur] Herepaired that part that was next to the broad wall.

the ruler of the half-part of Jerufalem] Jerufalem was part in Judah, and part in Benjamin ; and fo there might be two rulers

thereof, See v.12. & on Jolh.13.63.
V.10. And next unto them repaired Jedaiah the son of Harumaph]
This Jedaiah was famous among those that returned from Babylon, as is evident Zech.6.10,14.

even over againsh his bouse Being a great man he had a fair house in Jerusalem; and he chose to build that part of the wall which

and nex; ento him repaired Hattufb the fon of Hafbabaiah Hattulh was of the royal flock, and came from Babylon with Ezra, Ezr.8.2.

V.11. Male is the fon of Harim] There were two called Harim whose children come with Zerubbabel, Ezr. 2.32,39. There were alfo two of that other marke that fealed the covenant, Nehem. 10.

they were the common fort of the Tekoites that were fo forward in | 5,27. This Harim was of the Priefts; for fo was his fon Malchijah.

chi.12.42. and Hashub the for of Pabath-Mosb] Of Pahath-Mosb see Ezr. 2.6. Either this Hashub had an hand in repairing two parts of the wall, or there were two of this name. See v.23.

repaired the other piece Heb. fecond measure. This hath reference

either to these two here mentioned, and implyeth that one repaired one piece, and another the other; or elfe to Hattush v.10,and implyeth that thefe two repaired fuch a measure as he did.

and the tower of the furnaces] As in other parts of the wall there were towers, v.1. so in this. This is called the tower of the furnaces, because there were shining lights therein for a Sea-mark, or a land mark, in the night-time, which made it appear as a surhace with shaming fire in it. Or there m ght be under it, or by it, surhace so melting metals, or other like uses.

V.12. And next unto him repaired Shallum the fan of Halloch There were children of Shallum that returned with Zeiubabel, Ezra 2.42. and there was one of this name who fealed the covenant, Ezr. 10.42, who might be this man.

the ruler of the half-part of Jerufalem] See v. 9. be and his daughters] Either his daughters in their holy zeal might put their hands to the work, carrying away rubbifh, or bringing materials; or elfe having portions, might be content to let part of

them go towards the repair of the wall. V.13. The valley-gate] This is the fourth gate now built. See cit.

repaired Hanun | Either this man repaired two parts, or there were two of this name that helped on the work. See v. 30.

and the inhabitants of Zanoah] Zanoah was a city of Judah, Joth. 15.34, and it may be this Hanun was Governour thereof, and so the inhabitants under him were assistants to him in this

they built it, and fet up the doors thereof, &c.] Sec. v.3. and a thoufand cubits on the wall] Besides the valley gate. unto the dung gate] This is that gate which led to side dung-port. ch 2.13. and was the fifth gate in the wall.

V.14. But the dung-gate repaired Malchiah the son of Rechab! The Rechabites were a family of great note and name among the Israclites: See 2 King 10.15. Jer. 33.2. There was another Malchigh, or elfe this Malchigh repaired two parts, See 9.31.

the ruler of part of Beth-haccerem, &c.] A city of Benjamin

V.15 . But the gate of the fountain] See ch. 2.14. This was the fixth

repaired Shallum the fon of col-hozeb] This Col-hozeh had another fon, namely Baruch, ch.11.5. the ruler of part of Migpah] Sec v.7. The ruler of another part of

this risk of press just press this city was Exerty v. 19.

be built it; and covered it, &c.] The gates had rooms over them;
and in that refpect were covered with roofs, See v. 3.

and ithe wolf of the post of Shidne by the bings garden. The Kings
garden, was planted by it, which made it the more plessant: and thence it was called the k ngs pool, ch. 2.14. In this part of the wall might be that tower which fell, Luc. 13.4. This was the pool to which Christ fent the blind man, Joh. 9.7.

which children the clind man, jon. 9.7, and unto the flairs that go down from the city of David] The city of David being on mount Zion, was higher then some part of Jeru-falem, a Sam, 9.7, therefore flairs were made for a more case defcent from it into the lower parts of Jerufalem, and into the Temple. Sec ch. 12.37.

V.16. After him repaired Nehemiah the son of Athuk]. This was another Nehemiah then he that carrieth the title of this book. For they had different fathers, ch. 1.1.

the ruler of the half-part of Beth-zur] A city of Judah, Jofh. 15. 58.

interact of the national party actions (a) Action 5 units, 5, 5, created by Richbouma, 2 Chr. 1.1.1, 1 two divided into two parts, of one whereof this Nethemiah was ruler.

unto the place over again the fegulates of David There was one famous Sepulchre wherein David himfelf was buried, Act, 2.92 There were also others, made for his sons, kindred, or houshold, and called the Sepulchres of David. The description of this place the well about Zion the city of David, which was within the circuit of Terusalem; and in it was both the Temple and the Kings Palace.

and to the pool that was made] The pool of Shiloah was a natural pool, not made by the art of man; but this is supposed to be that which Hezekiah made, 2 King. 0 20. It is called the old pool, Ifa. 22.11. and the upper pool, 2 King. 18.17.

unto the house of the mighty] This was a garrison where captains

and fouldiers, which were mighty men of valour, lodged.
V.17. After him repaired the Levites] As the Priefts had their

there of building the wall, fo also the Levites had theirs.

Rehum the fon of Bani] One Rehum came up with Zetubbabel, Ezr. 2. 2. but it is probable that this was he who fealed the covenant, ch. 10.25. There were children of Bani also that came up, Ezr, 2.10. Also there were sons of Bani that put away their strange wives, Ezr. 10 34.

Next unto him repaired Hashabiah] This might be he that with other Levites came to Ezra, Ezr. 8.19.

the ruler of the half-part of Keilah in his part] Keilah was a city of

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Judah, Josh. 15.44. which David faved from the Philistims, 1 Sam. 23.1, &c. It was divided into two parts, of one whereof Hashabiah was Governour, See v.18.

V.18. After bim repaired their brethren] These were other Levites

then those mentioned v.17.

Bavai the fon of Henadad There were fons of Henadad that hel-

ped on the building of the Temple, Ezra 3.9.
the yeller of the built-part of Keilth | This was the other part. See v. 17. V. 19. And next to him repaired Exer the fon of Jestual Exer was a Priest, ch. 12. 42. This Jestua might be he that is mentioned,

the ruler of Mizpah] See v.15.
another piece This hath relation to v.20. See v.11. over against the going up to the amount This was a strong place where arms and all forts of ammunition were laid up.

where arms and all lotts of aminimum.

at the turning of the wall | Sec 2 Chr. 26.9.

V.20. After Baruth the fon of zabbai | Ov zaccai. Baruch was one that scaled the covenant, Neh. 10.6. Zabbai was among them that unat leased the covenant, Nen. 10.0. Zaoual was among them that put away their wives, Ezra 10.18. And there were of the children of Zaccai that returned with Zerubbabel, Ezr. 2.9.

earnestly repaired The word translated earnestly fignifieth to be angry, or to hindle and inflame. Some take it as if Baruch had been angry with h mfelf because he began no sooner; others, that he stirred up his pirit. This emphatical particle is put upon his work, because he showed more then ordinary zeal therein,

the other piece] This bath reference to v. 19

from the turning of the wall] There Ezer left, v. 19. and Baruch began.

unto the door of the house of Eliashib the high Priest] See v. t. Elashib being high Priest had a fair and remarkable house joyning to the wall, which was as a mark of the end of one mans work, and

the wall, which was as a mark of the can do the state of the beginning of anothers, v.1.1.

V.3.1. After this repared Merimoth the foot of the sink the foot of the filters, so the filters, and other things that Erra brought, Eur 8.3. There were children of Ker that came which Zerubbach, Erra 3.61.

Erra 1.61.

another piece from the doo of the boufe of Eliashib] See v. 20. even to the end of the bouf of Elisshib All along the back-fide thereof. For it flood within the wall, all along by it.

V.22. And after bem repa red the Priefts, the m n of the plain] i.c. fuch of the Pricits as dwelt 'n the plain of Jordan and Jericho. See Gen. 13.10. Deut. 34.3. 1 King. 7. 46. Zech. 7.7. There is mention

of the plain countrey round about Jerujulem, ch. 12.28.

V.3. After him repaired Benjamin Oc, after them, and so it hath relation to the Priests, v.22. B njamin is here the name of a parti-

eular man then living.

and H-flub] There is mention of one Hashub before, v. 11.

over against their boule.] These men had houses in Zion, and re-

paired the wall neer them. paireathe wall neet them.

After him reparted Agrains the fon of Minfish, the fon of Ananiah, by
his house? The progenitors of Azariah were men of good account,
and thereupon both father and g, and father are here fee town. Azariah also having a house by the wall chose to build that part

which was next it. V. 4. After him repaired Binnui the fon of Henadad] Some make Binnyi and Bevai to be the fame man. They might rather be fons of the fame father.

another piece from the house of Azariah] Where Azariah left, Binnui began.

unto the turning of the wall, even to the corner] There were many turnings of the wall, and corners; and fo th's phrase is again used. See v. 19. The latter phrase is an exposition of the former.

V.25. Palal the fon of wzai] There is no where elle mention of

over against the turning of the wall] See v.24.

and the tower which syth out from the kings high house] It is thought
this was the Kings chief house, built in that place where Solomon this royall Palace, I King 7.1. There was a Tower before it, that was by the court of the prison] i.e. the open yard by the prison. There is oft mention of the court of the prifon joyning to the Kings

house, Jer. 31.2. & 33.1. & 37.21. & 39.15.

Aster him, Pedsiah the son of Parosh Here something is under-Rood, as, repaired.

1100d, as, reparted.

V.S. Moreover the Nethinims dwelt in Oph 1] Or, the tower of Oph 1. See 2. Chr. 27, 3. & '3.14, Here alo fomething is to be underficed, thus, the Nethinims that dwelt in Oph 1 built. Of Nethinims fee 1 Chr. 9 2. Ezra 1.43.

unto the place over against the mater-gate toward the East] 'This is the seventh gate. There was some watercourse whereby the city was supplyed with water through that gate, and therefore it was called the water-gare. Mencion is again made of this gate ch. 8.1. & ch. 12.37. it is faid to be Eaft-ward.

and the tower that lyeth out] Namely from that water-gate ; for the gares had rowers by them. The Methinims dwelt here, because their office was to carry wood and water for the house of the Lord. See

John 9.3.7.

V. 7. After them the Telepites repaired another piece | See v. 5. Some of them repaired one part, others another. Some hold that the common people first repaired, but now the Priests of Tekoa.

over against the great tower that lyeth out, even unto the wall of O. phel This tower is that mentioned v. 26. The wall by it was called the wall of Ophel. This showeth that the Tekoites began where the

V.18, From above the horse-gate repaired the Priests This was the cightli gate now built. There is mention of a way by which the horeighting gate now built. There is mention of a way by which the hor-fes came into the hings boulfy. King.tt.16. That way is fuppoid to be this Horfe-gate, and thereupon this name to be given to that gate. Others fay that to that gate men might ride toward the Temple, but no farther. There their horfes uited to be left; and Temple, but no fatther. There their nories used to be left; and from thence whether they were mean or great, they went on foot to the Temple. Others fay it was called he boyle gur, because that men on horfeback rode in and our a thra gare, or because those that gate hostes went to watering. Names used to be given to gates by reason of formething neer, at or thorough the gates, every one over again in boyle? The Prieth (at leaft many of them) had houseless inthe City 2 and for their better defense every

one was willing to repair the wall against the same.

V29. After them repaired Z.dok the fon of Immer] There were very many children of Immer that came from Babylon, Ezr. 2.37.
over against his bouse Zadok, as other Priests had done before him, built fo much of the wall as lay along by his house.

After him repaired also Shemaiah the son of Shechaniah] Shemaiah was one of those for whom Ezra sent, Ezr. 8.16.

the heeper of the Baft-gate] It is conceived this was the Eaft-gate of the Temple: for they entred into it on the East, 1 King 6.3.

In the Hebrew there is a double reading, one in the text, another in the margin, That in the text speaketh of Nehemiah in the first person. Here is not set down what he built, but it is supposed that he built the Palace, or a saire spacious house for judgement, where neount the raisec, or a taire spacious noute for Judgement, where all forts of people might meet together, and so much of the wall as passed all along by it. It is expressly faid that he himself continued in the work of the wall, ch. 3. 16. and that half of his servants wrough in the work, ch.4.16. But because it concerned himself, in modesty he here forbeareth to express what and how much he built. There is the fame reading, after me, v.31. By this it appeareth that Hananiah and the others named here, and Malchiah v-31. began to repair where Nchemiah left. This might be that Hananiah who fealed the covenant, ch.10. 3. or he who was ruler of the palace, ch.7.2.

and Halms the fixth fon of Zalaph] We do not read elsewhere of Zalaph; But by this it appeareth that he had many sons; of which this was the fixth; And if the rest were now living, this was the heft.

another piece] See ch. 11.19.

After him repaired Milhullam the [an of Berechiah] Mcfliullam was one of those for whom Exra sent, Exra 8: 6.

over against bis chamber] As other Priests had built the wall over against their houses, v. 8. so he built against his chamber. For Priefts and Levices had chambers without the Temple, I King 6.5.

Friets and Levices nad chambers without the Temple, 1 King.6.f. V.31. After bim] Or, after me. See v.30. repaired M (thinh) See v.14. the goldfmiths from 1 This diftinguitheth this Malchiah from the former. Of goldfmiths fee v.8.

ormer. Of gothantice v.s. unto the Merchants Thele dwelt near together. Of Nethinims fee 1 Chr 9.2. M. schants have been in all ages of great ule, and ordinarily attain to great eftites. See King 10.15,28.

over against the gate Miphhad] This name is no where else to be found. It fign fieth command, or a vifitation, or a mustering or numbring. Thus it is used a Sam. 24 9. Some think it was a place where a Council fate to order matters of State; others, that which is cal-

led the prison gate ch. 12 9.

and to the going up of the corner] Or, the corner-chamber. As there were corners in the wall, so likewise chambers in them. This was a

corner-chamber about the forefaid gate.

V.21. And between the going up of the corner unto the [heep-gate] At the Sheep-gate they began, v. I. and here at the Sheep gate the end : which sheweth that they had now built up the wall round

repaired the goldsmiths and the merchants] Sec v. 8 & 31. Here have repares use good must naw one meronness j seev. o. 8 3 f. red. clip.

been cight gates mentioned: 1. the Shorp-ager, v. v. 1. It is bloggete, v. 1. 3. Vide
gate, v. 3. 111. the Old-gate, v. 6. 1 V. the Pally-eate, v. 13. Vide
Jung-gate, v. 14. V. 1. the Funding-gate, v. 16. VII. the rates
v. 16. VIII. the Borfe-gate, v. 28. in other pieces mention is made
four other gates: Biphrian-gate, b. 1. 2. 1. 2. Vide four other gates: Biphrian-gate, v. 1. Chin, 1. 1. vide, block
four other gates: Biphrian-gate, v. 1. 1. 2. 1. 2. Vide four other gates and property of the control o towards Ephraim. Binjamin-gate, Jer. 37.13. which led out into the tribe of Benjamin, or was in that tribe; for Jerusalem was part in Judah, part in Benjamin. The prifon-gate, ch. 12.39. Prifons were wont to be in gates. The corner gate, 2 Kin. 14.13. Jer. 31.38. Zec. 14. 10, which was at a corner of the wall, whence they might lock two wayes. Adde thefe four to the other eight, and there will be twelve gates of this City, as there be of the new Jerufalem, Rev. 21.12. There are other names of gates, but they were the gites of the courts of the Temple ; as, the ente of Sur, 2 King. 11 6, called alto the High gate, a King, 15, 35. The New gate, Jen, 36, 10. Heart of the High gate, a King, 15, 35. The New gate, Jen, 36, 10. Heart of foundations, a Chr. 25, 5. There was also the Kingsigate, 1 Chr. 9. 18. end the gate Shallecheth, 1 Chr. 26, 16. CHAP. IV.

Ver, i. But is came to pale! In this chapter is fet forth the form their endeavour to hinder their proges on the one fide, and Nehmiahs cate to encourage the people on the other that when Samblate heard that we builded the wall So famous a

matter could not be concealed from him. See ch.2.10,19: be was wroth] The good fuccess of Gods Church ftirs up anger in the adversaries thereof.

Chap.iv]

and took great indignation] This is added as an aggravation of his wrath: He was out of measure discontented, and exceedingly fcorned what was done.

and mothed the fews] See ch. 2, 19.
V.2. And he shahe before his brethern] Brethren are here taken in a large sense, for his countrey-men, sellow-citizens, fellow-governours and hindred. Whensover he was in company with any of these, he would fornfully speak of the Jews.

and the army of Samaria] Such souldiers as lay there in garrison

and were to keep the inhabitants of Samaria in Subjection to the

Kings of Perlia.

Mings of Per that was in building.

will they fortifie themselves ?] Hcb. leave to themselves. Will they

leave any thing to themselves that they may trust unto > Some ap-

ply his to the enemies, q.d. Should they that have a charge given thomby the King, leave thefe, and fuffer tiem to go on? "Bill high facilities?" I Think added because the flews were wont by facifices to dedicate their great buildings, and other works, when they were done. Here Sanballat folicit at that pious pra-

will they make an end in a day ?] This is faid in relation to the freed the Jews made. For many of them undertaking the building of the wall, it was the fooner dispatche. Here Sanballat implyeth that fuch was the fear of the Jews, that if they did not finish the work suddenly, they could not at all finish it, there being somany to hinder them.

will they revive the stones out of the beaps of the rubbish which are burnt ? I a.d. The Tews attempt a matter above any probability of possibility of effecting. The stones of the former wall were by the Babylonians beared rubbish, and all the combustible matter of the walls and gates burnt with fire. Sanballat therefore thought that they must put life into that which was dead, and create anew that which was consumed with fire, if they would build up their walls again. V.3. Now Tobiah the Ammonite | See ch. 2. 10.

was by him, and he faid] Sanballat and Tobiah were both of the mus of nim, and me juical sanualists and 1001sh were both of the fame envious and malicious mind against the Jewes; there-upon Tobiah answereth the scotts of Sanballat with another feeff.

teen.

Even that which they build, if a fox go up, he shall even break down
their some wall. He resembleth the stone-wall which the sews
built to a wall of earth, and that such an one as a fox may soon fcrape down. Hereby they would show that they need not fear the Jews speedy endeavours in making up their wall, because it might be soon broken down again. This is a bitter jeer.

V.A. Hear, O our God | By the fcorns and contempt of the enemies Nehemiah is moved to flye to the Lord, and to plead that relation which was betwirt him and his people.

for we are despifed] Heb, despieht, i.e made a contempt, or despi-

and turn their reproch upon their own head] As they foorn thy peo-

and turn toor representations tower own stead I as they been the people, foler [corn and reproch fall upon them.

and give them for a pres in the land of captivity! This may bear a double [enfe, according to the condition of the perfons prayed against. If they were fertled, in their own land, he withen they might be made a prey to their enemies, fo as to be carried away captives into another land. But if in that land they were captives, his wish is they might be as a prey to dogs or wild beafts, and devoured by their enemies.

V.5. And covernet their iniquity] i.e. Let not this abominable fin be clean paffed over without executing just vengeance upon them for the fame.

and let not their fin be blotted out from before thee] This is a meraphor taken from a creditors crofling and blotting out a debt, that is it may never be exacted of the debtor, nor pleaded against him: And it fetterh out Gods free and full pardon of fin, Ifa.45.25. Pfal. 51.1,9. In just indignation this holy man, stirred up with zeal of Gods glory, imprecates vengeance upon proud, scornful, implaca-ble enemies of God and his Church, And these imprecations are rather for exemplary punishments upon them then for their eternal candemnation. Yet I will not deny but that the Prophets, by that Divine Spirit wherewith they were affifted, might difcern some par-

fons to be utterly rejected of God. Imprecations of holy men fecorded in Scripture are tharp two-edged tools, not for every ones handling. When Christ Difciples would have commanded fite (as Elijah did, 2 king, 1.10.) to come down from heaven to continue the Samarians, he tolked them, and faid; Te how not of what spirit you are, Luke 9, 5453. Particular imprecations against what ipput you are, Luce 9,54,55. Particular imprecations against particular persons are not for every spirit, but for such extraordinary spirits as Prophets & Apostles had. Yet thus sar may every faithfull spirit tessifie his holy zeal in this kind of imprecation, by lan indessnite extending it against such as are indeed misch evous and itreconcilable enemies of the Church. Besides, though we may not concisate enemies or the Univers. Belides, though we may not make an imprecation against a particular perion, yet, against his instituteous practice we may. Imprecations, like this of Nehemials, are many in Societure, as 1 series, 3. Pelatio-3.4. 4. 2 Tim. 441. for they have provided the te anger of privite builders? Thee is not sit the Hebrew: So as this may be applyed to other as well as God. If it be applyed to God, it implyes that the reports which

is laid upon Gods scrvants in doing of his work is laid upon God himself. Thus he sheweth that it was Gods glory, and not any self-respect, that stirred up his spirit against those adversaries. Apply-ed to others it may carry this sense, that these two adversaries had ed to others it may early this tenie, that their two agretaires and provoked fundy others against the builders, to dishearten them; or this, That they had provoked some builders against other builders hat were before them. Every way it sheweth the mischief these adversaries did by their scotts:

and all the will was joyned together] Though there were fe-verall undertakers of the work, yet they made the wall every, where so entire and knit together as if the same workmen had

unto the half thereof] He meaneth the half of the height of the wall, from the foundation of the middle of it. for the people had a mind to work] Where there is a willing mind

much will quickly be done. V. 7. But it came to paffe that when Sanballat and Tobiab] See ch, 2, 10.

and the Arabians] Of whom Gefheni, a spitefull enemy of the

and the Amounters] Of whom Tobiah was Governour, chi.2.19, and the Ammoniters] Of whom Tobiah was Governour, chi.2.26, and the Afhodites] Ashdod was one of the Principalities of the Philistims, who were alwayes deadly enemies to the Israelites. See

on Amos 3.9.
heard that the walls of Jerufalem were made up] Heb. that health or remedy) aftended upon the walls. See 2 Chr. 24.13. Jer. 8.22.

and that the breaches began to be flopped] Those which the Babylonians of old had made:

then they were very wroth] As Sanballat was, v.i. V.S. And confifred all of them together] They did not onely inwardly dildain that the work went forward, and in words fooff at the fame, but they now proceed by open hoftile acts to undo what the Jews had done, and to hinder their further progreffe.

to come and to fight against ferufalem. They faw the work to go ord as they thought it high time by force of arms to hinder it, and to hinder it. Heb. to make an errour in it. It may have reference to a person as well as to a thing; q.d. to make him to erre; meaning Neheniah; as if they would bring him to such a streight as he should not know what to do; or make him see and leave the

V.9. Neverthelefs, we made our prayer unto our God] Or, therefore we prayed. Opposition of enemies makes believers flye to God. For they know he can confound their enemies, and protect and profper

and fet a watch] True believers will not negled means, though they trust in God, and call upon him.

against them Thus this relative hath reference to the enemies.

But it may be translated over them, or by them; and then it hath re-ference to the workmen that laboured on the wall. Both fenfes rend to the same end, namely, To keep the workmen safe from their ene-

day and night] The enemies fought all advantages they could a gainst them, and that day and night; therefore they would be as

careful continually to keep themselves late.

because of them] Heb, from the face of them. That the enemies might not at unawates set upon them. Some translate it for seat of them.

V.10. And Judah field] i.e. fuch men of Judah as had the over-fight of the work, or laboured therein; They complained. The firength of the bearers of burdens is decayed] By that labour

that they have already taken. and there is much rubbi(h) Which lyeth in the way. This they alledged because it was an hindrance to them in the work and might

be a means for the enemy to scale the walls. fo that we are not able to build the wall] To go through with that which remained to be done for perfeding the work. This could not but adde much to Nehemiahs care and grief, that the workmen

themselves should so mutter.
V.11. And our adversaries said They spake it among themselves ;

but by some that heard it it came to Nehemiahs ears.

They shall not know, nighter see They thought so to carry the single ter as the Jews should have so intelligence of their purpose before

it were accomplished: For they would come to fecretly, either in the night-time, or not like to armed enemies, as they would una-

wares and unexpectedly furprife them. till we come in the midft among them] Even into the midft of their city; or, of the place where the wo kmen are together.

and flay them] Namely, fuch as are about the work.

and caufe the work to ceafe] Where workm n are taken away the V.12. And it came to pass that when the Jews which dwelt by them

came] There were Jews mixed with the Samaritans, who though they joyned not with their brethren, yet fo far favoured their cause as they would not suffer them to be suddainly surprised.

they faid unto us ten times] i.e. many times, For a fet number is oft put in Scripture for an indefinite number. So Gen. 37.41. Num,

oft put in Scripture to an internet cut and in 14.22. Job 19.3. Dan. 1.20.

From all places whence ye shall return unto us, they will be upon you!

Or, that from all places you must return unto us. This is that intelligence which their Brethren gave them: The former reading implyeth that the enemies would in every place fet feours and spies, fo as there should be no escaping of the workmen from them. The Jewethat brought this intelligence speak as those that were in the city with Nehemiah and others that had the care of the city, and in that respect use this word us, as being of their number, and direct their speech to the workmen, intimating that when the workmen should upon any occasion come into the city, the enemies would surprise them, be it day or night. The latter reading implyeth that the workmen must be careful to come to them in the city when they leave their work for refreshing or rest, if they defire to be fafe; or otherwise the enemy would soon surprise them. Some thus interpret it, Take heed, and be matchful about all those places whereby the enemy maje im: to us.

V.13. Therefore fet I in the lower places behind the wall, and on the higher places] Heb. from the lower parts of the place, &c. Upon the foresaid intelligence. Nehemiah taketh care to prevent the plots of his enemies in every place. By lower places he meaneth the ground, and particularly, the descent of the hill; by higher places, the upper ground, and also towers and forts, whence they might descry the enemies, and annoy them before they came at them.

I even fet the people after their families] Every one by the chief of his own house, that so they might be the more helpfull one to ano-

with their fwords, their spears, and their bows] Under thefe three kinds all warl ke instruments, offensive and defensive, are com-

V.14. And I look d, and role up When I had taken a view of fuch as were present, I quickned up my spirit, and went to them. and faid unto the Nobles, and to the Rulers, and to the reft of the people] See ch. 2.16. He speaks to those that had command over others, to encourage them cheerfully to lead on those that were un-

der their command; and he speaks to the rest, readily to heaken to their commanders. Be not ye afraid of them] Fear of an enemy must be removed be-

fore he can couragiously be withstood. R member the Lord He encourageth them by the same argument whereby himself was encouraged, Confidence in God.

which is great and terrible | God is great in power to protect those that truft in him, and terribl against all their enemies.

and fight for your brethren] Those that came from the same flock, and are of the fame profession. your fons and your daughters, your wives and your houses] Mens care

for thefe is oft greater then for themselves. V.15. And it came to pair, when our enemies heard that it was known

unto us] Mens car and diligence in defending themselves oft makes enemies afraid to attempt any thing against them, Luke 12.39. But (contity makes enemies bold, Jud. 18.7.28.

and God had brought their counfel to nowght] All plots and practifes are nothing which are against the counsel and will of

God.

that we returned all of us to the wall] By this it appeareth that fear of the enemy mide them for a while intermit their work, and stand upon their defense: Wherein they dealt prudently, every one unto his work | To that task which he had undertaken, or

which was imposed upon him. V.1.6. And it came to passe from t at time forth.] After that they had heard of the enemies conspiracy, v.8. and of the disappointment

of their plot, v. 15.

that the half of my fervants wrought in the work Though he were a governour, and might have kept his fervants to have attended his person, yet in this common, publick, necessary work he causeth them to have a thare, and to work as well as others. See ch. 3.30. and the other half of them held] He fuffers none of them to be out of employment; but either they work, or guard fuch as wrought.

both the Sperc, the fhields, and the bowes, and the habergeons] See 2 Chr. 26.14. Thefe four fores are synecdochically put for all of-

fensive and defensive weapons. So v. 13,
and the rulers were behind all the bouse of Judah] To direct and encorrage them, and to fignifie to them what danger was appro

V.17. They which builded on the wall] Masons, and other workmen.

and they that bare burdens] Labourers and porters, who were of the meaner forc.

with those that laded] Such as filled baskets with rubbish, or laid burdens on other mens fhoulders.

every one with one of his hands wrought in the work.] This is to be understood of such things as could be done with one hand; but fuch work as required both hands was done with both.

and with the other hand held a weapon] That fo they might be ready to defend themselves and resist the enemy, if he should sudden ly fet upon them. The main intent of this is to fhew that they neither neglected the work nor their own detenfe. They were fo well repared as if in working they had had every one a weapon in his hand. Their weapons lay by them, and were as ready for their use as if they had held them in their hand.

V.18. For the builders, every one had his fword girded by his fide1 Heb, on his loyns. For fwords use to hang on mens loyns.

and [o builded] With their fwords by, their fides. This was no hindrance to them. Hereby is expounded that which is noted v.17. The holding of a weapon with their hand may be the hanging of a

The belding of a weapon with their hand may be the hanging of a frord by their fide, or laying other weapons by them.

and he that founded the trumper was by me] Nehemiah hadthe chief command of all: And having his focus and fpies every where, to fee where an enemy appeared, and to bring him word, by found of trumpet he could foon give waraing to all the people hast were working or watching on the wall, to a mm and fland upon their defense. V.19. And I faid unto the Nobles, &c.] See v.14.

The work is great and large! For it was the compassing of a very spacious city round with a high and thick wall,

and we are separated upon the wall," one far from another] Some wrought on one part, fome on another, according to the divifi-

V.20. In what place therefore ye hear the found of the trumpet? Though they were in divers parts one far from another, yet loud is the found of a trumper as they might hear it in the most remote part.

refort you thither unto us] There was the guard fer, there was their render-vous to be, there they were to joyn all their forces together, and in an entire body stand against the enemy. For he would be there where the enemy made his approch.

our God [hall fight for us] This manifefted his own confidence in in, God, and hereby he ftirred up the people to be couragious and confident: which they might well be upon this ground, If Golder for us, who can be against us? Rom. 8.31. Hereby Moses encourageth his people, Exod. 14.14. Deut 1.30. & 3.22. By their reforting together and their confidence in God it appears that they wis place their confidence in God may and ought to use means; and in using means we may and ought to place our considence in God. V.21. So we laboured in the work] Though their sear of the enemy made them prepare against him, yet it made them not lay the work.

crean antec-and half of them held the spears] This hath reference to the ser-vants of Nethemials, v. 1.6. from the vising of the morning till the stars appeared] All day long, while the people were working, or while there was any seithar the enemy would approch.

V.22. Likewise at the same time faid I unto the people] He gives di-

rection for their fafety after the work was ended.

Let every one with his fervant Hereby are meant both fuch ma-

sters as had servants, and also workmen with their labourers.

Lodge within Jerusalem] This is to be understood of the time that the wall was in building; that they should not rove up and down

in the countrey, and be levered one from anothier.
that in the night they may be a guard to us] This questionlesse was to be done by course. Some were to watch one night, some anorher.

and labour on the day] Namely, after that in the night-time they

had had fome comfortable refreithing.

V.3. So with x I Though he were the Governour, yet he spared not himself; but what he required of others, he was willing, ready, and forward to put himself on unto: See th. 1.16.

nor my brethren | Such as were fellow-officers with him. nor my fervants] Such as are mentioned v. 16.

nor the men of the guard which followed me] Because he undertook to have an eye upon the enemy, and to observe his approches, he had alwayes a company of souldiers attending him, which were as a guard unto him:

none of us put off our clothes] In this extraordinary case they were extraordinarily watchful; infomuch as they flept in their clothers

and did not put them off in the night-time, to go to bed.

[aving that every one put them off for washing] Or, every one went with his weapon for water. Here are two readings arising from the ambiguity of the Hebrew words. To be shileeo, which is translated putting off, fignifieth a meapon; and the word translated mast-ing fignifieth mater. Our Translators conceive that this last clause is added to thew, that notwithstanding they oft step in their clothes, yet they were careful of cleanlines; and therefore they used to put off their clothes so oft as need required to wash them. Or if by any occasion they had contracted any legal uncleannesse,

they would put off theis clothes to walh them, or to walh them- | titances had remained to them; they might out of the revenues felves, according to the Law, Levit. 14.8,9. & 15.16. & 22.6. The other reading makes this a diftinct clause by it felf, They went with their meanon for mater. They so feared the enemy as they durft not go out of the city, no not to setch water, without a meapon, or without armour. In this sense the case of the Jews here was like that Judg. 5.11, when the noise of archers was in the places of drawing water. Others that take the word Shilleco in this fense, underfland it of every ones providing himfelf with armour and food, pureing water for all manner of food.

CHAP. V.

Verf. 1. Mathere was 1 ht this chapter Nehemiahs care for the good of lifted is further thewn, by his freeing the opported, and by his own bounts was the rather now made because the people were to held to the public two ks as they were ded to neglect their particular affairs, and providing for them-

of the people] The poorer fort, and of their wives] Wives may well be fensible of their hufbands wants leeing they and their children are brought unto want

against their brethren the Jews] i. c. the rich fort. This title brethren is given them to aggravate their oppression: They were brethrest to those whom they oppressed. Thus is this word oft used, especially in the Law, Lev. 25, 25, 35,39,47. Deut. 15.7. V.1. For there were that said Here are three distinct complaints

made by feveral persons. The first here followerh.

muse of reversa persons. A six nuts nece rostowers.

We, our fons, and our daughters are many! This is premifed as an
aggravation of the oppression. God had blessed them with a numerous issue, but oppression had made that blessing an heavy bur-

therefore we take up corn for them]i.e. they were forced to put out their children to be servants for food : They exchanged them for ordinary provision. Thus much is expressed v. t 5. It appears to have been a custome for creditors to take a mans children for his debt, 2 King 4.1. Mat. 18.25. that we may eat and live This shows there lay a necessity upon

them to let go their children after that manner. They did it meerly for a livelihood.

V.3. Some alfo there were that faid This is the second com-

we have morgaged our lands, vineyards and houses] Such was the necessity of the people that what they had they were forced to let go. And fuch things as are morgaged are commonly letgo upon less price then they are worth.

that we might buy corn] Either to fow fuch land as they had, or for the fastenance of themselves and their families.

because of the dearth] This aggravateth the hard heartedness of the oppressors; They took advantage from the instant judgement

v.4. There were also that faid] Here is a third complaint.
We have borrowed money for the hings tribute] Though the Kings of Perfia gave the Tews liberty to return to their own land, vet they exacted tribute of them. See Ezr.4.13. Onely the Ministers of

Gods house were exempted, Ezr. 7.24.

and that upon our lands and vineyards] These that made this third complaint were of better ability then the former. For it feemeth theig were able to provide for themselves and families : but that was all they could do. The Kings tribute lay as a heavy burden upon them: And the wealthiet Jews would not affilt them, but let them their money upon ule, v. 7. and took their lands and v neyards for pawns.

V.5. Tet now our fl fb is as the flesh of our brethren] By fl fb they mean their persons. And the comparison here betwize flesh and fift hath relation to the flock from whence they all came. namely Abraham. By brethren the richer fort are meant, as v. t The meaning is, Though they were poor, yet they were of the fame lineage that the richer were of, and in that respect ough not to be in bondage to them. See Deut. 15.7,8. Flift also may indefinitely be taken for humane nature, as Ifai, 58.7. Acts 7.26 our children as their children] i.e. as free as theirs, and therefore

ought not to be bond-fervants, Lev. 25.39, &c.

and lo] That which was done by the rich ones; being directly

against the Law, seemed very strange.

we bring into bondage our sons and our daughters to be servants.

They had no means to prevent this. Either they must subject them to that bafe condition, or ftarve.

and some of our daughters are brought into bondage already]. This is added as a great aggravation. Daughters were the weaker sex and being fold to mafters, they might abuse them at their pleafure. Their chaftity also was more in ha zard.

neither is it in our power to redeem them] The Law gave liberty to redeem the children of the Jews, Lev. 25.48, but these complain that they could have no benefit of that law, because they were so

Poor as they had nothing to give for their redemption.

for other men have our lands and vineyards | Sec v. 3. If their infig.

thereof have faved fomewhat for the redemption of their children : but now they knew not which way to raife any means.

V.6. And I was very angry when a beard their crystand these words]
This anger was mixed with grief. He grieved at the milery of the opprefied, being much moved at their cry and complaint; and he was exceedingly offended as the hard-heartedness and cruelty of the oppressors.

V.7. Then I confulted with my felf \ Heb. my heart confulted in me. Though his passion were moved, yet he would not suddenly do any thing, but seriously considered with himself what was sitted to be

and I rebuted the Nobles and the Rulers] See ch. 2. 16. Though they were great men, yet he spared not to rebuke them, and that inthe cade of poor, sent this is the property of a good Magistare, that stands in Gods Steed, Lev. 19 15, and sid duato them, You exil usury every one of his broker? This was a fine expectly condemned by the Law, Exodazias, Levil. 5.

36, 37. Deut. 23. 19. and one of the fins that caused their captivity, Ez:k,22;13.

And I fet a great off mbly against them This is by most understood of their great councel called Sanedrim. He brought the oppressors before that grave Councel, that the authority thereof might work upon them, though they were Nobles and Rulers. Or Nehemiah might into in that Counted of the greaters of the sin, and stir up that affembly to be affishant unto him in the redress thereof. Or this phrase may imply that, there being a great congregation of all forts of prople, Nehemiah did openly in the presence of them all rebuke those oppressors; whereby the whole assembly was it rered against them, and the oppressors the micles made assamed of wh t they did, and broug! tto repentance, as v. t i. and others de-

terred from doing the Ike. V. 8. Ast I faid unto them, tre, efter our ability, have redeemed ony brethren the Jenry This was no Pharifa cal breg, like that Luke 18.11,12. but a known truth; which Nehemiah here maketh profellion of to make them the more ashamed of their oppression, & to make himf If an example unto them, that they might imitate him therein. To him it feemed not sufficient to redress the wrongs which others had laid upon the backs of their poor brethren, unlefs he also redeemed such as were in bondage, and relieved with all manner of necessaries such as were in need.

which were fold nato the heather. This may be understood of such as were fold for bond-fewants before they had liberty from the Perfian Kingsto return to Jerufalem, For though there were a general grant to the captive Tews to return, yet fuch among them as were not onely captive, but also fervants to any of the heather might not go without the leave of their particular mafters; which leave they would not grant, except they were redeemed by a price of money. Such might Nichemiah redeem, and thereby gain liof money. Such might, Archeman recent, and uncered goal in their extreme poverty might fell themselves, after they were returned out of each to the control of their extreme poverty might fell themselves, after they were returned out of each total on the control might in them. And Neh midh having, no ice, hareof might in they redeem them and fet them face. This was according to the Lawy, beying a few memory and the control might in the Lawy, beying a few memory and the control of the Lawy, beying a few memory and the control of the Lawy, beying a few memory and the control of the Lawy, beying a few memory and the control of the Lawy, beying a few memory and the control of the Lawy, beying a few memory and the control of the Lawy, beying a few memory and the control of the cont

and will you even fell your brethren?] Will you force them fo to be fubjeft unto you, by that money and other commodities that you let them have upon interest, as you may have power to fell the ni

or shall they be fold unto us >] In humility he puts himself in the was now among them. His meaning is this, That they being redeemed from the heatheri, & so made free, it was no reason that they should be fold and made servants to the Jews their beech en then hold they their peace, and found nothing to answer? They were to convinced in their conficences of the keynocities of their oftens, and so consounded with what he saids as they were put to significant their conficuncies.

tenie, ann jo contouned with what he hassasses we present element checky, and had nothing to reply.

V. 9. Alfo I filed, it is no good that ye do Ji Nehemitali obfice ping them to be formewhat a financia of what they had done, deals more mildly with them, and fairly tells them that they had done amifs, and wishall directs them to rederfest the hame.

ought ye not to malk in the fear of our God] He gives them to under-fland that when they had done could not fland with the true fear of God: for if that polleffed their fouls, they would rather be merciful to those that were in need then cruel. See Gen. 20.11. & 24.18. Rom. 2.18.

because of the reproch of the beathen our enemies] The nations among whom we live, being our enemies, and Gods enemies, will take occasion to reproci our profession, and to blashheme the name ot our God, if we be cruel to our breihren who are fer at liberty by

ftrangers. V. to. Ili hewife, and my breibren He meaneth fuch as were appointed Governours with himfelf. See ch.4.23.

and my frounts! Such as came with me to attend my person.

m ght exitt of them money and corn] As due to its by reason of the command we have over the people, and the care we take for their good. Tribute and cultoms, allowence and maintenance is due to luch as are in authority, Rom. 13.7.

Chap.v].

I pray you, let us leave off this ufwy] v.7. This good man obser-

V. II. Restore, I prayyou, to them] Restitution must be made of

v.11. Report 1 prayyon, to internal version of the words, Lev. 8.1.4. Num. 5.7.8cc:
even this dry! Wrong tound our must fpeedily be redressed,
their vineyards, their olive-yards, and their houses! neer canas, sour vaneyaras, sour ouver-paras, and actor outers.

1.26. the fore they who had any good land turn'd a good part thereof to the fe uses. Linder the fe to the fe uses.

1.26. the fore they who had any good land turn'd a good part thereof to the fe uses. Under the fe tour k nds are comprised what feever a man had to pawn, morgage or fell away. These Nehemiah would have freely restored without repaying the debt for which they were

alfo the hundredth part of the money, and of the corn, the wine and the oyl, that ye ex. if of them] His meaning is that they should restore all that they had taken upon use: for they used to take the hundredth parc of what they lent every moneth; as, if they lent five pounds (which is an hundred shillings) they had twelve shillings a year; if an hundred pounds, twelve pounds. That which they had thus received for interest, they were to restore again; and that in kind, whether it were money, or any other commodity. For these four, Money, Corn, wine, Oil, are pur for all manner of commodities that were given for interest.

V.12. Then faid they] They who were touched in their heart for

We will restore them] That which they had taken for interest. and will require nothing of them] No not that which we lent up-

on the morgage. fo will we do as thou fareft] This theweth that Wehemiah intended that they should restore their pawns without exacting their

Then I called the Priests] This was a matter of conscience, and it was about confirmation of a thing by an oath; therefore the Priests were cilled to give advice in this case, and to bear witness to the truth and equity thereof, and also to make tender of the outh which was to be taken, and to work the greater aw in them that took it. For the presence of the Priests did in a special manner represent God himself.

and took an oath of them | Some refer them to the Priefts, and ment tone an active of room joint rever from to the Priets, and therefore, and that Nelemiah called them to him in private, and tendered an each unto them to do what was promifed before by the people. But that relative particle is both referred to the rich men, who had oppreffed, and promifed to make resting turion

that they [bould do according to this promise] Nehemiah feared lest in his absence they should return to their former exactions and op-pressions: Therefore he would her by restrain them. The like courfe we read to be taken by Afa, who bound his people by co-genant and oath todo their duty, 2 Chr. 15.12,13,14. This was a pous and prudent course.

p.o.s. and princent courte.

V. 13. Alfo! Blook m; lap This rite he used the more skongly
to bind them to what they had promised. It is somewhat like that
which Christ commanded his Disciples, Luke 9.5. and which was which the Apostles, Acts 13/11. Such another did S. Pauluse, Act, (8.6. and another nor much unlike did Ahijshuse, I King, 17/129. Though these several cases be different, yet the rites are an-Iwerable one to another.

and faid, So God [hab out every man] It seemeth he had some-

from his boufe | Let him be clean caft out of his own house, as

one that hath nothing to do with it.

and from his lubour From the benefit of all that he had gotten by his pains and industry.

that performation this promife] That v.12. By this it appeareth this was not a simple imprecation against any for that which he had done, but rather a strong bond to restrain men from doing the like, implying a deffunciation of Divine vengeance against them

if they returned to their (ormer fin.

twen thus be be flaten out] This repetition addes the greater ter-

and emptical Heb. empty, or void. Let him be made destitute of every thing that might do him good.

And all the congregation Both those that were guilty of the sin,

and others also, even such as were oppressed, and such as heard the

faid, Amen Amen importerh a full consent to that whereunto it is added. The transgrellors that faid Amen, shewed an unalterable resolution to perform what they had promised; and thereupon they were content to bind themselves to that severe penalty, if they failed in their promise, Others by faying Amen shewed the equity of that which was intended by the imprecation.

and praifed the Lord The offenders prailed the Lord, because they were brought to reform their fin; and others praifed the Lord for that means that was used to relieve the diffrested. Of rejoycing at a folemn oath fee 2 Chron. 15.14,15. Of faying Amen, and praising the Lord upon a joyfull occasion, see I Chr.

And the people did according to this promife] This hath respect both to their present, and also to their after carriage; and it declares the vertue of that means which was used for redressing this sin.

V.14. Moreover, from the time that I was appointed to be their gover-nour in the land of Judab Here this good man, for example to o. thers, delareth how he departed from his right, and also how boun-tiful he was to others. By the phrase here used is declared that the authority he had to be a Governour in that land was given him by the King of Persia, and that he did not usurp it of him-

from the twentieth year, even to the two and thirtieth of Artaxerxes the King] See ch. 1. 1. & 2.1.

that is twelve years] This time was by Nehemiahs confent limited unto him, ch.2.4,6.

I and my brethren] See v. 10. have not caten the bread of the governour] By bread all manner of provision is here meant. In all ages it was a custome for people to provision is here meant. In all ages is was a cultome for people to allow provision to their Soveraign. See I Ning, 47, 86. Herein therefore this good Governour let go his right; which he here alledgeth, to aggravate their fin who exacted more then bylaw they ought or might have done. In times of necessity, and cafet of extremity great ones are bound to imitate , this worthy pattern, Over-firich flanding upon a mans right may prove a great oppref-

V. 15. But the former governours that had been before me, were char-gable unto the people. This he addeth, in a fair manner to check the former Governours for their too strict exacting of their due in those necessitious times, and to shew that their practife was no pattern to him. This is an amplification of his goodness,

and had taken of them bread and wine All kinds of provision are here meant, both for necessity, as bread, and for delight, as

befides fourty [hehels of filver] Heb. after fourty [hehels] A thekel in filver is half a Crown; fourty Shekels, five pounds sterling. After that they had received five pounds a day, they required provision also for themselves and families. yea, even their fervants bare rule over the people] Servants abused

their mafters authority, and exacted allowance or fees for themfelves alfo. but fo did not I] See v. 14. I did not fuffer my fervants foto do as

they did theirs.

because of the fear of God] Sec v.9.
V.16. Yea, also I continued in the work of this wall] Sec ch.340. neither bought we any land] Not he, not any of his followen.
They came to the land of Judah, not for their own advantage, but for the good of the people. The like Paul tellifieth of himfelf,

and all my firvants were gathered thither unto the work] Secch V.17. Mortover, there were about table.] Here he fets downlig hospitality, a duty much pressed by the Apostles, Rom. 12.13.

1 Pct.4 9. an bundred and fifty of the Teres and Rulers \ Those were day after day entertained by him while he was among them. By four he meant the fuch as were of the greater fort; by Rulers; fuch as had authority. Which impliesh that they were not entertained with bread and water, as the Prophets by Obadiah, 1 King. 18.4.4 but with cheer fit for Rulers.

besides those that came unto us from among the beathen that are about mal These were such as bare good will to the Jews, and came either to be made partakers of the holy services of the Lord, or to visit Nehemiah, or were fent as Mellengers and Ambashadors from o-thers that were their friends. His hospitality was extended to strangers, which made it the more commendable. This is so acceptable to God as he fent Angels to be enter ained by fuch, Gen. 18. 1,&c. & 19.1,&c. Heb. 13,2.

V.18. Now that which was prepared for me daily Namely, for himself, his servants, and such others as are mentioned v.17.

was one ox, and fix choyce [heep] This was indeed a great provifion for one house, but not comparable to Solomons, I King 4,22, 23. Without question he had also Veals, and Goats, and other kinds of beafts, befides thefe : but thefe were flanding.

alfo fowls were prepared for me] There was variety of thefe, and

therefore the express kinds and number not fet down.

and once in ten dayes those of all forts of wine! This is to be taken of fuch times wherein he feafted his guests. He had his fer quantity of wine every day, but on dayes of feafting he had more then ordinary store, and great variety of wines.

yet for all this required not I the bread of the governour] See v. 14. because the bondage was heavy upon this people] He meaneth here by not onely the foresaid oppressions of many, but also the great work that lay upon them about building the wall, and other things, and their daily watchings against their enemies.

V.19. Thin upon me, my God Or, Remember me. This shews that what he did, he did in respect to God. His mind was fixed in his God; on him he calls to think upon him. He makes this perition, not as doubting of Gods good will to him, but as resting on him for fome evidence thereof. For what believers expect, they pray for ; and what they pray for, with confidence they expect to receive

for good] The word properly fignificth goodness , and so is tranflared 2 Sam. 7.28. 1 King. 8.66. Thus it may be taken for a property in God, and for the cause or ground of Nehemiahs faith and hope, and of all blessing a q.d. Think on me for thy good sofe faite. anti hope, and of all dicting? 4.4. Improvement of the feederic false. So Plais, 7.7 But it is all to steen as here; for good, Cen., 500. Thus it fees down the end why he would have God to think on him, namely, for some good, benefit or bleffing to himleff; according to all that I have done for this people! That which he here pleads of this own doings, is not to be taken in reference to his own

ability, but to the manifestation of the power of Gods spirit in him; which God himfelf thus expresseth, not by might, nor by paweribut by my Spirit. Neither may we think that he pleads here any merit, but meerly grace and favour, such as God bare to his peo-ple. This prayer is three several times used ch. 13. namely, v. 14,

CHAP. VI.

Verf.t. Now it came to pafs] In the fourth chapter is fet down how the adversaries of the Jews sought by force and arms to annoy the Jews: In this is declared their cunning, fair, end withall, the prudence of Nehemiah in preventing the is

when S w ball it and Tobiah] See ch. s. 10.

and Gilbem the Arabian] See ch. 2.19.
and the relt of our enemies heard] Many are still ready to take part with the Churches adversaries, 1 Cor. 16.9.

with the Unitedes agreements, 1 Cos. 10.9,
that I had builded the mall. It was built to the half before the ememies made open opposition, ch. 4.6. but through Gods bleffing
on his peoples watchfulness and diligence it was now finished, notwithstanding all their opposition.

and that the e was no breach left therein] Though feveral persons undertook their feveral part, yet they fo all agreed where to begin and where to end, that the whole wall was as entire as if the fame men had underraken all. The breaches began to be ft speed, ch. 4.7. Here all is finished.

though at that time I had not fet up the doors upon the gates] The lintels and door-checks were made, and the doors themselves framed : onely they were not yet fet upon their hinges: but questionleffe they were fo fet up, at least in the night-time, as no enemy could come in by them.

Viz. Toat Sanballat and Geshem sent unto me, saying Hire they begin their cunning devices. Come, let us meet together] They make a flew of reconcilia-

in some one of the villages in the plain of Ono] Ono was a city of Benjamin, ch. 11.35. 1 Chr. 8.12. They pretend to make choice of this place, which was neer Jerufalem, that Nehemiah might not fear danger, being in the midd of his friends. See Erza 2.37. But they thought to do me mischief] Cerrainly they had other con-

spirators with them, which either as servants attended upon them, at the ten men which accompanied Ishmael when he slew Geda-liah, Jer. 41.2, or else lay hid in some neer place, as the B njamites did when they caught the daughters of Shilo, Judg. 11. 20,11. They intended either to carry him away prisoner, or to flay him there.

V.3. And I fent miffengers unto them, faying He suspected some il intent, therefore he goes not himself, but sends his answer.

I am doing a great work, fo that I cannot com: dowa] There was nothing but complement pretended in the enemies message, there-

aning but complement pretended in the chemies mellage, therefore weighty and urgent employments ought not to give place thereto. This was a just excuse, who flowald the work easie, while I letevate and come down to you! Nehemiah was the chief agent: All things were done by his advice; and his presence made others diligent: his absence therefore must needs be a great hindrance to the work.

V.4. Yet they fent unto me four times after this fort; and I unswered them after the same manner] Gods children should be as resolute in their purposes as enemies are in their plots.

V.5. Then fent Sanballat his fervant unto me in like minner] Before, Sanballat and Geshem sent a joynt message together; now Sanballat alone, and that by his own fervant, to make the message the better received, and the matter the les fuspected. the fifth time] His impudence made him think that at length he

might prevail.

with an open letter in bis hand | Letters use to be fealed ; but Sanballat fent this open, to make Nehemiah think that it was no fecret that he wrote of which needed to be concealed, but a common matter every where divulged,

No. Wherein was written, it is reported among the heathen] A common fame ufeth to be taken for a truth. Wherefore Sanballat, to thew that he did not write upon a meer suspicion, makes common fame the ground thereof.

and Gafhmu faith it] Gafhmu is taken to be Geftem the Arabian, v.1,2. If fo, then fellow-conspirators agree, one to make the other the ground of their complaint, that fo the matter might not come to proof. Or if it came to proof, that he might be fure of a witness ... that thou and the Jews think to rebull They lay no left then high treason to Nehemiah scharge. Enemies use to be bold in their charging of Gods children. So Dan.6.13. Esth.3,8. Exr.4.13. for which cause thou builds the wall That which Nehemiah in-

tended onely for the latery of his people; Sanhallar produceth as a ground of rebellion against the King. that thou made be their King. Namely, King of the Jews. Archistime the Kings of Perfia were Kings of Judea, which they had reduced to a Province. This acculation therefore is of the highest d'eree of treason that could be. Such a crime the Jews laid to Christs charges Johns 12.

according to the [e words] Some refer this last clause to the first clause of the verse, thus, worn in was written according to these words. If it be referred to the matter of the letter, it implyeth, that though he might fail in some particular expellions of the raport, yet in the substance of it he d d not; it was to that purpose,

V.7. And thou half also appointed Prophets to preach of thee at ferufalem] Prophers were wont to declare from the Lord, in the alrefation of Kingdomes, who should be King; and thereby peo-ple were wont to afford much aid and affishance to such an ene, as 2 King. 9. 12,13. This made him accuse Nohemiah of bribing Pro-

phers to declare such a thing.

[aying, There is a King in Judah] A proper King, of their own stock and nation.

And now Shall it be reported to the king] i.e. to the King of Persia, that at this time had the jurifdiction over them. according to thefe words] i. c. that N. hemiah affected that King.

Come now therefore, and let us take counsel together] To prevent the Com: now intergers, and items tage superior receiver 1 as persons and preading of that report, left it should come to the King of Persia's ear. H seem hereby to imply that report of such a matter might be prejudicial to the Samaritans as well as to the Jews, and that

the King might take occasion thereby to keep them in a more streight subjection. V.8. Then I fent unto him, faying, There are no fuch things done as thou [ayeft] A clear conscience makes men confident against false reports. It is like cold water whereinto hot iron is put, Dar.

but thou feignest them out of thine own heart]. He sheweth that he was not onely free from all fuch practices, but that there was no

was not onely free from all files practices; but that there was no report of any fuch thing (pread abroad.

V.o. For they all made us afraid.] This sheweth the end rather then the effect of the forementioned report. See x.14.

faying, Their bands (ball be weahened from their work, that it be non done? This was the conceit of the enemies, that the Jews hearing that fuch a thing might be reported to the King, would leave off their work, and labour no more therein.

now therefore, O God, frengthen my hands] He calls upon God to disappoint the enemies plot, and to fivengthen, what they fought to weaken. O God is not in the Hebrew Therefore some take this to to be an exhortation to Sanballat, q.d. Whit, thou pretended is falle: therefore do not weak ny but firengthen my hands. Others of the enemy; thus, They feek to weaken, but my hands shall be

V.10, Afterwards I came unto the house of Shemaiah the fon of Delaiah, the fon of Mchetabel] This Shemaiah might be one of those for whom Ezra fent to inform him about the pedegree of the Levites, Ezr. 8.16, but now proved an apollate. He is called the fon of Dilaiah, because he was of the samily of that Delaiah who is men tioned 1 Chr. 24.18. That which Nehemiah fpeaketh of him v. 12' implyeth that he made pretente of a propheticall gift; but he

was a tane propriet.

who was flut up]. He shut himself up, to make Nehemiah think
that there was such danger approching as there would be no safety
in being abroad. Prophets were wont by their own practices and gestures to shew what would befall others; and this they did by direction from God, as Ezek. 12.3, &c. Or Shemaiah might hereby thew that he thut up himfelf tor devotions fake, to pray to God for the land in general, and for Nehemials in particular, that thus he might the rather move Nohemiah to come to him.

and be faid, Let us meet together in the house of God] He being a Priest might have a chamber there, I King 6.5, and thither he might invite Nehemiah.

within the Temple] This is werh what house of God he meant. And he doth thus expresly fer it down to put Nehemiah in mind o the fafety of the place: It being facred none would offer violence

and let us flut the doors of Temple] This he would do, r.to bring difgrace upon Nehemiah by a causeless fear. 2, to draw him from his fervants and others that might guard him 'r m danger. 3. To get the more power over him, ar d to do him the greater mishief; for having him alone fast that up, they might bind him; or slay him, or do what elfe they pleafed unto him.

for they will come to flay thee He renders this reason to make pre-tense of the good he intended to Neh mish; namely the preservation of his life.

yea in the night will they come to flay thre This he addeth to prevent what might have been fald of the guard that Nehemiah had, and Mmm z

Chap.viil.

Chap.vj.

of that love that the people bare him, which would be fushcient to protect him against all his enemies attempts. But in the nighttime meft use to fleep ; and then his enemies would come when

time metture to neep, and then has encuried wound come writen both following them.

V.11. And J Jad, Should Juke Aman at J feel, He faith northis as careles of his own factor; but 1, in confidence of Gods procedon. 2, in cellinony of the care he had of the people; He procession. 2, in terminony orthocate no major the people; the had rather venture his life then leave them. 3, in regard of his own credit, and of his profellion, that neither of them might be tainted with the reproch of teatiulnes.

and who is there that being as I am] This may have relation to that place he had at the Kings court, to that favour that the King bare him, to that government over the Jews which the King had com-mitted to him, to that profession that he had made of seeking their

annees to name o that protestion east he had made of lecking their good, and to that work which he had begon amongst them, round go into the temple to face hat life]. Hereby he showeth that the good of this people and the honour of his profession were dearer unto himthen his life. I will not go in] It becomes men resolutely to forbear what they

t min sen go sal a tocomes accentantel so to beau which tilly fee unmeet to be done.

V. 12. And le, I perceived that God had not feat him] The very matter of the compation might make him perceive as much! For it favoured nothing at all of Divine counfel. Besides, the event did further demonstrate as much ; for none of the things which Shemaiah precended fell out.

Onemaian pretended tell out.

but that he pronounced this prophety against me] His word is called

a Prophety, because he pretended himself to be a Prophet, and that
that which he delivered was from the Lord. And Nehemiah faith it was against him, because it rended to his dishonour, yea and to his

danger.
for Tobia's and S inballat had hired him] Enemies can be at charge to corrupt men against Gods faithfull fervants: and hypocrites may cafily by hire be corrupted.

V. 13. Therefore was he bired that I [bould be afraid] This was the end of all the former fair pretenles, fo to affr ght Nehemiah as he might defift from his good courles.

and do fo] As they would have me.
and foa] Fear maketh men fin, by omitting duty, and by com-

mixting unseemly things.

and that they might have matter for an evil report] Saints failings will soon be divulged, and make others speak evil of them: And this do their enemies aim at.

that they might reproch me] As a bale, fearful coward, unworthy

to have the charge of a people committed to my truft.
V. I. My God think then upon Tobiah and Sanballat] He defired God to think upon himfelf, ch. 5.19 here, to think upon his enemies ; but upon the one in love and mercy, upon the other in just

revenge. according to thefe th ir works] i.e. to deal with them answerably, even to execute vengeance upon them. See ch.4.4,5. 2 Tim.4.15.

and on the Prophetes Noadiab Noadiah was the name of a man, Ezr.8.33. but here, of a woman. Women of old would take upon them to be Propheteffes, Ezek. 13.17,18. This woman conspired

with Shemaiah, that Nehemiah might be the more deceived,
and the reft of the Pophets] There were many that were hired,
and conspired to diffrace Nehemiah. They are called Prophets, be-

cause they pretended themselves to be such. that would have put me in fear] See the mischief that might have

followed thereupon; V.13.

NV.15. 50 the walk was fixifted | This implyeth more then what is noted v.1. even the ferting up the doors, that was then done. See ch. 3.3. All the enemies could do could not hinder that work.

in the twenty and fifth day of the month Elul Elul was their fixth moneth, beginning about the eleventh of our August. The root from whence this word cometh fignishest nothing; And it is suppofed that this name was given to this moneth, because the corn being

then reaped auditing remained upon the ground, in fifty and two dayor! This was a very thore tipse to diligate for great a work in in fuch troubleforme times, there being for many plots and practices of entemies to hinder the fame. Daniel forestold that the wall should be built in troublous times, Dan.9 25. But there may be many good reasons rendred of this speedy finishing it : As I. the multitude of people that fet their hands to the work. 2. their dividing of the same, so as many parts of the wall were in building at once. 3. their great willingness and cheerfulness.
4: the helps that they had of the old wall, whereof the foundation was yet abiding, and many parts not beaten down. 5. the care of Nehemiah and other Governours to fiir them up. 6. above all, Gods more then ordinary bleffing and helping of them in this exconstitute the same pretting and helping of them in this ex-tremity. These things duly weighted, we may well understand these fifty and two days of the whole time of building the wall, even from the firft day that they fet upon that work to the laft; and nor restrain it, as some do, to that time when Sanballar and others began secretly and cunningly with fair pretenses to hinder

them, v. 2, &c. V.16. And it came to pass that when all our enemies, &c.] See

and all the heathen that were about us, faw thefe things] Some of them might some to the city, and fee what was done with their

own eyes; others might have fo certain intelligence thereof, as it

own eyes; others might have was to them as fure as if they had been it, they mer much caft down in their own eyes.] Their own judgements convinced them of their folly in oppoing the Jews, and they well difference how they were disappointed in all their defigns, and so

cast down from their hopes.
for they perceived that this work was wrought of our God] The courage of the Governours, the diligence of those that laboured in the work, and the mo e then ordinary success which they hadd'd plainly demonstrate that the hand of God was therein.

viainty acmonitrate that the mand of God was therein,
V. 17. Moreover in those dayes the Nobles of Judul) See ch. 2.16.
[Pat many letters unto Tobiah] Heb.multiplied letters passing to Tobiah, Those certainty were such as had married strange wives, and had been infected with the customs of the heathen, and held too

much correspondency with the enemies of the Church, and the letters of Pobiah came unto them] By this means as the affairs of the people of God were made known to their enemies, so many professors were put on to seek the ruine of tae Church,

V.18. For there were many in Judah fworn unto him | Heb. lords f an oath to bim. They bound themselves by oath to prosecute his

because he was the son in law of Sheehanish the son of Arah] To-biah had married Sheehaniahs daughter. Arah is mentioned Ezr.2.5.

and his fon Johanan had taken the daughter of Mefhullam the fon of Berechiah] Johanan fon of Tobiah married the daughter of Mefullam. This Meshullam was one that helped to build the wall, cl. 34. So that here we see the mischles of intermarriages with heathen, and withall the hypocrisic of many who made a fair thew before men.

new nestore men.

V. 19. Also they reported his good deeds before me] This is not to be taken simply, as if his deeds were good; but of their account of them. And they reported them as good deeds, that Nehemiah might alfothink well of him.

and uttered my words to bim] i.e. Nehemiahs directions about keeping the people to work, and yet standing upon their defense; and the encouragement which he gave the people, ch.4.14, &c. and also his resolute speeches, v. 1 1. and Tobiah fent letters to put me in fear] This may have reference

CHAP. VII.

Vers. 1. Now it came to pass] Here is set down Nehemiahs one of well using that sense which he had made for the

city.

when the wall was built] Fully finished, as ch.6.15,

and I had fer up the down! Hung them upon their hinges, and sidded locks and bast chereco, (4.3)

and the Porter! Sec. (16.16.16.15, 186.

and the Porter! Sec. (16.16.16.15)

may the Marger! Sec x Chr.3.5, 186.

and the Evalue! Such as attended the Pricks. Sec x Chr.3.1.4,

were applyable [7] to fyer in the houle of Good according to these

feveral orders whereinto David had distributed them.

V. 2. That I gave my brother Hanani] This was he that brought Nehemiah first word of the desolation of Jerusalem, ch. 1. 2. and Hananiah the ruler of the palace | Some take Palace to fignific a Caffle, This fets out Hananiahs particular employment or office. The Ruler of a place is taken to be one next him that is the chief

Governour, and who hath a command under him. charge over Ferusalem] This was a more general office, and committed to both those named before.

for be was a faithfull man] One that was just, and every way conscionable in the trust committed to him.

and feared God] This is the ground of all duty. See ch.5.15.

above many] This is a great amplification of that grace that was
in him. He excelled others therein.

V.3. And I faid uato them, Let not the gates of Jerufalem be opened untill the Sun be hot Till the Sun begin to shine. For by that time all forts of people would be up: so as if enem es came in, they might soon be descryed and refisted.

and while they stand by, let them shut the doors, and har them The first clause hath reference to such as had the charge of the City, the second, to the Porters, who were to fout the doors, and bar tiem. Thus the meaning is, that they who had the charge of the City should see the interiour Officers make all safe, and not being abfent themfelves about other matters leave that care to the unde officers onely. Others thus expound the words, while they fland by, namely, the Porters, fbut the doors, and fee that they be well

and appoint] The word is of the fingular number, and to be applyed to either of them, as his course should be to watch, and over-see

watches of the inhabitants of Jerufalem] The benefit of watching redounded to the inhabitants; therefore good reason that that care thould lie upon them.

every one in his watch] In the place appointed him to watch in. and every one to be over-against his bonse Thus would they be more diligent and carefull,

V.4. Now the city was large and great] Heb. broad in faces, and great. This is here fet down to thew the necessity of keeping order in their watches: otherwise may parts of the city would

be without guard, fo as the enemy might unawares enter among them, but the people were few therein] The fewer there were, the more care must be taken of ordering their courses. and the houses were not builded] Some fair houses were built be-

fore the Temple was finished. Hight-4 but they were few in com-parison of the multitude that were bulle therein before the captivity. The greater fort defired to be in the countrey, where they might receive the fruit of their lands, ch. 11.1,2.

V.s. And my God put into my heart] Good motions, uleful and profitable for the Church, arife from Gods Spirit in men.

to gather together the Nobles, and the rulers, and the people] Sec ch.

2.16. & 4.19.

that they might be rechanted by genealogy] That fo it might be known who appercained to the City, and whole calling lay therein; and

whole inheritances lay in the Countrey,

and I found a register of the generalogy Genealogies of old were
put into records, and laid up in publick places. See I Chron.

of them which came up at the first] Namely, with Zerubbabel. and found written therein] As followeth in the next vertes.

V.6. Thefe are the children, &c.] From this place to the end of the

chapter is fet down the fame genealogy for substance that was made in Zerubbabels time, yet here it is applyed to the persons that were living and remained in the land of Judah in Nekemiahs time. And this is the reason of the differences betwirt them. See on Ezr.2.1.

CHAP. VIII.

Verf. 1. A Nd all the people gathered themselves together as one man]
See Ezr. 3.1. The close of the former chapter and the beginning of this are fo like to the things noted Ezr, 2.70. & 3.1 as many refer the following history to the time of Zerubbabel, But the similitude of circumstances is no sufficient ground to confound the finding of the frequent mention of Ezza here, who was not conie to Jerusalem at that time, (besides sundry other circumstances) plainly demonstrate that this history is set down in his due time and order.

into the firett that was before the water-gate] See ch. 3.26. A firett is an open place under the skie. It was taken Ezr. 10.9. for the court of the people. It may also be here taken for that part of the court which was near the Water-gate. Some take it for that open spacious place that was without the gate: But the former epinion

is the more probable.

and they finded Namely, Nehemiah and other pious Governours,

who assembled the people together.

and Eva the Scribel See Eva 7.6.

to bring the book of the law of Moses which the Lord had commanded to Ifriel That law which God had commanded Moses to deliver unto the people, was written, and preserved, and there were many topies thereof. There was also an express charge given that at so lemn meetings it should be read before all Israel, Deut. 31.11.

V.2. And Egya the Prieft brought the law] The book wherein the Law was written, v. t. before the congregation both of men and women] God hath given to

both fexes reasonable souls, and made them joint-heirs of it of life, 1 Pet. 3.7. fo as in God there is neither male nor female, 621. 3.28. Therefore the means of falvation ought to be in common afforded to both.

and all that could hear with understanding] Heb. that understood in bearing. i.e. such as had attained to years of discretion.

upon the first day of the seventh moneth I in every moneth the first day was festival, called the new Moon, 2 King. 4.23. 1 Chr. 23.31. but the first day of the seventh moneth was the more folemn, because in it there was a memorial of blowing of trumpets, and an holy convocation, Lev. 23.24. See 1 King. 8.2.

V.3. And be read therein] It was the custome of the Tewes to have the Lawread in their publick places of meeting, Act. 13.15,

nave the Law read in their publick places of meeting, Act. 13, 15, 27, 82, 15, 11.

before the fixet that was before the water-gat, 12.

the manisquariil mid-day] Heb. from the light. This hach reference to reading and expounding the Law, and to bleffing the Lord, even to all those duries of piecy mentioned v,6,7,8. They from above two or fix hours in those holy duries.

before the men and the women, and those that could underfland] and the ears of all the people were attentive to the book of the law To that which was read out of the book. This diligent attention was a

means of holy affections and devotion, v.6. V.4. And Egrathe Scribe flood upon a pulpit of wood] Heb. tomer of wood. The feat wherein he stood was higher then other feats,

and made round like a tower. Such ordinarily are the pulpits wherein our Preachers exercife their ministerial function. which they had made for the purpofe | For that use, that he might be

the better feen and heard.

and besid; him stood Mattithiah, &c.] Here are thirteen set downs who were heads of the families of the Levites, and taken to be Priefts. They flood by Ezrato be witnesses of the truth of what he delivered, and to move the people the better to entertain it.
Thus the Apossis of joyned others with himself in the Epist's which he wrote to the Churches Gal. 1.2. Phil. 1.1.Cel 1.1. Thet. 1.1. Of these thirteen there were fix on his right hand, and seven on his left; and he being reckoned with the first fix, both sides were equall

V.5. And Eyra opined the back To show that what, he meant to deliver unto them, should be the law of God. So Christ, Luke

in the fight] Heb. eyes. of all the people] That congregation mentioned v.z. for he was above all the people] He was in the pulpit which was

higher then they, v.a.

and when he opened it, all the people flood up] Hereby they tell-field
their reverent respect to Gods ordinance. So t Kings 8, 14.

V.S. An I Excableffed the Lord the great God] Under this word b. 6.4. ml. Extablight for Lora tor grap town; thater this work of the began, and also his praising of God after he had done. This epither great is attibude to God in r., gard of the infiniteness of his Essence, and also of his Soveraignty, Majesty, Power, Wisdom, and other properties.

and all the people answered, Amen, Amen | Amen toftified their affent to that which was faid; and the doubling of it, their heartinels, feryency and zeal, Pfal.41.13. & 72.19. & 89.53. See 1 Chr. 16.36.

with lifting up their hands] By t' is outward rice they teftified a. kind of cheerfulnes in what they did, (tor men in rejo, cing use to lift up their hands) and withall they shewed that what they did, they did to God, who is on high; and did all as in his prefence, Gen.14.22.

and they bowed their heads] This was a testimony of the lowlinels of their hearts ; fand as an ordinary external rite in worthipping God, Exod. 34.8 2 Chr. 29.20.

and worshipped the Lird] This is added to shew the end of bow-ing their head. What they outwardly made shew of, they inward-ly performed. So Gen. 24, 16, 48. Exod. 4, 31. 1. Chr. 19. 20. with their faces to the ground This is an amplification of their hum-bling themselves before God. See 2 Chr. 7.3. & 20.18.

V.7. Alfo Jelbua, &c.] Here are as many that were in severall places distant from Ezra as there were standing by him on each hand, v. 4. They are thirteen, fet down also distinctly by their nameė

and the Levites] Some fo diftinguish those former thirteen, v.4. from the Levites, as they account them Priests; q.d. fuch Priests, and the Levites. Others infert this diftinguishing particle, other;

odd inder Levites. Orners interest into a tringuining particle, story q.d. and shire Levites, casifed to people to underfland the law! There be ng a very great congregation now all imbled, the Pitelts and the Levites were forme in one place; and fome in another; and, for infrudred the people as they made them to underfland the meaning of the

and the people flood in their place] They did abide there where the Ministers instructed them, each company by it felf, and thus observed good order. They did not consuledly run up and down, one to hear this man, and another thar.

V. 8. So they read in the book 1 There were many copies of the Law, which were called books; and each of the Ministers had one, and read in it.

in the law of God] This is added to thew what book is meant. distinctly] When men speak so fast as people cannor distinguish

their words, they read not diffinely.

and gave the [mfe] i.e. of the Law They expounded it, and plainly made known the mini of God thereir.

and caufed them to understand] See v.7.

and Etra the Prieft the Scribe] See Ezr.7,6,11.

and the Levites that taught the people | Such as are mentioned v.7. (aid unto all the people | Some to fome of them, others to o-

This day is boly unto th Lord our God] Is confectated for a festival day, and a day of rejoycing. See v.z. Every thing must be done in its feafon, Eccl.3.3.

isseaion, Ecci.3.3.

mourn net, nor ween Neither be inwardly troubled in your fouls, nor tessifie grief of heart by weeping.

for all the people weep when they beard the words of the law I The Law foretold what fine I frael would commit, and what judge-

ments God would inflict thereupon, Deut.4.15; &c. & 20.15; &c. and this made the people mourn and weep! for their confciences told them that they were guilty of such fins, and had deserved such judgements. On such a ground was Josiah much troubled,

2 King. 2.1.1.1.0.
V.10. Then he faid unto them, Go your way! This was a friendly dissillation of them, after they had cartied long hearing of the word of God, and after he had declared unto them what was meet to be done both for the prefere and for the future,

Chap.ix.

ear the fat, and drine the fwest] This is a poverbial speech, whereby is granted a liberty of eating the best meat, and drinking the choicest wine. Beasts and fowls that are fat are counted the best food, Ezek 34.3. I Sam. 28.24. I King 1.9. Ifa. 15.6. So sweet wine is counted the most delicate drink, Amos 9.13. This is

a description of scassing.

and send portions unto them for whom nothing is prepared Gods people of old at their feath fent fome of their cheer to others, cither of courtelle, or charity; to their friends and neighbours, though not poor, as a matter of courtefie; to the poor, as a matter of charity. This diffinction is inferred in that statute of feastter of charity. This diffraction is interred. In that results of least-ing, ERh. 9.22. [ending portions on £1 another, and gifts to the poor. Both kinds of portions may be here meant. See Deut. 16.11.314, for this day is boly unto our Lord: neither beye [orry] See v. 9.

for the joy of the Lord is your frength] The evidences of Gods gracious favour to you, wh rein you have cause much to rejoyce, are cious rayour to you, wn rean you nave caute much to rejoyce, are a great ground of encouragement and of firong confidence, so as you may safely reft thereupon, and not be unduly troubled:

V.11. So the Leviter] Such as affished Ezra, and other Priefls,

filled all the people It feems the people were not onely grieved in their foir ts, and thereupon wept, but allo made lamentations; in which respect there was some sensible disturbance amongst them: but by the foresaid con olations and directions they were both inwardly quieted in their spirits, and moved also outwardly to forb. a : all mournful expressions.

be a all mournus experiences.

[Aping, Hold year peace] This Half relation to the expressions of
their grief. So Exod. 14.14.

[For the day is hely, neither by grained] See v.g. It seemeth they
were deeply pierced in their soals, seeing they are so oft admonithed to forbear grieving, as v.9, to.
V.10. And all the people went their way to eat, and to drink, and to

[cad portions] A'l this was according to the direction v. 10.

and to make great mirth] i.e. To do what they did cheerfully, to use all lawfull expressions of rejoycing, and to render much praise unto the Lord.

because they had understood the words that were declared unto them] The Law which was read, did not onely denounce judgements aga nft their transgreffion, but also promised grace, mercy and bleffing to such as repented, and set themselves in truth to serve God, Deut 4.19, &c. Their diftinct understanding of this made th' m more to rejoyce then all their good cheer.
V.13. And on the fecond day] When the feast was ended. For the

feast of Trumpets lasted but one day, Num. 29.1.
were gathered together the chief of the fathers of all the people | Such

as had rule and authority over others throughout the whole land, and fuch as were heads of families.

the Prieffs and the Leviter] Such among these as were also heads

and governours. unto Egyath: Scribe, even to under fland the words of the law] Or, that they might instruct in the words of the law. The former reading sheweth that they themselves desired to be informed in sundry points, whereof they were ignorant. For by reason of the Jews long continuance in captivity they might be ignorant of fundry song continuance in captivity truey might be ignorant or indify law.cafes. The other reading thems that they defined to be in-formed how they might refolve the peoples doubts, or what remained for them and the people to do which had not been yet

. V.14. And they found written in the law] That which followeth was one point which had not been done as it thould, which the Lord had commanded by Mofes] Heb. by the hand of Mofes.

See 1 King, 8.53.
that the children of I frael [bould dwell in booths] Lev. 23.34. Deut. 16.13. Booths were cabines made of boughs, whereinto people

might go, and lye and fleep. in the feaft of the feventh moneth] This moneth began about the eleven h of our September. And this featt began on the fifteenth

day of this moneth: fo as there was a fortnight betwist the, former feaft, v. 10,12, and this. V.15. And that they fould publifb and proclaim] It was enjoyned

by the Law that every feast should be publickly proclaimed, for the better preparation thereto, and greater folemnity thereof, Levit.

better preparation interco, and greater internally interest, Levit. 23.4. Numb. b.o.io. P.lal. Ed. 3.4. Simb. b.o.io. P.lal. Ed. 3.4. Simb. b.o.io. P.lal. Ed. 3.4. Simb. Simb

Go forth unto the mount] Where all manner of trees grow. and fetch Olive-branches, and Pine branches, and Myrtle-branches,

and Palm-branches The branches of their trees were thick, and the leaves broad, and they had a fragrant favour, and in that respect fic to make booths of.

and branches of thick trees] This is added to thew that they were not tied fimply and onely to those trees, but had liberty to take what other trees were fit for their purpofe. In the Law mention is also made of willows of the brook, and other goodly trees, Levit.

23.40.
to make booths, as it is written See v.14:
V.16. So the people went forth, and brought them, and made themfelves booths This showes the readinesse of the people to put

that which was enjoyned them in execution. every one upon the roof of his house! Their houses had for the most part flat roofs, and those leaded or plaistred, so as they might walk

upon them, and fet tents or booths upon them, Deut. 22.8. 2 Sam. 11.2. Jer. 19.13. & 32.19. Mar. 2.4.
and in their tents | These being distinguished from the courts of

the house of God, were such as belonged to their own houses, name-

and in the courts of the house of God] The courts where the peo-

and in the street of the water-gate] See v. 1. and in the street of the gate of Ephraim] See ch. 3. 32. & 12.39 By these two fyneedochically are meant every ftreet, from one end of the City to the other.
V.17. And all the congregation of them that were come again out of

the captivity] From their first coming, Ezr.2.1. till this time.

made booibs] Some in one place, some in another, as v. 16.
and sat under the booibs] To eat their meat and take their rest; and that for the space of seven dayes, while that feast conti-

for fince the dayer of Jeshuah the son of Nun Or, Joshuah. This was that valiant Conquerour who succeeded Moses in the government, vanquished the Canaanites, and setled the people in Canaan, Josh.1.1.

unto that day] i. e. that very time when this feast was folemnized.

had not the children of Ifrael done fo This is not fo to be taken as if the Ifrael tes had not in all that time observed this feast; for they kept it Ezr. 3.4. I King. 8.65. and fundry other times: But it is to be taken of the extraordinary manner of keeping it. For I. though at other times all the males might affemble at Jerufalem, and observe the seven dayes of th's feast, offering the particular facrifices enjoyned every day, yet we do not read that they made fuch booths. Neither 2, do we read of fo great devotion as these here did manifest. The Law required that onely the first and the last day of the feast should be an holy convocation, Levit. a3.35386 and though on other dayes they were to offer facilities, yet they might also do the works of their several callings: But thefe every day gave themselves to reading and hearing the law of God, v. 18.

Gody, v18.

And there was very great gladus[[:] See 2 Chr. 30.21, 23.

V. 18. Alfo day by day, from the first day unto the last day) See v, 17.

be read in the boat of the Law of God] See v. 1, 3. Such was Ern't holy zeal as fie did that on every day of the feast which he was bound unto onely on the first and last dayse.

and they kept the feast from dayes] As Exra was willing to preach, fo the people were ready to hear every day; besides the facilities which they did on every of those seven dayes offer up, Numb.

and on the eighth day was a folemn affembly] Heb. a reftraint. Namey, from all fervile works. As they kept the first day like a Sabbaihday, so they also ended the feast. This eighth day was beyond the feven dayes of the feast, yet by Law chjoyned. On this day they used means for obtaining pardon of all their fins and failings, and also craved a bleffing upon what they had done, and upon their

after good proceedings.

according unto the manner] Which Gods word had enjoyned, Lev.
23,39, and Gods people had from time to time observed. Othe
end of keeping this staft see Lev. 23, 41,43.

CHAP.IX.

Verl. 1. Now in the twenty and fourth day of this month This was the next but one after the feast of Tabernacles was ended. For it began the fifteenth day, and lafted leven dayes. And on the eighth day, which was the two and twentieth of the moneth, was an holy convocation; and it was reputed to belong to that feaft. On the three and twentieth the Ifraelitos forbare to go to the affembly : It was a day of ceffation. Now on the four and twentieth they again affembled together.

and twenteth they again alternoted together. the children of first a true flushed with falling.] This flews that this was a day of humiliation. And by that which followeth we may gather that they had not yet performed what they had followeth we considered, it is a subject to the first had followeth the first had followeth they had fol their taking and living with firange wives was, and what judge-ments they lay liable unto by reason thereof: And being deeply pricked in their hearts for the same, they humbled themselves before God, and testified as much by fasting. See 2 Chr. 10.3.

and with fackclothes | See t King, 11.27. 2 King, 19.1.
and earth upon them | By this right they acknowledged themselves to be more worthy to be under the earth then above it, a Sam, 1.3. To like purpose they put ashes on their heads, 2 Sam. 13.19. I Kin. 20.38. See on Efth. 4.1.

V. 2. And the feed of Ifrael] Such as were truly Ifraelites, defeending from Jacob, that was also called Ifrael, Gen. 32,28. They are commonly called children of Ifrael, and Ifraelites, Gen. 32.32, Excd. fiprated themselves from all frangeri] Heb. frange children. Or, themselves to God by coveniant, verse 38. children of a Branger. Thus it may compessed under it both stranger wives and the children born of them, and all foliah strangers as forth generally in relation to all creatures. had mixed themselves with them, and dwelt among them. See ch, 13.3.

and [tood] This impliesh a readiness to do their duty, and also

and pood 1 Inc. numbers a reasoners contine duty, and and a reverent manner of doing it, I kin. 8.14,55. Luke 18.11.

and confessed their single See Exta 10.1.

and the iniquities of their fathers Tathers are here put not onely

for immediate parents, but also for more remote ancestors. When men continue in their predecessors fins, those fins are exceedingly aggravated; and therefore there is cause for such to acknowledge their fathers fins. See ch. 1.6. Ezra 9.7. Dan.9.8.

V. 3. And they flood up in their place Some apply this to the people, q.d. The people flanding up in their place, the Ministers read. Others apply it to the Ministers, as if there were several pulpits or scaffolds prepared, whereon they stood. In this latter reading something must be understood to express the persons here meant, as the

thing muttee uncertood to expens the perions here meant, as the Leviter, Miniferry, or the like.

and read in the book of the law of the Lord their God] See ch 8.8.

one fourth part of the day] Their day confided of twelve hours, Joh. 11.9. The first fourth part was from fix to nine, when the morning-facrifice was offered up. The fecond was from nine to twelve; and this is that fourth part which they spent in reading and expounding the Law.

and another fourth part] This was the third fourth part of the day, which lafted from twelve to three : And at three was their evening-facrifice. Thus from the morning to the evening-facrifice they continued the extraordinary duties here fet down.

they confessed Their own, the peoples, and their fathers fins. Hereinthey were very large.

and worshipped the Lord their God] After they had made confes-

ana wojinippea ine Lora ineu voga | Aiter they had made conteino of fin, they prayed to God for pardon of fin, and for all needful bleftings, and praifed him for all his mercies. These two, Prayer and Praiss, are the principal parts of Gods worthip.

V. 4. Then flood up | Here begins a particular exemplification

of that which was said in general, v.3. In the Hebrew the word is of the singular number, he stood up, but it is used here for the plu-

of the insignate numerics, we press my, when it is never necessary in such that an emphalis, in phyling that every one of the periods following flood up on his own district place, spon the fairs of the Levinitz O. S. fasfjöld. Hereby is meant a place higher then the people, such as none is called a pulyis, ch. 8.4, is called the fasfjöld of the Levinity, because it was prepared for key is called the fasfjöld of the Levinity, because it was prepared for

Jelbua] Here are eight named, who stood in eight several places. Four of these are mentioned th. 8.7. And Jestua, Bani, Sherebiah, Hodijah: And it is probable that the eight here were the very fame that are fet down v. 5. Five of them carry the very fame names, but three have different names. Bunni's supposed to be called also Halhabnia; The second Bani, Hodijab; and Chenani,

and cried with a loud voice unto the Lord their God] i. c. both with ferwency of spirit and extention of voice. Indeed sometimes this metaphor ery fignifieth onely an errneft prayer of the heart, Exod, 14.15. 1 King. 22. Sometimes it is also applied to both, heart and voice, as 2 Sam. 19.4. Matth. 27.46. Joh. 11.43. Act. 7. 60. and here.

V. s. Then the Levites | Some of thefe might be Priefts; for the title Levites is oft given also to Priests, because they came all from

Jefhua, &c.] Sec v.4. Jefhua and Kadmiel might be the father and fon fet down ch.12.24. Standup | This is spoken to the people, who are faid to fland up,

1.3. But this phrase here implieth a quickning of their spirits to the duty required.

and blefs the Lord | See 1 Chr. 29.20.

your Ged] Sec 1 King. 8:61.

forever and ever] Sco 1 Chr. 16.36. 8.29.10.

and bleffed be thy glorious Name] This is an Apostrophe, whereby he that spake turned his speech from the people to God. See 1.Chr.

39.13.

which is exalted above all bleffing and praife] i. e. Gods glorious

Name is 6 excellent as no bleffing and praife answerable to the

V. 6. Thou] The Septuagint prefix before this prayer these words, And Expassion. The Vulgar Latin have the same words in the beginning of v.v. In the Hebrow we find no such clause. But many Translators and Expositors are of opinion that this prayer was uttered by Ezel, The eight Levites before mentioned might have their feveral companies, before whom they prayed, and read and expounded the Law. The Heads and Governours and other thief men of Judah might be in one company in the court of the Lords house, and Egra made the prayer following before them: For all that great congregation could not hear one man together at once. In this prayer are fix observable points; I. A description of God, v.6. II. An enumeration of Godsmercies, from v.7. to 16. III. A confession of fins, from v. 16. 10 27. IV. A declaration of Gods just judgments, from v. 27. to 32. V. A supplication for mercy, from v.32, to 38. VI. A folemn binding of

even thou art Lord alone] . In this verfe the greatness of God is fer forth generally in relation to all creatures. The particle alone is exclusive, and sheweth that what is here ascribed to God, is so proper to him as it can be applied to no other.

thou hast made heaven Gen. 1.1.
the heaven of heavens Sec i King, 8.27.

with all their hoff | Under the hoff of heaven the Angels, that in the highest heavens attend God, and are ready to execute his will, are comprised, I King. 22.19.. and also the Sun, Moon and Sturs, which are under his command, and oft execute his vengeance, Judg 5.20. See 2 King 17.16. and 23. 5.
the earth, and all things that are therein] AoMen, Beafts, Fowle,

Creeping things.

the feas, and all that is therein All mannet of fishes and other creatures that live in the waters. Under these three kinds all man-ner of creatures are comprehended.

and those preferred them all As the former words fer forth Gods power in creating all things, so these his providence over them, by which he still workers, Joh. 5.17.

and the host of heaven worsh porth thee This most properly apperraineth to the Angels and other Spirits in heaven; but it may also be extended to the Stars, and so to other creatures below them, because they observing that order which God hath appointed them they do after their kind worship God.

V. 7. Thou art the Lord the God] This phrase carrieth much emphasis, and is applied to God by way of excellency, and excludeth all others from that d'gnity, I King. 18.39. Here is fet forth the free grace and great gordness of God to Israel in fpecial, by a particular enumeration of his manifold mercies to their fathers especially while they were in the wildernels.

who didft chufe Abram] Gen. 11.31. and 12.1. Abram was that Patriarch by whom the Ifraelites came to be a peculiar people diftinct from others. This word chufe fetteth out the freeness of Gods grace towards him, Deut. 7.6,7. and 10.15.

and broughteft him forth out of 41, of the chaldees] Gen, 11, 28, 31, and 12.1, and 15,7. Here Abrams progenitors and kindred lived, Act 7,3. It was an idolat. ous place; fo as the Lord brought hint from that tempration, that he might worthip and ferve him alone, This was his first mercy.

and gavest him the name of Abraham] See Gen. 17.5.
V. 8. And sounded bis heart faithful before thee] This hash especial relation to Gen. 15.6. That which God found in Abraham he first

and madest a covenant with bim Gen. 17.7,8.

to give the land of the canaanitts, &c.] Here are fix diftint Nations let down, I Comanners, occ.] I two are in autorite spate of some let down, I Comanners, a Hittiers, J Amoints, 4 Periogites, 5 Jebuftes, 6 Girgefibites; under which are comprised all the reft whose land was promised and given to the children of Ifrael. To these are added the Hivites, Deut. 7.1. where they are called feven Nations. There are others added Gen. 15.19,20,21.

to give it, I fay, to his feed | For it was more then four hundred years after the promise before those Nations were vanquished, Gen. 15.13. Act.7.6.

and half performed thy words] All the promises that God made were fully accomplished, Josh 21. 43,44,45. and 23.14. for thou art righteaus] An especial part of Gods Righteousness is

for some art represent in a especial pare of cools suggested that an antiched in keeping his word and performing his promiles.

V. 9. And didl fee the affliction of our fathers in Expt 1 Exod. 3.

7. The special notice which God took of their milery, and his providence in freeing them, is here means. This is the fecond mercy

here enumerated. See v.7.
and heards their cry by the red fea] Their cry was mixed with much murmuring and bitterness, and yet God was merciful in deliver-ing them, Exod. 14.10, &c.

V.10. And flewedf signs and wonders upon Pharaeb The ten plagues of Egypt, Exod 7, and 8, and 9, and 10, and 12, are here called signs, because they were wishele evidences of Gods displacafure; and wonders, because they were extraordinary, and made such as faw or heard them much to wonder. They are called great miracles Deut.29.3.

and on all his fervants] Such especially as attended him and were of his Court.

and on all the people of his land] i. c. All manner of subjects ; yes all that dwelt in Egypt, whether free or forreign. Gods wrath against Princes oft extendeth to all that belong unto them, a Sam.

for thou knewest that they dealt proudly against them]. Evidences of their pride are given Exod. 1. 11, 16, 2nd 5.2,7,8. The high Lord will not endure the proud, Exod. 18.12. Job 26.12. Pfal. 31.23.

and 119.21. Prov. 15.25. [fai.z. iz.] fcr. 50.31. Jany 4.6.

fo didft thouget the a Name] i.e. great glory. For Gods judgments fee forth the glory of his power and justice, as his bleffings do of his mercy and goodness,

no it is this and Sec 18 king 3.6. 2nd 8.24, 51.

17. And thou did divide the fee form though 1. c. before the Bealters, Ecol. 4.21, Hall divide the fee form though 1. c. before the Bealters, Ecol. 4.21, Hall divide the fee form to divide for your though the midt of the fee outer day lough from 14.32. This much amplified thou infrastic, but the beginner of the

Sea fhoild fo foon be firm and dry. Therefore frequent mention is made hereof, Exod. 1; 19. Pial. 65.6. Heb. 11.29. The firm the deeper of the firm preference then the merelf into the deeper T this is meant of the Egykinns, that were drowned in the bostom of the first, Exod. bellion, the transferred from the first preferred from the first prefe 14.27,28. The fame means that preferred Gods people destroyed

nisenemes.

as a flore isto the mighty waters] Th's is thus expressed Exod. 15.

10. They fault de lead in the mighty waters. Both a Stone and Lead are heavy, and quickly fall to the bottom of the water; So did

V. 12. Moreover thou leddeft them in the day by a cloudy pillar] Exod. 13.21. This cloudy pillar was very extrabrdinary: For while the people abode ftill, it covered them all over, and theltred them in the day-time from the parching hear of the Sun : but when they were to travel, it gathered up into the fathion of a pillar, and went directly before them, Numb.9.15, &c. This was Gods

fourth mercy.

and in the night by a pillar of fire They did many times removed from station to station in the night-time, and then that very year founds.

ved from Station to Station in the night-time, and then that very pillar was fierly, which in the day time was cloudy.

To give them light in the ray wherein they floudd go] The end of that fiery pillar was not to but nor consume, but give light and to direct. This pillar directed them to that very place whither God

would have them to go.

V. 13. Then camft down affe upon mount Sinai This is spoken of Oods glorious and terrible manifestation of himself at the delivery of the Law, Exod. 19.9,16,18,20. And it was the fifth instance of his mercy to the Ifraelites.

and pileft with them from heaven] The place from whence God spake was high, and the people saw no image, Deut. 4.11,12, therefore God is said to speak from beaven.

and gavest them right judgments and true laws] Heb. laws of truth. This Hebraisha is emphrical, and sheweth that there is no fal-This Hebraiina is emphysical, and theweth that there is no falthold, no error, no millate, no imperfection in the laws of Godgood Busters and commundants!). They are all very good in themfelvers, Non?, 7. 12. and the end is good for which God gave
they compare to be a means of artaining to life. See 1 King, a.;
they compare to the second set of the compare to the compared t

hereof, Evol. 31, 14,15, Leviu. 3, 3, oct. sma one prened the onervation thereof, Evol. 31, 14,15, Leviu. 3, 3. and cammandeff littin precepts, flattict and laws.] The former flatties and came was have reference to the Moral law delivered on mount Sinaly thefe, so the Ceremonial and Judicial laws,

mount smal; these to the section has an authors and by the hand of Mofes the fervant | See 1 King 8.55,566.

V. 19. And gaveft them bread from heaven for their hunger | This was Gods fixth mercy here reckoned up. This bread was extraordiwas coust menty into technical up. A his oread was extraordi-nary; the grain of which it was made not growing out of the earth, but coming down from the clouds. It was that which they called Manna, Exod. 16.31. This was the greater bleffing, because it was given them when they were in a barren wilderness, and had no

given them when they were in a Dairen wildernels, and had no means to get bread, Exod. 16.3, and broadpinf forth water for them out of the rock.] This was as great a miracle, and as needful as the fornier: For they were in a dry wildernels, where were no Ponds, Rivers, nor Springs; but they were ready to die for thirft, Exod. 17.1, &C. 10.2. This was the forest means. the feventh mercy.

for their thirft] Both this phrase and the former, for their tunger, for ibeir thirs?) Both this phrase and the former, for their thirs? The which control according to his prophen whis Gods providence is wisely ordered according to his prophen need, and execute it felt to all their freedap Phila.19. The four last mentioned blefings causing the lifeasities to past through the Read manufacture and the state of the free through the state of the state to us, and fealed up unto them the fame fpirmual bleffings that

fell out they were ordered by his providence. He did a fall on try the peoples faith, hope and partience, robith thou hold proper to give them. Heb, which thou hold proper to give them. Heb, which thou hold life in the hand, Gen. 142.

Therefore God thus expredicts his five aring, he hand, Gen. 142.

Deut, 3.40. Each 46.7 The Lords to throughten the faith of hope prophs, board himself by an oath, Heb. 6: 17. Hitherto Gods people, board how for the faith of mercios to Ifrael are fet down.

V. 16. But they and our fathers] i. e. both the Ifraelites that came out of Egypt, and other of our anceftors after them. Here begins the confession of fins.

dealt proudly] Rebellious and obstinate sinners manifest

and hardened their nechs | See 2 King, 17.14.
and hearined not to thy commandments | This is the ground of re-

V. 17. And refused to obey] This implieth an obstinacy in their

dilobedience.

neither were mindful of the worders that thou didft among thm]
Gods wonders manifed his power, justice, therey, and other properties after an extraordinary manner: The remembrance of them herefore will make men fear God, and truft in him, according to the kind of wonders; but when men forget them, or mind them not, the use of them is clean loft.

but hardened their nechs] Sec 2 King 17.14. and in their rebellion appointed a Captain to return to their bondage]
This aggravateth their rebellion; and manifesteth their extreme folly. And by this it feems that they put in execution what they in-

rony; and on this teems that they has a december in that they have cited one another to do, Nun. 14.4.

But thou art a God tradit to parded, they as God of parion. This but thou art as God tradit to parded in pipieth that Merco is effect that to God, and that in forgiving more is like unro him, Mic. 7.18.

grations! Doing what thou doll for the own fake.

and merciful] Pitying such as are in misery, yea such as sin, sow to anger] Forbearing to execute judgment and to manifest

from to anger! For occaring to execute judgment and animal wrath, even when men provoke thee.

and of great hindus[5] Bestowing many and great blessings, and for fookes them not! Though they for fook God by rebelling against his commandements, yet he withdrew not the evidences of his favour from them. Of mans forfaking God fee 1 King. 9.9. and

his favour from them. Of mans totaking God tee 1 king. 9.9. and 11.13. Of Gods forfaking his people fee a king. 3.1.14. And of Gods not forfaking his people fee 1 king. 6.13. and 8.77. V. 1.8. The when they had made them a molten calf. [Exod. 3.4. and faid. This is to God that brought the up out of Egypt 1 in Exod. 3.4. they tile the plural humber, implying a plurality of Gods. Here the fingular number is used to thew their monthrous impiery. in accounting that calf to be their God, and in afcribing that to i

which was wrought by God, and had average that to be them to start to be the start to be the start to be the start to an idol which is due to God is plain blaiphemy, and cannot but much provoke Gods

V. 19. Yet thou in thy manifold mercies] The greatness of mans much amplifieth Gods mercies in forgiving them; and the greatness of his mercies moved him to forbear taking vengeance on the total control of the contro

greants of his mercies movem have to returned using the season when the season have the season

the word I teomtimued with them to long as they continued mis-wilderness, Excod. 13.24: mither the pillar of fire braight, to flew them light, and the my burken they bload do? The fame thing was both the pillar of the cloud and the pillar of fire: I Therefore the one continued shong's as the other. And is long as the things themselves to long the use and benefit of them of Spirit? This hath reference to Cods parting his fracture of the feventy Elders, Numbri. It which multiplying of his Spirit upon the many was an evidence of his good

respect to his people.

To infirmal them I This was the end why the Spirit was put upon to many, what the people might have the more to infirmal and inform them in the will of God; for it was a Spirit of Prophecy, Numbit 1,25,26,27.

and withheldest not thy Manna from their mouth] Manna concinuand gaves them water for their thirs? See v. 15. This water, after and gaves them water for their thirs? See v. 15. This water, after and gaves them water for their thirs? See v. 15. This water, after

V. 21. Yea fourty years didlt thou sustain them in the wilderniss i. e. all the while they continued there, till they came is no Canaan, John, s.e. God provided all things needful for them in which respect he is said to fulfain them. This was an embleme and type of Gods good providence over his Church all the time is continued in the wilderness of this world.

The was a continued to the continued to the continued in the conti

fo that they lacked nothing] Neither mear, nor drink, nor any other needful thing, Deut. 2.7. Thus did Christ provide for his

Disciples while they were with him, Luk 22.35.
their slother ward not old] Deut 8.4. The like is said of their shooes, Deut. 29. J. This was as great a miracle as the former; to keep ordinary things from wearing, as to provide extraordinary meanes. This miracle about Clothes and Shooes was this, All the apparel and shooes which they brought out of Egypt with them continued as found and fresh, and sie foruse all the fourty years as they were when they first came into the wilderness. But we may not think that a shild continued to use the same apparel and the Chap.ix.

Deut. 34.5.

were of a leis stature.

flation to flation, and therefore that none of their feet should

fwell was a great wonder. This particular is fyneedochically put

for other the like : namely for freedome from all maladies and

difeafes. It is faid, Pfal. 105.37, that when they came out of E-

gypt there was not one feels person among their triber: And so they continued all the fourty years that they were in the wildernes; hone was sick of any disease. Indeed multitudes of them died, and

that many times suddenly, as Numb. 18.49. but that was not

by any naturall difeafe, but by extraordinary judgements. So died all that died in the wildernesse. Aaron and Moses died upon

Gods special appointment, and not of any discase, Num. 20.24,18.

V.22. Moreover, thou gaveft them binedoms and nations | Though

this in a large acception might be extended to all the Kingdomes that the Israelites inherited, yet the words following restrain it

tive them to the enemies. And thus the fenfe is, That the greater

number of them being destroyed, such as remained went, some into one corner, or by-place, whither they could get, others into other

places, so they possessed the land of Sibon Num. 21.24,25, and the land of the king of Hishbon Heshbon of old belonged to the Moabites, but was taken from them by the King of the Amo-

rites, and by the tracerice from the Amortees, twim.11,26.
and it be Ind of Qs king of Bilban Num. 14, 33,34435. &32.33.
V.13. Their children also multipliess the buil Hitherto have been mentioned Gods mercies to his people in the wilderness. Now he beginneth to declare the mercies bellowed upon them after their

as the fars of heaven] This is a proverbial speech setting out an in-

It is here used to manifest the accomplishment of Gods promise,

and broughtest them into the land] i.e. Canaan. This God promi fed, Gen. 17.8. and this the Ifraelites inherited, Joh. 14.1.

concerning which thou hadft promifed to their fathers] Abraham, Ifaac and Jacob are here especially meant: For none of these did in-

herit the land, Act 7.5 &c. yet to every one of thefe was the pro-

mile made, in relation to their feed ; to Abraham, Gen. 17.8. to

that they flouid go into poffics it] As their own inheritance, and that by the gift of the high Poffellor of the whole world, who had power to diffribute every part thereof to whom it pleafed him.

V.24. So the children went in] The children of those fathers to

and poffeffed the land, &c.] Herein confifted the accomplishment of the promife. This was the means whereby Ifrael came to possess

the Canadnites] Under thefe are comprifed all the nations mentio-

ned v. 8, and others like unto them.

and gaveft them into their hands] God gave the Ifraelites power

and the people of the land] Great and mean, of all forts, that they might do with them as they would] Heb. according to their

will. This is not simply to be taken as if their own will might

have been a rule unto them; for God gave fundry directions how to carry themselves towards them, Deut. 20. 10, &c. But this is

spoken in relation to the Canaanites; They were not able to fland

against the Israelites, or to give laws to them ; but the Israelites which the interies, or to give laws to them; out the interies unterly vanquished them, and flew or faved whom they pleased.

V.23. And they took [frang cities] Num. 13.19. Deat. 13.5.
and a [at land] A land fertile; which abounded with all manner

of good fruits, and in this respect by an hyperbole said to flow with

will and bonder, Exod. 3.3.3. Numb. 13.18.

and possessing field boustes full of all goods. The inhabitants of Canan were rich, and had their houses well frored with all manner.

of commodities; but being flain, their goods were left to the If-

wells digged] Or, cisterns. Places fit to hold water. This was a great

tommodity, especially in those hot countries. The very names which Isaac gave to the wells which his servants digged, or which

they found digged, is an evidence of the great commodity which

came thereby, Gen. 26. 18,19,21,22.
whereards, and olive-yards. These were places both of great pro-

with their bings] Those who are set down Josh. 12.9, &c.

that land, which otherwise they could not have done.

rites, and by the Ifraelites from the Amorites, Num. 21.26.

coming into Canaan, Exod, 32.13,

Isaac, Gen. 16.3. to Jacob, Gen. 28.13.

whom the promife was made, v.23.

Gen.15.5.& 22.17.

over the Canaanites.

Annotations on the book of Nehemiab. fame shoots from his childhood to grown age, and that as his sta-ture increased to his appared and shoots waxed larger and longer; but when any began to outgrow their appared and shoots, they layed them aside, and took other sit for their prefers fature; now, this which they take alied were as sound and fresh as when they

Chap.ix. fit and delight. See ch 5.11. and fruit-trees] Heb. trees of food. As Apple-trees, Pear trees.

Plum-trees, and the like. in abundance] Not onely great men, but almost all forts en joyed began first to use them; and thus they were fit for others that

fuch grounds. This is a great amplification of the benefit.

fo they did eat, and were filled] This is an evidence of great plenty. and their feet [welled not] Deut. 8.4. They travelled much from

Jointy dea data no were pased 1 ins is an evacence or great printy and became fail. This thems Gods bleffing upon their plenty, and delighted themselves in the great goodness. This hath respect to that sweetness which they found in their plentifull provision, rather than the provision of the state of th that inverteels which they found in their pictuital provision, ra-ther then in a cheerfull spirit quickened up to render thanks unto God, who'e great godness; was the cause of that plenty they had. N.26. Nevertheless Here he returneth to an aggravation of their

fins : For the greater Gods mercies were, the more heynous were

they were disobedient, and rebelled against thee] This fin is counted by God as witcheroft and idolatry, 1 Sam. 15.23.

and cast thy law beind their backe Men use to cast behind their

back things they regard not, Ezek, 23. 35. It implies a despissing

and flew thy Prophets] I Sam 22.21. I King. 19.10. 2 Chr. 24.22. Murder generally is a heinous fin, and cryes for vengeance; much more murder of Prophets, who were special Messengers fent from God, Mat. 21.35. & 23.37. Act. 7.52. 1 Theff. 2.15.

to the Kingdomes that Moles gave them on that fide Jordan, Num. which testified against them to turn them to the? Here he sheweth the end why God sent Prophets, and the benefit which people might have received by them; which is a great aggravation of their 21,21. & 31.33.

and didlt divide them into corners | Some refer them to the Ifraelices. Then corners must be taken for paris of the world, and divide for distribute: q.d. God did distribute his people into severall parts, some into one Kingdome, others into another. Others refer that rela-

and they wrought great provocations] See v. 18. 2 King 23:16.
V.27. Therefore thou deliveredle them into the hand of their enemies].

This hath relation to the time of the Judges, Judg. 2.14. Here he begins to show how God punished the livelites time after time for their transgressions. who vexed them Jug. 2.18. & 10.8. and in the time of their trouble, when they cryed unto thee Judg. 3.9,

5. & 4.3. & 6.6. & 10.10. thou heardest them from heaven] Sec 1 King. 8.32. 2 Chr. 6,21.

and according to the manifold mercies] See y. 19.
thou gavest them saviours] i.e. temporal deliverers, such as the

Judges were, Judg. 3.9. See 2 King. 13.5. Obad. 21; who faved them out of the hand of their enemies] This shews why they were called faviours.

they were called faviours. V. 18. But after they had reft] i.e., freedom from their enemies, John 14.15, Judg. 3.17, 30. & 5.31.
they did coil again] Heb. they retired to do coil. This shows their numerable multitude; like that, as the fand upon the fea-fhore, Gen. 22.17. & 32.12. and, as the dust of the earth, Gen. 13.16. 2 Chr. 1.0.

flavish disposition. While the judgement was on them, and they felt the burden and imart thereof, they could confess their fin, and refer the outsets and mark thereon, mey count content then my and promise amendment; but no foomer was the judgement removed; but like dogs they licked up their vomit again, beforethe? See 1 King, 11.6.

therefore liftes thou them in the hand of their chemics] i.e. God suf-

fered their enemies again to prevail against them, and left them

in their hands. fo that they had the dominion over them] When God once leaves

his people, their enemies will foon domineer over them,
yet when they returned and cryed unto thee Tor in their troubles they had none to flie unto but God onely.

thou heardest them from heaven] Though they justly deserved that God should no more hear them, yet he took not that advantage to

leave them in their mifery, and manytimes didft thou deliver them] Even time after time. After they had been once delivered, and again finned, and fell again into mifery, and again cryed, God again delivered them, and fo again and again, many times.

according to this mircles] This was it that moved God, his own pity and compaffion, v. 17,27. Judg. 2.18. & 10.16.

V. 29. And tellifted against them] By thy Prophets thou didst ma-

nifeft thy diflike of their courfes, thy displeasure against them, and the judgements which they deserved.

that thou might ft bring them again unto thy law] This is the proper end of Gods tureatnings, to bring men to repentance, Amos 4.12. Ter. 18.7,8.

yet they dealt proudly | Sec v. 16.

and hearhened not to thy commandments] This is an evidence of a proud heart against God.

but finned against thy judgements] Judgements, are taken either for effects of Gods wrath and punishments of fin, Ezek s.8, or for his righteous ordinances and commandments, in which respect they are oft joyned with statutes, as Lev. 18.5. The clause following sheweth that the word here is to be taken in the latter fense, which if a man do, he shall live in them Lev. 18.5. This was the end

of Gods commandments for which he gave them at first in Mans innocent estate, when also man had power to keep the same, But mention is made hereof since Mansfall, to show the damage of not keeping Gods commandments, and to humble Man the more for the fame : yea withall to thew that Man cannot now be justified

the lame; yea withall to they that Man cannot now be juitined and faved by the Law, Rom. 10.5. Gal. 3.12.

and withdrew the [builder] Heb. they gave a withd awing [builder. This metaphor is taken from an Horle or Ox that will not fuffer a collar or yoke to be put upon them.

Chap.ix? and hardened their neck, and would not hear] See 2 King. 17.14. V.30. Tet miny years didl thou forbear them] Heb. protract over them. i. e. put off the execution of judgement which they had de-

and testified against them] Seev. 29, 2 King. 17, 13, 2 Chron.

36.15.
by thy Spirit in thy Phophets Heb. in the band of thy Prophets. Or, in the ministery, 1 King. 8:73,76. It was Gods Spirit that spake in the Prophets, 1 Pet. 1.11. 2 Pet. 1.11.

yet would they not give ear] By the car men hear ; fo that not to

yet would not you give an joy the band of the people of the lands] i.e. therefore growl thou them into the band of the people of the lands] i.e. the lands where the heathen reigned, who were enemies to God and his people. Thus was God at length provoked to give them over to the power of their enemies.

V.31. Neverthelefs] God fuffered not the rod of the wicked for ever to lye upon the back of his people, Pfal. 125.3.

for thy great mercies sakes has people, a lat. 13.3. thou didly not utterly consume them] By suffering enemies wholly to destroy them all, or everto hold them under their power.
nor for fale them] Clean cast them off from being thy people.

nor prive; norm, Meantain them on from being the people. for thus at a gracious and meright Golf See a Chr. 30.9. V. 31. Now therefore) Here begins the supplication for mercy, our Golf This clation is pleaded as a movite to obtain mercy. the great, the mighty, and the terrible Golf, who keepest covenant and the great, the mighty, and the terrible Golf, who keepest covenant and

mercy] See ch.5.1.

let not all the trouble] Heb. wearyings. For the troubles they endured made them weary of bearing them, yea, weary of their

feem little before thee] So as thou shouldst suffer us to be brought it to more trouble, as if that had not been enough. His intent is, that God would be pleased to put an end to their trouble. ble, and neither suffer them to lye longer therein, nor adde more thereto.

that hath come upon us] Heb. that hath found us. This Hebraism shewesh that men seek not affliction, but it finds them, yea though they feek to avoid it.

on our Kings, on our Princes] Mens greatnels exempts them not from Gods judgements.

and on our Priefts, and our Prophets | Sacred functions, whether ordinary or extraordinary, procure not an immunity from punish-

and on our fathers] He meaneth their ancestors; so as the judgement was not onely in their dayes, but before.

ment was not onely in their dayes, but before, and on all thy people I two an univerfal judgement. Jack between the first of the Kings of Alfyria and this day! They were properly called Kings of Alfyria who reigned in Nintvech before Ne-buchhadrezzer obrained his Monarchy. In relation to them the trouble here mean may arise as high as Hexkish's time, a King, 18,13, or as high as Put the King of Alfyria's time, a King, 15,19. But the King of Babylon were all focalled King of Alfyria's, 16,3,11. And in relation to them this hash reference to the beginning of Holosidelm retion. A King, 14,19.

13.11. And in relation to tent in had not been supported by the laking reign, 2 King, 24.1.

V.33. Howbirtston art just in all that is brought upon us] They who well know God, and duly confider their own wicked courtes, will acknowledge the justice of God in the judgements that he infli-

etch on them, Dan.9.7. for thou haft done right] Gods righteous dealing with men proves him to be juft.

but we have done wichedly] He layes the cause of the fearfull judgements that fell on them, upon themselves and their own de-

V . 3 4. Neither have our Kings, our Princes, our Priefts, nor our fathers kept thy law] Such as were punished v.32 are here said to have sinned. For under these four particulars here mentioned the Prophers and people there fet down are also comprised.

nor hear kened unto thy commandments and thy testimonies See 1 Kings 2.3. They who will not hearken to Gods word, cannot keep it.

where with thou didft testifie against them] See v. 19.
V. 35. For they have not served thee in their hingdom] i.e. in the
Kingdom of Judah. This was the reason why God suffered them and the carried into another Kingdom, Deut. 18. 47, 8c. 2 Ch. 11. 8.

and in thy grad goodness that thou groups them I The wickedness of
men is much apgravated by Gods goodness. The greater his goodness, the more heyrous their wickedness.

and in the large and fat land which thou gavest before them] . Sec

nisher turned they from their wicked works Impenitency is a great aggravation of fin, and a cause of judgement.
V. 36. Behold, we are servants this day I Though the Kings of Per-

fia fuffered the Jews to go out of the land of their captivity, yet they held their jurisdiction over them.

and for the land that thou gavest unto our fathers] This hath relation, as unto the three great Patriarchs, to whom that land was first promised, Gen. 12.7. & 26.3. 28.13. so to Joshua that conquered

the land, and the people in his time, Joh. 23.4, &c. to eat the fruit thereof, &c.] To be their own inheritance, and to

partake of all the commodities thereof. V.37. And it yieldeth much increase unto the bings] The Kings of ah, v.t.

Affyria had a great part of all the fruits that the land of Ifrael yielded, though the earth were fet, planted, fowed, and tilled by

whom thou halt fet over 16] It is God that gives forreign Kings power over his people.

because of our sins] Sin makes God suffer his people to be servants

to others. See v.35.

also they have dominion over our bodies] To make us do what ser-

vice they think mect.
and over our cattle | To take and use them. at their pleasure] The Kings that were over them were tied to no

other law then their own will.

other law then their own with and we are in great diffres [] See ch. 5.4.5. V. 38. And because of all this] i.e. their diffres, and the cause thereof, their sin. Both these moved them to crave mercy, and to bind themselves to better obedience for the future.

ona themserves to better openence for the name.

we make a fure covennal Heb. fidtlip, or furners. Though the
word covennas he not in the Hebrew, yet it is fitly lupplyed. Herby the y offer to bind themselves unto God, that they might be
kept from flatting from their present holy resolution. See Exa

10. 3.

and write it That it might remain upon record, to put them oft in mind thereof, and be the greater evidence against them if they failed in their duty.

and our Princes, Levites and Priests Because that which follows of the sealing could not be done by such a multitude as entred into this covenant, these here mentioned flood in the room of all, and

did what they did, in all their names.

feal unto it] Heb. are at the fealing, or fealed. By reason of this Hebraism some conceive that the Princes, Levites and Priess were to fee the covenant fealed by all; or that the names of all that entred into the covenant should be entred into the publick record, and that be fealed up by their Princes, Levites and Priefts.

CHAP. X.

Verf. 1. Now those that scaled were He b. at the scalings. The Hebrew implyeth that they did not this act by deputies, but were present themselves, and did it in their own persons, but in our were present intermerves, and goar in their own persons, out in the name of all the reft, who by oath and execration bound them-elves thereto, v.29. In this chapter two things are fet down: I, the persons that sealed the covenant, to v.29. II, the matter of the covenant, from v.29. to the end. Nehemiah the Tir [hatha] Gr, the governour. Sec Ezr. 2. 36.

the fon of Hathaliah] See ch.1.1.
and Zidhiiah] We no where elfe read of this name.

V. 2. Seralah] This cannot be that Seraiah from whom Erra came, Ezra 7.1. for he was flain, 2 Kings 25.18,21. but he might be that Seraish who is faid to be ruler of the house of God, ch.

Azariah] This was one of those that assisted Ezra, ch. Ig. Jeremiah] He was one of those Priests that accompanied the Princes in dedicating the wall, ch.12.34.

V.3. Pashur] Some of his sons entred into a covenant before this, Ezra 10.22.

Amariah] He also entred into a covenant, Ezra 10.41. Malchiah] He was another of those that affisted Ezra, ch.8.4.

V.4. Hattufb | See ch.3.10, & 12.2. & Ezra 8.2. Shebaniah] He was one of those who instructed the people, and

and publickly prayed in their great day offast, ch.9.4.

Mallucb] There was another of this name who scaled this covenant, but he was one of the chief of the people, v.14.17. One of thefe was in the number of those that put away their frange wives, if not both, Ezr. 10.29,32. It is probable that this is he that went up with Zerubbabel, ch.12.2.

V.5. Harim There was also another of this name, namely one. of the chief of the people that scaled to this covenant, v.14.27. Mertmoth] This might be he by whose hand the silver, gold, and vessels weighed, Ez. 8, 33, Obdiain] He was one that came up with Ezra, Ezr. 8, 9.

V.6. Daniel] See Ezr.8.2.
Ginnethon] This was he of whom was Meshullam, ch. 12.16. who s fet down in the next verfe.

Baruch] He was one of those that repaired the wall, ch. 3.10 V. 7. Meshullam] He was among those who assisted Exra,

Atijab] He was one that went up with Zerubbabel, ch.

Mijamin] He also went up with Zerubbabel, ch. 12. 5, and was one of those that put away their strange wives, Ezra 10.24

V. S. Maaziah] He also was one of those that assisted Ezra, ch.8.4. Bilgai] We read no where elfc of this man,

Shemaiah] This was he that fought to terrifie Nehemiah, ch.

Thefe were the Priests Namely chief fathers of the Priests, twenty two in all. These sealed the covenant together with Nehemi-

Chap.x. V.9. And the Levites, both Jeffua the fon of Aganiah] This was one that instructed the people, ch.8.7. This particle both hath re-

Binnif, of the fone of Henadad] This was the father of Noadiah. to whom with others the treature of the Temple was committed. Ezr.8.33.

Kadmiel | Kadmiel was one of those Levites who instructed the

people, and prayed for them at their great fast, ch.9. s.
V.10. And their brethren | Such as were Levices, and of the same

office with the former.

Shebaniah] He likewise had a principall hand in solemnizing the

faft, ch. 9.5. There was another Levite of this name who also fealed this covenant, V.12.

Aca this coveniant, v.12.

Hedijab I He likewife was one that had a great part in folemniang the faft, and infurcking the people, ch.8.7, & 9.5, Kelica I He was also among those that infurched the people, ch. 8.7, and one of those who put away their strange wives, Ezra

10,23.

Pelajah, Hanan] These likewise instructed the people, ch.

8.7. V.11. Micah, Rehob] We read not any where elfe of these men,

or names, after the captivity.

Halhabiab] He came up with Ezra, Ezr. 8. 10, 24.

V.12. Zaccur] He built part of the wall, ch.3. 11 and was an in-

fructer of the people, ch.8.7.

Sherebiah] He allo came with Ezra, Ezr.8.14. & 9.4.

Shebaniah] There were three of this name that fealed the cove-

nant : one, a Prieft, v.4. two Levites, as here, and v.10.

V.13. Hodijab] There were two of this name that scaled. See

Bani] He also was an instiucter of the people, ch.8.7. and had a part in the faft, ch.9.5. It may be they were two diftinct men.

Beninu] We read no where else of this man. Here are seventeen chief fathers of the Levites that fealed the covenant in the name of all the reft.

V. 14. The chief of the people | Such chief heads and fathers of them assealed the covenant hereafter follow; in all, fourty four. Parolb | His fon repaired part of the wall, ch. 12.25.

Pabath-Moab] His fon also repaired another part, ch. 3.11: Elam] His fon it was who gave good advice to Ezra, Exra

Zatthul There were of his fons that married strange wives, but put them away, Ezr. 10.27.

Rani | This was another then he that is mentioned v. 12. For he

was a Levice, but this was one of the chief of the people. V.15. Bunni] There was a Levite of this name ch.9.4. But this

was a Prince of the people. Azgad] His fons came up with Ezra, Ezr.8.12.

Bebai] His fons were among those that put away their strange wives, Ezr. 10. 18. V.16. Adonijah] There is no other mention of this man or name

after the captivity.

Biguail One of this name, if not he himfelf, came up with Ze-

rubbabel, Ezr. 2. 2. and his sons came up with Ezra, Ezr. 8. 14.

Adin] There were also of his sons that came up with Ezra, Ezr.8.6.

V.17. Ater | See Ezr. 2.16.

Hizhijab] There is no other mention of this man after the captivity. The great-great-grandfather of Zephaniah was of this name, Zeph. 1.1.

Azzur] We read not elsewhere of this man.

V.18. Hodiah] Though in our translation there be a little difference betwist this name and that v. 10, & 13, yet in the Hebrew they are all the same. But the men must needs be different perfons, for the former were Levites, and this a Prince of the people,

1. 144]bun] See Ezr. 10.33.

Betai] See Ezra 1.17. clie we read no other mention of him.

V.19. Hariph Hai fons came up with Zerubbabel, ch.7.24.

Anathath) We read not of any other man of this name after the captivity; yet it is given to a place both before and after, Josh. 21.18. 1 King. 2.26. Jer. 1.1. Neh. 11.32. Nebai] We read not elsewhere of this man.

V.10. Magnido] Neither do we read of this man elsewhere.

Meshallam This min had a part in fortifying the wall, ch. 3.4.

Hezir No mention elsewhere is made of this man.

V.21. Meshezabeel] He was grandfather to Meshullam, v.20. See ch. 3.4.

Zidok] This man also fortified part of the wall, ch. 3.4. There

was a Scribe of this name, ch. 13.13. He may be this min.

Faddua] There was also a Priest of this name, ch. 12.11,22. V.22. Pelatiab] We read not elsewhere of this man after the cap-

Hanan] One of the Levites that affifted Ezra was of this name, ch.8.7. Another is mentioned v.10. and another, v.26. even of the

Same rank with this man.

Anaiah] One that affisted Ezra, ch.8.4. was of this name; but this man was of another tribe.

V.13. Hofbea] There is no mention made of this name ellewhere after the captivity.

Hananidh] He had a part in repairing the wall, ch.3.8,30 There was also one of this name who was ruler of the Palace, ch. 7.2.

Halbub] He repaired a pare of the wall, ch. 3. 11, 13, V. 14. Halbub]] His son fortified a part of the wall, ch. 3. 12, Pileta, Shoped Of these two there is no mention elsewhere.

V.15, Rebima One of this name; if nor this man himfelf, came up with Zetubbabel, Ezr. 2. Halpabnah] We read not ellewhere of this name; but the ford

of Haffishingh fortified a part of the wall, Neh. 3.16.

Maafirab] This was one of the fe who was perfwaded to dwell at

Jerusalem, ch. 115. V.26. And Abijab] We read not of this man or name elsewhere

after the captivity. Hanan There was another of this rank fo called; v. 21.

Anan] We read not elsewhere of this man

Analy We rest not electrone to this man, V.1.9. Multipl) One of the Priefts was of this name, V.4.
Harim] There was a Prieft also of this name, V.5.
Barah] This might be the that came up with Zeubbabel, Ezr.i. 1.
But in that the years betwize Zerubbabels first coming up to Jerufalem and this time were very many, it is supposed that their heirs, or such as survived in their stead, are called by their names, and

accounted as their perfens.

V.18. And the reft of the people] This hath reference to the chief of the people, v.14. Those chief ones fealed the core that; the cotten the rate of the recent of the reference as to an act done in their names.

the Priests] i.e. such as were under those mentioned v. 1 -- 8. the Levites, the Porters, the Singers] See Ezra 2. 40, 41,41. These were such as were under those Levites, v.9-13.

the Nethinims | See I Chr. 9. 2. Their office was to do fervice for the house of the Lord, therefore they use to be joyned with

and all they that bad feparated themselves from the people of the lands This may be taken two wayes, either fuch Jews, as had married with the heathen, called the people of the land, but now had feparated themselves from those heathen to whom they were so linked; rated demotives from those negative to whom they were in maken; of elfe for fuch heathen as had been brought to the knowledge of the Lord, and moved to acknowledge him to be the onely true God, and to take him for their God, and thereupon were circumcifed. These were called Profighter, and had a right to all Gods ordinances, Exod. 12.48. Thefe alfo affented unto this co-

unto the law of God] This is it whereunto all that turn from Idalatry, Paganifm, or any other falle way, must turn, and will turn, if they be truly converted.

their wives, their fons, and their daugi ters] By this instance we see that women, and children who are of understanding, may and must enter into publick solem covenants.

every one basing knowledge, and having understanding.] Knowledge of the lawfulness of the thing, and understanding, how to take it and use it aright. This excludes infants, ideors, and other ignorance persons from facred ordinances.

V.29. They clave to their brethren] They that are mentioned v. 18. agreed to the covenant which the chief Priefts, Levites and Princes had fealed, and would not flart from it."

their Nobles | See ch. 2.16, Under this word they who are called

the chief of the people, v. 14. are comperied.

and entred into a curfe By an imprecation, as Heb 4.13. they bound themselves to stand to the covenant.

and into an oath] Thereby they further bound themselves, as

2 Chr. 15.14. to walk in Gods law] This ought to be the main substance of every covenant. This is it that will make Gods children readily and willingly to enter into a covenant, to bind themselves thereto by oath and imprecation, and to be conscionable in keep-

might: which was given by Mofe? Heb. by the hand of Mafet. the fervant of God] See I King 8,33,56. and to obferve and de all the commandements of the Lord] It is not chough to know and approve, unlets we allo do and practic Gods commandements, and those, not close alone, but all:

our Lord] The former title, translated the Lord, is in Hebrew JEHOVAH, and proper to God alone. The other, 717178 ADO NE N#, our Lord, isoft attributed to other Lords and

mafters, but here meant of Jehovah.

and his judgements and his flatures] Judgements and flatures joyned with commandments for forth all Gods laws, Morall, Judicial, Ceremonial. See 1 King 2.3. This was the generall matter of their covenant. Particular branches thereof follow.

V. 30. And that we would not give our daughters unto the people of the land. This is the first branch. By people of the land are meant all that were not of the children of lifael, who onely then belonged unto the Church. By marrying their daughters to such they exposed them to Idolatry and heathenism, and so to the unter perdiction of their soules for wives were to dwell with their husbands.

nor take their daughters for our fons] Women are fore temptations to draw men away from God; witness Solomons wives, I Kings 11.4. Therefore these martiages were expressly forbidden, Exed. 34.16. Deut.7.3.

V.31. And If the people of the land] See v.30. v.31. Amaij me people of me tanaj see v.30.
bring ware or any victuals on the Sabbath day to fell This they used to do, ch.13.16. and the Jews could not hinder them, because they todo, ch.13.16. and the Jews could not hinder them, because firsy were under a forcein King. Indeed they might keep them from ming into their City. as Nehemiah did, ch. 13.19, but they could not hinder them from bringling their waters to the City. that was readed not by it of them on the Sabbard) This was in their jower; they might chufe whether they would buy anything the could be supported and their show much not do. Excd. 20.10.

of them, yea or no: and this they ought not to do, Exod. 20.10.

Centern, year of the and this end against the Leuit. 23.3. Deut. 5.12. ch. 13.17. Jer. 17.11. or on the lody day] There were certain holy dayes which the Jews were as firstly to observe as the Sabbath, Exod. 12. 16. Lev. 16.29.

& 13.21,354 This is the fecond branch. 82 23.21,354. It is is the lecond branch.
and that we ribbild leave the foreith far] This was the year of the
Lords releafe, Dut. 1.5.2. In this year their land ought to lie free,
and they ought not to receive any of the fruits thereof, but it was

and they ought not to receive any or the trust therety out a Was to be left to the poor and frangers, Levit, 2,43, &c. and the xalling of every delt]. Heb. every band. A debt is a bond this ties a main to pay it. In this year debts were to be remitted into the poor, and not exacted, Deut, 1, 1, &c. This freedome of the french year was the third branch of their covenant.

the fevenith year was the hird branch of their covenant.

V.3.2, 4/30 we made adminustry for u.3 I bottom particular branch here followed:

be some provision for maintaining the fervices of the Temple. Because the house of God had not now fuchtration of the maintaining the fevrices thereof as of old it had, for not onely Kings, Princes.

Comminators in wars, and other great and rich mith add off on Illuly occasions to dedicate much treature unto it, and the did the on Illuly occasions to dedicate much treature unto it, and the did the on Illuly occasions to dedicate much treature unto it, and the did the did the second to th I Chr. 26, 26, 27, 28, but also all of all fixes did time after time contribute what they could, Mar. 12, 41, 42, here they make special orders to bind themselves not onely to perform those things which the Law required, but also in this exigency to do something

to charge our felves starty with the third part of a sheled lie. een pence of our money. This was over and above that half Shekel which the Law enjoyeed to be paid by the pole for every one, Exod.38. 26. For this was an ordinance now made for this time.

for the fervice of the boufe of our God] It was to be laid up in the treasury for the daily use of the Temple, as need should re-

quire.
V. 33. For the stim-bread] See 1 King. 7.48. Here are fet down the particular services for which the contribution was

and for the continual meat-offering, and for the continual burde-ofand or the continual meat-ogering, and or the continual wind-of-fering] See it King, 3.15. Every day a burnt offering, 'theat-offering and drink-offering was to be offered up, Exad 29.38, 41. And this was called the continual meat-offering, and burnt-of-

faring the Sabbath I Every Sabbath-day there were offerings, belides the continual burn-offering, Num. 28, 9, 10.

of the new Most I See 1 Chron 2, 11. These dayes also had their special offerings, belides the daily burnt-offering, Numb.

28.11.15. for the fet feaffs] There were fundry feafts under the Law on which there were folemin offerings, besides the Sabbaths and new-Moons; as the Passcover, Numb 28.16,19, the feast of the Firstmonos; as the Fancover, Number 2018; the cast to the Arthur fruits, Num. 3-6.42, the feaft of blowing Trumpets, Num. 3-9, 13, the day of Reconciliation, Num. 3-9, 7,8, the feaft of Tabernacles, in which there were great offerings for feven dayes together, and that on every day, Num. 3-11, &c.

and for the boy times, 11-15, oc.

and for the boy times, 11-tec are meant other facred ferrices of the
Temple befides officings,
and for the fin-officings.
See I Kings 3:17. Such fin-offerings
are here meant as were at other times to be officed up then on the forementioned feast-dayes; and that as occasion was given, time

to make an atonement for Ifrael] This was the end of the foremen-

no mage an unarmont of a party 1 and was the end of the localment, including officings. Sec. 1 Chr. 6.49. 2. Chr. 29. 24.

and for all the work of the boole of our God This is a general phrafe, and comprised more inder it then all the former; as reparations of the house where need should require, as well as fervices in the

V.34. And the caft the lots | See 1 Chr. 6.61. & 24.5.

v.34. Anter we cast never at 3 cm. 6.01. 6.24.5.

dailing the Prisifts, the Leviers, and the people 3 some by the people licre understand the Nichinims; of whom see T. Chr. 9.2. But the word gople sordinarily taken for all the listelliese every the Leviers. Por that that is here see down, there was a division made. into three parts: The Priefts were to provide wood one moneth, the Levites another, and the people a third.

for the wood offering] Wood was continually to burn upon the great Alrar, Lev. 6.12. Befides, there was fire in other places, for pots and caldrons wherein mear was to be fod, 2 Chri 35173. I Sam. 2.15. Therefore very much word was necessary. Bur we read not before this of any fuch provision. It is probable that it Was provided out of the common treasury of the Temple. But that now failing, they took order among themselves to provide itin now annung the course was a mong transfer to provide that courses. It is called the moid offering, because it was freely given and offered to the house of God, and because the buintedsferings were confirmed therewith. This is the fifth branch of the rovenant,

to bring it into the house of our God] They whole course it was to to bing it into the bonle of our own I my winde could et was to provide it, brought it to the houle of God, there to be piled up a but the Nethinims were to hew it, and make it fit for the Alter, and to carry it to the door of the Priess court. See Joshua

9. 27.
after the houses of our fathers] The care of providing the aforesaid wood waas by the several families; one family taking the care upon them at one time, and another at another time.

at times appointed] For there were feafons for cutting down the

wood, and feafons for carrying it.

year by year] i.e. in the fit feafons of the year. This fleweth that
this undertaking was not onely for once, or for a year, but a perpe-

to burn upon the altar of the Lord our God] That fo there might al. wayes be fire ready for all manner of offerings,
as it is written in the law | See ch. 8.14. See also Num. 28. & 29.

Exod.23.19. Lev.19.23. EXOL.23.19. Let 1.19.33.

V. 35. And to bring the first-fruits of our ground.] This was the fixth branch. Under this phrase all manner of corn is comprised; for that grew out of their ground. Of First-fruits see 2 Chronic

and the firft-fruits of all fruit of all trees] i.e. fuch trees asbare fruit fit to be eaten.

year by year] This is added to shew that they bound themselves to

a conflant perpetual duty.
unto the house of the Lord] For the Priests and Levites, who atvanded the fervices of Gods house.

V.36. Alfo the first-born of our font Heteby is meant the price ap-

pointed by the law for them, Exod. 13.2,13. and for our cattel] Thefe, if clean, were to be brought to the house of the Lord; if unclean, to be redeemed. Exod. 13.13.

nounc or the 2.0rd; it uncrean, to be reactimed. Exod. 13.13.

as it is written in the law] Exod. 13.2. Lev. 23.17.

and the fullings of one brads and of our flocks] i.e. both of great and finall beafts which were fit for factifices, Deut. 12.6.

to bring to the house of our God] There to be offered up. so oring to me usure of our Gont I ment to be omered up.
unto the Priefts Hor they were to judge whether they were fit for
factifices or no, and allo to offer them up.
that minister in the bouse of our Gont This is added both to show a

reason why the first lings were brought to them, and also to put a difference betwire those Priests that we that time attended the ferunice and those that were abroad in the country. For it was not liftscient vooring such things to the Priests while they were in the country, being for that time freed from their fetylee at the form

V.37. And that we flould bring the first-fruits of our dough] The was enjoyed Num. 15.70, 21. that the Pricits maight make cases thereof to be offered up.

and our offerings] Such things as upon any occasion were cobe

offered unto the Lord. and the fruit of all manner of trees] Some apply this in speciall to Vines and Olive trees, because mention was made of all true,

v.35.
of wine, and of oil] This is added to show that they were not only to bring the sirst-fruits of the Grapes and Olives, as they were plucke from the trees, but also of Wine and Oyl, after they were

unto the Priests Scc v.3.36.
to the chambers of the house of our God i.e. those chambers that were made for treafures, to lay up firit-fruites, tithes, and fuch other

things in See I Chr. 9.26. 2 Chr. 31.11, &c.
and the tithes of our ground unto the Levines] For that was by the
Law g'ven them for their maintenance, Numb. 1814, &c.

that the fane Levites might bear the tithes] "Namely; brought, unto in all the cities of our tillage This the worth that no places wherein

any of the people were were tithe-free.

1.38. And the Prieft the fon of Aaron] All Priefts were fons of Aaron; but the fingular number implyeth a fpecial fon, which was the add to the the things of the Aaron.

the eldest fon then living, and high Priest. [ball be with the Levites, when the Levites rabe tithes] Namely, to fee what tithe was given; that he might the betterknow how to order the distribution of cithes, Num. 18, 28.

and the Levites shall bring up the tithe of the tithes unto the bouse of our God] This might be one redson why the Priess was to be prefent, that 'he might the better know how much was to be given to the Priefts. For as the people gave the renths of all they had to the Levites, fo the Levites were to give the tenth part of thefe

tenths to the Priests. to the chambers, into the treasure-house | Sec v.37. V.39. For the children of Ifrael | i.e. fuch as were not Leekes, but

of other tribes. and the children of Levil | i.e. fuch Levites as were nor Priefts. Shall bring the offering of the corn] i. e. the first-fruits and cenths of

of the new wine and the oyl] Sec v.37.

unto the chambers | Sec v.3. where are the vellels of the fantluary | Hereby are meant fuch vellfels especially as were laid up in the treasury.

and the Priefts that minister, and the porters, and the singers] These

Chip. Xi are brought in as fuch who had their chambers about the Temple, and were to be maintained by fuch provisions as were brought thi-

and me will not for fake the house of our God] This is the seventh and last branch of their covenant; wherein two things are implyther. ed, I, that they would not fo neglect to bring those things that belonged to the temple, as they who ferved therein should be forced to leave and for fake the house of God; I I. what they themfelves would not forbear to come to the house of God, but would frequent it at all fuch times as they were to come thereunto.

CHAP. XI.

Verl. 1. A Mil the Rulers of the people] In this chapter they are fer down who dwelt at Jerusalem. And first are mention ned the Rulers of the people, who were especially they that made up the great Councel called the Sinedrim, and others that had com-

mand over the people, yea, and Nobles.

dwelt at Jerufalem Voluntarily offered themselves there to

dwell. It is said ch. 7.4. that the city was large and great, but the people few therein. Therefore the Rulers and others hereafter mentioned, there dwelt, for the better fafety of the City, and for the better observing of Gods ordinances at the Temple.

the rest of the people asso cast lets to bring one of ten to dwell in Jeru-salem] Because they who voluntarily offered themselves were too few to replenish that large City, they ordered that every tenth man should dwell there: and to take away all thew of partiality, and to prevent murmiring, they cast lots, that so it might appear that God would have such and such to dwell at Jerusalem. For by casting lots they came to know the mind of God, Aft. 1.24,25,26 See 1 Chr. 6.61. & 24.5. Fear left the City should be besieged and brought to great fraits, together with defire of enjoying the profit and pleasure of the countrey, made many lothto dwell in the city, city] Jerusalem hath this side because the Temple was

there, and all the holy ordinances of God were observed therein, and because God had made many promises of his presence there. See I Kings 11.13. This title is oft given to Jesusalem, as, v. 18. Is. 48.2. & 52. 1. Dan. 9.24. Mat. 4-5. & 27.63. Rev. 11.2. See Ezr. 9.8.

and nine parts to dwell in the other cities] And in the countrey round about.

V. 2. And the people bleffed all the men] They prayed to God to blefferthem, and withed all fafety and good furceffe to

that willingly offered themselves to dwell at Jerusalem] By this it

appears that divers of the common people, beside others, willingly offered themselves to dwell in the City.

W. 3. Now the ancibe chief of the province that dwelt in Ferufalem] fludes was at this time a province, Ezr. 2.1. & 5.8. so as by this mord province the whole land of Judea is meant. The relative these hathersference to v.1,2, and to v.4, &c.
... thut is the cities of Judah] All other cities besides Jerusalem

are here meant, together with towns, villages and countreyhouses.

dwelt every one in his poffession in their cities] In fuch inheritances as they had received from their ancestors, or bought with their mo-acy. These were many that dwelt in Jerusalem who had possositions in the countrey, but they either let them out to others, or kept them for fummer houles.

to mit. Mrael] Sometimes the men of Judah are comprised under the word Ifrael. See 1 Chr. 21.2 But fuch of the ten tribes as for religions fake were moved to leave their own tribes, and to dwell with the men of Judah, (as many did & Chr. 11.16. & 30.11.) are here most properly means.

the Priest, and the Levites, and the Nethinims] Sec 1 Chr.g. 2. and the children of Solomons servants] Sec Har. 2.55.

V.4. And at Jerusalem dwelt certain of the children of Judah, and v. 4. ma a serijatem awett certain of in: entaren of fudan, and of the children of Benjam See 1 (Kiro) 3. There is further added, and of the children of Sphraim and Manassers of the children of Judah, Athaliah, &c.] This catalogue of Porez is

fet down 1 Chr. 9.4. but in other names.

V.s. And Manfright for of Baruch, &c.] See & Chr. 9.5. V.6. All the fons of Rever, that dwelt at ferufalem] Roing by lot chosen to have their habitation there. See v. 1.

were four hundred threeffore and eight] a Chr. 9.6. six hundred and bainety. For there aro for down both such as voluntarily offered themselves, which were two hundred twenty two, and also such as were designed by lot, who were these four hundred threescore

valiant men] Men of frength and courage. V.7. And thefe are the fons of Benjamin, &c.] Sec I Chron. 9.

7, 8, 9. V.8. Nine hundred twenty and eight] Sec 1 Chr. 9 9

V.9. And Foel the fon of Zichri was their over-feer] This citle im-

Plyeth a charge given him over his brethren.
and Judah the fon of Senuth was fecond over the city] Second implyeth an inferiour degree, but next to the first; fo as Joel might be the chief Ruler, and this naxe to him.

V.16. Of the Prinfly; Jedajah, Sic J Sec 1 Chv.9, 10413. V.12. And thirt breshoon that did the work of the honfel Such Sec-vices as belonged to the Priests in the house of God.

were ciebt hundred twenty and true, &c.] Seg | Chr. 9. 122

V.13. And his brethren chief of the fathers; &c.] Sec 1 Chroni,

V.14. And their beetheen See i Cliv. 5.12; an hundred twenty and eight This number joyned with eight hundred twenty and two, v. 12. and two hundred fourty and two. v.13. make up one thouland one hundred innerty two. These Pricks were defigned by lot to dwell at Jerusalem. And five hundred fix-ty and eight more did volungarily offer themselves there to dwell. All these make the thousand seven hundred and threeseore menti-

oned Fir. 3.13.

and their over-feer was Zabdiel] He had a charge and command er them.

the for of one of the great man] Of, the for of Haggdolim. Some as were more eminent then others in parts and place

V. 15. Alfo of the L. witer, Shemdigh, &c.] See 1 Chr. 9. 14: V. 16. And Shabbeihai, &c.] See 1 Chr. 9. 15.14.

V.18. All the Leviters in the bay eight Seen visuality of Levings is not feel and for it the bay eight seen to the high the free the name of Levings is not fee down 1 Clv. 9, 14. They were much freet then the Kright; because many of them were dispersed abroad in other fright; owns; villages and houses, to influent the people.

villages and houles, to infinite the popele.

V. 1.5. Airweyr, the petiters, Alebeb 1 Hed. at the gate; I had, at their shood show the gate; I oe seep the fame, meet an hundred feventy and two! I fleet by long chifu no whell at fertallem. Fouter more, who offered lifenticles; gaphe with the world at fertallem. Fouter more, who offered lifenticles; gaphe up the two hundred and speece; Ton; in. 12.

V. 2.0. And the riflage of I float, of the Prinfif; and the Feriter I

were in all the cities of Judeli, every out in bis inheritance] See v.3.

V.21. But the Nethinims] Sto 1 Chr. 9.2. dwelt in aphal Or, the somer. See ch.3.26.

await is spired by a server of the strain of this is he might be he that came to feedbach, fight and the high part of the first he had a strain of Gifty were chief commanders over the Politim one.

V. 1.7. The over fee all of the Levises of Freighten was think to the commander of the first he was to first the strain of the levis of the first he was the strain of the s

The parentage of great rote and same in Privity time.

Of the four of Alabh I Here were more then these topic, Hart, Hart, Bark, Hart with the first of Alabh I Here were more then these topic, Hart, Hart hashed, Anthenhot, and Micha, between the tileth this phrashes, Alabe for of Alabh, Manning Austry his pretice uses this phrashes, Alabe for of Alabh, Manning Austry his pre-

the fingure This thewest what kind of Levises are many in the

the figures insurence was some or derived as when the special profit wester.

were now sub-bifused of the levels of God, so offer Levices had a charge without v. 16. Some for expound this, just, these Levices were to be called the sign of the first profit when the control of the sign of the first profit was to be called the sign and offered at were profit to the first when the other than and other shows the first profit of be the care of Singers, fuch as thele were?

V.13. For it was the kings commandment concerning them Some understand this tof King David, and these ardinances which he underland thator and karm, and the work management made concerning Singers and other keying. Others of the Kinge of Berlin, two of whole decrees we read of; one of Dathis, thus out of the Kinge experies providen floudd, he made for Peiglin and Levices, Erred 8,9. The other of Academyes, by Exempted 5169 ers and other Levices, together with the Priotts, from all toll, tribute and custome, and commanded that provision should be made for them, Ezr. 7.12, 24. So much also may be comprised under the general grant of the King of Persia to Nahemiah, The king granted me according to the good hand of God upon me, ch. a.B.

that a critingarion (Or, a live ordinate) bounde, for the fig-ers, due or every day. The format teading implyes a conflan provision for them; the latter, an invisible ordinate, either for them to do their due, and or the conflant of the conflant of them to do their duty. The conflant of the conflant whar they did.

V.24. And Pethabiah the fon of Melbenghel] This Pathahialr may be he who was one of those that put away freit france wives, Ezra 10.23, who also had a part in solemnizing the saft, ch.9.5.

of the children of Zera's the fon of Judah] There was one Zerah of the tribe of Judah, whose fon Achan was Joshin. He also that was born of Tamar was called Zim, Gen 38-30. This may have reference to one of them.

mas at the bings hand] Was by the King appointed, in the King? name and flead, to do fuch and fuch things: Thus this physic might be applied to one that was at Jerufalem, though the King himself were in Persia. See 1 Chr. 23.28.
in all matters concerning the people) Which the King required the

people to do; whether it were paying fubfidies, or to fub jett themfelves to fuch Governous as the King appeared over them, or to fuch orders as he made for maintaining the fervices of the honfe of God.

V.15. And for the villages with their fields] Eara having hickerte

declared who dwelt in Jerufalem, now showerh what cities, towns and villages in other places of Judea were inhabited, and by what

fome of the children of Judah dwelt at Kiriath-arba] See Josh. 14.

and in the villages thereof] Villages were certain small towns apano nince susage torred] y 1111ages were certain main towns ap-pertaining unto cities, and under the jurisdiction of the gover-tions of tho decities. See 1 Chr. 4,32. The word translated will-age properly fignifies dampiters; for as daughters are under a mo-ther, so were willages under their cities. and at Dibon, and in the villages thereof] There was a Dibon in

Gad, Numb. 32.34. John 13.17, but this was in Judah.
dnd at Jekabzed, and in the villages thereof There is no where

else mention made of this city; but the very place sheweth that it V. 26. And at Jishua] This is the name of 2 man, 1 Chr. 24.11.

V. 20. Ann at fifthed I has is the name of a man, I Chr. 24.11, Ext. 2. but here of a city, and that in Judah. and at Modedod This was in Judah. Josh. 15.26. and at Beth-plottel Though no other mention be made of this

city, we may hence infer that it was in Judah.

ity, we may hence infer that it was in Judah. V. 17. And at Hara-flual] See John 15.18. and at Betepholy See John 15.18. and in the villaget thereof] See V. 15. V. 18. And at Ziplaf] See John 15. 31. and at Mehandy, and in the villages thereof] This also is to be ta-rooke in Ivida.

ken to be in Tudah.

V. 29. And at En-Rimmon, and at Zareah] Neither of these places are elsewhere mentioned.

and at farmub] See Josh. 15.35. V. 30. Zanoab, Adullam] See Josh. 15.34.35.

V. 30. Zanada, Adulami See Vini. 3, 3, 3, 3, 3, 3, 4, dain their villager See V. 15.

at Lachiff See John 19, 39. It was the head city of a kingdom before Johna took it, John. 11. See Ifa. 36. 2.

and the fields thereof There were fair large fields abour Lachiff,

(it being a frontier city) which appertained to the inhabitants and therefore express mention is made thereof.

and intercove express memorials made thereon.

A Ayekhand in the villages thereof 5 Sec Josh. 15.35. It was famous by the flaughter of five Kings and their atmics, Josh. 10.11.

and they dwelt from Bert-fibth autot the valley of Himmon) Bert-fibed was a city of Judah. Sec Gen. 21.30. & 26.33. Of the valley of Hinnom, see Josh, 15.8. The word translated dwelt properly fignifieth pitch their tents; for the cities and houses betweet those two places being not yet built, they placed their tents together much like a camp for the better defence one of another.

Juse a camp for the octice action on a normalization of the children also of Enjamin] As in the former verses he fet down the habitations of Judah, to in this and the following verses he set down the habitations of Benjamin; for at the revolt of the ten tribes these two held close to the house of David,

from Geba] Or, of Geba. Who appertained thereunto, or to whom it belonged. Geba was given to the Levites out of Benja-

whom is usually in the first and in the first at the former reading imported that they dwelt in the city; the latter, that they dwelt betwire Geba and Michmath. Mich math was in Benjamin, IIa. 10. 6. famous by the victory which math age a geinft the Phili-

Rims, I Sam. 14.31.

and Aijab] No mention is elsewhere made of this city; but Aiath is reckoned among the cities of Ben jamin, Ifai. 10.28, and may be here meant.

be here meant.

and Beth-elj This city was in Benjamin, Josh. 18.22. See Gen.
18.19. and on Hol, to 14. It was in the out-coasts of Benjamin,
and thereupon surprised by the ten tribes in their revolt. One of their golden-calves was there fet up, 1 King. 12.29.
and in their villages] This hath reference to all the cities in Ben-

jamin before mentioned. V. 32. And at Anathoth] This was another city given unto the

Levites out of Benjamin, Josh. at. 18. See ch. 10.19.

Nob | Here also the Priests dwelt. It was made infamous by the

Mobil refer in the Priefts, in Sault time, 1 San. 23.19.

Ananiab There is no mention made ellewhere of this city.

V. 33. Hazor This is reckoned among the cities of Judah,

John 15. 23,25. for Judah and Benjamin bordered together.

Runah This name is set down among the cities of Benjamin,

Joh. 18.25. t King. 15.17.

Gittain] This city was in Benjamin, 2 Sam. 2.3.

V. 34. Hadid] This name is no where elfe given to a city. But

it is given to a man ch.7.37. See Ezr,2.33.

is given to a marteti, 7, 7, 3 co. 221, 2, 3, 3.
Zeboin] This was in Benjamin, 1 Sam. 13, 18.
Neballar] We no where elfe read of this city.
V 35, Lod, and Ono] These two are reckoned among the cities of

N. 35, Long was come a section and recovery and only the first set frequency of the first set of the first were divisions in Judeb and in Renjamin] Or, concerning the Levites, there were diffibitions of Judeb and Benjamin, i.e. There were cities and fuburbs given to the Levites out of both the tribes. For there was great use of them throughout the countrey to inftruct the people

CHAP. XII.

Now these are the Priests and the Levites In this Chapter is set down the dedication of the wall of Jerusalem. Now because the Priefts and Levites had a special part therein, he first fets down their genealogies, that it might the better appear that they were

true Priests and Levites.

that went up with Zerubbabel] Here are two pedigrees of Priests, one of such as came with Zerubbabel to Jerusalem, the other of

fuch as were in the dayes of Jojakim, v.12.
the fon of Shealthiel See Ezr.3.2.
and felhua See Ezr.3.2. Zerubbabel and Jeshua were as guides to the reft, the one the chief Prince, the other the chief Prieft. Seraiah, Feremiah] Thefe two fealed the covenant, ch. 10.2.

Egra] It is probable that this was another Eara then that is mentioned Ezra 7.1. For he came many years after these. He might be of the same name, but end his days either in his journey, or as foon as he was come into Jerufalem, and in that refpet no more be faid of him. If it were that Ezra, he is here put out of order, and fet before his time. Sure he was a principal manabout the dedication of the wall.

V. 2. Amariab] See ch. 10.3.

Malluch Or, Melicu, v.14. Hattush See ch.10.4. V.3. Shecaniah Or, Shebaniah v.14. See ch.10.4.

Rehum] Or, Havim, v.15. See ch.10 5.

Merimoth] Or, Meraioth, v.15. See ch.10 5.

V. 4. Iddo] See Ezr. 8.17. Gennetho | Or. Ginnethon, v. 16. See ch. 10.6.

Abijah | See ch 10.7.

N. 5. Miamin] Or, Miniamin, v. 17. See ch. 10-7.
Madiah] Or, Moadiah, v. 17.
Bilgah] This may be he that is called Bilgai, ch. 10.8. V. 6. Shemaiahl See ch. 10.8.

and Joiarib] There was an ancient Prieft of this name, ch. II.

5,10.

fediaial] See ch.3,10. The children of one Jedalah came up
with Zerabbabel, Eura 2,36.

V, 7, Salla, Or Sallai, v.10. There was another of this name,
but of the cribe of Benjamin, ch.11,7,8.

Amal) See v.20.

Hilliaid) See ch.8-4.

Jedaiab] There is another Jedaiah mentioned v.6. These were the chief Priests i.e. such as were heads of disting

families among the Priefts. and of their brethren] Or, and their brethren. q. d. Thele and their brethren were of such a time.

in the dayer of Jelhua] Jelhua was then the high Priest, and they had no King Jin Judah: therefore the times were computed by the Priests. Many of the Priests here set down are not mentioned in the catalogue of those that came up with Zerubbabel, Ezr. 2. 36. Therefore some suppose that they who came up with Ezra are alfo here intermingled.

V. 8. Moreover, the Levites Here he begins to fet down their Jesbua, Binnui, Kadmiel, Sberebiah] Three of these stirred up the people to bless the Lord, ch 9.7. Binnui was one that sealed

the covenant, ch. 10.9.

Judab] He put away his strange wife, Ezr. 10.23. and Mattaniah, which was over the than [giving] i. e. the Pfalms of thankigiving. See ch. I L. 17.

he and his brethren] Other Levites of that function V, 9. Alfo Babbuhiab] We read not elfewhere of this name. and thini] There was a musician of this name in Davids time,

their brethren] This hath reference to those, v. 8, and sheweth

that they were all of the same sunction.

were over against them in the watcher] They stood in their ranks one against the other, and performed that duty which belonged

unto them carefully, watching and observing their turns.

V. 10. And Jesbua begat Josahim In this and the next verse is set down the generation of high Pricess during the time of the Perfian Monarchy, even from Cyrus to Alexander the Great, who vanquished the Persians. For Jeshua was high Priest when Cyrus

gave liberty to the Jews to return, Ezc. 2. 2. and 3.2.

Jojakim alfo begat Eliashib] This Eliashib proved a very wicked

Prioft. See ch. 13.4.55. and Elisshib begat Joiada] He was allied to Sanballar, chap.

V. 11. And Joiada begat Jonathan] There was another Prieft

called Jonathan, v. 14.

and Jonathan begat Jaddua] There is no mention of this man in facred Scripture but in this chapter. Josephus writes of him, that he being high Priest met Alexander the Great in his Pontifical he being high Prieft met Alexander the Great in his foundation or obes with fully floy as a mazed that Monatch, and nude him forbear to do any hoftlie aft againft the City or Temple, yea, moved him to confirm their priviledges, Ania, Jud., 11, ch. 8, V. 12, Ania lite days of Jojakim zure Prieft] There being in the

the former verses a catalogue of such Priests as were prime men in Tefhua's dayes, here is shewed who were such in Joiakim his sons dayes. It is supposed that those former Priests were now dead, and that these that follow succeeded them.

Chap.xij.

the chief of the fathers] i.e. chief among those that were heads of

of Seraiah, Meraiah] From this place to v. 22. are fet down the very fame men that were mentioned v. 1-7. and to every particular person is added the name of him that succeeded him. Onely in some names be altered, which was noted before.

of Termiah, Hananiah] This was one of those Priests that sound-

ed trumpets at the dedication of the wall, v.41.

V. 13. Of Exys, Melbullam There was another of this name, v. 16. One of these was among those that affished Ezra, ch. 1.4. of Amariah, Jebohanan] This man also had a part in the dedica-

tion of the wall, v. 42.
V. 14. Of Milicu, Jonathan] His fon had his part about dedicating the wall, v. 35. Here should follow Hattush. See v.z. It may be he was dead, and none of his family living to succeed

of Shebaniah, Joseph] This Joseph was he that was among those that fealed the covenant, Ezr. 10.41 .

V. 15. Of Harim, Adna Adna also was among those that sealed the covenant, Ezr. 10.30. if at least he were a Priest. of Meraioth, Helkai] We read not elswhere of Helkai.

V. 16. Of Idda, Zechariah] Zechariah affifted Ezra, ch. 8.4. Ginnethon, Mcfhullam] There was another of this name, v. 13. V. 17. Of Abifah, Zichri] We read not eliwhere of Zichri.

of Miniamin, of Moadiab, Piltai Here is no successor of Miniamin expessed. It may be that there was none of h is family to succeed him, and that Piltai supplied the course both of Miniamin and Moadiah. Some would have the words thus read, Piltai was of the house of Miniamin, who des ended from Moadiah.
V. 18. Of Bilgah, Shammua: of Shemaiah, Febonathan] No men-

tion is elswhere made of Shammua and Jehonathan to be Priests after the captivity. V. 19. And of Joiarib, Mattenai] Mattenai was one of those

who put away their strange wives, Ezr. 10.37.
of Pedaiab, #23i] Uzzi had his part in dedicating the wall,

V. 20. Of Sallai, Kallai: of Amok, Eber] No mention is elfwhere

made of Sallai and Eber.
V. 21. Of Hilbiah, Hashabiah] There was also one of the Le-

vites of this name, v.24.
of Jedaiah, Nethancel] Nethancel had his part in dedicating the
wall, v.36. In this fecond catalogue of Priests there is one course at leaft, (seev.14.) if not two, (seev.17.) less then in the for-mer catalogue, v. 1--7. There were but twenty two; here but twenty one, or twenty; yet there were twenty four courses appointed by David, I Chr. 24.7, &c. The reason why there were fewer courles after the captivity may be because there were not Priests enough to make up fo many courses as in Davids time. That which is noted Ezra 8.15. that Ezra found there none of the fons of Levi, importeth that there were but few of them when they were all gathered together.

V. 22. The Levites Here beginneth a catalogue of the Levites. in the dayes of Eliashib, Josada, and Johanan, and Jaddus] These were four high Priests, that by lineal descent succeeded one another, from Nehemia's time to the end of the Persian Monarchy. For Eliashib was high Priest when Nehemiah came first to Jerusalem, Neh. 3.1. and Jaddua continued beyond the Persian Monarchy, even to Alexander the Great, who was the first Grecian Monarch. Seev. II.

were recorded chief of the fathers] This hath reference to the first word of this verse, and importeth this sense, that the chief of the fathers of the Levites were to be found registred by name in the publick records, fo as they need not here be fet down again,

alfo the Priests They were also recorded, to the reign of Darius the Persian The last Monarch of Persia is here meant, he that is styled Darius Codomannus, who was vanquished by Alexander the Great. V. 23. The fons of Levi, the chief of the fathers] Or, of the fons of

V1.3. Interpos of Levi, the cutes of interposts of the foresof Levi, &c. Seev.22, and ch.11.13, were written in the book of the Chronicles] Heb, words of dayes, See on the title of the first book of Chronicles. Hence it is inferred that relation is here had to the catalogue of Priests and Levites, 1 Chr.9, 10,&c.

even until the dayes of Johanan the son of Elioshib] Son is here put for Nephew or grandshild; for Johanan (who is called Jonathan v.II.) was the son of Joiada, and he the son of Eliashib, v. 10,

V. 24. And the chief of the Levites | Such as were heads of families, and had command over others.

vid]Hereby is meant the course and order fet down I Chr. 25.1,80c.

the man of God] See 2 Chr. 8.14.
ward over against ward] See 1 Chr. 26.16.
V. 25. Mattaniah] See v. 8.

and Batbuhiah] See v.9.
Obadiah] This must be he that came up with Ezra, Ezr. 8.9. Mefhullam] There were two Priests of this name, v. 13,16. This

Majohuam 1 nece weer wo process of this name, v. 13,10. Aid may be the Leyic mentioned Ext. 10.15.
Tillions, Alphylis were Porters keeping the word See ch. 11. 19.
At the thresholds of the gates Or, treasuries, or assembles. Heli, Asiappim. See 1 Chr. 26. 17. The gates of the Temple are here

V. 26. Th fe were in the dayes of Joialimthe fon of Jeshua, the fon of Jozadak] See v. 10. and in the dayes of Nehemiah the governour] Sec 5.14. & 8.9.

and of Exra the Prieft, the Scribe | Ezr. 7.1,6,12. By this it and pears that Jefhua the high Prieft, who was a prime man about the building of the Temple, was dead before Ezra and Nehemiah came to Jerusalem. As for Ezra, though he were no high Priest. Ezr.7.1. yet by reason of his great wildom, zeal and courage, and the Kings favour and large grant, Ezta 7. 12, &c. he had a government over the Jews. The years therefore were then reckoned by the time of Nehemiah's and Ezra's government.

V. 27. And at the dedication of the wall of Jerusalem] The Priefts and Levices, who had a great hand in dedicating the wall, being by their diftinct orders fet down in the fo mer part of the chapter ; the manner of dedicating the same is set down in the following part. Of the rites used about dedicating a thing see 1 King. 8.63. Ezr. 6.16. The wall of Jerusalem was of great consequence: The City whereabout it was, was called the holy city, ch. 11.1, 13. Not onely the inhabitants, but also the Temple, and all the holy things appertaining thereunto, were by the fltength of this walk kept in fafety: And God had wonderfully bleffed them in the building of it: Therefore they do in that warrantable manner which was then in use, consecrate it to the Lord, for his defense thereof, and in thankfulness unto God they do with praises dedi-

cate it to him. help four the factor of all their places The Levites had liberty, after their course were finished, to go to their own habitations in the country; but for the better celebrating of this great folenm work, they assembled them all together, both those that were then serving in their course at the Temple, and those also that were aboud in their particular places.

to bring them to Ferufalem | For there the folemnity was observed. to keep the dedication with gladass. Under this word gladass both the cheerfulness of their spirits, and also their outward joyful rices, as singing and feating, are comprised. See 2 Chr. 36.

both with thankfgiving] Thanks and praises are given to God for bringing them to that place, for protecting them from their adversaries, and for helping and profesing them in that great work; an evidence whereof is largely fee down that.

and in finging! This is fee down by way of difficient from the mintuments near mentioned; and it filewent that they died both

vocal and instrumental musick. with Cymbals, Pfalteries, and with Harps] Sec 1 Chr. 13.8.

V. 18. And the fons of the fingers] i. e. Such as were not onely born of Levitesthat were fingers, but also trained up to finging and made skilful therein. gathered themselves together] Being sent for from their several

both out of the Plain country round about feufalem] i. e. fair fer-tile places, in dales and valleys, watered with sweet tunning ri-vers, fit for pleasing and useful habitations, Mention is made of

a plain countrey, Deut. 4.43.

a plais constrey, Deut. 4-43.
and from the violages of Nitophothi'] See 1 Chr. 9.16.
V. 19. 4[In from the boufe of Gifgal] Hoth is here fet for the place of their hobitation, which was as Gligal. See 2 King. 2.1.
and out of the felds of Geba] Geba was a city of Benjamin given to the Priefts, 190h. 3.1.7. By the fidst of ofthe are meant all that land that was about Geba, and belonged to the Priefts.

and Azmave: ') This name is oft given to a man, as 1 Chr. 8. 36. & 9.43. & 11. 33. Ezr. 2.24. There might also be a place so

for the fingers had builded them villages round about Ferufatem? The Babylonians had not onely destroyed Jerusalem, but also all the villages round: Therefore, as others, so the Singers were forced to build those villages again when they returned from the ca-

V. 30. And the Priests and the Levites purified themselves It was a custome among the people of God, when they were called to any holy and extraordinary service, to purific themselves; which was done by washing their clothes, Exod. 19.10, yea and their slesh too, Numb. 19.7. by changing their garments, Gen. 31.2. by be-ing sprinkled with that purifying water which was enjoyned under too, Numb.19,7. oy changing their garments, Con.35.2. oy per-hocame to Exra, Ez. 18, 19, 19.

The plants of Kadmid Sec. 9, 1.

The plants of Kadmid Sec. 9, 19.

To you have a guilly brelives over againft them Sec. 9, 19.

To you have a guilly brelives over againft them Sec. 9, 19.

The plants of the plants over againft them Sec. 9, 19.

The plants of the plants over againft them Sec. 9, 19.

The plants of the plants over againft them Sec. 9, 19.

The plants of the plants over againft them Sec. 9, 19.

The plants over a guillet the plants of the semmandment of pa
The plants over a guillet the plants over a guil

and purified the people] By fuch rites as they purified themfelves.

Ministers must be careful of fitting and preparing Gods people to holy ord nances as well as themselves.

and the gates, and the wall] Places under the Law were fubjed to uncleannels and pollution as well as persons. See 2 Chr.29.16,17.
These gates and walls were now in a special manner recommended

There gates and an interest of the confidence of Judah upon the wall.] Because the city and the wall were for the use and good of Princes and people as well as of Prics and Levites, Nehemiah bringeth the Princes (who were heads of the people, and did what they did, for them alfo) upon the wall, to have a part in this facred work. Of this phrase upon the wall, sec v.38.

and appointed two great companies of them that gave thanke] i. e. of Levites, who had this office of folemn giving thanks committed unto them, v.17.

whereof one went on the right hand upon the wall] The right hand is here taken to be towards the South.

toward the dung-gate] See ch. 3.13,14. V. 32. And after them] After the Prices and Levites of the first

rank. went Holhaiah] This was one of the chief Princes. We read no where elfe of him, But we read of a Prince of this name in the be-

ginning of the captivity, Jer. 42.1. & 43.1.

and half of the Princes of Judab] i. e. one of those companies,

V. 31. V. 33. And Agariah] He affisted Ezra, ch. 7 8. Egral See v.1.

and Melbullam | See v.13.

V. 34. Judah and Benjamin Thefe are not here names of tribes, but of persons. Sce v.8. & Ezr. 10.32.

and Shemaiah] Sec v.6.

and Jeremiah] See v.1.
V. 35. And certain of the Priests sons with trumpets] It was the office of Priests to found trumpets, Numb. 10.8. Josh. 6.4. 1 Chr. 5.24. 2 Chr. 13.12. Ezr. 3.10.

namely Zehariah the fon of Jonathan, &c.] This Zechariah is ta-ken to be a Levite; in which respect that particle namely, which is a note of application, is not duly inferred.

the (on of Alaph] Alaph was a mafter of fingers in Davids time, 1 Chr. 16.4, 5. and 25. 1. From him by lineal descent came Ze-

V. 36. And his brethren] This hath reference to Zechariah,v.35. By bretbren are meant such as were of the same stock and function. So as the sons of Heman and Jeduthun may be reckoned up as well as the fons of A faph. Shemaiah, &c.] Here are eight mentioned, who were also Le-

vites 45 Zechariah was.

with the musical instruments of David | Such as David by the in-

flinct of Gods Spirit had appointed for the more cheerful fetting forth of the prailes of God. These are called musical instruments of God, 1 Chr. 16.42.

the man of God] Sec v. 24.

and Expathe Scribe before them] This is the great Ezra mentioned Ezr.7.1,&c. There being two companies that went in order upon the wall v.31. Ezra led on the firft. See v.38.

which was the founding at all seech 2.14.

which was our against them This was by the city of David,
they went up by the flirs of the city of pool Zion is here meant,
1 Chr. 21.5. It being on an hill, they had stairs to go up into some part thereof; and those flairs are here meant,
at the going up of the wall, above the house of David This implicit

that they had gone about the wall of the city of David. even unto the water-gate Enflward] See ch. 3.26. This gate being

Eastward lay over-against the entrance into the Temple; so as they had now gone about half the wall, and here were met by the other company, which is fet forth in the next verfes.

V. 38. And the other company, &c.] Other hath reference to v. 31. where mention is made of one company that went on the right hand, Now here is fet down the other company, that went on the left hand, to the North, and so onward to the East.

went over against them The other company were round from the West Southward, till they came to the East; this from the West Nothward, till they came to the East. Each company went with like pace, and fo were one over against another, even till they met together at the East.

and I after them] This Nehemiah speaketh of himself, who being the chief Governour, like the General of an Army, faw his company go before him, and he followed last of all. Ezra went before the other company; for he was a Priest; and it is probable another Priest went before this; that they might be guides to the rest that followed, and shew them when to go, when to stay,

how fast, or how flow to go.

and the half of the people] Though no mention be made of the people in the former company, yet this phrase showeth that the other half of the people were in it. First went Priests, then Levites, after them Princes, and after the Princes the people, and the Governour last of all. This was their order. We take it for granted that as Nehemiah went last after his company, so some other Governour next to him went laft after the other,

npon the wall This wall must needs be very thick and broad, that could receive so great companies upon it: for we are to subpofe that they went many abreaft.

from beyond the tower of the furnaces] See ch. 3.11. even unto the broad wall] See ch. 3 8. even nato the broad wall 3 occ cn.3.8.

V. 3.9. And from above the gate of Epiraim] See ch.8.16.
and above the fill-gate] See ch.3.6.
and above the fill-gate] See ch.3.2.
and the tower of Hannete, &c. 15 ecc ch.3.1.
and they flow fill in the prifor-gate] See ch.3.31. Somewhat he-

yond this gare the two companies met together; fo here they flai-ed, till they might in order descend from the wall, to go to the house of God. Express mention is here made of the several gates, and towers, because they were evidences of Gods goodness to them in helping them so soon to build such awall, and such gates and towers: And by the sight of them their spirits were the more quickned up to praise God.

V:40. So flood the two companies of them that gave thanks in the house of God] These were the companies of Levites, whose office was to give praise unto God with voice and instruments on all so

lemn occasions of rejoycing.

and I, and the half of the rulers with me] There was no mention made before of Rulers in that company where Nehemiah was; but by this it appeareth that there were as many in that as in the former.

V. 41. And the Priefts : Eliabim] We read not of him before. Maafeiah] See ch.8.4. Miniamin] See v.5,17. Michaiah] See v.35. Eliocnai] See Ezra 10.22. Zechariah] Sec v.16.

and Hananiah] Sec v. 12. with trumpets | See v.35.

V. 42. And Maaseiah] There is another Maaseiah v. 41. and Shemaiah] Scc v.36.

and Eleazir] This may be that Eleazar mentioned Ezr. 8.33. and uzzi] See v.19. and Jehohanan] See v. 13.

and Malchijah] See ch. 7.11.

and Elam] This may be that Elam whole fon gave the good adrice to Ezra, Ezr. 10.2. and Exer] See ch. 3.19

and the [ingers [ang loud] Heb. made their voice to be heard; with Jezrahiah their overser] We do not read of this man any where else. He was Master singer, and one that had a charge over

whete-eile, rie was matter-iniger; and one that have energeore the other. See th.11.22.

V. 43. Also that day they offered great facifices [See 1 King. 3; 13, Gods people under the Law were wont to tellifie their than-fulness with abundance of facifices. See 1 Chr. 29.21. King. 8,

and rejorced] With finging, feafting, and other like external rites they testified the inward joy of their hearts.

for God but them rejoyer with great joy I t was God that by his providence gave them the occasion of rejoycing, protesting them from their enemies, helping them to build and finish their walls, that so they might live more securely in their city. It was God also that quickned up their spirits to this manner of rejoycing,

2 Chr. 20.27.

the wives also and the children rejoyced The occasions of that joy, and the expressions thereof by Priests, Levices and all sorts of men, did fo work upon the women and children as they also testifie their inward joy. Rejoycing of men draws on women, Exod. 15.21. and rejoycing of the elder fort draws on the youngerto do the like, Pial.48.12.

fothst the joy of Jerufalem] Of all forts of people there,
was heard even afar off] The loud found of trumpers and other instruments, the singing of many together, the shout of the multitude, and common acclamations could not but spread far: And the rumour and report went not onely into all the cities and villages of Judah and Benjamin, but also into other nations round about. For such a publick and solemn rejoying filled every mans mouth, and fet every ones pen on work, by word and writing to divulge the same far and near. See Ezr.3.13.

V. 44. And at that time were fome appointed over the chambers, for the treasures? See 1 Chr. 9. 26. 2 Chr. 31. 11. After their zeal in dedicating the wall, their piery in providing for the fervices and officers of the houfe of the Lord is manifested. Faithful Levices are fet apart to take care of all fuch things as by the people fhould be brought for that end, and places prepared to lay up luch things as might be needful, not onely for the prefent, but allo for the future. So did Hezekiah and his people, 2 Chr. 31.4,5,11,80.

for the offerings] i.e. all manner of things freely brought by the people for the Ministers and services of the Lord.

for the fielf-fruits] See ch. 10.35,37. 2 King. 4 42. 2Chr. 31.5.
and for the tythes] Tythes were the tenth of all fruits that grew out of their land, whether in open fields, orchards, or gardens; and of their cattle and other commodities. See 1 Chr. 31.6.

to galber into them] Or, to lay up together; as 2 Chr 31.11,12! out of the fields of the cities] Such things as should be brought out of the fields that appertain to the cities,

the portions of the law] i. e. appointed by the Law.

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for the Priefts and Lewites] Thele waited upon the fervices of the house of God, and had not inheritances as the other tribes had ;

nonicol Ood, and had not mineralized as the other tribes had; therefore they were thus to be provided for.

for Judab rejoyced Heb. for the joj of Judab. This is added as a reason why the people so cheerfully brought in the forementioned portions for the Priests, and for the Levites that maited | Heb, that flood. The people much rejoyced that there was care taken to fettle them in their accustomed courses, and so to provide for them as they should not be forced to go into the countrey to feek maintenance. They were now fo provided for as th y might flay their time and course at the house of God.

V.As And both the fingers and the Porters kept the ward of their God That which by Gods appointment was fet them, and which made much to his honour. Though David prescribed the courses, yet it was by the commandment of the Lord, 2 Chr. 29.25.

and the ward of the purification] That courle that was t ken for and the there of the purification of the Counter that was the rependence purifying themselves, the people, the gates, and the wall of the City, v. 30, and other things that needed purifying, according to the commandment of David This bath reference to

the courses of the Priests and Levites, 1 Chr. 23,24,25, & 26. the couries of the Friest and events, I Chr. 23, 24, 25, 8, 26.
and of Solumon his foa! We do not read of any fuch couries that
Solumon fetted; but in that it is faid that Solumon malked in the
flatter of provid his father, I King. 3, 3, we way well infer that
hateria he imitated hisfather.

V. 46. For in the dayes of David] While he reigned.

and Afaph of old] Under Afaph Jeduthun and Heman alfo, who were Mulick-masters, are to be understood, and here added to David, because David took counsel of them.

there were chief of the fingers] Such as were not onely very skilful in musick, and able to instruct others, but also had a charge and command over other fingers, to fee all things belonging unto finging orderly, faithfully and diligent'y done.

and fongs of praise and thanksgiving uses God] Such as are set in the book of Pfalms, which David by the Spirit of God indited, and those Musicians put into fit tunes.

V. 47. And all Ifrad in the dayes of Zerubbabel] While he lived. So 2 Chr. 24. 2514.
and in the dayes of Nebemiah] Here he speakes of himself in the

third person, though many times before in the first; yez, and in third perion, though many times before the link; yez, and in his chapter too, as v. 31, 38, 40. He was the next Governour after Zerubbabel, and in that respect here fitly added to him. Of that which was covenanted to be done in his time, see ch. 10.32, &c. And no doubt they performed what they covenanted.

gave the portions of the fingers and the Porters] Such provisions as were appointed for their maintenance. every day his portion] Heb. the thing of the day in his day. See 2 King.

25.30. 2 Chr.31.10. and they fanctified] i. e. fer apart.

holy things unto the Levittes These words holy things are well ad-ded to make up the sense. For to santifie unto one is to give an holything unto him. The things here meant were fuch as are menand the Levites sanctified them] i. e. set apart the tenth part of

them. For the Priests were to have the tenth of such things as the Levites received of the people, Numb. 18.26. .

unto the children of Aaron] i. e. the Priefts, For all that descended

unto the children of autom 1.6. the strates, for all that deficence from Aaron were Priefts,

C H AP. X 111.

Verf. 1. O Nthn day T the most immediate reference of this circumstance of cime is unto the day of dedicating the wall, the history whereof is in the former chapter. This very phrase is used ch. 12.43. On that day they offered facrifices; and on that day also, for the fanctifying of it, they might read the Law. Others make a more remote reference, namely to the reading of the Law on their great day of fast, when the feed of I farel separated themselves from all strangers, ch. 9.1, &cc. But the most Expositors refer this to the time of Nehemiahs fecond return to Jerusalem, See v.6,7. For this good Governour was as careful of reforming abuses about religion as of redressing grievances in the State Therefore at all due times, when he was at Jerusalem, he was careful to have the Law read.

they read] Heb. there was read. Namely, by the Levites, to whom it belonged publickly to read the facred Scriptures. This is here fet down to make way for that which is noted of Nehemiah's care about reforming religion after his second coming to Jerusalem:

about recoming religion after its tecond coming to Jerulalem; which is the main leope of this chapter.

in the book of Mofes! The five first books of the Bible are compiled under this ritle. He useth this phrase in the book, because a part onely thereof was read at one time.

in the audience] Heb. in the ears.

of the people. All fores of people, great and small, old and young, male and female, are here meant.

and therein was found written. Namely, in that part which they then seed which they have been all the seed which they have been as a seed of the seed which they have been seed when they have been seed when they have been seed to be seed to be a seed to b

then read, which was Deut. 23.3.

that the Ammonite and the Mondite | See ch. 2.10. Ezr. 9.1.

should not come into the congregation of God] Such Ammonites and Moabites as retained their idolatrous opinion and profession might

religious affemblies meeting together to worship God and observe his ordinances, Exed. 12.45. not to the civil affemblies, to partake of their priviledges. Both those affemblies were counted the Congregation of God, because God used to manifest his presence in them both.

[orever] This in the fullest extent is taken of such Ammonites and Moabites as are before not:d. Befides, this extent of time; having relation to the Law, is properly to be taken for so long as the politic of the Jews remained; so long this continued to be a law. Yea further, in regard of the civil priviledges of Gods people, Ammonites and Moabites were never to be made partakers of them. They were never to be admitted into any place of authority or command, never to be enrolled or incorporated into the Common-wealth of If ael, not to have any inheritance among them. But if an Ammonite or Moabire or any other ftranger renounced idolatry, professed the true religion, and were circumcised, he might joyn with Gods people in observing his holy ordinances, Exod.12.48,49.

V. 2. Because they met not the children of Ifrael After the Israelites had fought with the Kings of the Amorites, and deft oyed them, Numb.21.23, &c. Moab and Ammon should have come forth and brought refreshing to them, and congratulated their victories, as Melchifedeck did when Abraham had destroyed the four Kings,

with bread and water] i.e. all manner of fuftenance. See I King. 13. 8. The very neglect of duties of charity is in Gods account an heynous fin, Matth. 25. 42,43.

nsynous ini, waster, 3,4345.

but bired Bildamagainft them, that be should curse them JNum. 22.5, &c., bowbeit: our God turned the curse into a blessing. God over-ruled Balaams Spirit, and forced him that was hired to curse his people, to bless them. God can turn mens purposes of doing michief into performances of good, Gen. 32.6. & 33.4,&c.

V. 3. Now it came to pass when they had heard the law] The very hearing of Gods word is a means not onely to convince men of their fins, but also to bring them to repentance for the same

that they separated from I final all the mixed multitude] i.e. such ff angers as had been unduly joyned with any of Gods people, whether ftrange husbands, or ft ange wives, or ftrange child en, even all those with whom God had torbidden them to have communion and fociety. If this were another feparation then that mentioned cha. 2. We may here fee how prone men are to relapfe and revolt from good purpofes, promifes, vows and covenants, yea and beginnings of reformation. See ch. 10 30.

V. 4. And before this] Namely that which is before noted, of

reading the Law, and reformation wrought thereupon.

Elissib he priss. See ch. 3.1. & 12.10.
having the oversight Hcb. being set over. As it belonged to h in by vertue of his sunction to have a general care of the whole house of God, fo he had a special and particular charge of the place here

following.
of the chamber | Either the word chamber is indefinitely taken, for all the chambers; or else some special chamber belonging to the high Prieft is meant.

of the house of our God] This discription of the chember is added to aggravate his implety and profanenels, in that he would bring a curled firanger and a bitter enemy of Gods people to lodge in such a place as was for facred persons and uses, even such as belonged to Gods house.

was allied unto Tobiah] See ch. 2. 10. Though he were a deadly enemy to the Jews, yet he fo cunningly infinuated himfelf into many of them, as letters were inverchanged betwixt them, and many lwo'n unto him, and he himfelf married the daughter of Shechaniah, ch. 6. 17, 18, 19. Some take the alliance here mentioned to have relation thereunto. Others say that Eliashib's son was married to the daughter of Tobiah. We read that one of the grand fons of Elia fhib was fon in law to Sanballat, v. 28. and Sanballat and Tobiah might be allied one to another, and in that respect Tobiah also might be faid to be allied to Eliashib.

V. S. And he had prepared for him a great chamber] It is supposed that this chamber was mide a very great one by pullis g down the partitions that fevered chambers, and fo making two or three into one. Therefore the plural number chambers is used v.9.

where aforetime they laied the meat-offerings] i. e. coin, meal or flower, whereof meat-offerings were made. See 1 King. 3.15. the frankinemse. Under this word both frankineense it self, and also the spees whereof incense was to be made, Exod. 30. 34, are comprised.

and the wessels See ch. 10 39. 1 King. 7.51.
and the tythes of the corn, the new wine, and the oyl] See ch. 10.39.

which was commanded to be given to the Levites | Heb.the commandments of the Levites, or for the Levites. Our English hath well expounded the Hebraism. Of this commandment see Numb. 18,21. and the fingers, and the Porters! The allower Levices, but di-Ringuished by their functions, 1 Chr. 25, & 26. and the offerings of the Prieß] i. e. They laid in the forefaid

chamber the offerings of the Priefts, i. c. the tyches of the tenth, Num. 18.26.and other dues belonging to the Priests.

V. 6. But in all this time was not I at Jerufalem] This is added no way be admitted into the congregation of God, neither to the to shew that the foresaid corruptions crept not in thorow Nehe-Coon

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hemiahs connivence or negligence. We may here fee what a damige to a place the absence of a good Governour is.

mige to a place the apience of a good Governout B.

For in the two and thirtieth year of Artaxerses] This was the end
of the time allotted to Nehemiah to be at Jerusalem, ch. 2.6. & 5.14. of the time autoted to Mencinian to be at Jeruiajen, ch. 2.6-05 5.14.

King of Babyloa! The Perfians having clean overthrown the Babylonians took this title to themselves. See Exta 6.22.

bylonians took this tate to tremeives, see EMTA 0.22.

came I wate the King | This is specine of Nelemiah's return from

Jeruslaem to the King of Perssa according to his promise, ch. 3.6.

and after certain dayer JAster he had been some time with the King, attended upon him, and given further evidence of his faithfulnels and dutiful respect to him. This was the space of a whole year; for

and durtun respect to turn. It is was the re-for it his phrase used feet, \$2.9, 1 earnessly requested the bing. The obtained I leave of the bing. Or, 1 earnessly requested of the bing. Hebrew words to of the passive voice, 9, 4.1 was intreated of the bing. Hence some inter that Nelsoniah having been twelve years absent Hence tome inter that Nehemian naving occur twelve years about was afraid again to a alkleave for further aboutes, and thereupon got others to do it on his behalf: whereby the King having notice of his defire to be with his people, willed him to return to them again. In which respect fome thus translate the phrase, see ye was again. In which respect some thus training the privace, traver was gotten me. But the Hebrai in importeth an earnel folicitation on Neheminks part, and a ready yielding on the Kings.

V. 7. And I came to Trustatem] As soon as he had leave, he made

no long flay, but quickly went up. His heart was upon Jerufalem,

no long flay, but quickly went up. His heart was upon Jerufalem, upon his own country, and upon the people and house of God, and undeflued of the visit hat Bialpib did for Tobial). There were fome who knowing what Eliafib had done; and diffiking the fame, quickly told Nehmial thereof, even fo foon as he came to Jerufalem, being perfusaded that he would foon rediefi that abufe, in preparing bim a classifier? See v. 5. Profaning of holy things feems a great evil to pious minds.

It is the owner of the house of God! See v. King and Bab. the Tem.

in the courts of the house of God] See I King. 6.36. Both the Tem-

is the courts of the boule of Gold | See I. King, 6,36. Both the Temple and the courts appearaining thereunco, being for facered will are called the boule of gold, 8 v. v. V. 8. And the boule of gold, 8 v. v. v. 8. And the boule of gold of Things done to Gold diffusion with grieve the first are zealous of his glovy.

Hordware for the first of the boulpide-fluid for Tobiah] We may here observed to the bound of the gold of the boulpide-fluid for Tobiah of the boulpide-fluid for Tobiah of the bound of the gold of the gold of the bound of the gold of the g ah, namely that he might have room enough for himself and all his fluff. His housholdstuff was profane, not fit to be in so holy a place; therefore this holy man casts it forth, and that with an holy indignation.

out of the chamber That great chamber mentioned v.s.
V.9. Then I commanded He useth his authority, and that with

an uncontrollable resolution, in Gods cause.

and they cleanfed the chambers] He himself had caft out the profane things: now the Levites were to fit it for those holy things that were to be laid up therein. Of cleaning holy things fee 2 Chr. 29.15,16,18.

and thither brought I again] Piety fetteth on some to fettle facted things in their due places, as much as profaneness can put on others to displace them and fet them out of order. See 2 Chr. 29.3, 15. &

31.5,&c. the veffels of the houfe of Godo &c.] Thefe things had been before

removed, v. 5.
V. 10. And I perceived that the portions of the Levites had not been given them] Men are ready to withdraw from Gods Ministers their giora nema recena te canay to winning with rom vous mininters until allowance when the reines of authority, which held them in, are let lofe. Yea it may be that Eliashibs prefanents in bringing Tobiah into those chambers made them to fulpet a wrong employ-ment of the Levites port ons, and to take that advantage to with-

hold them. noid them.

for the Levites and the fingers that did the work.] Allowance is given to the Ministers of the Lord to do the work of the Lord,
were fled every one to his field.] To their Cities and Suburbs and

were jied every one to his ford.] In their Cities and Suburbs and lands that were given them for themfelves, where see & children to live in. Wan of maintenance forceth Ministers to leave their charge. V. 11. Then contended I with the Ruleraj Negligence and remif-neis in Governous makes poole carelet in performing their duty. Just cause therefore had Nehrmiah thus to exposituate with them. and faid, why is the house of God for faken?] Among other branches of their covenant this is one, me will not for fake the house of our God, or their covenant time as one, we wintout pulgar ins money of our coal, ch.10.39. By this phrase therefore he impeacheth them of breach of covenant; which much aggravateth their fin.

And I gathered them together] i.e. the Levices that fled to their fields;

And I gathered them together j.i.e. the Levices that fled to their pieds, v. 10. Nohemiah now brought again to the boulde of God, and fir them in their plate! Heb. flending. Where they were to excile their fundion, the Singers in their places, the Porters in theirs, and other Levices in fluch places as belonged unto them. V. 11. Phen bough all Justice? I believe that whether were the proposal off Justice and the place that whether who will be the proposal off Justice and township with all the people that whether up and down in cities, and township of Justice places and the places are the places and the places and the places are the places are

and prudent Governour foon draws people to perform their duties.
the tythe of the corn, and the new wine, and the oyl] This was ac-

co-ding to their covenant, ch.10.39.
unto the treasures or, store-houses. These were the chambers
mentioned v.5. & ch.10.39. See 1 Chr.9.16.

V.13. And I made tresfirers over the treasuries] See 1 Chr. 26.20,22 &c. The end of their office is noted in the latter end of this verle. S "lemish the Prieft] Two of this name were among those that covenanted to put away their ftrange wives, Ezr. 10 39,41.

and Zadok the Scribe] He was fuch a Scribe as Ezra, though not fo excellent in his kind, Ezr. 7.6. So as he might be both a Prieft and

and of the Levites, Pedaiab] This might be he mentioned ch. 8. 4. and next to them] Heb. at their hand.

was Hanan the fon of Zaccur, the fon of Mattaniah] Sec ch. 8.7. &

10.10.

For they were counted faithful] This commendation was given to Hananiah, ch.7.2. and to Moles, Numb. 12.7. It is a property well

becoming such as are put in trust.

and their office was Heb, it was upon them. The dury of a mans.

office lieth upon him as a bond to be discharged, to distribute unto their brethren] Treasurers of the house of God were to receive readily what was brought, to keep fafely what they received, and faithfully to give to every one what belonged unto

him. See 2 Chr. 13.14,15.
V.14. Remember me, O my God] See ch. 5,19. & on Gcn. 8.1. concerning this] Namely that zeal which he had manifested in

the former verses. and wipe not out my good deeds] Heb. hindnesses. He alludeth to and supe not out my good acted 1 inco. Amanujes. The aluncethe of hings written in a Table book, which being wiped out are as if they had not been written. It is like that phrashe, bles not out, Rev. 3.5. His define is that God would not forget his kindnefs, But this is not to be taken as if God could or would forget furth a thing;

but it implieth an carnest desire that he would alwayes have it in mind,& that he would outwardly bear a favourable respect to him.

that I have done for the house of my God] Acts done to the good of Gods house argue piety, are fruits of a true faith, and acceptable

and for the offices thereof] Or, observations. The best thing that can be done about Gods house is to procure that his holy ordinam. ces be duly observed. V. 15. In those dayes (aw I in Judah] He contenteth nor him-

felf with redreffing some abuses; but as he saw others, so he set himfalf to redress them.

fome treading wine-preffes on the Sahbath] This was a laborious fervile work, contrary to the Law, Exed. 20.10.

and bringing in sheaves j. e. sheaves of corn out of the field.
These two instances shew that it was harvest, and vintage time; and thereupon they might think that they were works of necessity, and might be done upon the Sabbath. But even thefe allowen expressly against the Law, Exod. 34.21. Therefore this holy man

fuffers them no longer to be done, and lading affer] Cattle were to reft on the Sahbath day, Exed. 20.10. therefore he suffers them not to be laded.

20.10. Intercore ne united them not to be raded.

as also wine, grapes, and figs | These works carried a shew of metto, because these things were for food. But they did what they did about these by, way of merchandise, and therefore therein they probable

and all manner of burdent, which they brought into Jerufalements [abbath-day] This was exprelly forbidden Jer. 1.7.a. 1. and 1 relifted against them] This testfring was a threatoing of some punishment against them.

in the day wherein they fold villuals] The meaning is that they openly exposed victuals to be fold, in shops, or streets, or market-places, or some other like wayes. For simply to sell victuals to another far

or tome other like wayes. For imply to lell victuals to another his needfary refriching is a work of mercy, and not unlaws.

V. 16. There dwelt men of Tyre algobersin] See I King f. I. The bordered upon Judea, and the reupon there was the greater commerce between them and the Jews. But this may be meant of such as being born in Tyrus dwelt at Jerusalem.

which brought fish Tyre bordered upon the sea, and the men of Tyre were skilful fisher-men.

and all manner of ware] Tyre was a famous Mart-town, to which and from which all forts of commodities used to be brought, Ezek.

and fold on the Sabbath unto the children of Judah] This was the fin, that they fold wares on the Sabbath, and that to the people of God. and in fresslets of the sabotan and that to the people of sabotan and in fresslets of the sabotan was profuned by them in that city where the house of God was, and where there were great store of Priests and Levites to

V.17: Then I contended with the Nobles of Judah] Sec v. 11. and ch. 2.26. These Nobles were Rulers, they therefore ought to have

redressed this evil. and faid unto them, What evil thing is this that ye do] Rulers make th-melyes accessary to the fins of those that are under their charge, if they do not what they can to hinder them. In this cafe they

make their inferiours fins their own fins.

and profame the Sabbath-day] This is here given as an inflance of
their evil; foas to profane the Sabbath is an apparent evil.

V.18. Did not your fathers thus ?] Jer. 17.21,8cc. To continue in

the fins of predecessors is a great aggravation of fin.
and did not our God bring all this evil upon us, and upon this city? i. e. the Babylonians facking of Jerufalem, bearing down the wall thereof, burning the house of God and other houses, carrying the inhabitants away, and retaining them in captivity feventy years together. So much was threatned for this fin, Jer. 17, 27, So much alfo is intimated 2 Chr. 36.21.

Chap.xiii. per pebring more weath upon I feed by profusing the Sabbath] Tore- | inclined to their heath of the mothers: All evil is down hill, with

more, and to pull down heavier judgments.

when you have the construction of the state of Jesufatem began to be dark! On, the patter of Jesufatem were over-spadowed, i.e., when it began to be dark about the gates of Jesufatem were over-spadowed, i.e., when hills on the Weth-State of Jesufatem, for as at the sign festing the light was hid from the gates, and so the word-statement of the state of the state of the state of the were over-shadowed.

before the Sabbath] Namely, on the evening before it. It is sup-posed by many that the Sabbath began at the evening, and that therefore he commanded the gates then to be fhut. Or, if it began intercore ne commandact me gates inten to be linti. O.; if lifegan in the morning, yet he would prevent all buying and filling on the Sabbath-day by keeping out fuch as would bring in vendable commodities on the Evening before, be form, and charged that the commodities on the Evening before, be four, and charged that the flowled and the commandact that the gates [bould be flow, and charged that they flowled a to the commandact with the commandact that they can be commanded to the commandact that they have been supported that they can be commanded to the commandact that they can be considered that they can be considered to the commandation of the commandation

of the first day of the week. This sheweth that he onely aimed at

keeping the Sabbath from being profaned.

and some of my servants set I at the gates That that pious work might more fecurely be performed, he appointed fuch as he knew to be faithful to have an especiall care of keeping the gates thur. This he did the rather, that when the gates were opened to let in such as should come into the Temple, others, that might fell wares, should not thrust in with them.
that there should no burden be brought in upon the Sabbath-day] See

v. 15. V. 20. So the merchants, and fellers of all hind of ware] Whether natives or ftrangers.

lodged without Jerusalem once or twice] i. e. week after week. So greedy they were of gain that they would rather lodge in the freet then not yent their commodities. They hoped that by watching at the gates they might find fome opportunity of entring into

the City.

Vizi. Then I tellified against them, and faid unto them. See v. 15.

Wizi. Then See them walk? Heb. before the walk. He thought
why ledge ye about the walk? Heb. before the walk. The country
is not enough to keep c. t. t. bu. 16. he did whathe could to rempted to profane the Sabbath, but also he did what he could to keep those that were without from that fin,

If you do fo again, I will lay hands on you] This impliesh fome punishment to be inflicted upon them, as to be put in the stocks, or caft into prifon.

From that time forth came they no more on the Sabbath] Fear of punishment makes many forbear that which conscience moves them

V. 22. And I commanded the Levites] The civil Magistrate hath power to command Ecclefiastical persons to perform their duty,

2 Chr. 31:11.

that they flooded cleanfe themfelves This cleanfing implies the very fame thing that fantifying doth, I Chr. 15:12.314.

and that they flooded can deep the gater j. i.e. of the houle of God! For what had the Levitesto do with the gates of the City/Oo. what needed they take care thereof, when the charge was laid upon the Governours fervants > Or what needed they cleanse themselves to keep the gates of the City >

to fantific the Sabbath-day] By keeping such as were unclean from the house and ordinances of God. For their entring within the gates of Gods house would have been a profaning thereof, especially on the Sabbath day.

Remember me, O my God, concerning this also See v. 14.
and spare me] He pleaded no merit before God, in that he pray-

ed to be fared or forgiven : for he was confeious of his own many according to the greatness (or multitude) of thy mercy Gods mercy

is the ground of mans hope of pardon. True believers so deeply apprehend the multitude and heinousness of their sins, as they are moved thereby to plead the multitude and greatness of Gods mercy, Pfel.51.1.

V. 23. In those dayes also] Here followeth a third great corrupti on, which Nehemiah removed after his fecond coming to Jerusalem, See v.7,15. [aw I Jews] Who were of the holy feed, and professed the true

that had married] Heb. had made to dwell with them. For husbands and wives use to dwell together, I Pet.3.7. wives of Ashdod] Ashdod was a Principality of the Philistims

Samoly, open a lineau was a trincipanty of the trincipanty of trincipanty of the trincipanty of the trincipanty of the trincipanty of the trincipanty of trincipanty of the trincipanty of t

is to be applied also to Ammon and Moab. Their mothers training them up in their childhood, they imitated their speech; which was too great an evidence that they imitated also their manners. This shews the mischievous effect of unequal marriages; Children are poyfoned thereby.

and could not speak] Heb, they discerned not to speak. They knew not which was the betterlanguage, nor to which they were most bound, is the Jews language. Their fathers were Jews, yet they more

stite bing more writen apon trace of purpassing the sampling in ore initiated to their meals in its modern. All evil is down till, with the wind and ide; so as children are more easily brought by the mother to evil then by the father to good.

but according to the language of each people Heb. of people and peo-ple. Every child learned the language of his mother. V. 25. And I contended with them Sec. v. 11.

and curfed them] Or, revited them. He did not this in rath rage, as many do when they curse others, but sharp'y reproved them, and told them that they had made themselves guilty of the curfe

whereinto they entred ch. 10,29.

and smote certain of them This is to be taken of some lawful punifhment, which, as a chief Governour, he had power to inflict upon them, Deut.25.2,

and pluckt off their hair] His holy zeal made him carneft in executing unufual punishment upon them. Thus did Ezra to himfelf.

Ext. 9.3.

and made them swear by God.] All lawful oaths are to be made by
God alone, Deut. 6.13. This oath they had taken before, ch. 10,
29, 30. but here he brings them more particularly and folemnly to take it again.

Ye fhall not give your daughters, &c.] See ch. 10.30. or for your felves | Sinful things that parents ought not to do for their children, they must much less do for themselves.

V. 26. Ditl not Solomon King of Ifrael fin by thefe things] By marrying strange wives, and yielding to their idolatrous courses. 1 King. 11.1,4,&c.

I King, 11.1.14.8C.

yet among many nations was there no hing like him! In wildom, honour, riches, and many other excellencies, I King, 3-12,13.

who was beloved of his God! a Sam. 12.25. Such as are beloved

of God may walk most unworthy of his love. and God made him king over all Ifrael] Solomon had many elder brothers, but God preferred him before them all, I Chr. 28.425.

Adonijah acknowledgeth thus much, 1 King. 2.15.
neverthelefs, even him did out-landifh women caufe to fin And that most grosly, by following Ashtaroth and other idols, 1 King. 11.

V. 27. Shall we then hear hen unto you] Yield to do as you do, or

fuffer you to continue to do what you do. to do all this great evil] Marrying of strange wives was an evil, a

great evil, and of a large extent. to transgress against our God, in marrying strange wives] Besides the inconveniences that mix'd marriages brought to humane socie-

ties, it was an express fin against God. V. 18. And one of the loss of Joiada] i. e. one of the Nephews or grand-children of Joiada. For Josephusthe Jewith Antiquary fetterth him down by name to be Manaffer, who was the brother of Jaddua, high Prieft in his time, Antiq. 1.11.6.7.

the fon of Eliashib the high Prieft] Ch. 12.10.

was fon in law to Sanballat] By marrying his daughter. the Horonite | See ch. 2. 10.

therefore I chased him from me] Nehemiah so ordered the matter that Manaffes was excommunicated, and thereby thrust out from having any thing to do in the house of God: yea he was also thrust away from their civil fociety, and in that respect chased from the Governour, so as he could have no access to him. The foresaid Josephus faith that his father in law Sanballat, with many fair promifes of building a Temple, like to that at Jerusalem, upon mount Gerizzim, and making him the chief Priest thereof, moved him to abide at Samaria, where the faid Manaffes entertained fundry other Priefts and Ifraclites that had married ftrange wives, and Sanballat provided houses and lands for them in the dominion of Samatia. It is supposed that the deadly feud betwist the Samatans and the Jews, Joh. 4.9. did hence arise.

V. 29. Remember them, O my God] See ch.4.4. because they have defiled the priesthood] Heb. for the defilings of the priesson. Unlawful marriages were a defilement of that function to those persons that were so married, Levit. 21.6,7.

and the covenant of the priellhood, and of the Levites There was a special covenant that God made with Levi, and in him with all his feed, Mal.2.4. but more particularly with Aaron and his fons, yea, with all his posterity, Levit. 8. 35. & 21.1, &c. & 22.2, &c. Numb.25.12,13. 1 Sam.2.30.

V. 30. Thus cleanfed I them from all strangers] This hath in special relation to all forts of Ministers in the house of God, namely, to all degrees of Priests and Levites that had married strange wives. Either he moved them to put away their ftrange wives and fuch children as they had by them, asch. 9.2. or forced them to leave the Temple and the land.

and appointed the wards of the Priells and the Levites | Such courses as David had formerly appointed, I Chr. 13, 14, 15, & 26.

covery one in his bufines I In that particular place and function

which belonged unto him.

V. 31. And for the wood-offering at times appointed] See ch. IO. 34.

10.34.
and for the field-fruits] See ch. 10.35.
Remember m., O my God for good] See ch. 5.19. This is a sweet close of the Old Testament.
For this is the last history and book thereof. The Book of Efther which is placed after this, is an history of many years before. See the Argument before that book. As for the

And two of those three, 112 ggal at Zectuarian, utered their Prophe-cies about the time that the Temple was in finithing, namely in the four fift years of Darius, Ezra 5.1. Hig. 1.1. Zech. 1.1. and 7.1. Malachi, who is the laft of all the Prophets, prophefied anon after the Temple was built, as is evident by the main scope of his Prophecy; fo as he may well be thought to have uttered

Prophets, they all but the three last were before the Captivity.

And two of those three, Haggai & Zechariah, utcreed their Typober in the utcreed theirs or in the time of Attaxetxes reign when Ezra came, first to Jerusalem. Many both ancient rathers and latter care about the time that the Temple was in finishing, namely in Writers suppole Erra and Malachi were one, and the same persona, for Malachi fignifieth a Messer, and Erra was the Lords special Mestenger.

ANNOTATION

On the Book of

T H E

THE ARGUMENT.

Both the Hebrew and must translators entitle this Book, ESTHER, in memory of that prudent and pious Queen who was a principal instrument of that good which in this Book is related to have been done to the Church of God. The particular passages of the History are these. I. Abasuerm, a great Monarch, made a sumptuous feast, sent for his Queen parameter payinger of one tage people in her royal apparel; but the refusing to come, by the advice of the Connejel be put her r april, to port our value and proper and respect to proper a value, to be a like Princes Haman, a combine be fofer his beart as be could deep her nothing, ch. 2, 5,7,8. III. He advanced above all the Princes Haman, a combine he fofer his beart as be could deep her nothing, ch. 2,5,7,8. III. He advanced above all the Princes Haman, a on mount ne 10 1st no wear, as ne count any ner mounts, in 11), 30.

proud man, and a malicious enemy of Gods people; who, because Mordecas yielded not such reverence to him as other slid, shought is soo little to execute his cruel rage on him but sought to root out the whole fleck of the Jews, ch. 3. IV. Merdood having notice of a confpiracy of the Kings officers to take away the Kings life, made is known; and stown it margin fired in their publick records: which the Kings of a night when be could not fleep, indiagrecorded, advanced Merideal fired in their publick records: which the Kings on a night when he could not fleep, indiagrecorded, advanced Merideal in dispirity and authority nexts to himfelf, ch 2.21,22. & 6.1, &c. V. The plot of Haman against Meridical and all the on any only and autor in means uninger, on a large of the King and Haman together, and the level being divulged. Efther, after once and swice feafting of the King and Haman together, for wought, spon the King at level be commanded Haman to be hanged upon the gibbet which he had prepared for Mordetat, and gave fuch liberty to be live. to defend themfelves and oppole their enemies, as the lens ofcaped the danger intended against them, and their enemies were difference, yea, and all Hamans fons also, ch. 7.5, &c. & 8. & 9. 1, &c. V 1. The means of ebtaining this favour from the Lord was Fasting and Prayer, ch. 4.16,17. V 11. The effects following hereupon were follown rejecting and thanks giving for the profest, and an annual memory thereof for the Junes, together with that good which Merdecai further did goving for the prejent, and an annual memory intred for the lines, together mine together make activation for the stime of the highery was about twenty years. For in the third year of Abalanus Was the forementioned feafs, ch. 1.3. In his feventh year he married Either, ch. 2.16. In the swelfth year Haman plaints his mischievom plot against the lews, ch.3.7. Now be reigned two and twenty years, and all his reign was Mordeculin high estreem, and lought the good of his people, ch. 10.3. There is in this book an evidence of Gods over-ruling providing in many particulars; and earness prayer with fasting was made to God, and selemn praise given unto God, and exactly day of praising God ordained; yet throughout the whole Book not one sitle of God is once set down. The like is not to be found in any other book of Scripture, whether long or fort.

CHAP. I.



Qw it came to pass in the dayes of Ahasue-rus] Heb. Ahasuerosh. Of this name see Ezr.4.6. It was rather a title given to fer forth the dignity of the man then a proper name to distinguish him from others. Hence it is that there hath been fo many different opinions about him.

Some think he was Aftyages the grandfather of Cyrus, King of the Medes, who lived in the time that the Jews remained captives in Babylon, But it cannot be imagined that an hundred and seven and twenty provinces should be under his jurisdiction, the Baby-lonish Monarchy being then in its height. There is never a King of Perfia after Cyrus but fome or other have taken him to be this Ahasuerus. The most probable opinion is that he was that Monarch whom Historians call Xerxes, fon to that Darius who fucceded the Magi and married Cytus his daughter. The wife of this man is by heather writers named Amelria, which may be taken from Efther. If fo, then without all question Xerxes was this Ahastierus. This Xerxes by reason of the many conquests he obtained, was called The terrour of the Grecians. He reigned two and

twenty years, as some report; or but twenty, as others, this is Abassums with reigned from India even unto Ethiopia.

Though former Kings of the Medes and Persians had conquered many countreys, yet none of them subdued Ethiopia. Xerxes was the first that brought it into a Province; in which respect Ahasuenis here may well be supposed to be Xeixes.

over an hundred and seven and twenty provinces] We read that Darius King of the Medes, who vanquished Belshazzar, appointed an hundred and twenty Governours, which should rule over the whole hingdome, Dan. 6.1. whence it is infer'd that he had so many provinces under him, every Governour having the charge of a

province. But in this mans time feven provinces more were brought under. V. 2. That in those dayes] This hath reference to the first words

when the hing Abasurus sat on the throne of his hingdom] This impliet ha quiet and peaceable enjoyment of his Kingdom: Which might be for a that time, though afterwards he had troubles, sphirb wasta Shuffan the palace] See Neht. 1.

V. 3. In the third year of his virigh] In the beginning of his reign he profecuted the wast that his predections had begun, but in this wasta to the profeculty of the profession of the profess

this year he had well fetled his Kingdom, v. 2. be made a feast. This he did to refishe the joy he rook in the fettlement of his throne, and the more to infinuate himself into the hearts of those to whom he made it, and to make them cleave the closer to so munificent a Prince, as hereby he shewed himself

unto all his Princes] i. e. fuch Princes and Governours as were not onely in the city Shufhan, but also throughout the whole do-minon, in his hundred and seven and twenty provinces, and his servants. His Courtiers, who had some special offices

about his person. See 1 King.9.22.

the power of Persia and Media | Power is here meronymically put for mighty and valiant men. Or the host of the Kingdom may be here meant. Some here understand the word Princes, q.d. The Princes of the power. By Cyrus thefe two Kingdoms, Perfia and Media, were united, and therefore of thus joyned together, v. 14, 18. Dan. 8.20.

the Nobles] See Neh.2.16.

and Princes of the provinces] Such as were Governours and
chief Commanders over the fore-faid provinces under this Mo-

being before him] Being now prefent at Shushan; not all toge-ther, but some at one time, and some at another, as is shewed v.4. V.4. 1581

V.4. when he shewed the riches of his glorious hingdom] Or, the rithes, the glory of his kingdom, &c. Such entertainment as was here made for fo long time must needs imply great riches. Besides, he might also shew his treasures to his Princes, as Mezekish did his to the king of Babylons Ambasadasa, s. Ring, 20.13, By glory of his hingdow may be meant what severe therein was admirable, as his fumptuous buildings, warlike preparations, his throne, his attendants, and other like things:

Chap.il?

and the honour of bis excellent majesty] His own deportment, his fitting upon the throne, his attire, his manner of executing justice and judgement, with other like excellencies that concerned his own pelon.

many dayes, even an bundred and fourscore dayes] This was half a year within two or three dayes. He might continue the folemnity of his feasting to long, because there were Princes that came from fundry parts of the world, and many of them far remote from Shuthan ; and fome might tarry one while, and then depart away ; and others another while, and then depart. Thus were there fome going, fome coming, which made the festivals continue the

longer.

V.5. And when these dayes were expired] i.e. when he made an end of scassing the Princes.

the king made a feast unto all the people] Hereby are meant all manner of subjects that were fit to be entertained by such a

that were present] Heb. found. See 1 Chr.9.17. in Shufhan the palace] All the people throughout his whole Kingdom were not here fent for, as the Princes were, v.3. but onely

both where not not clear that the state where his Court was.

both unto great and small Though these be distinguished from the Princes or Governours before mentioned, yet many of great place and ftate here met together, with fuch as were of inferiour

feven dayes The reason of the difference betwirt the time of the former feaft, v.4. and of this, was, because that was for such as dwelt in very remote provinces, this onely for such as were in Shu-

in the court of the garden of the kings palace Or, in the entrance of that garden. This place was chosen for the spacious nesses and pleawith the greater delight. By this we may gather that this feaft was in the fummer-time, it being abroad under the skie.

V.6. Where were white, green, and blue] Or, violet. Our English well adderh hangings, or tapeftry. The variety of colours made them the fairer to fight.

falined with cords of fine linen and purple] The word translated fine linen is oft put for fill. The forementioned hangings or curtains were upon filk-cords of purple colour.

to filver-rings | Thefe rings were fastned to the hangings, and

where the content of meat on beds; on which they used to lean, and that as it were one within another. In which refpect John is faid to lean on Jefus bofom, John 3, 23. See ch. 7.8. The gold and filter here mentioned is to be applyed to the feet and fides and head of the bed, to that which we call the bedflead. In this sense mention is made of beds of

ivory, Amos 6.4.

upon a pavement of red, and blue, and white, and black marble Or, of porphyre, and marble, and alabafter, and stone of blue colour. This was both a coffly and beautifull payement. We read that Solomon made the foundation of his house with costiy stone, 1 King.7.9. Surely this pavement was also of costly stones.

V.7. And they gave them drink in veffels of gold] This much amplified the Kings royalty.

the veffels being diverfe one from another] This may be applyed to the different fashions of several cups, or to the many cups wherein they did drink. They had not one or two for them all, but divers persons had divers cups.

and royal wine Heb. wine of the hingdom. This doth not onely set

forth the place where the grapes grew, and wine was prefied, but also the excellency of the wine: choice wine made for the King,

or fit for the King.
in abundance] They had not onely that which was good, but also great flore thereof. So Christ provided for his friends good wine,

and much wine, Joh. 2.6,7,9,10.

according to the flate of the hing] Heb. according to the band of the account to the late of the long, I reco. accounting to ane cannot us the line. Men by the hand reach out that which they give to others. The Hebrailm implyes that the provision which the King had made, and which answerably he did here give to his guests, was

mace, and which aniwerably ne did neve give to its guests, was royal, munificent, and fuch as became fuch a King.

V.8. And the drinking was according to the Law] That law which the King had fet down, and which followeth in the next

none did compell] Namely, that any should drink more or oftner then it pleased himself. This is directly contray to mens too frequent drinking of healths.

for fo the hing had appointed Heb: had founded: i.e. had appoinred as an inviolable ordinance. This was the law before ment o-

to all the officers of his house] Heb. to every great one. Or, to every mafler of his house. To every one teat had a change of providing wine, or of fetting it before the guests.

of the returns, a secret rie guests. That i'vs) fisseld a according to every mans pleafure] Heb. according to the will of a man and a man. According to the fence the words are well transflated. The meaning is, that every one floudd have as much as he called for, or was minded to drink. The King hereby would fer forth his magnificence. To this purpole fome expound that phrase, None did compell, thus, None might restrain, none might fet a flint to any, or withhold that which he called

V.9. Also Vashis the Queen made a feast for all the twomen This might very well stand with the Kings liking. For it added much to the Kings munificence, that women should partake thereof as well as men. It is also probable that this Queen, being highminded, (as appeareth v. 11.) would not be behind the King; but as he entertained the men, fo would the the women. Women were thus affembled together, because in those countreys they did not use to feast with men. Some restrain this to those wives whose hilfbands feafted with the King.

in the rojal boufe which belonged to king Abufnerus] Heb. in the houfe of the kingdom: i.e.the Kings toyall palace.

V.10. On the feventh day] After the had been eating and definking the rotation of the feventh day.

liberally fix dayes. For the feast lasted feven dayes,

when the heart of the hing was merry with wine] Heb. when his beart was good. Good in Hebrew is oft taken tor plenty and abandance, Exod. 3.8. Num. 14.7. 1 Chr. 18.8. 1 Sam. 15.8, or for that which feemeth good to a man. And fo it is translated merry, Judg. 16. 25. Ruth 3.7. The meaning is, that he had drunk so much as he did not well weigh what he did, but followed that which his delight moved him to do, rather then what a found and fober judgement would have invited him to,

heromanded Mehaman, &c.] Here are feven names for down of men which were then at hand attending upon the King; all Petfi-an names, and no where elfe found; onely illention is made of

an annes, and no where cue round: oney mention is made or Harbona ch...p., the feven Chemberleins; Or, Eunnels, See t King, 22.9, the feven Chemberleins; Or, Eunnels, See t King, 22.9, the feven the the prefere of Andpures the King, 21 This phrase doth not onely point at their prefers of Andpures the King, but also at their office, which was to attend on the King at meas, in his bed chamber, or wherefore the wist.

V.1.1 To bring Value the Queen before the King, While the Was drinking amongst the people.

with the crowser-word. One war of her elorious attire is hire put.

with the crown-royal One part of her gloriois attire is here ple for all the reft. For he would have her appear in all her Prince-like apparel with the Crown upon her head.

to fire of the proble and the Princes the beauty] He himfelf was much taken with her beauty, and accounted it one part of his glory that he had so beautiful a wife; Wherefore as he shewed for him glory

ry and excellency in other things, v. 4. fo here he would do in his for she was fair to look on Heb. good of countenance. Had this King been now tober, and advisedly considered what he was about, this reason might rather have moved him to have kept his wife from the fight of so many as were then present: for beauty is a great allurement to corrupt nature unto undue luft. Histories record many ill events that have followed such pira-

V. 12. But the Queen Vafbii refufed to come at the Kings commandment] Though the King did not as became him in fending for the of the wasto be in the company of for many mere a were there eating. and drinking together, and that the might suppose that the King and most of the company with him were drunken, yet her perem-ptory refusing to come cannot be freed from dilobedience to an husband, and from arrogancy and contumacy to a King, She might at least have made some fair excuse, and expected the Kings acceptance thereof. But this sudden resolute denial made her blame-worthy.
by his Chamberlaint] Heb. which was by the hand of his Eunuchs, See

1 King.3.53,56. & 22 9.

therefore was the bing very wroth Being a great Monarch, in the midft of his Princes and people, letting forth his glory to the ut-termoft, & overcome with wine, he takes himfelf to be formed & despised, and thereupon his choler was exceedingly flirred up. Herein he is not to be justified : for upon the Queens refusal, he should more seriously have considered whether it had been a just or meet commandment or no. But nothing more incenfeth great mens wrath then a conceit that they are despised, whether the thing they

command be lawful or no, Dan, 3,19.

and his niger burned is him) Angel;

no venor furnace; being once kindled it waxeth fierce, as the anger of Simton and Levi, Generally, 7, vea Moles his anger is fail to owns bein him, Exol. 3, 19 This Kings anger, 3s Recidid to hum in him, 2 to 19.

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as it suffered him not to rest till he had taken revenge. This latter phrase is added by way of aggravation.

V.13. Then the king faid unto the ruife men] There were certain among the heathen that gave themselves to observe the courses of the start, the conjunction of Planets, and effects that followed thereupon; and because many things rate and firange were made known by them, they were accounted and called wife-men; Matth.2.1. There were others fo accounted who used curious arts, as Act. 19.19. who are in Scripture called Magicians and Sorarts, as Act. 19.19. Who are in Scripture cairce paragrams and softeness. Exod. 7.11. and Alfredgers, Dan. 2.77. Others also addicted themselves to the study of Philosophy and other humane learning; others to the study of State-affairs and well-ordering of Kingdoms and Common-wealths, and to that end made fundry good lawes: All these were called, by a kind of Excellency, Wife-men, In Greece there were seven that among and above others men. In Greece there were leven that among and above others were called the fourn wife men. Such as thefe were in all nations, as Gen 4.8, Il la. 3,1.4. Jer. 10.7. & 50.35. Dan. 1.12. Matth. 2.1. The wife-men here were fuch effectally as gave themselves to understand State-affairs, and had attained to great experience there-

abouts, So ch.6.13;
which have the times | See 1 Chr.12.32. Hereby is meant that
they well understood in what times and scasons State-affairs might best be done, yea what things were fit to be done, what lest undone. For by their own observation of fundry pallages of State, and by acquainting themselves with all manner of pallages in former ages, they were found to give good counfell about such matters as were propounded to them. Such did Kings use to

take to be of their Privy Councel : And fuch werethefe. take to be or their First Councer: Ann upon were their for manner] As the King had formerly done in all publick and weighty affairs, so he don't in this case. Though his anger boyled within him, and he were out of measure offended, thinking hinestiffcorned by his wife, yet he would not go against his accustomed course. He would even in this case take such as the world were not been such as the background with the world were not been such as the way commandable. vice and counsel as he had done in others. This was commendable

towards all that here law and judgemen! This is a defcription of those whose counsel he took. They were not simply of his kindred and friends or favourites, but such as well understood the law, and

were able to give just and righteous judgement.

V.1.4. And the next to him] There were more wife men of the Kings Councel at large then these here mentioned, but these were of his Cabinet. counsel, and preserved before all the rest. was Carsbena, &c.] Here are seven Persian names, not elsewhere

mas Carlbena, 8c.) Free at a level of that had \$1.6,31 mentioned; onely Memucan is again named \$1.6,31 to feven Princes of Perssa and Media.] The Princes here mentioned were not such as are meant \$1.3. They were over their particular Provinces, but these were to advise with the King about the

lar trovinces, but thele were to advise with the Aing about the whole kingdom and all the provinces therein. They were fuch as are called fevor Comfellours, Ex. 7, 14. which faw the bigg face | Kings of Perfia feldome came out before the people; and it was a matter of great favour and high homout to be admitted into their prefence; but this phrase implyed health of the complete of the day of the complete of the that thele feven Counfellors had on all occasions free accels to the

that their even connection has on an occasion free access of the king, and liberty to give him advice in all great and weighty matters. See on Eccle. 8.1.

and which fat the fifth in the kingdom! Were next under the King, preferred before all other Princes and Counfellors; as the three Rulers were in Darks his time, Dan. 6.2.

Rulers were in Darks his time, Dan. 6.2.

The three fifth me and Jal. by these took. This is an indefinite.

V.15. What Shall we do] Heb. What to do. This is an indefinite phrase, which may be impersonally taken, what shall be done, or, as we have it, what shall we do. This hath reference to the first clause

unto the Queen Vafbti] By reason of her disobedience, V.12. according to law This shows his care to keep close to the law. The King himself would not apparently transgresse that.

because she hath not performed the commandment of the king, &c.]

V.16. And Memucen anjuvered before the king] Though this Memucan was laft named, and it may be was the laft in order and degree, yet he was the forwardeft to declare his opinion, and probably he was counted the wifeft of them all.

ny ne was contect the whetter thermall, and the Printer] i.e.the other fix Princes named v.14. Vaffui the Queen hath not done wrong to the hing meti) I hough het disbedience was onely against the Kings commandment, yet the confequence that was like to follow thereupon might prove preju-

but also to all the Princes] This word Princes is here to be taken in the largest extent, for all that were in dignity or had authority throughout the whole Kingdom.

throughout the wonder kingdom, and to all the provinces, &c.] He thus amplifieth the extent of her feet, to aggravate her fault.

V.17. For this deed of the Quen food come abroad unto all women!

He takes it for granted that her fact being fo publick as it was must needs be divulged far and neer. For the King sent for her before a great multitude of people and Princes, v. 11. and there turn of her refusal was in the presence of them all: Besides, the Queen when the was fent for was among a great multitude of women, v.9. fo as they all must needs take notice of it.

fo that they fhall defpife their husbands in their eyes] Evil examples

corrupt many. For all of all forts are very prone to follow those wil courses wherein others go before them. The phrase here used sheweth that Vashti's refusall was taken to be done in scorn, and to be a despising of her husband.

when it shall be reported, The hing Abasuerus commanded, &c.] The argument is taken from the greater to the less. For if a Kings wife refused to come to her husband, much more will the wives of inferiour persons resuse to come at their husbands command. The higher and greater and more eminent that any persons are, the more dangerous will their evil examples be.

V.18. Lik wife fhall the Ladies of Perfia and Media fay] i.e. when their husbands shall require any thing at their hands, they will faythey will not do it.

this day The contagion of that fact is not hereby restrained to that day wherein this was spoken; but this phrase sheweth that what was done on that day, would be an ill precedent for fu-

unto all the kings princes] Left the fore-mentioned mischief should be thought to extend it felf onely to the meaner fort of husbands. he addes those words.

which have heard of the deed of the Queen] This hath in speciall reference to the Ladies before mentioned, who were supposed to be such as were then at the feast with Queen Vashti.

Tinus [b. Il there arife too much contempt and wrath] Contempt hath reference to the act of wives; wrath to that passion in husbands raifed up thereby; By this means wives may be brought to despise their husbands too much, and too much choler may be raifed up in

their missans to their wire.

V. 19. If it plag the King! Heb. If it be good with the King. See
No.1.5.7. Though he declared his opinion, yet he would have
nothing done but according to the Kings mind.
It there go a royal commandorn from him! Heb. Form before him.

Wholoever were the first inventers or contrivers of a law, it must

Wholoever were the first inventes of controls
have the force of a law by the Kings authority,
and let it be written among the laws of the Persians and the Medei]
To make the law more firm and inviolable.

that it benot altered] Heb. that it pass not away. As a thing once or twice to be observed, and no more; but to remain for ever. For the laws of the Medes and the Perfians, if they were once registred,

and figured by the King, might not be reverted, Danke, 83,15.

that Vajothi come no more before hing Ahasherus] This implicit a
direct divorse and an absolute putting of her away, that the should be his wife no more.

and let the King give her royal estate unto another] Heb. unto her companion. That should be married unto the King, and be a Queen as the was.

that is better then [he] More meek, more humble, more ready to yield to the Kings command, V. 20. And when the Kings decree which he shall make] The fore-

mentioned law ratified and confirmed by the King is here meant. shall be published throughout all his Empire] So used all publick nd general laws to be spread abroad.

for it is great] How great it was is declared v.1. all the wives shall give to their husbands honour | A wives obedi-ence is an honour to her husband; thereby she honours him her

felf, and caufeth him to be well esteemed by others. both to great and small] By great ones are means such as are in high place, such as have authority and command over others, such as are wealthy, or in other respect preferred before the common fort: By small oner, such as are of inserious degrees and ranks. Hereby is shewed that husbands, as husbands, whatfoever their outward estate and condition be, are to be honoured and obeyed by

V.21. And the faying pleased the bing] Heb. was good in the eyes of the bing. See 2 Chr. 30. 4. By saying is meant the advise and counsel that was given the King.

and the Princes See v. 16.

And the hing did according to the word of Memucan He made such decree as Memucan advised, and published it, v. 20.

V.22. For he fent letters into all the bings provinces] Even to the hundred and feven and twenty Provinces.

into every province] Heb. province and province. i.e. unto every particular province.

according to the writing thereof] In fuch characters and words as each province was used to write in.

and to every people] Heb. to people and people.

after their language] In such speech as each people used and un-

that every man should bear rule in his own house That what for-

ver he enjoyned and commanded, fhould be yielded unto and performed by all that were in the house, whether servants, children, or wives. This, in case of conscience, must be restrained to things lawfull.

and that it flould be published according to the language of every pte-ple! Heb. that one should publish is according to the language of his pte-ple. This is commonly taken for publishing the decree, so accept one in their feveral countrys and families might understand it to being published in their own mother-tongue. Others take this for a part of the decree, as if it were enjoyned to wives and to others

Chap.ij. in the family to use that kind of language which the mafter of the family used; which was taken to be a fign of subjection. Dan.I.4.

CHAP. II.

Verf. 1. A Fter thefathings This hath reference to the history of of, about putting away Vashti. In this chapter is fet down the means of bringing Efsher to be Queen, from the beginning to v. 21. and from thence to the end, Mordecai's discovery of a treason against the King; which in time proved to be a means of Morde-

against the saing, most in time provided to be a means of more cares advancement, more the wrath of hing. Abstitutes was appeared. How much displaced and offended the Kingwas at Vahith her refuling to come to him, is noted that it a but time affiwage the the heat of wrath. It was four years after he had pur away Vashti before he took another wife, to make her Queen in Vashti her stead. For the feast was in his third year, ch. 1.3. and Esther was made Queen in his feventh, v. 16,17. But his wrath might be appealed within a few weeks or moneths after he had put Vashti away; and the rest of the time he fpent in feeking out, and fitting and preparing Vitgins to come unto him; for every virgin was twelve moneths in

purifying before the was brought to the King, v. La.

he remembred Valhti] This phrase implicit a calling to mind fomething paft. He was in drink and in rage at the time of Vafttile refuling to come to him; and his leven Counfellors added to his wrath by aggravating her offense; but his mind being afterward more calmed, he thinks of that love that formerly he bare to her, of her beauty, of the kind of her offense; and it may be also of his own distemper, and of the unmeetness of that which he required of her; and withall, of the kind of penalty, which was an utter divorce of her from him, and of the irrevocableness of the law made against her. Upon consideration of all these he might be much perplexed in his spirit, and complain thereof to such as were about

and what she had done] See ch. 1. 12.
and what mas decreed against her] See ch. 1. 13.
V.2. Then said the hings servents] Either they discerned the inward grief and trouble of his mind by some outward signs, or else the King himfelf declared his mind unto them.

that ministred unto him] This may be taken indefinitely of fuch as from time to time attended upon the King, to do such service as he should require of them, as 2 Sam. 13.17. Or else more particularly it may be applied to those feven Princes which faw the Kings face, and had accols to him on all occasions, ch. 1.14. For they might fear that if his grief were not affwaged, and he fome way or other farisfied, he might be incenfed against them for giving that counfel to him which they did; as the wrath of Darius was incenfed again the Peinces, who brought him to make a decree against Daniel, Dan.6.24.

Let there be fair young virgins fought for the king.] They give th's counsel to the King, that his heart being set upon another wife he might not so remember Vashti as he did.

V.3. And let the hing appoint officers] By officers are meant such as were deputed to that purpose, and had the Kings authority to take and bring to him such virging as they thought meet.

in all the Provinces of his kingdom] These were very many, ch. 1. 1. and some of them very far distant from Shushan; so as there needed many officers, and much time was to be spent about effect-

that they may gather tegether] Some at one time, fome at another. Many months might pals over before fome were brought.

all the fair young virgins, &c.] Here are three qualifications, which meeting together might give content to the King; 1. Fair, 1. Toung, 3. Virgins. Beauty much pleafeth a mans eye. It is ordinarily most amiable in younger years : And men most defire such wives as have not been known by any man before.

to the house of the women | Women hath relation to the female fix. rather then to the age or prefent condition, Maids, Wives, or Concubines : For if there were nor two houses, there were at least two diffine parts of this house; in which respect one of them is called the second house, v. 14. The first house was for the virgins that had not been brought in to the King. The other was for such as the King had known, v.14. and these night be counted the Kings con-cubines. We read that Solomon had three hundred concubines,

unto the custody Heb. unto the hand. For the hand is that part whereby a man useth for receive a thing, and to do the most things that he doth. Herein he meanth allo care and over-fight.

of Hege] Or, Hegai, v. 8. It is faid v. 14. that the women were committed to the cuffody of Shaafhgaq: But either the virgins might be committed to Hegai, and the concubines to Shaafhgaz, and forhey two be Governours of two houses; or Hegai might be the chief Governour of both houses, and Shaashgaz un-

the hings Chamberlain] See ch. 1.10. heeper of the women] Of fuch as were brought to the house, before they had feen the King, or after.

and let their things for purification be given them] No fuch legal puanates totas tongs for parapearum negates tonning Aconomic equa partification as God appointed his people, Numb.19.9,37.2 Chr.30.

19. but perfuming them with fweet odours and anoynting them with fweet odours and anoynting them with fweet oyl is here meant, v.12.

V.4. And let the maiden which pleaseth the king Heb. which is good in the eyes of the king. All their aum was to give content to the

be queen instead of Vashti] That the King having one on whom his delight was set, might forget Vashti and be no more perplexed about putting her away.

And the thing pleafed the king] See ch. 1.21. Though our English make some difference, using the word sping in the former place, and thing in this, yet in the Hebrew there is no difference at all. The Hebrew word fignifieth both.

and be did [6] Men are ready to do the things that please them, V.5. Now in Shifton the palace there was a certain few] The capture Jews even dispersed in omany places, (see ch. 3.8.) so as all went not with those that were in Babylon, to Jeruslaem, Ezra

whose name was Mordecai. This name fignificth pure myrrhe. It is here expressed for honours sake; for he was a man of great place and, of good, use to the Church of God. There was a nother of this name who came up to Jerusalem with Zerubbabeli.

the fon of Jair, &c.] Here are four degrees in his pedigree fee forth. For it was an honour to all his ancestours to have such a fon descend from them.

a Benjamite] Kish the father of Saul was also a Benjamite; but this Kish lived many years after that.

V.6. Who had been carried away from Jerusalem] This relative who A. b. 1900 and term carried away from Journal of American Corp. hath the fitter freference to Kijk that immediately went before; q.d. Kijh was carried away. Thus many doubts which arife about the age of Mordecai upon supposal that he is here meant to have. beger Shimei, and Shimei Jair, and Jair. Mordecai, betwirthe time wherein the Jews were first carried away, captives and this time of Mordecai.

with the captivity which had been carried away with Jeconiab, 8cc.] This was the first captivity into Babylon, 2 King 24.15, 2 Chr. 36.10. Jer. 24.1. From the Kings going into captivity the seventy. years of the Babylonish captivity are reckoned, Jer. 25.11. & 29. 10. Dan. 9. 2. Neh. 7. 5.

V.7. And he brought up] Heb. nourished. He both provided all things needfull for her body , and educated her in true reli-

Hadaffah]. This is taken to be her proper name which her parents .

baseajan is no stagento se ner proper same man and particular against the lifeginites in ampite-tree.

(basis, filber) It is supposed this name was given her by the king after he married her. Thus the other of the king of Babylood changed the names of Daniel and his three companions when they were brought into the Kings court, Dan 1.7. Heathen Hiftorians write that Xerxes his wives name was Ameliris, and that is taken to be the fame with Effher: for it is ulual in names to adde or take away a fyllable.

his uncles daughter] Thus Mordecai and Efther were brothers children, first coulens, coulen-germans, as we call them.

for the had neither father not, mo her] This is added as the rea-fon why Mordecai educated her; and it doth much amplifie his

and the maid was fair and beautiful] Heb. faire of form, and good of countenance. She had a clear and fair skin, and a comely fayour. This is noted to thew the reason why the was brought to the

whom Mordecai (when her father and mother were dead)] It fecms they were but poor, and left nothing whereby the might provide for her felf

took for his own daughter] This is noted to flew his tenderness over her, and care and providence for her, together with the continuance thereof. Men are very tender over and provident for their own children, and that not onely for the present; but also for the future, even after their own departure. Thus was Mordecai for

V.8. So it came to pass, when the hings commandment and his decree was heard] For it was published and proclaimed through his whole Kingdom, v.3. The substance of the decree is set down v.

and when many maidens were gathered together | Tofephus lib. 11. Antiq. Jud. cap. 6. faith that four hundred were gathered together: Which will not feem improbable if we confider how many wives

and concubines Solomon had, 1 King 11.3.

nuto Shulhan the palace, to the cultudy of Hogai See v 3.

that Eliber was brought alfo to the kings hours, &c. By the kings

bouse the Grementioned palace is mean. Or the house of the women, v.3. may here be called the hings house, because the King erected it and deputed it to that use.

V.9. And the maiden pleased him] Heb. was good in his eyes. He took delight and content in her. This is spoken of Hegai, whose heart God turned to her, as he did the heart of Potiphar, and alfo the Jaylor, to Joseph, Gen.39.4,216

and the obtained hindness of bim] He did unto her all the courtefies that he could.

nes that he could,

and he speedily gave her] His desire was, so soon as might be, to
present her to the King, being consident that he would best like

her things for purification] See v.3.12.

ber things for purification] See v.3.12.

with fuch things as belonged to ber] Heb. ber portions. That which was by the King allowed her for diet, apparel and other necessary. ries, and all to fet her out the more comely.

and fiven maidens] He would do what lay in him to fet her out as a Queen, and thereupon gives het maids of honour. which were meet to be given her] Her very attendants were choice

ones, fit and worthy to wait on a Queen.

out of the sings bowle Which had been honourably trained up
in the Court about Royal lervices.

and he preferred her] Heb. be changed her. To change for the better,

as here, is to prefer.
and her maids] Which attended her.

unto the best place of the house of the wom'n] As there were two di-Rind houles, v. 3. fo there were many rooms in each, and some better and more convenient then others. At the first Esther was put into one of the meaner rooms; but after that Hegai had cast his favour upon her, among other kindnesses, he altered her lodging, and placed her and her attendants in the best room of the hoale.

V. 10. Elber bid not fh. wed her people nor her hindred] Her people and kindred were Jews, v. 5.7. who, though they were the one-ly people of God, yet being then captives were basely effected of by the world; prudently therefore the conceales her kin-dred.

for Mordecai had charged her that she shald not shew it] Mordecai in his wildom difeerned that it might have been a block in the way of her preferment for the King to have heard of what flock and

on net pre-estimation the range so may mean on what now all mation the way, and thereupon gave her this charge.

V.1.1. And Mordecia walked way day] His hope of the preference of his kinkwoman, and of the good that might come to the Church thereby, made h m very folicitous thereabout.

before the court of the women's boufe'] See v.3. The court thereof was a fur spacious open place that lay before it, where they who

was a the spacious open place that say before it, where they who might not come into the houle might walk notwithflanding.

to have how Effect all Heb. to know the peace of Effort. Whether the were in health or no, and continued to be fit to be prefented to the King.

and what [hould become of her] Whether the King would like her

V. 12. Now when every maids turn was come to go in to Abafuerus] They who had the over-fight of the virgins fo ordered matters, as one was brought in to the King at one time, and another at ano-

ther time. Many were not brought in together.

of the that h: had been twelve moneths This was a long time for fitring one to come into a mortal man. But this curiofity about giving the King content made them fpend fo much time therein. These twelve moneths are not so to be reckoned a if so many years were spent in purifying them as there were maidens to be purified. For many were in purifying together; onely no one went in to the King before so much time had been spent about her.

according to the manner of the womin i. c. according to that order and law that was fet down for them to observe.

for fowere the dayes of their parification accomplished] Such things as hereafter follow were done to them in the twelve moneths of

their purification. to wit, fix moneths with oyl of myrrhe] Oyl of myrrhe is said to be of a cleanfing quality, having a vertue to make the skin fmooth, free from wrinkles, and to keep from decay, and make the beauty more clearly to appear.

and fix moneths with fiveet odours] These caused them to carry a delightfom fmell and pleafing favour.

a ingustion timest and pleating layour, and with other things for the parifying of the women.] Whatfoever the act of man could invent to free these virgins from any thing might cause annoyance or dissile, and to make them am able in the Kings eyes, is comprifed under this phrase.

V.13. Then thus came every maiden unto the king | So anoynted, so perfumed, so adorned as is before fer down.

persumed, 10 nonrue as is detore let down,
whatfour fire defined was given her] i. e. fuch things as might
make her comely and pleasing in the Kings eyes. Nothing in this
kind was denied her, left she should have any cause of complai-

to gowith ber] She might have any kind of arrive, Jewels, or other ornaments, any fweet favours, any attendants. out of the house of the women] Sec v. 3. This was the firft house

wherein the virgins were. See v.14.

unto the kings house] Not onely to his Court, or his presencechamber, but even unto his bed-chamber. She went directly

without wandering any whither elfe, from the womens house to the

V.14. In the evening [he went] When it was time for the King to go to bed. and on the morrow [he returned] After the King had known

into the fecond house of the women | See v. 3.
to the custody of Shaalbaca the bings Chamberlain | See v. 3.
which, kept the concubines | See v. King. 11. 3. Concubines here meant were fuch as the King had carnally known, but married

the came in unto the king no more] In this respect there might well be four hundred, v. 8. which were brought in unto the King within the space of three or sour years, till he saw Esther, and set his heart upon her. See v. 1.

except the hing delighted in ber] So as he did in Efther, v. 17. Sec V.4.

and that [howere called by name] By this it appeareth that the King took particular notice of every one that came in to him, of her name, and of the day when the came.

V.15. Now when the turn of Efther] Efther was brought in lare, in the third year after Vafhti was put away. For the was a year in purifying, v.12. and in the fourth year the was taken unto the purnying, y, 11. and in the fourth year the was easen unto the king, y, 16. God fo ordered it; that the kings hear being fet on none before her might the more fledfarlly be fet on her, the daughter of Abhail This name was given both to men and women; to women; the hards 2. Chr. 11.18. to men, Numb 3.35.

I Chr. 5.14. and here.

the uncle of Mordecai, &c.] See v.7.

was come to go in unto the king] As others had gone in before, v.

the required nothing, &c.] It seems other maids had required what they pleased, v.13, but Esther observing the favour of Hegaito her, his care over her, and his prudence in ordering matters fit for her, refted wholly in his provision.

and Afther obtained favour in the fight of all them that looked upon ber] As her beautiful face, comely countenance, feemly carriage and decent attire drew the eyes of all unto her; fo God by his providence ftirred the hearts of all to like & love her, that none should murmur against the Kings choice of her , but rather all rejoice

V.16. So Efther was taken unto hing Ahafuerus into his houfe-royal] Or, Palace. And into his bed-chamber therein, as v.13.
in the tenth monoib] This began on the eleventh of Decem-

which is the moneth Tebeth] MIN Tebeth is supposed to be derived from Tab Tebah, a fallow Deer, or a Doe, because in this moneth Does, especially if barren, are most seasonable for meat. This was a Persian name : For the Jews after their return from captivity used Chaldee and Persian names of moneths; which was a memorial of their captivity, and an occasion for them to say, The Lord liveth that brought up the children of Ifrael from the North, &cc. Jet. 16. 15. & 23.8.

in the seventh year of his reign[See v.I. V.17. And the hing loved Esther] This implyeth a continuance of

his favour to her. above all the women] i.e. those virgins that were brought in before her. His heart was fet upon none of them fo much ssupon her.

and she obtained grace and favour] Or, hindness. By her outward and inward parts and gifts and by het carriage the procured both the Kings intire affection to her, and allo all the kindnesseshe could do for her.

in his fight] Heb. beforehim. more then all the virgins] Who had before her gone into the

so that he set the royal crown upon her head] Not that which himself wore, but that which was for his wife, See ch.1.11. and made ber Queen instead of Vafbri] Vafhti was put away fout years before this time, and there was no other Queen betwat

Vashti and Efther, fo as Efther was in the room of Vashti. V.18. Then the king made a great feast In testimony of that good liking and great content which he took in Esther. Feasts are expres-

fions of joy, and use to be made at marriages, coronations, and other great folemnities. unto all his Princes and his fervants] See ch.1.3.

even Eshers feast] He gives it this title out of his respect to

and he made a release to the Provinces] Heb. reft. A freedom from burdens and taxes is in Hebrew called a reft, or a relaxation. Ahafuerus did remit fuch taxes, tributes and customes as were then due from any of his fub jects through all his Provinces. Thus they had

all caule to rejoice at that marriage.

and gave gifts] These were special Presents given to the greater fort, as Lords, Ladies, and all forts of Gentry, especially Cour-

according to the flate of the king] Heb. according to the hand of the king Bountifully, munificently. See ch. 1.7.
V. 1.9. And whom the virgins were gathered together the fecond time!
This harb relation to the former gathering, v. 3. This fecond gathering the former gathering of the control ring together of virgins might be to fend them each to their own fome among them to be his concubines. Others apply this fecond

time to the Kings former manner of chooling a Queen. Virgins were then gathered together out of all places for the King out of them to choose a wife; and then he chose Vashti, So now the second time virgins are gathered together for the fame end; and Efther is chosen.

Chap.ij.

then Mordecai fate in the hingi gate] This may have reference to that which is noted ver. 11. of Mordecai's walking in the Court, which might be before or in the Kings eate: being now advanced , carried her felf. Others understand this of some office that Mordecai had, as to be the Kings Porter t And fo it fets forth his attendance upon his office; and fliews the opportunity that he had to discover the treason mentioned

V. 10. Efther had not yet fbewed her hindred, &c.]. See

for Efther did the command of Mordecai] Her high advancement did not so puff her up as to make her forget the kindness that Mordecai had fhewed her, nor the duty which the owed to him as her like as when fhe was brought up with him] By this it appeares

that Mordecai continued to give her good counsel, even when the was Queen; and that the hearkened thereunto obedi-

v.z.t. In those dayes] When there was so much rejoycing about

the Kings new marriage.

while Mordecai fat in the hings gate | See v. 19.

two of the hings Chamberlains | Heb. Eunuchs. See I King.

Biethan and Terefo] These are two Persian names not elsewhere read but in this book. One of those officers that was where read but in this book. One of those officers that was fent to call Vashti was called highba, ch. 1. 10. and haply was the same that is here called highban, and highbana, ch. 6.2. of these which hept the door] Heb. threshold. See 2 Chr. 23.4. Some take these to have been potters at the Court-gate. Others

think they were door-keepers at the Presence-chamber, or Bedchamber; which is the more probable, because thereby they had the fairer opportunity to accomplish their mischievous plot against the King.

were wroth] Exceedingly offended at something that the King had done. Many conjectures are here made: The most probable is, that they were such as had attended on Vashti, and thereupon were much incenfed that the should be put away p and having concealed their trouble fo long as there was hope of her reftoring, but now feeing all hope taken away by the choice of a new Queen, who was with so great solemnity crowned, they rage, and like ar hor fire that breaketh forth some way or other, they so discover in as Mordecai comes to have not ce thereof.

and fought to lay hand on the King Abasuerus] i.e. to destroy him, to

take away his life, i Sam. 24.6. & 26.9.
V. 22. And the thing was known to Mordecai] Here again many conjectures are made how Mordecai should cone to know this. Tofephus faith that a Jew, who was fervant to one of them, difcovered it to Mordecai. Others, that they talked thereabout in a ftrange language, which they supposed that Mordecai, who was by them, understood no. Whatsoever the means were, surely God had a special hand herein, to bring that to pass which is noted to

and a special main recent, or sing that Gpais which is noted to follow hereupon, ch.6.4, &c.
who told it unto Effect be Agreen] That the, having opportunity in private to discover any thing to the King, might make this known to him. Conscience and sear of God moved him to do this. that so horrible a fact might be prevented : And he made it known by the Queen, to ingrariate her the more with the King.

fied the thing, to testifie her duty and respect to the King : And the did it in Mordecai's name, to thew how the came to notice of it, and also to bring him into sayour.
V.24. And when inquisition was made of the matter] This was a

point of justice and prudence, to fearch out whether the report were

it was found out | Mordecai fo prudently and faithfully carried the matter as he was able to prove what he had fuggefted.

therefore they were both hanged on a tree] On a gallows, or gibber, or cross made of a tree, Gen. 40. 19. Deut. 21. 22. Josh. 8.29. Acts 5.30. Gal.3.13. The matter is here put for the thing made

And it was written in the book of the Chronicles] Heb. in the book of the words of dayes] See the Ticle of the first book of Chronicles The publick records of Perfit are here mean:

before the fing! This might be done by the publick Registris in the prefence of the King! This might be done by the publick Registris in the prefence of the King himfelf, that he might be may even wineful of the registring thereof. Or in might be written in fome Record that isycontinually before the King, wherein he might read at his Pleasure; and to be fail to be before the king.

CHAP. III.

Vers: 1. A Ffer these things In this chapter is set down Hamans

did hing Abasuerus promote Haman lie. he was raised through the Kings tavour to higher dignity and authority then he had before. Whether he were in a mean place before or no, is not expref-

the fon of Anmedath the Agagite] We find the name Agag twice given to the King of Amalek, once indefinitely, Numb. 24.7, and again particularly, to a special man, seven times in one chapters I Sam. 15.8,9,20,32,33. Some infer out of Numb. 24.7, that it was a name common to the Kings of the Amalekies, as Phagash was to the Kings of Egypt, and Abimelech to the Kings of the Philitims.
See I King 2.39. Hence it is gathered that this Haman was of the royal flock of the Amalekites, who descended from Esau, Gen. 36. 4,12. I Chr. 1.34,35,36. and were ancient and bitter, enemies of the Ifraelites. They fet upon them in the wildernels in the third moneth after they were delivered out of Egypt, and that without any cause or provocation on liraels part, Exod. 17.8, &c. So that what they did in this case, they did most basely, Deut. 25. 8. Ifraelites utterivto deftrov them, Deut. 25.17. I Sam. 15.3. No marvel then that this Hansan, being of that flock, retained an invere-rate malice against litrael, and became, as he is called, the Jews e-

sumj. ch. 7.6. & 8.1. & 9.109.44.

and advanced him. Exceeding 9 high
and fet his fet above all the Princes that were with him. Even as
Darius advanced Daniel, Dan. 6.3. Hod Haman had fuch a spirit as Daniel had, Ah suerus had shewed himself a prudent King; but advancing such an one as Haman was, he proclaimed his folly

thereby to all his Kingdom, Prov. 29. 2.

Vizi And all the hings fervants] i.e. all his subjects; For a King is a Lord and Master in relation to his subjects, 2 King. 9. 7. &

that were in the hings gate] This phrale doch not here note any office; but indefinitely, all such as came to the Court, and had any business or occasion there to attend.

bowed and reverenced Haman] This implyeth more reverence then bowed and represent stamms 1 in simplycen more everence men-ordinarily was given by an infectiour to a luperiouty, pcg, a greater reverence then was due to a min. The Perfan Monagche, as many other heathenith Kings, were reverenced by their, thub jets with a kind of divine fery ce or honour: And this King would have tuch honour done to this his Favourite,

for the hing had so commanded concerning him This implyeth that is was unufual reverence that was done to him, even fuch as the peo-ple would not have afforded unless the King had command-

but Mordecal bowed not , nor did bim reverence] He neither reverenced him in his heart, nor with his body, This he refused to do, because the kind of worthip that was required was unlawful, being due onely to God. Thus fome wife men of the heather have forborn to come in o the Kings prefence, because there was expected greater honour and worthin then was meet to be done to a man, Mordecai refused also to do it, because the person was of that stock whose remembrance Go'l would have put out, Exod. 17.14. Deut. 25. 19. and which he would have to be w terly deftroyed, I Sam. 15.3.

V.3. Then the hings fervants which were in the hings gate] Sec v.z., faid unto Mordecas] This showeth shelt, flattering disposition in elation to Haman, and their envious disposition in relation to Mordecai, because he did not as they did.

Why transgressess thou the lengs commundment?] Most men think of no o her rule then the Kings will and commundment. They express that which they conceive to be Mordecai's fault in this phase, by way of aggravation.

V.4. Now it came to p ifs web n they Sh & daily unto bim] Though they knew his mind by his fi it refulal, yet they ceale not diy after day to urge h'm to do what he did.

and he hearh ned not unto them] Gods faithful fervan's are resolute in their warrantable purposes, and wiln to be drawn from

that they sold Himan It might otherwise have been concealed from him, if these flatterers and pick-thanks had not made it known. But great men fill have such as bring to their notice all matters that feem any wayes to make to their d'fhonour.

to fee whether Mordecaits! matters would fland] i. c. whether becould carry our his resolution before Haman as he did before them, and whether Hamin would fuffer him to remain unpuni-

for behad fold them that be was a few It is probable that thoic P p p p

tale-bearers ofturged and preffed him to tell them his countrey, | cate-oraters ortuined and premeating to ten them his country, and of what people he was; as the Mariners asked Jonah, Jon. 1.8 and he to flew his faith in God, and his courage in Gods cause, was neither a shamed nor a fraid to declare of what stock he was. This manifestation of his nation being here rendred as a reawas. In manuestation of his nation being interchington as a rea-fon of the former claufe, implies that, as he made known his na-tion, so withall the declared the reasons why no Jew might do as they d'd : namely, how God had forbidden to give Divine honour neye at a minesy, now you was consumer to give Driven broader to any but hintelf; Dout. 6.13, and had commanded them to blot out the comprehense of Amately, Dout. 5, 19.

Y. And pilose Human [and]. It feems that after the flatterers had complained of Mordecal, Hamin observed him more narrows.

rowly.

owly.
that Mirdeen bowed no., &c.] See v.2.
that Mirdeen bowed no., &c.] See v.2.
then wife Haman full of wrath] Northing more flirs up the choler of proud men then a feeming contempt of them. See chap.

V.S. Asid he thought from to lay hands on Mordecai along Revenge is like fire; that burneth all it can lay hold on; especially when it ariseth from pride. In the height of his mind he thought it too fmall a matter to execute his wrath on one man a-

for they had fremed him the prople of Mordecai] This they did to ag-gravate Mordecai's offense; that one who was of so mean and base gravate moraccar's oneme: that one who was or to meat and bate a people, as they thought, being but captives, should refuse to do any honour to such an one as Haman was. This is here premised as the reason of that which follows.

the reason of this which follows.

where for Hamin facilit to delive all the Free 1. This is a great aggreated of the springle and cruelty, that it was not extended again the Moidecia alone, no considerable to the springle was the springle to the springle was to such as the springle was to springle the work of the springle the springle that were the springle that were the springle was the springle that were the springle to the springle that were the springle to the springle that were the springle to the springle that the springle to the springle that the springle to the springle that the springle th

cu triti onperica in ais the riormees, v.o.

even the people of Mordeesi That people of whom Mordecai was,
As his particular revenge against Mordecai, so his invecteate
hatted against the Jews, as Jews made him thus far to extend his

cruel rage, V.f. In the fift moneth (that is the moneth Nifan)] See Gen. 7.11. & 8.4. Nch.2.1.

in the twelfill year of hing Ahafuerus] This was the fifth year after Effer was made Queen, ch.2.16. they cast Pur, that is the lot | Purisa Persian word signifying lot, as it is here expounded. Now the heathen used to cast lots to find

but fit and feafonable times for effecting things with good fuccels. Fit dayes they called lucky dayes ; unfit, unlucky. See Ezek. 21.21.

before Haman] By Hamans appointment and in his pre-

from day to day, and from moneth to moneth, to the twelfth moneth]
This is not to be taken as if they had continued twelve moneths in casting of these lots. But there was a pitcher, into which were cast papers rolled up, with the names of every day, and of every moneth, written upon them. Then one blindfolded put in hi hand, and pulled out a paper; and according to the marks which they had fer down, such a moneth proved lucky, and such a day in the moneth. And here by Gods providence it fell out that their Supposed lucky day was in the twelfth moneth : And so it came to pals that their plot was defeated before the time of accomplishing thereof, ch. 9.1, &c.

that is the moneth Adar] This is a Chaldee name. See Ezra

V.8. And Himin faid unto bing Ahasurrus] After he had found out a lucky day, as he supposed, for accomplishing his misclisierous plot, he goes unto the King to get leave and authority to put it in

execution.

three is a certain people featured abroad] Though Nobuchadnezzar carried a multitude of the Jewscaptive into Babylon, yet many others were featured up and down into other countreys. Befides many of the ten tribes may be here meant.

and dispersed among the people] Neither had they one nation to a-bide and dwell in, nor one city or town in a nation; but were mingled among ftrangers, some in one house, some in another, as they could hire habitations for themselves.

in all the provinces of thy hingdom] These were very many,

and their laws are diverse from all people. Herein he said truth. For the laws which God gave to the Jews were proper to themselves; and thereby they were distinguished from all other

mither heep they the kings laws] Indeed about matters of Divine worthing they kept nor the Kings lawes; nor could they keep them with a good confcience: but otherwise they did keep the lawes of the land and kingdome where they lived fo farre as they concerned the peace of that place. This was a charge given unto them, Jerem, 29.7. All the forementioned

points he urgeth to incense the Kings wrath the more against the

therefore it is not for the kings profit] Heb. it is not meet, or equal.or

profit able to the king, to dwell among his people, left they infed the Kirgs liege people, and draw them frem chedience to the

V.9. If it please the hing, let it be written] See ch. 1, 19.
that they may be destroyed Heb. to destroy them. That they among

that they may be defirely a 1 reco, to a prof. to the . See v. 13.

m/m they live flouid utterly defirely then. See v. 13.

and I mill pay] Heb. weigh. As we paffe over money from one of another by telling, foof old they did by giving it out by weight.

This he profess to prevent an objection, that might be made, the control of the control of the see when the control of the cont anane proness to prevent an imperious was might be made, which was this, That the Jews paid a great tribute, which the King would lofe if they should be destroyed. Wherefore in recompense of that loss, he proffers to pay the summe follow-

ten thousand talents of silver] Three thousand seven hundred and

fifty thouland pounds ferling. See 1 Chr.12.14. to the hands of those that have the charge of the bufiness] The bufinels of receiving the Kingy Rents, Revenues, Tributes, Customs, Toll, and all other fees and dues. This is a description of Treasu-

to bring it into the kings tres[uries] Thus would it remain to be disposed for the Kings use, as he should appoint.

V. to. And the king took his tring from his hand.] Though the most on were very hard and cruel, and many wayes perjudicial to the Kings bonour and no fit, yet being made by his Favourie, without due consideration thereol he greats in. So shexible are mortal men, the construction of the co and ready to yield any thing to their favourites. The Kings pulling off his ring from his hand shewed that he was willing to let any on mis ring trom nis nana mewea that he was willing to fet any thing go for his fake, and was an evident fign of that great bonout he did him, Gon.44.42.

and gave it min the daman, &c.] In teltimony of that power and authority he gave him to do what it pleafed him, and to confirm it in the Kings name with the Kings feal.

the Angs name with the Langs read-the Jews entry | Or, oppressor for the Hebrew word signifiesh both. Enquies wie to oppress, and oppressors are entrying the had this fille given him as a brand, as Jerobaum had his, a Kings 10.31. for he was one of the deadlieft enamics that ever the Jews

had Sed.v.I. V. II. And the bing faid unto Haman Here the King doth enlarge

his favour and grant unto Haman. The filver is given to thee This is a fair refulal of Hamans proffers q.d. I accept that fumme which thou doft proffer me, but return it

to thee as a gift again. the people ulfo] Hereby he granteth to Haman what he defireth, and withall the weth that his refusal to take his money should age any whit lesson the power he gave him over that people whole de-

ftruction he defired. to do with them as it. fermeth good to thee] Though the King might well discern the inhumant and cruel mind of Haman, yet ho doth not reftrain or hold it in, but leaves all to Hamans own

WALL.

"V. 12. Then were the hings Soribes colled] Or, Secretarist, See
Kings 4.3. He uleth the Kings Scribes rather than his own, to
adde the more authority to what he did, and to interest the King therein.

on the thirteenth day of the first moneth] This was the time whereabout Haman firft began to cast lors about this matter.

and there was written] Haman quickly puts in execution that power and liberty which the King had granted him. Malico puts on wicked men to expedite mischief as much as they can according to all that Haman had commanded] Were it never so cruel , yet the Secretaries held close to the will of the Kings Fa-

unto the Lings Lieutenants, and to the Governours] Sec Ext. 8.36. that were over every province] The many provinces that were under Ahasuerus, ch. 1. 1. shew how far his cruelty extent

and to the Rulers of every people of every province] There were dives people in one and the fame province, See 1 King. 17.24. and each people had their diftinet Governours.

according to the writing thereof, &c.] Sec ch. 1,22;

in the name of hing Abafuerus was it written Haman by this means gained the greater authority to what he did; but the King got the greater diffusions by suffering him to do as he did, you, he made himself accessory hereby to his cruel plot. and fealed with the hingering. Thereby it came to be irrevertible,

Dan. 6.8 12;15.
V. x3. And the letters were fent by posts] See 2 Chr. 30.6.

into all the hings provinces | As the letters were direfted, V. 12. fo

to defroy, to hill, and to cause to perift. His cruell mind makes him to multiply phrases; whereby he intimateth that if they cannot be destroyed one way, they may be another; and so they be

Chap.iv. deftroyed, ie mikes no matter to him which way, or by what means | cicular ordinance for this time, that after the publishing of the they be destroyed.

all fews, both young and old, little children and women, in one day? Here are great aggravations of cruelty, to spare neither fex nor age, but maffacre all, and that in one day. Rage and malice know no bounds.

no bounds.

even upon the thirtetath day of the trutlith month. There were full
eleven moneths between the first fending forth of the bloodydelt and the time of executing the fame. See v. 1s. Herein onlydelt and the time of executing the fame. See v. 1s. Herein onlyme free dense. His folly in putting off the execution follogs
wife prointen. His folly in putting off the execution follogs
for the might have fulled that offers, which were 6. It was a few forces. intervene to hinder fo cruell a defign, which was fo long made known before it was executed. Gods providence was manifested, in ordering a means to prevent that plot before the time of execu-

ting it.
which is the moneth Adar] See v.7.

and to take the flood of them for a pre] i. c. They who should de-stroy the Jews, should have what over belonged unto them as a recompence of their pains. Those things are called the shoot of the Tems which their enemies were to take as a spoyl from them

V.14. The copy of the writing for a commandment to be given in every province] There was one original at least (it may be also more) that was fealed with the Kings ring; but because there were many places whereinto the writings should be sent, many copies were transcribed, and sent to every place where any Jews were.

was published unto all people] It was sent to every several place,

and by way of proclamation openly published to all the Kings subices in every place.

that they should be ready against that day That all that would have an hand in executing the foresaid edict; should be every way prepared to put the same in execution on the thirteenth day of the twelfth moneth. V.15. The polls went out] With their letters, as they were fent,

being haftened by the kings commandment | Either the King, to teffifie his respect to his unworthy Favourite, did himself press the posts to make haftjor Haman using the Kings Scribes and the Kings ring and feal, that which was so enjoyned was supposed to be the Kings commandment. This sheweth how earnest men be in executing their mischievous plots.

and the decree was given in Shulhan the palace] See Nehem. 1. 1. Here was the Kings Court, and from thence did arife this bloody

and the king and Haman fat down to drink] This shews a kind of jollity in the ruine and destruction of Gods people. So far they were from any remorte, as they glory therein, and use the ordinary figns of rejoycing. When the Braelites had made them a golden calf, it is faid that they fat down to eat and to drink, Exo. 32.6. In fin, especially in executing cruelty, this jovial passing it over is a great aggravation.

but the city Shufhin was perplexed] The city is here put for the inhabitants, even such as were not Jews. They might be perplexed for fear of some commotions and tumults that might arise, or by reason of some loss that might accrue unto them by rooting out all the Iews, or in compassion that so many for no just cause should be destroyed. But especially this is to be taken of the Tews in Shufhan, and of their friends. See ch.8.15.

CHAP. IV.

Verf. 1. VV Hon Mordecal perceived all that was done! In this chapter the means used for preventing Hamans plot is set down. The ground of that means is Mordecal his notice thereof; which might be by some friends relation, of by the common talk of others, or by the open proclamation.

Mordecai rent bis clothes, and put on fack-cloth] See I Kings

mili aftes] This rive of putting aftes upon their heads, or fitting in aftes, was also of old of use in dayes of humiliation, Job 2, 8.1fa. 88, Jon 3, 6. Hereby they hewed that they deserved to be burne to aftes. They used allo to pur dust on their heads, John 4, 6. Job 2.12. to flew that they deserved to be under ground rather then a-

ove. See Neh.9.1.
and went out into the midst of the city] That he might be seen of

and cryed with a loud and a bitter cry] That he might be the more heard and pitied.

V.2. And came even before the kings gate | i.e. the gate entring into the Kings Court, Thither he came, that such as passed up and down through that gate might make it known in the Court, that so it might contain the court, that so it might come to the Kings ear, or rather that the Queen might have some intelligence thereof.

fornone might enter into the kings gate clothed with fack-cloth] This either was a generall ordinance for all times; because in the Kings Court they used to be gorgeously attired and to be in mirch, fo as they would have nothing to damp the fame for it was a parbloody decree none should come into the Court with fach-clothe left paffion might be moved thereby in any of the Courtiers or fo

active pation might be moved thereby in any south an express command, and that by an irrevocable decree; and throughout the whole Kingdom. All these are great aggrava-

there was great mourning among the Jews] This mourning was mixed with prayers to God.

and fasting) To testifie their unworthiness, and to sharpen their

anniaping, 1 comprayers. Sec 1 King, 1.27.
and weeping and wailing] These were outward evidences of inward

grief and forrow. and many lay in fachcloth and afhes] Heb. fachcloth and ofhes were laid under many. See v.1.

V.4. So Efthers maids The rumour of the bloody plot filled evey ones mouth, fo as the very maids that came but out of the Queens chamber heard it.

and her Chamberlains] Heb. Eunuchs. See 1 King. 22.9.

came and told it ber] Both maids and chamberlains had free access to the Queen, and thereupon opportunity to tell her any news. That which specially they told her, was Mordecai's clothing, and crying, v. r.

then russ the Queen exceedingly grieved It appears by that which follows that it was Mordecai's cafe alone that to perplexed her, he being dear unto her, and highly efteemed by her, ch. 2.20. She yee knew nothing of the publick calamity.

and she sent rayment to cloth Mordecai] Such as might be fit for

him to come into the Court withall, yea, and unto her presence.

and to take away bis fackclosh from him] See the reason v.2.

but he received it not] For that rayment which was fent was not fuitable to his prefent condition.

N's, The called Ellibric Manach This was a man whom the had found faithful, and durft truft in a matter of fectory, one of the hing; Chamberlains Heb. Eunuchs, Such an one as they were whom the King feat for Vathti, charito.

where whom the ring leak to vanti, chirly. Hele, whom he had fee before her. For they who attend to perform daily fervices unto any, the to be in their presente, and in that respect are said to be before

and gave bim a commandment to Mordeeni] The commandment was a strait charge rather to the chamberlain to deliver his melfage, then to Mordecai to do what the required,

to know what it was and why it was] She was defirous to understand both the matter that perplexed Mordecai, and the reason why it fo perplexed him.

V.6. So Hatach went forth to Mordecai] The Chamberlain did his duty, and obeyed the Queens commandment.

unto the firest of the city, &c.] i.e. an open spacious place before the Court. Sec Judg. 19115,17. Neh. 8.16.

V.7. And Mordecaiveld him of all that bad happened unto him] i.e. his refusal to bow to Haman, the complaint that Haman made an

gainst him, and the decree that had passed thereupon.

and of the sum of money, &c.] Ch. 3 9.

V. 8. Also he gave him the copy of the writing of the decree] That decree lay as a publick Record, for any to read it, or take a copy

that was given at Shufban to destroy them] See ch. 3. 13, 15. to shew it unto History This he did that the might have afturance of the cruth of the thing; and also be the more moved therewith. and to declare it unto her] i.e. to make known the cause of that decree, and the fearfull event that might follow thereupon,

and to charge her that Ine [hould go in anto the hing] He supposed that the would be loth to do that, and thereupon he maketh after that ancient authority that he had over her, and layeth a strict charge upon her.

to make supplication unto him] Supplication properly fignifieth a defire of having an evil removed. See I King, 8.18.

"and to make request be fore him for her people!" Now he was willing that the thould make known to the King, of what flock, and nati-

on the was, though formerly he thought it not meet that the should fo do 3 but now necessity required it. The Jews are called her people, because she and they were all of one and the same flock, and that the might the more refent their prefent danger.
V.9. And Histocheame and told Efther the words of Mordecai] He

delivered his message faithfully in Mordecai's own words.

V. 10. Again Esther State to Hatach, &c.] This word again hath

reference to v.s. where first the spake to him. V. 11. All the hings fervants] Such as attended on him as

and the people of the kings provinces do know] This that the speaks of was so notorious and well known that none that lived in the

Kingdom, though in the remotest partsthereof, could be ignorant

that whofoever] Except those who are faid to fee the Kings face,

Chap.ivi

L. E. F4. Yet thele alfo had a general call, that is, leave and liber-

y targo to the King. whether man or momen] This diffinction the makes, because the is

a woman.

"Bull case unto the hing! Some think this was a new law made for that time, and that through Hamans policy, left any should attempt to aleer the Kings mind. But histories show how this hath been an ancient cuftome among the Perfiants, for their Kingsto be retired, and to have none to come to them but whom themselves would and that partly for frace, partly for fecurity.

intetheinner court] There was an outward court, whereunto all the Kings fervants, yea, and others that had business at Court, might come freely: but the inward court was immediately before the house where the King in his own person had his residence,

who is not called] It is supposed that there might be a necessity

woosses catter) is a suppose that there might be a necessify for some comes and there might be some in whole company the King much delighted: therefore this caption is par in. there is one law of its] Among other laws ratified by the King this was one. Or, this was an established law, and not so be re-

to put him to death] This penalty was put upon the law to make more careful to keep it. And this the Queen alledged to to thou the danger whereunto the thould cast her felf if the should transgress it. She might also call to mind the Kings rigorous doater for the should transgress it. She might also call to mind the Kings rigorous doater to the should transgress it.

transpersal. Some migration can to minima the same rigations when the setting the first first discharging his continuation of minima and the setting final sold aut the golden (septime). The large malers would have it in the Kings power to these mercy to whom he would, effectally in this cash, that concerned himself, when the would, effectally in this cash, that concerned himself, when the would, effectally in this cash, that concerned himself, when the would, effectally in this cash, that concerned himself, when the would effect the himself each to be kined each of the kined each o whom he would, especially in tans care, that concerns numers, and approaching into his prefence. The fign of the Kings pleature to the wifarout, was holding out his Scepter. Either should have hoped that God, who at first numed the Kings heare to hersche. 17. would again do the like in this cafe.

that be may live] i.e. not be put to death upon that law, but I have not been called to come in into the bing] This made the

danger feem to her to be the greater shefe thirty dayer] This was a large time for a beloved wife, living to nee her husband, to be ablent from him. Many imagine that his bind was to faithful the third with form of his concubines, or with others. And fome think that had taken found distributed in the think that had taken found distributed to the think that had taken found distributed the think that had taken found distributed to the think that ha Raft at Efther. Bur his ready manifesting his loving affestion to her so soon as he saw her implieth the contrary. Neither doth the her so soon as he saw her impliest the contrary. Neither doth the her self-alledge any dishrection in the Bing to her by way of excuse; which exteanly the would have done if the had differenced or suspected any such duties; "U.v. And siley states the medical Bilbers words." It may be supposed that Hatacht and some contrary with him were Estives Medical gent, and sixthilly related the words.

Ev., and sixthilly related the words.

U.1.3. Then Market & commanded to anyer Bilber. Then matter between the supposed to the supp

ing of very great confequence, Mordecai would accept of no ex-

Think not with thy felf] It was Gods and the Churches cause that Mordecai had in hand, and therefore he is very peremptory with eho Queen.

sne quatern. He despe is the kings bould. The Queen pretent-that thou load: elect away that excell, Moderch villa her-ded danger. To take away that excell, but the his-thishest fear of that danger might eath her line greater-super: For-the-Kings house could be no telluge for the against the Kings have, which could not be revealed, when the fould be known to be a Tew.

more then all the Jews] The Law was generall, without excepsion of any, chap. 3. 13. and therefore the was included

V.14. Forif thou altogether boldoft the peace Help, if helding the peace thou boldoft the peace of this kind of Hebrailm fee I Kings

8.12. afthutime] In this great danger and hazard of the whole

Church.

the fight there entargement Heb. reffication. Now they were fo
filled with grief and forcow as they could fearer take their breath
(fee Jeb 9.18.) but their grief and forcow ficuld be removed, and Church. then flould they have a breathing-time and fweer refresh-

and deliverance arife sa the Jews from another place] This is special in reference to the Queen and the place of her abode. She refung to doe what lay in her for their deliverance. God himself would also where rails means for delivering his peo-

but these and the fathers house shall be destroyed. Her resultal would so offend God, that in delivering his people, he would from fore judgement upon her and her kindred, especially such as were with her. Mordocal herein shows great faith and considence to God. Though fome plotted against the Church to destroy it, and God. Though tome protes against the content of the was sunyed that God would not tor fake her, pay, he would judge them that though for fake her. Not to afford belp to Gods people in their need is much difpleating unto God.

and who knowerb] That which men do not conceive, may be an especial end that God aimeth at.

special end that God aimeth at.

mbether thou art come to the hingdom for such a time as this.] The
preservation of Gods people might be the special end that God aimed at in advancing Either to be Queen.

V.15, Then Eliber had them return Mondecai this answer.] Monde-

cal's reply to hither was very powerfull, both the matter and form :

cava reply to hither was very powerous, both the matter and form a and anhierable iv is wought upon her.

V.1.6. Go gaber tegether all the Jove that are prefent in Shafhand See ch.1.5. The Queen being periwaded to what Mordeca required, pioully and prudently uleth means to obtain Gods blelling upon her enderdour. A most effectual means is the prayer of many of Gods people affembled regether: And for this end her deffice it was the form the state of the safembled. that all the Jews there should be assembled.

and felt ye fer me Fasting is an especial help to prayer. See Chr. 20.3.

2 Cit. 20.3.

and neither eat nor drink three days, night or day.] Because the time was so long, some think this fast was a sorbearing onely of pleasant bread, as Dao, 10.3. But this phrase will not admit such a reservation on. In those hot countreys they might fast three dayes, as well as we two in these cold climatestand yet may we cally without impea-

we two up these continuous statemy recompt we come more impea-ching bodily leath fath 6 long life wife. She imposed upon the Lalo and my stident will fast life willing to undergo. And the undersales now onely for her fall, but for her madens also, ine unactease since oney so not see some one in the inqueria allog as John 14,15. Certainly these maidens were Jam's (for het keeper Hegai gave her such maidens as were meet for hers th.2.2.) of the had instructed them in the true religion, and brought them to

and to will I go in unto the hing. The blefting of the Lord being first sought, she would with considerate the means whatsever the iffue were.

wh chis not according to the law] Th's is added to demonstrate her we counse accounting to notate just as source to despite the counting and faith in God. She could not be ignorant that Valut was put away for transfertling the Kings commandment, ye through considence in her God the would advanture upon a trans-

grettion, and it perify, I perify This phrase implicit a resignation of the solution of the wholly to the mill of Sod. The discreted the easies to he and and the and good. The and the appeal are at the preservating of Gods people; and it is were the will of God that in this case the two classes and the secretary to lose it. See the side phase the control of the secretary to the secretary of the

cognings and distance of the state of the st from whomfoever it comes,

CHAP. V.

Verf. 1. One it came to page 11 in this chapter is fer forth the profession of the means for delivering the people of God from destruction.

on the third day] After they had fasted two dayes. The Jews conas sectors any Asset they had rasted two dayes. In Jewson's timed to fast on this day, to the charge was that sky should neither as nor drink time does, ch. 4.16. Estites purposely chose this day to adventure upon the means for the Churches deliveration than the might have the beaches of the peoples extraordinary pray-

that Affler put as her royall apparel] Such apparel as a Quecau-fech to wear when the feet her felt forth in her greatest majesty. This the did the more to allure the King to like her and accept of

her.

and flood in the inner court of the Kingt boul? I fee ch. 4.1.1.

and reside the high boul? I that the might be before the face of
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were against the gate by which they went into the house.

A. And irwas [6] It was by Divine providence to ordered.

When the hing says Elber the queen standing in the court have a providence for the court of the c

receive of volunt and volunt planning to the vertex from the infection from the infection from the infection when the desirated feature in his fight. He was to far technology of the desirated feature in his fight. He was to far technology of the desirated feature in his feet was feet upon her, and he was refolved to do what kindnethe was feet upon her, and he was refolved to do what kindnethe

could to hor. and the fall out to Ribber the golden [capter] Sec ch. 4.11.

Chap.v. Hereby he gave evidence of the loving respect which he bate | tainly there was an over-ruling providence herein, and the was

that was in his hand] Kings use to hold Scepters, as figns of their

Royal dignity.

So Eliber drew neer] She flood before in the court, v. 1, but now the approcheth to the house where the King was, and to the throne whereon he sars being emboldened thereto by the Kings own invitation, testified by holding out his Scepter to her.

own invitation, relithed by holding out his occepter to her, and touched the top of the feepter] Heb: the bead. For the head is the top of a thing. In tellimony of her gratefull acceptance of his kindnels, and of her humble reverence and obedience to him, the

V. 3. Then faid the hing unto her] The King every way by figh and word manifesteth his favour to her.

What wilt thou] Her approching to his presence did declare that the had fome request to make known unto him : therefore he defired to know what it was,

Queen Ellber] This is a familiar compellation and a teltimony of that high effects he had of her, and that entire affection he

and what is thy request] By doubling this question he emboldeneth her the more to manifest her mind.

it shall be even given thee] He promiseth to grant her desire, to make her the more free and forward in making it known.

to the half of the hingdom] This is not literally and fimply to be taken, as if indeed he intehded to have given her half of the kingdom if she had asked it: for it is not in the power of a Kingto give away any part of his Kingdom. But it is a kind of proverbial speech used by Kings to shew a readiness to grant what shall be defired of them, though it be great in the kind, and may seem to be some prejudice to him that grans it. I find it three times used by this King here, v.6, & ch.7,2. It is also used by Herod, Mark

V. 4. And Efther answered] Efther quickly makes use of the Kings kindness.

If it feen good unto the king] See Neh. 2. 5.

Let the king and Haman] She joyns them two together, that Haman might be convinced of his cruelty in the prefence of the

King. God by his providence would afford her fome fit opportunity to discover this plot to the King. And the invites to a banquet, to ingratiate her felf the more, and to make the King the more ready to hearken to her.

that I have prepared for him] Though Either and those of her fa-mily which were pious spent a day or two before in fasting and prayer, yet the had others that might prepare this banquet at that

N.5. Then the hing faid, Caufe Haman to make haft] By this it appears that Haman was not by when Either first approched to the King, v.z. and that this banquet was neither a dinner nor a supper, but a banquet of iweets betwixt both. that he may do as Efther hath faid] Or, defired. i.e. go to the ban-

fothe king and Haman came to the banquet] The King came in a good respect to the Queen: but Haman came in pride, account-

ng himfelf much honoured thereby.

that Esther had prepared] See v. 4.

V.6. And the hing faid unto Esther at the banquet of wine] The banquet of wine is taken to have been another banquet at the end of the great banquer. In this latter banquet they had not fuch delicates as in the former, but onely wine, which they drunk one to another as cups of love. Some write that before this latter Lanquet they drank nothing but water, and that the King had an ex-cellent water prepared for him. But to let that pais; now, tha banquet being at an end, the King is mindfull of the Queen : and it may be that having well drank wine, his heart was the more fet

manner as before, v. 3.

V.7. Then answered Efther, and faid, My petition and my request is] She expresses her mind in the same words that the King put into her mouth, v.6.

ner moute, v.g., V.8. If I have found favour in the fight of the king] The Queen having difference evidences of the Kings favour to her, makes affe thereof, and syeth it down as the ground of her boldness, and if it pleafe the king] Hab, and if it be good to the king. It is in

to grant m presience purify requesting it to be good to be to the Hebrewthe very fame phrafecthat the ufed w.4. to grant m petition, and to perform (Heb. to do) my request Because the King had promised somuch, she makes his promise also

a further ground of her boldness, let the bing and Haman come to the banquet that I shall prepare for

and I will do to morrow as the king hath [aid] She did not ob and will do to morrow at the long naw land, one and notice, revenge keep mens minds from tell and foreopportunity good enough a yet to make known her defire, revenge keep mens minds from tell and but the hoped by the next day the might find a better. Cer
revenge makes fined men merry.

P pp 3

carried by some inward instinct and motion of the Spirit to put off the business. That which is noted ch. 6.1, 8cc. giveth a plain demonstration hercefi

V.3. Then went Hamin forth that day joyfull That conceit which he had that the Queen had him in as H gh efterm as the King;

made him so joyful. See v.12,
and with a glad heart] See 1 King 8.66. Vain conceits work of worldly-minded men as much as teal matters do on believers, th. 8. re:

but when Haman faw Mordecal in the hings gated Mordecal ci-ther now purposely came thither because Haman would come that way, or elle be continued there notwithflanding the Edic made against the Jews. Both these argue a strong faith and a great

that he flood not up, nor moved for him] It is observed that Mordecai did now thew less respect to Haman then before. Before he refused to bow and do reverence, ch.3.2. here he will not so much as fland up, nor move hat, or hand, or any part of his body for him. Hamans Malice did no whit affright him.

be was full of indignation againft Mordecai] This implieth an in-

we wan jan u ji majanina agamp in monecurj in inspirett an in-crease of his rage. Seech. 3-7. V.1.0. Neverthelef: Haman refrained himfelf] from offering any present violence to him Wicked men that intend the uttermost mis-chief that they can do, may for the present forbeat, that afterwards they may do the more mischief.

and when be came home, he fent and called for his friends] Heb. cau-fed to come. Such as he supposed might help. him to invent and work more mischief, are here meant; even such as are called wife

men, ch.1.13.

and Zereft his wife] It is probable that he used to advise with her in his weighty affairs, and that she was a prudent woman. See ch.

V.11. And Hanna sold them of the glay of his rither) Of that great wealth which made him glorous. Sings Ferburites the that power which they have with the King, to gather great three of wealth, together: and nothing makes men more glorious in the eye of the world then flore of wealth.

and the multitude of his children] Ten of his fons are reckoned up by name ch. 9.6, &c. and it may be he had other fons and daughters by name ch.9.6,8cc. and it may be he had other tons and daughters alfo, though there be no mention made of them. Many children, were of old counted a great honour.

and all the things wherein the hing had promoted him] The great offices which the King had conferred upon him may be here.

meant.

and how he had advanced him above the Princes and fervants of the king]. See ch. 1.3. 8, 3.1.
V. 12, Haman faid moreover] He heaveth up all that he can fay of

himfelf. Tea, Efiber the Queen did let no man come in with the King, &c. 1

For it was a matter that was not fuddenly to he divulged abroad, at least before the had obtained a grant of the King. but my felf] This he reputeth amongst his honours; and indeed it had been a great honour, if the Queen had done it in respect to

him: But he was much deceived, as appears ch. 7.6.

and to morrow am I invited unto be 41 fa with the hing That which
most tended to his differace and danger, he through ignorance reckoned amongst his honours.

V.13. Yet all this availeth me nothing Malice and revenge, take away all the comfort that a man can have in any outward ho-

follong as I fee Mordecai the fere fitting at the kings gate] It was not fimply Mordecai's fitting there, but Mordecai's refuling to tife up and how to him, that damp'd all his joy, and vexed his spirit. This shews that the reckoning up of all his honours was to lay the

greater load upon Mordecai; and to aggravate his offense.
V. 14. Thea faid Zerejh bis wife, and all his friends unto him] See v.
10. Wives and friends, who fear not God are ready to put on revengeful persons in their pride and revenge, and so to adde fewel

to a flaming fire. let a gallows] Heb. a tree. See ch. 2. 23.

bemade of fifty cubits high] This was at least five and twenty yards, or leventy five foot high. See I Kings 6.2. A wonderfull yards, between weeten must be very great polts in compatie, and fet firm in the earth with high braces, that could fland to high. This was done for the greater diffrace of him har thould be hanged thereon, and that he might be feen hanging far and néer.

and to morrow Speak thou unto the king] As they would not attempt fo strange a fact without the Kings leave, fo they make no doubt of his grant.

that Morderai may be hanged thereon] Nothing but blood, and that in a normal may be conget thereon a Nothing out of local and miles in figuration in the place when A fairfiles envisions and malicious minds. So they dealt with Christ, Mat. 17, 12, 35.

then go thou merrily with the king unto the banquet [Malice envy and revenge keep mens minds from reft and mirth: but execution of

Chap.vi.

and the thing pleased Haman] Heb. was good in the eyes of Haman, | to ride on proper and peculiar unso themselves. See 1 Kings See ch. 1, 21, Evil counsel being agreeable to a mans humour semeth good to him.

and he caused the gallows to be made] Malicious menare ready to put cruel projects into execution.

CHAP. VI.

Verf. 1. On that night Here the wheel of Gods providence begins to turn apparently to the deliverance of his Church? For in this chapter is fer down the means and manner of advancing him to honour that was devoted unto a fhameful death. This circumstance sheweth that God taketh the most seasonable

Phis circumstance mewern may God taken the large teachers time for bringing things to pair, and the large fleep fleet away. There is no needly fleat thing fleep like the king fleep the cacasions of fleep departing from the King: the circumstances following apparently demonstrate that God by his special providence took away his

and he commanded to bring the book of records] Heb. the book of remembrances. That book wherein the memorable acts concerning

mimoranes, a nat mook wherein the memorane arts concerning King and Kingdom were registred. Seecha.2.3; "of the throaties! Heb. of the words of days. This is fet down by way of apposition, or exposition: for the book of records was a book

on Consults:

and they were read before the king] That the King might the better
pair over the night-time, or that he might be brought to flee
thereby: for reading to one in bed makes him fleep the fooner,
V1. And it was pland written] Not by tuning to that place
V2. And it was pland written [Not by tuning to that place

purpofely, but Gods fecret providence directing him that read to

purpolely, but Gousteete plottanes, &c., Or, Bighen, ch. 2.31.

that flory,
that Mordecai had told of Bighans, &c., Or, Bighen, ch. 2.31.

V. 3. And the king faid, what honour and dignity hath been done to
stordates for this? J. Kings that have any humanity or courtefie in
themule to reward furch as fave their lives: but it feement no reward had yet been given to Mordeoui, God by his providence for
ward had yet been given to Mordeoui, God by his providence for
the control of the courter of the factorists of the grantest of the factorists of the dering it, that he might in this feafonable time receive a great reward, and be advanced as he was.

then faid the kings fervants that ministred unto him] These were such as were called Emuchs or Chamberlains, ch. 1. 10. We call

their finishm of the brd-chamber.
There is pulling done for him This answer implyeth some good respect that these Officers bare to Mordecai. Otherwise, Haman befreck that these Officers bare to Mordecai. ing fo great a favourite as he was, they would have put the King

ing to great extraourice site was tury robust and per in mind of his decree again in the Jews.

V. 4. dad the hing faid, who his in the court? I tewas by this time, morning, and the King Supposed that some of his Counsel might be come to attend upon time. He used to do great matters by the advise of counsel; and herein he would the rather take counsel bedause he intended a great and royal reward to Mordecaj.

Now Haman was come into the outward court, &c.] Sec ch.4.11. Now Hammi was come and the outward court, Sc. 1 Sec. 1.4.11.
to fresh to the king to hang Mordeosi? Becaule it was not onely a
matter of the start, but it is publick execution, he durft not do it withour the Kings leave: therefore to get leave, he is up botimes, that the deed might be done before he went to the banquet, and fo he might go the more cheerfully, when he whom he morrally hated was executed.

on the gallows that he had prepared for him] See ch.5.14.

V.s. And the wings ferwants faid unto him] See v.3. Bebeld Haman fluideth in the court] For he might not go into the Kings presence till he were called, ch.4.11.

And the hing said, Let him come in Por he meant to ask his ad-

V.6. So Haman camein He came in readily, not suspecting any füch matter as fell. out.

fuch matter as reli. out.

and the king faid wate him, what shall be done unto the man whom
the king delighteth to honour? I Heb. in whose honour the king despecies. This phrase imported a great readines of mind, and is
here used to through Haman to think of the greatest honour that could be done to a fubject.

Now Hamstongh in his heart] Heb. faid in his heart. Secretly resfoned within himfelf.

tones within number.

To whom would the hing delight to do honour more ibento my felf?]

The Kings former favours to him, and that high dignity whereunto he had advanced him, made him imagine that he would prefer none before him, but rather confer all honour upon

V.7. And Haman answered the bing Haman conceiving that the matter concerned himlelf, quickly returned his answer:
For the man whom the king delighteth to honour Heb. in whose he-

Now the hing delighteth. See v. 6.

V. 8. Let the royal apparel be brought] Heb. Let them bring the royal apparel. Let the Keepers of the Wardrobe bring forth the Kings

most fumptuous apparel.

most tumptuous apparet.
which the king useth to wear] Heb. wherewith the king elotheth
himself. Namely, when he sitteth in State.
and the horse that the king rideth upon] Kings used to have be afts

and the Crown-royal which is fet upon his head] If this be meant of the Kings own Crown as the other things are, it arguest monstress the Kingsown Crown as the other rungs are no against monitrons ambition) rainely, to be fet out every way as the King h mitel. Surely Haman was be youd measure ambitions. Some, to mitigate the matter, say that there were crowns which great Monarch used to differ faith of the control of the great King of Affur faid, Arenot my Princes altogether Kinge? Ifa. 10.8.) and that such a crown is here meant. But the phrase here

10.8.) and that fuch a crown is now with hardly admit fuch a limitation.

V.9. And let this appared and horfe! Those before mentioned, be delivered to the hand of one of the bings most noble Princes! This addes much to the honour, that such worthy persons (nor addes much to the honour, that such worthy persons (nor honour).

mean ones) flould do all fervices to the man, that was to be honoured.

that they may array the man withall] i.e. put is upon him in the best manner they can.

whom the hing delighteth to bonour] See v. 6.

when the hing designate to pomoury user v.o. and bring him on hor/fabel, Heb., ease him or ride. through the first of the city] That open place where most men use to be gathered together, that of all forts might see him, and practian before kim] By some publick Herald.

Thus fluilis be done, Sec.] Sec v.6. V.10. Thus the king faid to Haman] This charge given to Haman was that which cut him to the heart most deeply. Make haft] He giveth him no rime to deliberate about the

matten, and take the apparet and the hosses, on them hasses faid. See v. 8.
and take the apparet and the hosses, on them hasses on person.
In Morders the Froy Though all the Jews were by decree to be detty order. 13, 13, yet must this Jewywhom Haman so much hated,

that fitteth at the kinge gate] This is added that Haman might not have any pretenfe to miltake the man.

let nothing fail] Heb. fuffer not a whit to fail.

of all that thou half [hoken] Thus is he taken in his own words; and the King leaveth no means of evalion.

V.11. Then took Haman the apparel, &c.] Sec v.8,9. In this verse is diffinctly showed how Haman observed every particular before by himself expressed, and that to him whom he most of all hared; is as numer exprenentant there are when he most or all fixed is a he could not but do it with much regret and againft his founch, but he dust hour transferls the Kings charge in any circumstance, the rather because he himself had adviced all that was to be dose, Behold here how God can clean crofs mens purpofes. Haman is forced to do the greatest honour to him to whom he intended the greatest differace. There is one particular left our in the Kinge greatest augrace. Incre is one particular her out in the Augracharge which is expressed in Hamans advise, namely, that the Crown-royal should be set upon his head, v. 8. It may be the King thought this too much, and therefore enjoynes is

V. 12. And Mordecai came again to the Kings gate | Namely to the place where he was when Haman came thus to honour him, v. 10. Thicher he went, to shew that he was still the same man that he was before. That extraordinary honour had not puffed up his mind, not altered his disposition. Besides, he had thereby better oppor-

tunity to enquireafter Esthers, proceedings,
but Haman hassed to bis house] A man that is confounded in himfelf for doing that which he takes to be a great difgrace unto him, will, so soon as possibly he can, retire himself where he may be

most private.

most preferribe such honour

himself that he had been so foolish as to prescribe such honour to a man before he knew who the man warthat should be so ho-

noured. and having his head covered] This was a gesture of old used by fuch as were throughly grieved and perplexed at a thing, 2 Sam.

V.13. And Haman told Zeresh bis wise and all bis friends] ch.

7. 10. every thing that had befallen him] How the King asked his advife, but concealed the person about whom the advise was asked; how free he was in giving of his advise; and what sollowed there.

Then faid his wife-men] He being a mighty Prince, next to the King, was not without learned and prudent men to give him advife in weighty matters. See ch.1. 13.

vile in weignty matters. Sec (h.1.3)
and 2016 his wife unto him] Sec.(h.4.10.
17 Mordea is of the feet of the few) Ot that flock and nation.
If Mordea is of the feet of the few) In that another was advanced
before when then high begin to fail I in that another was advanced
above him that was before advanced above all others, he may well
above him that was before advanced above all others, he may well be faid to fall, because he is made inseriour to another. Besides, the rife of a new Favourite hath alwayes proved to be the fall of

an old one. thon shalt not prevail against him] A declining Favourite hath no hope to prevail against him that by the King is preferred before . Walter Blessen

Chap.vij.

but fleat furely fall before him] Helt falling thou fleat fall. See | not be a infficient recompense; and that therefore the ten thou-King 8.13. This they conclude from the ordinary custome of riling and falling Favourites. Yea, they might also infer it from that which they had heard of the fall of some enemies of the Jews, as of those Princes who plotted Daniels death, Dan.6.4, &c.

V. 14. And while they were yet talking with him] If we confider the time wherein the King and Haman confulted about the kind of honour, and the time that must needs be taken up in executing that counsel, and also the time wherein Haman and his friends were confulting together about what had been done, we may well infer that it was time for Haman to be with the King to go to thebanquet.

came the hings chamberlains] Such as are noted, ch.1.10. and hasted to bring Haman] For it may be the King tarried for

unto the banquet that Efther had prepared] This is the second banquet whereunto Efther invited the King and Haman. Of the first ice ch. 5.5,8cc.

CHAP. VII.

Verf. 1. So the king and Haman came to banquar] Heb. to drink the was effected by prepared for that cine; and was that wherewith they did conclude, (fee ch., fe.) therefore they are here faid elpectally to drink. So Gen. 43: 34. In this chapter the hiltory of taking away the great enemy of the Jews is fee

aown.

with Ester the Queen] For she had invited them, ch. 5.8.

V. 2. And the King said unto Esther] This hath reference to ch. 5.6. where the King once before said to Esther what here he

on the fetond day] The day after the first banquet. That was the first day, this the second. Therefore on that day, in relation to this day, Efther saith, 10 morrow, ch. 5.8.

to this day, littlet laith, so morrow, ch. s. 8.
At the hangust of wins, what is, dec.] See ch. s. 6.
V. 3. Thus Estar the Quen answerd, dec.] See ch. s. 6.
Let my life be given me at my petition] The word translated life fignifieth soil. For the life of the body consistent in the union of the foul with it. Efther accounterh her felf in the number of those that were devoted to destruction, because she was a Jew; and sherefore the begs her own life. Life is the thing that in this world most concerns one, Job 2.4. therefore this she mentioneth, so show the great cause she had to adventure to come to the King though not called, ch. 5.2. and to be so earnest with him as the was: yea also the more to move theking (who she knew loved her) to grant her petition, which was of to great concernment,

and my people at my request] She calls the Jews her people, because the was of that nation. See ch.4.8. Hereby the implieth, that to have her own life spared would be but a small comfort to her, if the whole nation whereof the was were clean destroyed. These two things, her own life, and her peoples prefervation, were very petition fet them down, to work the King the more readily to hear ken to her.

V. 4. For me are fold] Here the doth much aggravate that which at the first hearing was so great, as is before mentioned.

She maketh mention of chiing, in relation both to that summe of money which Haman offered to the King, ch. 3.9. and also to that grant which the King made to Haman, ch.3. It. For as things fold are at the pleasure of him that buyes them, fo the King gave Haman the Jews to do with them what he would.

multing sews to no with them must be women.

I and my people J Seev 3.

to be destroyed, to be stin, and to perish J Heb. that they should destroy, and kill, and cause to perish. She wieth the very words of the decree, ch.3.13. to aggravate the matter, and to work the greater

compaffion in the King.

but if we had been fold for bond-men and bond-women] This had been a very great milchief. For bond-fervants are at the pleasure of their lords, and that (as of old the custome was) even to take away their lives; yet that power was rarely used, and bond-fervants by their good fervice might win the favour of their lords. But now they were absolutely adjudged to death, and that all of them, without exception of any one, ch. 3, 13, I had held mytongue] This the addedy to thew that the was now

I man and mysengue 1 this the addets to the wint in the was how necessary to the King.

albung the many could not counterwait the king albung the many could not counterwait the king albung the many could not counterwait the king and Kingdom, not onely by the full field; and though the king the was the king t had from them, but also by their skill in many works, their in duftry and pains, their valour in war, and by their fidelity in all things: And if they had been utterly destroyed, all this had been clean loft: And if they had been fervants, the King could not have the benefit of their labours, but that would have redounded with particular lords whose bond-fervants they were. Now Ether inferreth that this damage to the King would have been fo great that all which the adversary was worth, or could do, would

fand ralents of filver which he profered, ch. 3.9. were not com-

land catents of tires which the professes, etc. 3.77
parable to this damage.
V. 5. Then the king Abssuents answered, &c.] The Queens petition, in regard both of the matter and manner of delivering it, feemed to the King to be of fuch weight as he was much moved, and therefore further enquireth into it.

Who is he, and where is he] This doubling of the queffion implieth great passion, and a strong resolution to be revenged of

plieth great pation, and a throng retolution to be revenged of him, wholever the were, or whereforeer he were.

that durif prefume in his least to do [n]. Heb. whole beart hath filled him to do [n]. When men are feet upon a milichief, their heart he fo, filled with thoughts thereof as nothing elfe can abide therein. It a veffell be full, whatelover, is pouncid into it, runs over, that refpect Satan is faid to fill mens hearts, Act., 3.3. yea, men are faid.

**A EMAL DAN with paril and mood A A & 1.9. X 12.4.X (MOLD). to be filled both with evil and good, Ad. 5.17. & 13.45. Rom. 15. 14. 2 Cor. 7.4. Phil. 1.11. Act. 13.52. When a mans heart is to filled with any evil, he will adventure to do it, whatfoever come thereof. Our English therefore hath here well explained this He-

V. 6. And Esher said, The adversary] Heb. The man adversary.
i. e. that man which is the adversary.
and enemy] She weeth these two words the more fully to see forth

his malice and hatred. The former word fignifieth an oppressor; the later, one that is ready to do all hostile acts. is this wiched Haman] The Queen observing the Kings indigna-

tion against that horrible fact that the complained of, is encoura-ged plainly to name the man, and that with a brand, though pre-sent, and the Kings savourite. And indeed this was the very end

of inviting Haman with the King to the banquer.

Tim Haman was a frield before the King and ine Queen] Or, at the prefence of them. Observing the King to patienately offended at the fact, and the Queen whom the King so invitely loved, involved in the danger, he was confounded in himfelf, and feared the lofs of his own life, as appeareth v.7. Thus we fee how fuddenly wicked ones may be cast down upon the discovery of their wickedness

V. 7. And the king arifing from the banduct of wine in his wrath I Certainly the King difference his own folly in yielding to suddenly and rashly as he did to so horrible a fact, and was much incenfed against the author and contriver thereof; and thereupon suddenly arose up, as a man much disquiered in his mind, and in

great rage.

west into the Palace garden That there he might form what refresh himself, and consider what now was to be done in that case,

and Haman stood up] He was before sitting at the table, or on a bed, which in those dayes was instead of a table; but now the King rifing up as he did, and being gone away, he also flood up. For he well difcerned that the Queen could not account him a he

to make request for his life to Esther the Queen That she would mediate with the King to spare him his life at least.

for he faw that there was evil determined against him by the hing] The Queens declaration of the cruel plot, the Kings enquiry after the authors thereof, the Queens plain naming of him, the Kings fuddain rifing from the table, the evidence of indignation which appeared in the Kings countenance, could not but make Haman fear an heavy judgment, yea even fee death before him.

V. 8. Then the king returned out of the Palace-garden] After he had there walked a while, and meditated on the matter,
into the place of the banquet of wine) Where he had left the

Queen and Haman together, with the fervants attending upon

and Haman was fallen upon the bed whereon Efther was] This was fuch a bed as is mentioned ch. r. 6. and it was that bed or table whereon the banquet was fet. The Queen fitting hereupon, Hamorfelty profitate surques was not a seen as many unexpose, and felt profitate among to beg the Queen favour. For having flood up a while, and the Queen net hearthing une him, he profitates himself before her, and, as it forpoled, clied her feet in his hands, (for 6 the far a plar feet which has been found to this define, and the feet of the hearthing to the second area. he would not let her go eill be found some favour from her. See the like 2 King, 4.27.

Then faid the King, will be force the Queen alfo before me in the houfe? The King beholding him in great weath, turns all things to the worft, and taketh the means which Haman used of supplicating mercy, to be a means of forcing and ravishing the Queen. Thus he that unjustly accused the Jews, ch.3.8. is here mil-judged himself. This was just with the Lord, though the King did mil-interpret what he did.

As the word went out of the Kings mouth] i. e. prefently, fudden-

ly, without any delay or flay.
they covered Hamans face] When a King was angry with any, fo as he was not willing to look upon him, nor he worthy to behold the Kingg face, fuch as flood by inftantity covered the che phrase taken Job 9.24. Ifa. 22, 17, See on Gen. 24.65.

V.9. And

V. 9. And Harbona one of the Chamberlains] Heb, Eunuchs. See

faid before the king] It is probable that was one of those Chamberlains who was fent to bring Haman unto the banquet, ch.6.14. and that there he faw the gallows that was made. It was such an extraordinary thing, fo famous in the kind of it, and fo famous in the end of it, as every one had a mind to fee it. See ch.5.14.

Behold alfo the gallows, &c.] Heb. tree. See ch.5.14.

Bebota aijo voe gamous, coc. 1 reco. tree. Sec. et 13.14, voisit Hamin made for Morderai To hang him thereon, who had Bohra good for the King. Who had made known that which was beneficial to the King, and tending to the prefervation

of his life, ch. 2. 23, 23.

(Bandeth in the bonfe of Haman] Or, by the houfe of Haman. There Haman erected the gallows, that himlelf might be an eye-witness of Mondecay's differential death.

Then the King faid, Hang him thereon] In those dayes the Kings word was warrant enough to put a man to death. See I King, 2.

V. 10. So they hanged Haman on the gallows that he had prepared for Mordecai] That pit which he had d gged for snother, he falls into himself, and is taken with that snare which he had laid for

another, ch.9.15. Pfal.7.15,16. & 9.15,16. & 35 8. Dan.6.7,24.
Then w.s. the Kings wrath pacified IIf executing unjust revenge may make a man merry, ch 5.14. much more may executing just and due vengeance upon a cruel, bloud-thirthy person flake wrath, Ezch, 16, 63, Zach, 68. By this effect following upon this vengeance on Haman it is manifest that the heart of Ahaluerus was utterly allenated from h m; otherwise, though on a sudden he commanded him to be executed, he would afterwards have been disquieted in his mind for what he had done, and lamented his death. That God who curned the heart of this King to Esther, ch. 2.17. and to Mordecai, ch. 6.10. now alienated it from Haman, and pacified his spirit after execution was done upon him; that not onely the affairs of the Kingdom might the better go on, but also means for the preserva-tion, peace and prosperity of the Church might better succeed.

CHAP. VIII.

Verf. 1 N that day The Queens banquer, her petition, the Kings grant, and the execution of Haman were all on one day: And allo on that very day did the King ampliate his favours to Efther and Mordecai.

did the King Abasurus give the bonse of Haman Under this word bouse Hamans goods, chattels, tenements and hereditaments are

comprised. the Tews enemy] See ch.3.10.

1

the Jews enemy] See cft.3-10.

unto Elber the Queen] All by the execution done upon Haman eftheared to the King; and in testimony of his good acceptance of that which the Queen had moved against Haman he giveth all

that he had ober.

and Mordecai came before the King. He was such an one as they who are faid to fee the Kings face, ch. 1.14. The phrase here used implient that Mordecai was admitted to be of the Kings houshold, one of his privy Counfel, and an especial Favourite.

for Efter had told what he was unto her] How near of kin he was to her, even her coufin german, ch 2.7. By this the King difcer-ned that he was by marriage allied unto him, and thereupon was the rather moved to advance him to fuch honour as he did.

the rather moved to advance him to high nonour as he did.

1. And the King took off his ring white he had taken from Haman] This might be the ring mentioned ch. 3. 10, which Haman kept till the Kings wrath against him was manifested; but then, he being fent to execution, they pulled the ring off from his finger, and took away other figus of the Kings favour from him, and returned them unto the King.

and gave it unto Mordecai] In testimony of that favour which the King bare him, of the honour he did him, of the authority he conferred upon him, and of the confidence he placed in him. For by this ring Mordecai might feal any thing in the Kings name. Others take this not to be the feal-ring, but fome other special ring which the King gave him as a pledge of his favour, as Gen. 41.42. Of further evidences of the Kings favour and of the honour

And Effher let Merdeca's overthe house of Haman] She made him chief Steward, to have the ordering and disposing of that great effate, and to take care about the rents and other emoluments that

might be thence railed for her us.

V. 3. And Esher shake yet egain before the King) She had once spoken to him while he sat upon his throne, ch. 5.4. and a second time, at the first hangue; ch. 5.8. and a third cime, at the banquer, ch.7.3. and now again at this time.

and fell down at his feet] This is more then yet we read done by her. It was an humble gefure whereby the manifested her lowly mind and earnest defire. So Abigal, 1 Sam. 25.24. and the Shunamite, 2 King. 4.37. and the servant in the parable, Matth.

and befought him with teass] Heb. and fhe wept and befought him. Their tears show her deep compassion for the danger of her prople. Though the King had given her great occasion of rejoycing; yet her fense of the Jews difficis turns her joy into tears. See Neh. 1.4. Her tears are an evidence of the carneftiels of her defire.

Hcb.5.7. to put away the mifchief, &c.]i.e. his malicious plot that was mifchievous to the Jews, ch. 3.13. and to the King alfo, ch. 7.4. By putting it away is meant a preventing the execution thereof, as

V. 4. Then the king held out the solden stepter towards Esther] See ch. 5. 2. By this it appears that Esther again adventused to go in to the King while he sat in Counsel.

So Effber arofe] For the had caft her felf down at the Kings feer, verf. a

and flood before the hine This testifieth her reverence to the King, and readinesso make known her desire.

ann, and reasoners o make known ner a.inc.
V. And fird, If it pleafe the bing, &r.] See ch. 3.8,
and the bing ferm right before the bing. She would not abuse the
Kings favour in an unjust matter, nor defite any thing but what might fland with the law of the Medes and Perfians. See ch.1.19. and I be pleasing in his eyes] She knew that the King delighted in her beauty, and therefore she presset his in her just suit.

Let it be written to reverfe the letters] Heb. the devife. For the devise was fet down in writing, and fent up and down by letters. devifed by Haman the fon of Hammedatha the Agagite] See ch 3.1,

which he wrote] Or, who wrote. Efther aferibeth all to Haman, and giveth no hint of the Kings name used therein. to destroy the Jews which are in all the hings provinces] See chan.

V. 6. For how can I endure to fee] Heb. be able that I may fee, the evil that shall come unto my people! Her glory and security in the Kings Court could not feetle her mind nor quiet her spirits

long as they of her own nation were in fear and danger. or how can I endure to fee the destruction of my hindred?] She urgeth both the general relation betwice her and the Jews; they and the were one people; and the particular relation that was be-

twist her and many of them; they were of her hindred.
V.7. Then the King Abasucrus faid unto Esher the Queen See

and to Mordecaithe Jew Either Mordecai fat in Counfel with the King before the Queen came in, or elfe he came with her, and the King knowing that they were both Jews, near allied, and of one mind, directs his speech to both,

Behold, I have given Efther the house of Haman] See v.1.

nerous, I have given historic to bond or in the said of the said bits they have banged upon the fallows By laying his hands on them is meant a destroying of them. See ch. 3.6. & 6. 2. Haman plot and endeavour to destroy the Jews is here fer down as a real aft: for in his mind he had destroyed them.

V. 8. Write ye alfo for the Jews] This the King prudently prescribeth to save the Jews, without a simple disanulling of that which was written before in his name.

as it liberthyou] Having given them a general hint of that course which they flould take, he refers the manner of prosecuting itto

their discretion. in the Kings name, and feat it with the Kings ring | See ch. 3.12.
Thus the King makes that which Mordecal should do as authentick as that which Haman wrote.

for the writing which is written in the Kings name, and fealed with the Kingering, may no man reverse See ch. 1. 19. This the King addeth
1. to shew why he did not make an absolute null of Hamans Letters; 2. to make them the more confident of the success of what they should write.

V. 9. Then were the Kings Scribes called See ch. 3.12. at that time Even to foon as the King had granted them the

foresaid liberry and authority. in the third moneth, that is the moneth of Sivin] This is a Chaldee is not the rame, that is the month of Seven | 1 has sa Chander name, among other things fightlying, a cop, or cour. This moneth began about the eleventh of our May, and m ght fitly be called Sivan, because the earth is then covered with variety of determined.

flowers as it were with a cap.
on the three and twentieth day thereof] This was two moneths and

ten dayes after the grant given to Haman, ch.3.11.
and it was written according to all that Mordecai commanded] For the King had given as large a commission to him as he had done

to Haman, ch 3.12.

unto the Jews That they might fee that the Officers performed their duties. If the Jews had not been written unto, the letters might have been concealed by others.

and the Lieutenants, and the Depuirs, and the Rulers of the provin-eer Thefe in Hebrew are the fame name which are used ch. 3,12. but in English they who are here called Deputies, are there called Governours. The same kind of Officers are meant in both

which are from India unto Ethiopia, &c.] Sec ch. 1.1.

Chap.viii. unto every province according to the writing thereof, &c.] See |

and to the Fews according to their writing and according to their language] The matter most concerning them, they are particularly

V.10. And be wrote in the hing Abasuerus name, &c.] See ch.

and fent letters by posts] See ch. 3.13. on horseback] They are swifter then Foot-posts.

and riders on mules | See 1 King. 1.33. Mules were counted fwifter then Horfes.

camels | Sec 1 King. to 1. and young dromedaries] See t King. 4.28. That Dromedaries were

and young unouscented over 1 amg, q. 28. I not bromed aries were fivile beafts, is evident Jer. 2.23.

V.1.1. Wherein the king granted the Jews] The King is faid to grant that which follows, either because it was written in the Kings grant that which tollows, either because it was written in the Kings name and sealed with his ring; or because, being shewed to the King after it was written, he yielded to it.

which were in every city Heb. city, city.
togather themselves together This they might not do with force and arms without special license.

and to fland for their life] To preserve it against such as should seek

to take it away, Pfal.94.16. to deftroy, to flay, and to caufe to perifb] See ch.3.13.

all the power of the people and province that would affault them] The power of destroying was not simply given to the Jews, against any of the Kings people; but in case of assault; and that for desense of

both little ones, and momen] This is added, 1. to thew that the Kings grant to Mordecai was as large as his grant to Haman; a. to make the enemies fear to fet upon the Jews, feeling thereby they should not onely endanger their own lives, but also the lives of their wives and children.

and to take the Sheyl of them [or a proy] See ch.3.13. This also was a means to restrain the enemy.

V.1.2. Moon one day, in all the provinces of hing Apasterus, &c.] That very day which was appointed for their destruction, ch. 3.13. is now set down for their desense.

is now the down for their defense, V.13. The copy of be swriting, &c.] See ch.3.1.4 day to average them, end that the Jews flowled be ready against their days to average them, figure on their examines 1 This is to be taken of such enemies as would obtinately perfit in lecking to deftroy the Jews. V.14. So theroffs, &c.] This is answerable to the execution of the charge which Haman gave, ch.3.15. Thus there are forme as

ready to execute decrees made for the preferration of the Church as others for the deftruction thereof. V.15. And Mordeces went out from the prefence of the hing] For

he was with the King when he made the forementioned great grant, v.7. in royal apparet] Such as beformed a Kings Favourite, and one

advanced. of blue] Or, violet.

and white] See Nehem. 2.16. on the word Nobles. All those co. lours were fish as Kings, Princes, and other great ones used to

and with a great from of gold Nor the Kings Crown, called the Crown-road, ch.6,8, but another, fuch as Princes in great place

and with a garment of fine linen] Such garments Courtiers wied to wear, Mat. 11.8.

and purple] This also was for great ones. and the city of Shufban rejoyced and was glad] By city the inhabisantager ment, and among others, the Jews especially; yet allo juch as having any humanity in them were troubled at the bloody edich of Haman, ch. 3.15. they, observing the 'case to be altered, much rejoyced. Thus God can turn mourning into dancing, Pfal.

V.16. The Jews had light] As light coming into a dark place doth much refresh those that see it, so the alteration of the case of the Jews did much revive and theer thom. and gladness, and joy] Theywere not onely outwardly affocted,

but also inwardly in their spirits.

and benown Most mon had them now in high account.

V.17. And in every province, and in every city Heb. province and province, city and city. This showeth that the former versa is in specal to be applyed to the Jews at Shufhan.

whitherforver the hings commandment and his decree came) This is called the Kings commandment and decree in the fame fense that the former was, et., 1.5. 5.

the Jews had so and gladness] Sec v. 16.

aftass Occasion to least together in testimony of their rejoy-

cing, ch.9.17.
and a good day] i.e. joyful and comfortable; a day wherein they and a your any 1.e. 1971th and comportance; a tany measurement that just and great eaths to pairle God for his goodness to chem. As a god day is joyned with [cassing ch. 9.10. so is it opposed to mourning the ch. 9.10. A god day is all on the or a god and the sing ch. 9.10. A god day is all on the or a god and the sing ch. 9.10. Sam. 25.8. it is bundance of that provided which is needeful and ulful. 2 Sam. 25.8.

and many of the prople of the land Throughout the whole Kingdom of Peris, and the provinces apperraining thereto.
became fewe Profesica the Jewish religion, subjected themselves to the rites and ordinances thereo', were circumcifed, became Proselytes, and associated themselves with the Jews in all friendly and familiar manner. It is probable that many did it one, ly in thew and outward appearance, yet we are not to doubt but that some did it very heartily, being wrought upon by a divine

ipitis.

for the fear of the fewefell upon them? God finish the hearts of
the heathen with luch a fear of the Jews that they durft nix obey
Hawans edict, but rather yielded obedience to Mordecais. For by that which they had feen and heard of Hamans fearful end, and of Gods turning the Kings hearr, they feared that the Jews would be the ftronger party, and prevail against all that should oppose them, See Gen. 35.5.

CHAP. IX.

Verf. 1. Nom in the swelfth month, &c.] In this chapter the full de-destruction of the enemies of the Jews, their full deliverance, and their prefent and future thankfulnels for the fame, is fet down.

reben the hings commandment and his decree drew near take out in exercises] The decree with Haman obtained, and also that which Mordecai obtained, were both to be put in execution upon one day, ch. 8.72. But the later is here especially meant.

in the day that the enemies of the fews hoped to have nower over them? God can disappoint the hopes of the enemies of his Church. They conceived by the lots which they cast that this would have been a lucky day to them, but it proved an unlucky day. Trust is not to be placed in vain lots.

though it was turned to the centrary Divine providence to orde-

that the Jews had rule over them that hated them] See v. 5. By reason of that affiftance which the Rulers of the province afforded the Jones, v. 3. and that fearthat leized on the hearts of their enemies ch. 8.17, they prevailed. V. 2. The Firms gathered themselves together in theix cities | In those

cities where they dwels. And this they did to unite their forces, and make themselves the more ftrong. They had a warrant from the King thus to do, ch. 8.11.

the sing cause of open contents of the hing shafurais | For the descre-ted there is all ich. 8.9.
was far to all ich. 8.9.
acfought their burst Birther to kill them, or to fool thom of their acfought their burst Birther to kill them, or to fool thom of their

goods, or to do any thing elfe projudicial to them.

and no mancould withfland them! Some durft not appear again.

them, others that did rife up were deftenyed. for the fear of them fell upon all people Sec en. 8.17. V.3. And all the Rulers of the provinces, and the Lausencotts, and the

Deparies | See ch. 8.9.

and officers of the king Heb. those which did the husings that below-ged to the hing, help did: Jewe They that had any authority under the Kings of any special dependance on him, or bufiness to do for him, observing how his heart was turned towards the Jows, in their refpect to the King afforded what help they could unto them, though they have no good will to them themfalvos.

hecanfe the fear of Mordecas fell upon them] They did fo dread that power which the King had given him that they duth not do any

thing that might displease him. See ch. 8-17.
V. a. Ros Mordecas was grass in the hings house] Had great authority and command in the Court, was much honoured by the King, and honoured of all the Coursiers.

and his fame vient out throughout all the provinces I The repost of that favour which the King flowed him, and of that power which he had conferred upon him, was divulged and made shown far and

for this man Mordesai] There is an emphalis in this phrale, this man. It harli relation to his former meanneffe and prefent great-

maxed greater and greater] Though he had been very mean, and adjudged to the gattows; yet he was not onely for a time made great, but still encreased in honour, dignity and power more and more. This is noted in opposition to Haman, who was foon cast from his great estate, Pfal. 1.3, 4. 20 37.37.39. 20 39.2.9,10,12.
V. c. Thus the Jews smote all their enemies | All such as role against

with the flroke of the fword, and flaughter, and definition] This re-riety of phrases implyeth an utter destruction of them all, either by the fword on some other way.

and did what they would Heb according to their will. Por they had
and did what they would Heb according to their will.

the Kinge warrang so do what thee would, and there was no power against them able to restrain them.

unto those that bated them] This is a description of their enemies.

V.6. And in Shufhan the palace] Shufhan is here put for the City; and the name palace is added to it, because the palace was in that

the Jews flew and destroyed five hundred men] These questionless were of Hamans faction, and combined together to revenge his death, being put on by his ten sons, who perished with them, y. 10. It was great flourness of flomach thus to rise up against the Jews, notwith standing the Kings last decree, ch. 8.11. Morde-

Jews, nowithitanding the Kings lath decree, ch. 8.11. Morde-ca's great authority, and the multitude of Jews that were gather-de tegether and well prepared against their enemies, v. 3.3. V. 7, 8, 9. And Publicandins, &c.] In these verseare ten Per-fan numes, bound in no other part of Scripture. V. 10. The ten fast of Humm.] These were a great many sons, but yee questionslike he had more; for he had such a multitude as he boated of them, ch. 5, 12. But it may be these onely were of age, or at leaft these only were in Shushan, and rose up in an he-ftile manner against the Jews; and therefore these onely are here

reckoned up.
the fon of Hammedatha, &c. Or, Ammedatha, ch.3.1,10.

toe jon of Hammedatits, erc., Or., Ammedatits, ch.3,1,10.
flow bby] They being Captains of companies that role against
the Jews, were clain in that infurrection. Besides, herein the
Jews might have respect to the doom denounced against the Amalekites, Exod.1-4,14.6. Deuts.1,5,19,19,1 32m.1,53.
but on the spot laid they not their band. They cook not away the
ord of Hammed Government Cook and consumer dains to them.

nut so not 1991 tent 1997 not 1981 1988 1 1887 took not away the goods of Hamas (one, or of any others (lain by then, though by the Kings grant they might have taken the [1991, 64.8-11. that is might appear that it was not a covetous defor of entiching themfelves that made them deftroy their enemies, but meer necessity, to preserve their own lives. When their enemies were taken away, they lest the goods either for the children of them that were flain, or elfe for the Kings treasury. See on Gen. 14.23.
V. 11. On that day Whereon the flaughter was.

the number of thofe that were flain] For an exact account was taken

of them, and they were put into the publick records, in Shufhan the palace | See v.6.

was brought] Heb. came.

was vrougn; ITCL CAMPS.

The particularly made known to him, and a register of them put into his hands.

V. 12. And the King faid unto Esther the Queen] He knew that

V.12. And the King faid unto Elber the Queen] He know that this would be acceptable news unto the Queen, and therefore himself would be the messenger to earry it to het. The Jerus house slain, dee. J. Secv. 6,16.

what lieue they dans in the rest of the kings provinces: J. Though Shusham were the royal city of the Kingdom, fair and populous, yet is was but listed in tegard of all the cities and other places throughout the hundred seem and wenny provinces: a threfore it might well be interred that the number of those that were slain might well be interred that the number of those which were slain. Shufhan was but small in comparison of those which were flain

Shuthan was but timal! in comparison of their mine recolumn throughout the whole Kingdom. Now what is the patition, \$\phi^* < 1\$ and it flash be done.] Many and great wete the things which the King had done for Ethers, and yes, at most faithfied therewith, he fill enquires what the would yet have more. A lowing heart is never fatisfied with doing good to such as

x entirely loveth.
V. 13. Then faid Efther, If it please the bing See ch. 5.4, 8. let it be granted to the Jews] They durft go no further then they

had express warrant for from the King.

which are in Shushan Which have their habitation there.

to do to morrow alfo] This hath refence to v. 6. and it implieth a defire to destroy more of their enemies.

according unto this dayes decree] She meaneth the decree mentioned ch. 8. 11: & executed v. 6.1t is probable that though five hundred were flain, v. 6. yet many had escaped who bare a deadly hatred to the Jews, and might feek an opportunity to revenge the bloud of Haman, his fons, and the other that were flain. Therefore, to prevent that mischief, the Queen defireth leave for the Jews to destroy fuch of their enemies as had escaped.

inch of their enemies as had eccaped.

and let Hammes ten fines be hanged upon the gallows! Heb. wpon the
tree. That very gallows whereon Haman was hanged, ch., 71.0.
This she desired to bring the greater ignominy on his stock, and
to make them seem the more vile, and be the more diffe-

V. 14. And the hing commanded it fo to be done] His love to E-

ther fuffered him not codeny her any thing,
and the decree was given at Shulban] As it was there made, so it
was there published and proclaimed.

and they hanged Hamansten [ons] On the formentioned gallows.
V. 15. For the Jews that were in Shulhan] This is added as an effed of the Kings grant.

gathered themselves together] See v. 2.
on the fourteenth day also of the moneth Adar]. This was the mor-

or in Joseph and also of v. 1.3.

and few three hundred men at Shufhan] So eight hundred were flain in all. See v.6.

but on the prey they laid not their band] See v. to.

V. 16. But the other Jews that were in the being provinces] Scattored up and down is the hundred and feven and twenty provinces,
gathered themselves together] Or, had gathered themselves together, For this hath reference to v.1.

and flood for their lives] According to the decree ch. 8.21. and had reft from their enemies] After they had destroyed these here

and flew of their fors feventy and five thousand] Besides the eight hundred, v. 6,15. Though these considered absolutely were very many, yet, the whole Kingdom being compared to Shushan, th'y re but few in relation to them that were flain in that city.

but they laid not their hands on the prey] This being a memorable

matter is now the third time fet down; fee v. 10,15.
V. 17. On the third time fet down; fee v. 10,15. verance.

and on the fourteenth day of the fame] Heb. in it. Namely, in that moneth.

refled they] This is spoken of the Jews abroad in the provinces. On the thirteenth day began their reft, their danger being removed by the destruction of their enemies; but on the fourteenth their reft was completed; all their enemies being the day before

and made it a day of feasiing and gladuess] As their deliverance was extraordinary, fo was their praise. They see a day apart to spend it in giving thanks unto God: and to cheer up their spirits the more, they feasted therein. For feasting is as proper to thanksgiving, as faiting to humiliation. See Neh. 8, 10, Feasting and gladness are joyned together, because the one sweetneth the

V. 18. But the Jews that were at Shufhan affembled together on the thirteenth day thereof] This was their fift meering, v. 6.

and on the fourteenth thereof] This was their fecond, v. 15. While the Jews in the countrey were featting, they in Shufhan were de-

and sews in the countrey were reating, they in online were de-freying the remainder of their enemies, and on the fifteenth day of the same they refled, c.] As their bre-thren in the countrey had done the day before, v. 17. V. 19. Therefore the Jews of the villages that dwelt in the namedial

towns] Up and down in the countrey. Gods providence was to them

a wall of defence, made the fourteenth day of the moneth Adar a day of gladness and feaine? See v.17.

jung] Sec 1.7,
and of good day] Sec ch.8.17,
and of fooding portions out to another] Sec Neb.8.10,
Va.20, And Mondean wrote thefe things.] This may be taken of
the two dayes which the Jews at Shuthan I pent in deftrogather
enchings; and that as a feed on of the different day of tealing which they kept. Or it may be extended to all the circumflances about the Jews deliverance from Hamans conspiracy. Or further,

it may be extended to this whole book of Efther.
and fent letters unto all the Jews that were in all the provinces, &c. 1 His defire was that they should all agree together about the time and manner of praifing God.

V.21. To establish this among them] As a law to be observed year

that they should been the fourteenth day of the moneth Adar; and the fifteenth day, &c.] Though at the first the Jews in the country kept onely the fourteenth day festival, and the Jews in Shushan the fifteenth day onely, yet in succeeding times, year after year, he would have all of them, both in countrey and city, keep both dayes; to shew that we ought mutually to rejoyce one with another, Rom. 12.15.

V.22. As the dayes whereon the Jews refled from their enemies] Atter they had vanquished them. The dayes of memorable delive-

and the month] It will be an help to remember the particular day, when the month also in which that day fell out shall be remembred, Exod. 12.2.&c.

which was turned unto them from forrow to joy] Thus God can turn the state of his Church from the worse to the better.

and from mourning into a good day] See ch. 8.16,17. that they should make them dayes of feasing and joy Sec v.17.
and of sending portions one to another, and gifts to the poor Sec

Neuris, 1.0,12.
V. 13. And the fews undertook to do as they had began! They undertook for themselves as long they lived, and for their posterity after them, annually to keep two days of feasing, as they had done when they were first delivered from their enemies.

and as Mordecai had written unto them] See v.20,21. V. 24. Because Haman the son of Hammedatha, &c.] See ch. 3.

had devifed against the Jews to destroy them] See ch. 3.8,9,12. and had cast Pur, that is, the lot] See ch. 3.7.
to consime them] Heb, crush them, as a thing crushed to pieces.

and to destroy them] See ch. 3.13.
V. 25. But when Esther came] Heb. when she came. Esther being mentioned before, is here understood, before

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before the hing] This hath reference to ch. 5.3, &c. he commanded by letters] Those mentioned ch. 8.10, &c., that this wicked devise which he devised against the fews] Sec

[bould return upon his own head] And the head of all that took part with him. This we read accomplished v. 6, 15, 16.
and that he and his sons should be hanged on the gallows This was done v.14. ch.7.10.

V. 26. Wherefore they called these dayes Purim, after the name of Pur] That is, Lat. Pur is the fingular number, and Purim, that is, Lats, the plural. There may be memorials of wicked plots and practices as well as of good; as Babel, Gen. 11.9. Taberab, Numb. For such memorials cause suture ages to detest wickedness. As for this name, it puts a brand upon that evil custom of casting lots for lucky dayes; and withall, it calleth to mind Gods wildom in tur-ning fuch lots to contrary iffues, and making them yain.

therefore for all the words of this letter] In regard of those things which Mordecai had written, the Jews undertook yearly to celebrate a memorial of that deliverance which he mentioneth in his

and of that which they had feen concerning this matter] They had ften Haman and his fons hanged; they had feen other of their enemies additioned; they had feen the Queen and Mordecai, both Tews, highly advanced : For these things also they would keep an annual memorial.

and which had come untathem] Namely, to their cars, by report; as Efthers supplicating for the Jews, the Kings reading the Chronicles, the advice that Haman gave whereby Mordecai was advanced: These and other like things came to them by report from

V. 27. The Jews ordained] Upon the fore-mentioned grounds all forts of Jews affembling together in their feveral places by a joynt common confent agreed, and fet down that which followeth

as a law, and took upon them, and upon their feed] See v. 23. They engaged themselves for their own persons and for their posterity. and upon all such as joyned themselves unto them] Hereby are meant

the ser estate of the service change of the service of the service

folution of theirs inputed be as an inviolable law, that they flouid heep these two dayer.] See v.i., according to their writing.] Even that, which Mordecai had writ-ten v.io. 1. For questionless that which they ordained for an an-

nual observation was registred.

and according to their appointed time every year] Natuely, when the fore-faid last moneth, and the two dayes therein, in the accuflomed revolution of the year, thould come.

V.18. And that these days should be remembred] It thath been usual with Gods Saines in all ages to keep remarkable deliverances in perpetual remembrance. Most of the seasts of the Israelites tended to this end, as the Paffover, Exod. 12.17. the leaft of Tabernacles, Levit. 23.43. By this means the memory of mercies is kept fresh, and men are the more and offner stirred up to praise God for them. Yes, hereby the whole memory of Gods mercies and the manifered in one ige is propagated to many ages, and fo they have matter of praifing God minifired unto them, of believing in God, and of hoping for deliverance from God in their diffres.

and hot hopping deriverance from Goa in their differen-tion. Thus the everlasting God is perpetually praised by mortal creatures, in that has one generation passes, according generations one after another continue to praife him.

terry fund enter another continue to praine nim. every family every province, and every fairly! Heb. family and family, province and province, city and city. All the Jews, in their feretal provinces, cities and families, were devoted to destruction, the All states. fereal provinces, cities and families, were devoted to deltruction, ch. 3, 8,1,13, The deliverance therefore was of all; and meet it was that patife thould be given by all, and that thefe days of Putim J See v. 16. Journal and 11 Heb., paff, See v. 17. from among the Jews. That that people should a never forget the deliverage.

northe memorial of them perish from their feed] Heb. be ended from

with feed, i.e., their posterity, See v. 27.

V. 29. Then Esser the Queen, the daughter of Abibail. See chap.

and Mordecai the Jew This title Jew was given to Mordecai, and directed the few] a this title few was given to mio accus, not only out of feorn, in his low eshate, by his adversary, ch. 5.

13. but also for honour to his nation, when he was highly advanted, ch. 8,7. & 10. 3. Essen and Mordeca, joyn together, to add the more force to this ordinance : For these two were the highest

the more force to this ordinance: For these two were the highest in dignity among the Jews; yea, what these two did, was accounted to be done in the Kings name. The state of the done in the Kings name. When the did nationary Heb. all strength. In their letter they did press that high dignity whereumo the King had advanced them, the power he had given them, the favour he did bear to them; yea, they pressed the captive of the nature; how acceptable it would be to Godg how God himself had commanded as much

in like cases; and upon these grounds they did not onely advise and with the Jews to obbere what was written, but fail a charge and command upon them for do. This was to sprite with all authority, to enfirm the feetal letter? This hat ne ference to that first letter, which Mordecai alone wrote, v.io. Iris probable that Mordecai upon the state of the state o cal wrote his letter about the time that the lift feast was kept; and that this was written when the year came about, upon fear that they might be backward in observing it year by year, lest they

fhould exasperate many of the heathen by observing it, of Parim Or, concerning the feast that carried that hame in memorial of their deliverance. See v. 26.

V. 30. And he fent the letters unto all the Jews] That all of them might observe the contents thereof,

migut optervetue contents thereon, to the bunded twenty and feven provinces of the kingdom of Abasta-erus] See ch. 1.1. Judah is here included; for that was a province, Ezta 5.8. and one of these hundred seven and twenty.

with words of peace and truth] With fucl words as gave them with words of peace and triming with nuclewords as gave them afterance that they should live in peace, without fear of theicenemies; and that they should enjoy their religion, Or, with kind and loving words, and such as were in truth, coming from his and loving words, and usen as were in truth, coming from its heart. Or, words whereby he enjoyned 'them to keep speace one with another, and hold the truth. Or, words of congratulating that peace and quiet which they had, and their faithfulness to God, to their profession, and to those that were over them.

V. 31. To confirm thefe dayes of Purim] Which were first enjoyn. od, 1.1. decompriningle arges of return) which was an in curyon-de, v. 1.1.2.6. and now again confirmed to be yearly oblesved, in their times appointed | Sec v. 1.7. according as Mordecal the Jew and Esther the Queen had enjoyed

them] See v.29.

and as they had decreed for themselves] Heb. for their fouls ; i.e. for their persons, Gen. 46.26.

and for their feed] See v. 27 the hatter of their fastings and eller cry] Heb. the words of fastings Oc. That Hebrew word is oft put for things alfo, and is here well See. I not respect word as ort put tor tungg also, and as nere weit translated matter. By the femsitists the uncantible the octasions that were given to fait, and extractly to pray unto God, ch. 3.8, 8cf, and the manner and time of ping those duties, th.4.16. and the condiquences that followed thereupon. This is here fee down to fairly that they ought the rather to be more exalous in praising flow that they ought the rather to be more exalous in praising the second of the second o od, and that time after time, because that for which they prained od and that time after time, because that for which they prai-led God was a bieffing obtained with long failing and ftrong cite, and questionless they did in their dayes of humiliation vow wind God to praise him, if he should hear their cites: For this was ever the cliffom of Saints in their great diftrefles, Gen. 28.20. Joh. 2:9. Pfal. 58,12,13. & 61.7,8. & 116.14,18. Others take this claufe, of fuffings, and cryings, to be a matter of their decree, that as they decreed to praile God on the fourteenth and fifteenth dayes of the monerh Adar, fo also they decreed to fast and pray the day before, namely on the thirteenth day, in memorial of the falting and prayers meneloned ch. 4. 16. and Gods gracious return thereunto. For confirmation hereof they say that the Jews use to this day to faft on the thirteenth day, and to feaft on the fourteenth and fifteenth of the twefth moneth.

V. 32. And the decree of Efther confirmed thefe matters of Purim Her decree made it to be as an inviolable law; which was obferved generation after generation, and, as it is faid, is kept to this day.

and it was written in the book] Hereby is meant fonte publick record which the Jewshad to keep in memory such great and weighty matters as fell out about them.

CHAP. X.

Verl. 1. A Nd she king Abasuerus] In this chapter is succincity advancement for the benefit of the Church.

laid atribute upon the land] Namely, upon all that part of the world which was under his jurifdiction,

and upon the Isles of the sea Such as were inhabited by people, whereof many were within his dominion. This is here set down as one evidence of that good which Mordecai did for the Jews: For it is faid that he got an exemption for the lews from this tribute. Other histories make mention of this tribute; and fay it was to maintain war against the Grecians, who being then grown mighty, this Ahasuerus (who was by the heathen called Xerxes) did raife against them the hugest host of men that ever was heard of. We read that at that marriage of Efther, ch.2.18. this King made a release to the Previnces, to wit, of the accustomed tribute for that season. But now that custom was revived again.

V. 2. And all the acts of his power, and of his might] This harls reference to Ahasuerus, who was a mighty Monarch, and much enlarged his dominion.

and the declaration of the greatness of Mordecai's greatnels simply considered in it self was admirable; He was made

S 10:2

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greater then ever Haman was, and more fleddily continued in his dignity : But if the mean estate from whence he was raifed be duly weighed, his greatness will appear much more ad-

mbereunto the hing advanted him] Heb. made him great. It was God that turned the Kings heart to Mordecal, and that for the

good of his Church. good of his Church, are they not written. This is here brought as a realon to flew why there is fo little spoken thereof in this book! q.d. What need more be faid thereof in this place, feeing to much is written

in other records; in the book of the Chronicles Heb. words of days. See ch.2.25. of the hings of Media and Person See ch.1.3. The Chronicles here means are lited as were brought to the King, the 6.1; V.3. For Menderal the Jern See ch.9.29,31.

was next unto King Ahafutrus] Advanced above all the Princes

of that Monarchy. and great among the Jews] Ih high account and great reputeand great among the Jews 1 in his account and great repute-among them, even as if he had been their proper King, and accepted of the multitude of his brethren? All fores of Jews great and mean, did well account of what foever he did or faid un-

feeking the wealth of his people Heb. feeking good for his people. He endeavoured every way to do them all the good he could.

endeavoured every way to do them an inte good an ecould, and speaking parted! He promised all manner of prosperity unto them, and was countrous to them, speaking gently and meetly; see he also took all occasions to speak to the King for their prospectively, 80 ordered & decreed all things that might tend thereunto; to all the feel To all that were of the fame shock whereof he was, event to all the Jews, ch.9-31.

ANNOTATIONS

The most material faults in the Annotations upon the Psalms and the Proverbs.

P Sal. 15. col. 3. line 2. read it a very w. ibld. 1.4.r. yet is very a. ib. last 1.r. in such pl. ib. col. 4.1 32.r. severely pun, Pf. 18.c. 1.1.7.r. inferted in the H. Pf. 19. ver. 1.1.1 47. heavenly and fabl. things; as in the spree. ib. c. 3.1.2.4.r. so this partie. Pf. 22.r. 16.1.1 47.r. in now. Now 772 a. ib. 1.27.2.8.r. but all that is said c. Pf. 19. p. 2.1.1.1. that therefore m. Pf. 3. v. 1. c. 1.1.1.r. refent, it h. Pf.31.v.3.1.8.r. bythole w. at. i. b.v.6.1.5.r. & flais prec. Pf.33.v.6.1.7.r. denied G. ib.1.3.r. obfoured f. ib.1.13. fight of h. ib.v.13.1.r. Pf.11.4.2.8. & c.d. h. Pf.38.v.3.1.4.r. rather then to oth. Pf.40.v.6.1.5.r. is also, not on. Pf.51.v.3.1.5.3.3.r. milber thr.fr.miniq.] He would not onely be f. ib.v.4.c.2.1.38.r. this occasion by any be q. Pf.55.v.3.1.38.r. TIN (from wh.Pf.56.v.3.1.3r. before, we may w. Pf. 77. v. 1.1.10.7. orig. Text. Pf. 38. c. 3.1.2.7. Jer. Aug. 1b. v. 1.1.1.18. . alteration, more as it h. Pf. 59. v. 9.1.3.1.1. orb. there, the fenfe with be g. Pf. 63.3. v. 1.1.8. v. perf. and habitation am. 1b. v. 1.1.1.6. f. fuppofed, that he th. Pf. 68. v. 3. c. 2.1.6. v. another name. th. 1b. 1.1.1. been quite of an. 1b. v. 15. 1.2. v. ferile hill, could bl. 1b. v. 25. 1.8. v. 1.0. v. 11.3.4.) no m. ib. v. 31.1. to v. is 1.2. 1.0. v. in 10.1.1.1. Deen quite or an. 10.v.15.1.2.r. iterue null, cours not. 10.v.15.1.2.r. the plan of the interference of the plan of the IP. IF. 17. which do had it. P. IF. 17. v. II. 17. v. II. 18. v.

PRov.ch.1.v.4.1.77.v. afp. to true faith a. ib.v.5.col.2.1.8.v. qubernacula. ib.v.8.1.78.v. respects and services d. ch.a.co.2.1.39.v. who ther morally or n. ib.v.151.9, 10.v. confacofinis wayes: who hi ib.l.1.1.v. fets out with d. ib.l.1.5.v. of the Script-with ancent A-may appear, who are m. ib.v.16.1.6.c. incompatible w. ch.3.v.a.1.1.2.v. may ferrer. ib.v.17.1.1.1.v. on wayes incompatible ib.v.10.1.0.v. vrajection, ortrassip. ib.v.30.1.15. pref. him freely, &c. ch.4.v.18.1.2.5.v. be quig. ch.5.v.15.co.3.1.3. inso imp. ch.6.v.360v. and flappositums. ib.v.3.1.6.v. of this his w. ib.1.8.v. paffeit B. virginns, up. b. bl.2.o.v.prins. ciatums, i.e. o. vicurus, i. 4.00.1.1.7. multio ist. ib.v.16.1.16.7. But the IXX and after th. cha.2v.1.1.7. acceptations of w. ch.32v.3.5141.1.r.theformer, no commend th. ch.16.00.1.10.7. V.10. The gr. G. that formed a. ib.v.10.1.9.7. is able to d. ch.30v.19.1.30v. Job. Septembli sp. Quaft.

ANNOTATIO

On the Book of #0B.

THE AROUMENT.

He Argument of any Book is the the Crystall to a Watch, or a pure translatent Tiffany cast over rich Embroyderiets He Argument of any pook is the them, but fet them off, and instead of hiding, beautife. It might be wished, that The could give which as continue, and factor transparency to this Book; then which men (in all the holy folume) had more needed a shining Lamborn at the Porch is an lighten which self, and the Reader; (or , though most excellent and elirous thing to be contained in it, yet they self was to parake the fame portion with their subjective of its interest when the contained in it, yet they self was to parake the fame portion with their subjective subject (as the prosperity was) clowded often with much darknesse and obscurity: And that, not only in those things when we of self moment, and edification, (viz. the Time, and Place, and Penman, &c.) but in points of higher Doltrine, and Concernment; which (whether it be from their own inborne sublimity, or the Originary ambiguities and uncertainties of the hard language which presents them) we can but peep into, and consesture at, rather then Descern, being forbidden clearer apprehensions, by that thick and large vaile which is spread every where upon them: And this hath prevailed so far upon some Judgemini; that they have suspected all for a meer parable, and will believe Job to have been no other; then, what he sayes the life of Man is, a sancy and shadow: But I shall desire a great Prophet, and Apostle, to resute this Insidelity: in the mouth Job 14-22 of two fuch wirnesses (hadwe no further evidence) let the Truth and Honour of this Scripture be establish for ever: nei-Bzck, 14, of two sherr witnesses to an ever the control of the sherr was a sound of the sherr of whom would have proposed our throw as an Example of brighted hollings, and patience, if he had been no more is then a dim Filtion, nor have saught uithe noblest Alts and duties of Religion by things imaginary, and which never Jams, 10.

were of The Book is observed indeed to be a fort of holy Pooms, but yet not a Fable; and shough we cannot expressely conclude when or by whom it was written, though our Maps cannot shew us what Uzwas, or where situate, yet cannot this Seripture of Job be rejected, until Atheisme grow as desperate, as his wife was, and resolve with her to cutic God, and dic. For the Partition, or Method of the Book, no Invention can perform that better then the unfallible Spirit of God bath, who divides it (by S. James) into the patience of Job, and the Event or Catafrophe of it: And so makes it a Diviner kind of Tragi-Comedy; where many Griefs and miferies determine fiveetly in greater Joy and Mercy. This Joy is advanced by the black shadowings of sorrow, and that sorrow is heightened by many sad and dolefull Aggravations: whilest not onely what he is deprived of, oppresses him, but even what he enjoyer, and his very comforters are as miserable as his losses. So ir he assaulted on all hands, and had not stood possibly in the Combat, but that he was imprognably armed at his loffet, 20150e affanticum air tonnes, mon mon pour populy in the Commission of the miles maying many armea with hisflamm, and Righten fuffer, and Artenece. His Wildem appears fingular in that deep variety and intermixtures of all Lamming and Philosophy, there being not any Art, or Profession, which all the Schooles have boussed, without a Chipo, it class for step and milmation here. The second breaks forth, not more in the faithful Charatter and Testimony of Gods 6,7,8,8c. own Spirit, then in his own humble acknowledgements, and Actions: which (let his uncharitable Judges censure them. one sport from no its own aumore accounting and accounts: when the sum ancount name pages conjunctioned for objectively on the long parfect scientify in this, Chipage that they breathe and long after a better liberty and parity, which in themselves they had not, and disclaiming their own 1,526, presents and long after a better liberty and parity, which in themselves they had not, and disclaiming their own 1,526, presents and the liberty and parity, which in themselves they had not, and disclaiming their own 1,526, the life of his Redeemer) that after a sport corruption in the Grave, his destroyed skin and Eless sum of the life of his Redeemer) that after a sport corruption in the Grave, his destroyed skin and Eless such as the renewed, and the state of the state of the life of his Redeemer) that after a sport corruption in the Grave, his destroyed skin and Eless such as the control of the state of the thole very Eyes which had been eaten out by Worms, should in heaven see God for ever: which belief and knowledge of Christ, though weak and dimme, yet prove Job, whatever Country-man he was, to have been a true I fractite, and a son of Abraham, though a Gentile, nay an Edomite: It is not the letter gives this descent, but the Spirit; nor does Circumcifion, or things outward make a Jew, (that is, atrue Member of the Church,) but the inward praises of the Heart : In these Jobexcelled many that call Abraham Father, having an unextinguish light of the true Messiah glimmering in his fulse, which was more admirable in him, becasse his Day-star was not relieve and yet us such a Day-star to us, that had we no more to condemn Atheisme, and U nbelief, and Idolatry, and Hypocrisse, and Blindnesse, there this one History, we should get be left unexcusable, there being so much in it to instruct us concerning both the Creator, and the Creator, bleffed Nature, Attributes, Providence, and Service of him, and the empty mocking frailty, and unprofitablenesse of this Andthenlast, his Patience, which is the most renowned Grace of all; this stands open and aloft in every Chapter, and station in the first Mounteen and Copy of Devine foreitude, and Constancy, that the Church of God hath record-tal. This patience is fo much the more honourable, because his former Condition was solarge and prosperous, because his Anouelage and Grounds were darker, than those which have discoveries have belief to Christians with; and because his Trialis and Concussions were more violent. He was a Buttexposed to all Arrower, and both Heaven, and Earth, and the for terribly at him: He was afflicted by God himfelf, by Men, and by Devils. He was not spared in any comfort shat hu-mans life enjoyeth, but stript utterly naked; both Friend and Foe were cruell to him; and a generall conspiracy and sulresc of misery beleaquered, and wounded him. No wonder if sometimes natural instrmity betrayed it self, and that we find some left faithfull, and temerary, and excessive Complaints bursting from him. In such united perturbations and formings, who can but pity his immoderation, his staggerings: and read those case laster but his his reagerings: and read those case laster but his his reagerings. fion? Notwithstanding, in the main he continued victorious, and not only wer sted reall difficulties, but verball: Those bitter crimination and alsersfions of his friends, be refuted as easily, as those from Satan; and after a strenuous and ve-binens dispute with them, God himself who sate in the Chair, and moderated, and was glorified by hims glorifies himself in declaring the unseen (but never unjust) end of his chastisements, and gives the triumph to his servant. To whom he restitutes a multiplied Felicity, increasing both his Friends and his Riches, and brought him off that tragicall and mournfull Theatre with far greater glory then he entred upon it: And so hath left us an example as well of his Goodnesse; as of his Power; and together hath taught us both our Calamity and Happinesse; That seeing the Patience of Job, and the End of the Lord in it, we might not murmure, when vifited, nor decide Gods secret favour by outward pressures; but believe furmly that none shall ever lose by honouring the Lord, and that we may continue children and beloved, even when most harpy corrected, and therefore account them happy, that suffer for his sake, and that no Joy is greater, than such

Chap i.

CHAP. I.

Annotations on the Book of Job.

Here was a man in the land of Uz, whose Vesl. 1, the was a men in the land of Uz, whole was men in the land of Uz, whole and which is a men special and which; and one that feared obtained of the men of this book, fee on Plal B. 14. Cantle the this first west, the principal object of the enting fillows, is tex forth by his remember. The men is the land of Uz, by his remember. The land of Uz, who was a men I, I he word UW is used domestics onely to discover was a men I, I he word UW is used to mean from the form the form least from the form least form the form least form

Ainguish the male from the female, as Gen. 2, 23, where the name of woman is given to Eve, because the was taken out of man. Somewoman is given to are; accessed the was careful out niness single must if finishes not anothers may but a great and famous man, where it is opposed to a real man and a single another is corrected by men of the land, west, and fund a man was Job, the greated of all the men of the land, west of the land, we land the land, we land the land, we land the land, which land the land, we land tha

country of Idumca, as Lam. 4.21. fo called from Uz, the Son of Dicounty of I dumea, as Lama-4.1. to called from Usa, the Son of Di-fluin, the for of Seir, Gen. 36. 88, mentioned, Jerchi, M.; 10. O; a part of Arabia, bordering upon the land of Edom; at other conceive, because the places from whence Job, firinds came, were thereabours. There persons are mentioned in Scripture by the name of Us. The first the found Arabia, Ion of Shem, found Noah, Gen. 40, 23. The fecond was the full-born of Nhor; Abraham brother by his wife Milest, Gen. 32. 11. The third; the found Diffun, the found Seir, and Seir and Gen,36.28. From whom the place here mentioned feems to be called

Gen, 26.28. From whom the place here mentioned feems to be called Uz, his politicity fenting themselves in table parts:

Whofe name was 7601 The Hebrew word = 100 fignifier; s. The proper name of a man, by which he is called, 15, 4, 1, 2. The know-floge or taking junke of on ... Mist. 4, 5, 3, 2 mae; so renowne. Namb 16, 3. 4. The perion hintell. 19d. 3. o. 1, 5? A main potential to the state of the state is named, and the country of his friends, and the places one neare another. It feems he lived before the Hraelites planting in Cansan: another. I feems he lived before the Ilraelites planting in Cansan; eich en would no hav officer die critice in his own countersybus gone to Jeculaten, as was commanded. Neither would Job five officer facilities himself, verf, 5, but have brought vite or the Pitelis, who uled to officialin the land of Cansan. And there is no mention of the deliverance out of Egypt, and wonders in the wilderfulle, but many clare books of Canonical Scripture, mention, and might upon feycial occasions have been mentioned here, if they had been done bef. ie this time. See on Gen. 36. 33.

and that man was perfell] He was fincere , without fraud or diffimulation, Plate 32.2. & 18.23. Joh. 1.47. A fincere heart is the root of all piety, Gen. 6.9. & 17. 1.
and apright | Jult in all his dealings towards men, verf. 8. Chap. 2

34.14. & 37.27, Ifai 1, 16.1 Pet.3.11, Noud here as an effic of the fear of God, Prov. 8. 13. & 16.6. All this was the more commendable in him, in that he was not carried away with the idolatry and unjust dealing of the Edomites, among whom he lived, but shined unjuit dealing of the Edomites, among whom he lived, but thinted like a flax among them, in piezy and rightconflieft, than if he had fo lived in Abraham Family, or among the Hraelites; as it was to No-pi to be spright in the old world, Gri.7.1. to Lo in Sodom. 2 Pet-2. 7, 8, to Jotephin Egypt., Gen. 41, 18. Phil. 2. 15. The word YI figuith, th., i. Evil of tim. Pfal. 31. 42, 2. Evill of punifishment, Am. 3, 6, Here is meant evill of fin.

V. 2. And there were borne unto him feven fons, and three daughters Here is fet out Gods bleffing on Job, in giving him fo numerous

feven fons] Sons and daughters have their name in Hebrew from up the family. Job had more fons then daughters, and his name and family was likely to be spread so much the more, whereas daughters are translated to other mens names and families. The names offawomen, from אוני ביינות האוני ביינות האונים ביינות האונ

three daughters] God thewed his bounty to him, in giving him ifine of bo h texes.

V.3. His substance also was seven thousand sheep, and three thousand lamels, and five hundred yoke of oxen, and sive hundred shee-asses, and a seen great boulfold; for that this man was the greatest of all the men of the East] He proceeds to the description of Jobs great wealth and pro-

sperous estate, large enough to afford him comfort, and enrich his

His Substance] His children and riches are declared to commend his vertue in his prosperity, and his presence and constancy, when God had taken them from him. By substance is meant cattel, which were their greatest riches in those times. And so the word is translated, Exod.12.38. Gen.4.20. & 26.14, and may be here.

feventhuland sheet] He begins with his sheet, because they were most in number of all his cattel. The word signifies lesser cattel. mott in number of all his cates. And word inguishes lefter cates, as fischeep, and goast; especially where it is opposed to greater, as Genific Levis. 1, 2, 10. Such served for food and cloubing. The word ANS fignifica. 1. An oxe, Pfal. 8. 7. 2. A thousand. Gengto, 16.

three thouland Camels | The Scripture reftifies, that there was much ule of fuch cattel in the Baftern countries to carry burdens, function of the control of the contr

five hundred yoke of oxen] Thele were of great ule for plawing of he ground , verl. 14. 1 King. 19. 19. Amos 6.12. 7721 fignifies.

the ground, ven.14. Aug. 19. An oxe. Brod 37. 1. 30 here.
The morning, 18.32. a. An oxe. Brod 37. 1. 30 here.
Two bunded the affect Or, affect without distriction of fex for all this cattel are feed owns, and there is no distinction of fex extendioned in his other cattel. And fo the word is translated, ver. 1. 4. Grand, 22. The the affects are expected, obeaule, take were kept modified. quently for breed. Such cartel they used to ride on in those parts.

Judg. 5. to. and Judg. 20. 44 and to carry burdens also, Gen. 41.

"and a very great housslold] Abundance of servants imployed by him, His children were reckoned before, yether. The word come nm. In chargers were recovered near order year. In wood compended from TLD a levant. Or youry much husbandry. Abundanced fields and gardens to till and dig. Gen. 16.14. The Gen. orgetter. for where there is much husbandry, there mugh be many lervanar. The greated of all the men of the Haff | The richell and powerbleft,

and most famous for wealth and honour, of all those that lived in sput most tamous for weaths and homour, of all thefe this limit in hole Ballern pairty, Qua. 94,37 Oprofescated authority, 2 Nihe,44. His, wealth is here largely fet out to flew his finence petry, that forgot into Good in Gorgel profescity; which than corrupt heat is of its left very prone unite. Deut 8 11.—17,8 31.17. Chapm. 47.07. Prov. 1.3. and to make way for the partie of his future pointer in clearing to Good in the follor of Gorgel and clare, Phil.44.17—18. After of the Eagl. 11. the Jong of the Eagl. Gon. 3.5, who their Edibales. in respect of Canaan, Judg. 6.3. Gen. 29. 1. 1 King. 4. 30. Such were in repect of Children and Child

V.4. And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them.

and jett, and caused yo lover force jujers to cast and to army with stany.

Way is now made to the enthing Hillory of the great rolls; that fell
on Job by the loffe of all his children.

his fam; I this daughters did not make feasits, nor invite their brethren, for thir might have feemed an immodel act, no the feeting it relies, settled to do it, no having how virgins; neither had they any conveniency to do it, not having bo fes of their own, but living in their fathers house, as the manner of

ice of their own, but living in their fathers house, as the manner of virgins wars, ludg, 11.31. s. Sam. 3.7.

ment and feesfled. That is, no more but made feests. No journey here is intended. So, for tell thy Lords, I King. 18.3. [6.5] tells the Fees, Ludis 33: Or, came together, and feestled. For the word fignifies coming, as well as going, Jon. 1.3. This added to Jobs comfort, has the clifferth were for loving one to another, and declared their good will by murual feesting. It was also an addition to his forrow, when le off them. The word feestly is then from a word that fignifies to drink; for choice wines and drinks, were a principal part of their tealls, Gen. 43. 44. Estl. 1s. 71 Hi fignifies. I. Going about any thing: 1 King. 18.8. 1 Walking. Gen. 31, 19. 3. Pailing of thing-15, Conflancy in a condition. Gen. 15. 6. A course of life. Palal. 7. 5. Conflancy in a condition. Gen. 15. 6. A course of life. Palal. 7. Here it is taken on the full feeting for going about a business. Feessle. Here it is taken in the first fenfe, for going about a bufineffe. Feafted. Heb. Made a feast. For Made. See on Chap. 14.9. or Bring forthe in their houses] Every one in his own house, according to his

turn. For Houfes. See on Chips 15, 28, his day I to may be each on his birth-day, which used to be kept in hole parts, Gen₁40,20. Matth.14,6, and it may be Job kept his before which foon after he curicth, Chap_{3,1}1. Or on futh a day, as by mantal agreement, came to each ones turn to invite. For Day₃ (see an

Chap. 14. 14.

fent and called for their fifters Or, fent fome to call their fifters one Match. 14. 10. Herod (en., and beheaded John, that is, he fent one to behead him; as Mark 6. 27. Seemore of this phrase on verfe 5. They neglected not their lifters, though they invited not them, but fent lervants to invite them, and attend upon them, flewing hereby the loving respect they bare to their lifters ; Yet no doubt there wil a speciall hand of Gods over-ruing providence in it, that Job might be the more fully tryed, by the lofte of all his children in one day. For Sent fee on chap. 14: 20. For called on ch. 13. 12.

to eat and to drink with them To feaft with them, is Etcl. 2.24-Ifai. 22.13, Luke 22.19. The word 73N ignifies 1. To eat. Exod. 34. 28. 1. To devoure any thing; v. 16. of this chap. Consumed. H b. Eaten. Here it is taken in the field tense for eating with the mouth.

ten. Here it is taken in the fielt lenfe for eating with he mouth. V. 5. And it was fo, when the dayer of their feafling were gone about, that Job fent, and fandlified Them, and soft up early in the morning, and offered bornt offerings according to the number of them all: Por Job faids, I may be, to tar my fine how fine the offering as the day of the them all the soft of the that Job had to keep his children in the favour of God, is fet down by many particular circumftances in this verfe; which fhall be expounded in their order.

when the dayes of their feafling were gone about] When all their turnes were over, b. fore they b. gin to feath ag in. Or, if there were more dayes then one of feating in one houfe , Job might offer ficti-fice after every feveral turn. This flewes his great care of them, that

would not deferre the work any longer, than the end of their featling.

Job fent and fantlified them] He fent mellengers unto them to you fint and januined them; I rie tent militages unto them to require them in his name to prepare themselves; (as verf. 4. sec there] in an holy manner to joyne with him in offering a storifiee to God for them next day. This he doth as a father, and likewise as a mafor them next day. I me needed as a learnt, and the wife as a ma-fler of a family, and Priest of God for that family. This did fur-ther let out the care that Job had of his childrens spiritual good. The fantification here spoken of, containes an expettation of a facrifice, and readinesse to attend upon it at the time appointed : As in Numb.

11. 18. the people are bidden to tanctify themselves against to morrow, that is, to expect flesh then to car, and to be ready to receive it. Also it may contain a legall or ceremonial kind of purging and cleanfill to may contain a negat or executionar sand or purging and creaning themselves by withing their clothes; abstraining from the marriage-bed; and such like ceremonies. As the people of Israel are communated to do against the receiving of the Law, Exod. Je to 14.5; I San. 6. 6. 5. John 11. 55. Or, by player and falling the day before, and humbling themselves, they were to fit themselves for the factifice, that it might be accepted. And above all, by internal and fpiritual meanes, as mortification, good medita-tions, Gen. 35.3-repentance of their errours in their fealts, reconcilement to one another; that without uncleannes they might be partakets of the action, and benefit of their fathers facrifices offered for them,

and rofe up early in the morning] This further illustrates Jobs fatherly care of his children, in that he would not put it off any longer, but the next day in the morning, and that rifing early as foon as light affords conveniency for fuch fervice. A thing noted in Scripsure, as a fign of fedulity in any employment, 2 Chron. 36 15. Pfal. 201, 8 Jer. 25.4 & 29.19. Hol, 8. 15. Also the morning was the fittest time for Gods service, when men were f. eshest, be fore they were engaged in their worldly businesses. Therefore that time was chosen by godly men for prayer, Pfal. 5.3. & 63. 1.

by gody men tor trayer, viai. 3, 3, 605, 1.

and effered burnt-offering? Of which himself might take no part,
but they were all offered in fire unto God, and passed away in smoke, but they were an orered in are unto Goo, and paned away in mook, and were turned into after, See on Pfil. 20. 3. & 37.20. offering in Hebrew, which good the Prieft life it up on the altar to be burnt, and it mounts upwards in smoke, and the people lifted up their hearts and eyes after it, Pfal. 141. 2.

according to the number of them all | Bith r feven facrifices for his feven lons, who might forget the palely estand offend God in their merth, as well as his fons : he offered for every one of them an offering of reconciliation, which declared his Religion toward God, and care of his Children. See Levit. 1. 10.

For Job Said, he thought in his heart. For thought is the speech of the mind; 25 words, of the tongue, Pfs1.39.1. & 14.1. & 32.1. Gen, 20. It. I thought. Heb. faid. See on Chap. 16. 1.

It may be that my fons have finned See his godly jealousie over his children; this though he knew no hust in their feasts, nor had beard none by information, yet confidering how ready mans nature is, especially in his youth, to off and at fuch times , he suspects the worst, that they might be guilty of immoderate mirth, immodest ge-flures, produgality, abuse of Gods gifts, forgetfulness of the poor, and other funds of carnel incogitanty. For fon, fee on chap 14.21, each of carnel incogitanty. For fon, fee on chap 14.21, Eccle 7.2. Or, thought unfuly of God, 2s follows, and only of God 2s follows.

And only of God In Hebrew it is, bloffed God 2s 1 King 21.10.

13. Job 1. 11. & 2.5.9. Because the crime of biasphemy at that time was effected so enormous and execuable, that men could not endure to hear it called by the proper name, but although they had a word to captule it by yet they fo detelted that fin, that they called it by the contrary. So a Sodomite and a whore, have their names in Hebrew from hol.neffe, being both most unholy, Chap, 36.14. G.n. 31, 50.

(a) 38, 31,30, Dett. 23, 18.

In their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein their hearts] Dob thought his Children might have some irrein the some irrei Term thought concerning God in the heat and liberty of their feaffing. For had he known they had openly blasphemed God, he would here have endured it, but would have forbidden them those wicked falls, Yet knowing evill thoughts of God to be linful, he offers facti-Thus did Job continually] Heb. all the dayes. Either after each

amo ata for continually litto. all the dayer, Einer all concorded was read, or after the courfes of feathing were all gone once about, and before they began again. The latter is most agreeable to the beginning of the yeric, unleft each biother featled more than

one day at one time. For Did. See on chap. 14. 9. on Bring forth. For Dayes. See on chap 14. 14.

For Dayes. See on casp. 14, 14.

V.5. Now there was a day, when the fons of God came to prefent themselves before the Lord, and Sa an came also among them.

Here begins the hiltory of Jobs troubles, which are laid to take their rife from Satins malice.

There must adop! Thus, a certain time.

There must adop! Thus, a certain time.

the fons of God! The good Angels Joh; 8 7. Luke 30.36. They

are Gods Children by creation, according to Gods image, as Adum

was, Luke 3, 28. They are like God in power, withous, and holm discame | From doing Gods will on earth, they returned to heaven. Or, Appeared before God, for the end following. For Came. See on hap. 17. 21.

to prefent themselves] In an especial manner, or for a special end. It may be, to give an account to God of their service done on earth for the good of his people, So God examines Saran, ver. 8. what he had feen in Job. Or, they came to offer him their fervice in fome peculiar bufineffe; as i King. 12.81.

Before the Lord] Or, By, or, near the Lord. So the word is rendred, 2 King, 22, 19. Zech. 4, 14. Gen 28. 8 They that fland on the right hand, or on the left, it and not before, Match. 25. 33. Because our infirmity cannot comprehend God in his M j. fty , he is fet forth unto us as a King fitting on his Thione, that our capacity may be able to understand that which is spoken of him. And his Angels are likened to grou officers, thit at certain times appear before Kings, to

give an account of their employment. See the I.ke, I King, 21, 19.

Satan Heb. The Adversary. The arricle intimates a principal advertary. As, The San of many Mar, 25, 21. That is, The most exactless from the control of the control cellent fon of man. This title is in Scripture attributed fometimes to ungodly men, who them themselves enemies to Gods people; as King 5. 4. & 11. 14. In both which places Satan in Hebrew is translitted adversary. But here it is meant or the Devill, who is the greatest enemy the people of God have, 1Cir. 31.1, and is therefore called the accuser of the brethren, Rev. 12, 10, because he not onely hates them himfelf with an irreconcileable hirred, burallo labours by accusing them to God, to make him their adversary also, Zech. 3.1. So the fons of God, are fometimes men , but in this verie they are Angels.

came also among them] Heb. in the midst of thom. Not into heaven; for being once call out, he can come no more there. But it is a fimilitude taken from earthly Courts, where advocates and accusers come all together: and it intimates unto us, that as the good Angels are ready to go forth at Gods command for the good of men, fo is Satan ever ready to further his own malicious plots against them. Neither came he for good, as the Angels did, but presents himself impudently to get a Commission to hart Job.

V.7. And the Lord Said unto Statan, Whense comeft thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.] Satan like a subull advertary, and Join maniging man down init. 1 Data likes house a down a service of carfly secure, 1 ayes nothing to Jobs charge, till God goe him occafion by his queftion, that to be might hide his malice, which appears to be great againfl Job, by his ready exception againfl him, without any fludy or delay, verl. , To. He had fought to undo Job by p. ofper

thy before; now he plots how to do it by adverfity.

the Lord faid to Satan] He made his intention known to him by fine fpiritual way unknown to us. So Angels speak en: to anothe; and as men speak to God in their hearts, Exod, 14.17. 1 Sam. 1.13. Whence comest then?] This question is asked after the manner.

of Judges, who are to find out mens faults by enquiry. See the or junges, who are to thin our mens raints by enquiry. See the like, Gen. 3.9. & 4.9. For God knew well enough where Satan had been, and what he had been doing, and that he came with an heare full fraught with malice against Job.

answered See on Chap.16. 1.

From going to and fro J Zech. 1. 10,11. & 6.7. 1 Pet. 5.8. Saton bath no legs to go to and free yet he removes from one place to anoth r in a spiritual manner, as Angels do. He is sometimes in one place, fometimes in another : he is not every where like God, nor unmoved ble like a tree, though he cannot go as men do. Herem is described the nature of Stann, who is ever ranging for his prey, as one unquiet, feeking alwayes to do michiel. Yet Stan did not intend fo much in this phase, for he would not accuse himself to God, but he fought to this plants, for ne would not accuse number to vote, put the monge-tive plantfelf from giving account of the fair, the had done; is if he had find, I live been deing no harm, only I have wilked up and down in the world, which is permitted to me; like G.hazi his excute, Thy fervant went no whither, 2 King 5.35.

in the earth | For he had nothing to do any more in heaven. See in the earth 1 was used nothing to do any more in neaven, ocche notes on ver.6. For Earth, See on chip, 9, 24.

From walking up and down in it] He feets a good face on it;

From watering up and down in it is exercise a good fact that as if the earth were the place of his delight and full liberty, which is the place of his banishment and reftraint, till he receive his lafting damnation, Luk, 10, 18, R.v. 12, 12, Job. 14,30.

City on statum commarum. Long 10, 18, 18, 18, 12, 11, 100,143 or V. 8. And the Lord faid anto Statan. Half thou conflicted my fervant fob. that there is none like him in the earth: a perfelt and an spright man, one that feareth God, and (bloweric ceill?) Stata not yet boulting out be madice against J. b., God gives Stan nor yet sournat out no marce against 100, One gives him a fuller ocasion by a particular end over the 1-bis integrity. Haft thou confidered] Heb. Haft thou for the heart on a Unatin-Halt thou throughly observed his while convertations So Hig. 1.5.

Brod. 9.21. 1 Sam.4.20. & 25.55. A fit queltion, for Saton merh

Chap.i.

throughly to fife Gods people, Luke 24. 31.

my fervant Job] Though all cientures be Gods fervants, and owe him du y and obedience, Plal. 119.91. and good men in a more fpecial manner, Einy 69.13. yet are they more particularly fo flyled in haly Writ, whom God doth adorn with most eminent graces, and impley in most emmen: places; as Moles, Namb. 12, 7,8. Deur. 54.5. Devd, Pail 78.70. & 89. 20. Paul, Rom. 1, 1, John, Rev. 1, 1. yea and Chrift himfelf, Efsy 44.1. Matth.12, 19. Job may be called Gods tervant here, becaute he worshipped the true God, though he lived among L'olaters; or else because of his eminent graces mentioned ver. 1. and here repeated.

like him] That is, equall to him. For, no doubt, there were many good men alive, who were like job, though they came flore of those excellent graces that were in him, in regard of degrees. So the word is used, 1 Kings 8.23, & 21 25. Ptilm 86.8. Deut. 33, 26. 2 Sim.7, 22. Exoc.15. 11. Mich.7.18.

in the earth] Oi, in the land. To wit, wherein he dwelt, As he was greater in wealth then the reft , verf. 3. fo alto in piety. So the word is ufed, for a particular region, verf, 10. Pial. 101, 8. Gen. 11. 1,6. Jer.5 .30, & 12. 4,12. & 23. 10.

a perfell, &c.] The following words were all expounded V. 9. Then Satan answered the Lord, and said, Doth Job fear God

Then Satan answered the Lord] Satan had no wickednesse to accuse

Job of, else no doubt he would have done it. Yet he will accuse him of hypocrific, although he could not possibly know his heatt. See Surans Oceat malice.

Doth Tob fear God, &c.] He propounds it by way of question in a kind of admiration, as wondring that God fhould fpeak fo well of Job, who might ferve God for by ends, as many other rich men did. for nought Without an ample reward, out of pure love; or rather both he not his reward before hand? as verse to. He serves thee not

as a child, but as a mercenary fervant, Chap. 14.6. The word an fomerimes fignifieth for nought, or without reward or pay, as here, and Gen. 29. 15. Exo 1.21 2,11. Sometimes, without cause, or wrongfully, 15 Job 2. 3. Pial. 35. 7. : Sam. 19. 5. & 25 31. Sometimes, without juccell or in vain; as Ezek.6.00.

V. 1: Haft not thin made an hedge about him, and about his house and about all that he hath on every (ide? Thou has bleffed the work of his hands, and his substance is increased in the land.

Hast not thou, &c.] Now he goes about to prove his former ac-cusarion, that obdid not serve God out of love, but onely for reward. Becauf: he knowes that thou useft to work wonderfully for him, which he perceives in the mighty protection of him and his, and encrease of his cattel, therefore he doth all these righteous actions.

made an hedge about bim] A metaphor taken from a field, or a vineyard fenced round about with a strong hedge, that no cattel or wild beafts or the eves come in to do hurt there. See Rial. 80, 12, 13. Lifay 5. 2, 7. Hereby in Scripture is intimated Gods speciall providence defending his people from all evil. This is their safeguard. This is sometimes see out by a wall, which is the safety of a houle, Ez-14 9.9. Zoch.2.5.

and about his house Thou haft not only protected himself, but also h's house and dwelling place, or rather his houshould, children, fer-urns, his whole family. So the word is taken, Zech. 13.1. 2 Sam, 7. 16.25. G n.18.19. Jolh, 24.15, Gen.39,5. Luke 19.9. Acts 16.34. For Houfe fee on chap, 1 \$ 28.

and about all that he hath] His castel, and goods. Such things as he hath ab oad in the fields.

on every fide] So that no hurt, no not the least, can come to him, or his. Thou halt not left fo much as a gap for any enemy to come in to hurt him, or his, o ought he bath.

Thu hast blessed Or, And blessed So that the whole verse may go on by way of question. Gods blessing sometimes includes all benefits spiritual or temporal; as Gen. 12.2. & 24. I Psal. 1.1. & 128. 1.2., 4,5. Sometimes sputitual only, as Eph. 1.3. Sometimes temporal only, as Dour. 28.3.4. Gen; 1,22,28, & 39.5. Deut. 7, 13. Such it here imports, as appears by the next words. And it is not likely that Satan, who would not acknowledge those graces, that God himself profelled to be in Job, ver. 8, would honour him fo much as to take notice of them under a general term of bleffing.
the work of his hands Thou halt made all his actions to profeer,

Pfel, 128, 1, 2, and fo hall enriched him, Prov, 10, 22, For Hands fee on thap 15,23.

and his fubflance] Or, fo that his fubftance. Thus this particle is transflued, Chip.7.15. And it shewes what was the fruit of Gods blefting on his I bours, and that nor his labour, but Gods benediction, gaich mall that inciente, 33, 5, 11,

fulllance] Or, cattel. See Notes on veife 3. is increased] Heb broken forth. To wit, by birth, or opening the won by as Gen 38, 29. The word properly imports breaking out of bounds, and breaking through all things that hinder, so as it cannot be bejt in. In Scripture phrase it often fignifyes abundant encrease of living creatures; as Gen. 28, 14, 830.30,43. Exod. 1,12. So here it fees out a special blessing of God on Job, so that his cattel increased to mightily, that the fields could not hold them, nor they could not be kept within their worted bounds, but they must break out, and Lek for food abroad. It is like the building out of the pref-

fes with new wine, Prov. 3, 10, which argues great plenty. See Luko 12. 16 .--- , 8.

in the land | See Notes on verf. 8.

V. 11. But put forth thine hand now, and touch all that he hath, V.11. But per join into come now, and week all that he hall, and he will cure there to thy face.]] As if he should fay; Thou halt blelfed him indeed abundantly, but thou hast not tried him yer. Lay some crosse upon him, and if then he do not openly dishonour thee, I thould very much marvel.

But Heb, And, Yet it is often put for But, by way of opposition; as Prov. 14. 1-6 Or, But furely. Which latter word omitted in the translation, is used for corroboration, or confirmation of a thing; as Gen, 28.19, where it flould also be read, But furely. Satan is confident Job afflisted would curfe God.

But put forth thine hand now | Verf. 12. God hath no hands like man. It is therefore a limilitude taken from man, who fometimes puts man, 11st therefore a minitude taken from man, who iometimes puts forth his hand for good to others, 2s Prov. 31, 20. by giving to the poor. So also God opens his hand to feed all living recurrers, Phil. 104, 28, 2145, 16. Or to deliver his from their enemies, Phil. 138, 7. & 144.7. Ads 4.30. Sometimes for hurt : Either when men put their hands out to take away mens goods, as Lam. 1,10. or french them out to smite or firste others to their hurt, Eft. 6.2. 1 Sam. 26.9. or to lay hold on them to imprison them; as I King, 13.4. So God stretchesh out his hands to hint men by taking away their goods, or destroying them, Elay 5.25. & 9. often, Pfal. 106. 26. Ez.k. 25.7. 12. 16. Exod 7. 4. So Sitan would have God either to take away or deftroy those precious things he had given Job, or to finite him with that hand that had been put forth to bleffe and protect him. For Par forth fee on chap 14.20.

and touch] Sometimes the word fignifieth a light stroke, and flower eth how casie it is for God to destroy the creatures. Abintelech would not have the leaft hurt done to Isaac or his wife. No man must so much as touch them under pain of death, Gen. 29. 11,29. See Pfal. 104. 32. & 105.15. Zech. 2.8. So fome think that Satin not daring to wish much hurt to one whom God so dearly loved, and not doubting but Job would eafily be brought to curse God, wished that fome light loffe might be laid on him by God. But the contrary ap-

tome tight tone might be that off nim by God. But the contrary ap-pears by the words following. And the word is put for a harder floke, verf 19, by finiting; and allo chap. 19, 21, all that he hath; It feems by this translation, that the Devil inten-ded not a light folle, but much mischief 10 Job; that he should lose all, and be made a begger. This is confirmed by Gods large Commission granted to him, ver.12. And by Satans severe execution in thind gramed units the vertes following, taking away all his children, and cattel, and leaving nothing but a feveral melfenger of each loffe to grievehim, and a bid wife to vexe him. Others read it, Touch any thing that he hath. And that agrees well with what went before, Thou half fo belge ed him in, that he never felt the leaft loffe, Lay but some light loffe on him, and he will curfe thee to thy face. Satans intention was to prove Job an hypocrite. Now a good man might fall into impatiprove Josan uspoerne. Low a goed man most tait memparacie in the lode of all pollfillons. So the word \(\) is used for any, and that without a negative particle added, Job 8. 12, it witherth before any other herb. And it may be for translated; Gen. 2. 16. 07 any tree of the garden thou mails freely eat. and Prov. 1. 17, in the fight of any bird

and he will] Heb. if he do not curfe thee. Understand, Then Gy I am a liar, or let me perifit. So the Jewes in earnest assertions leave out the imprecation to be added by others. It is an usual short term of an oath, and of a curfe; and the choice of the penalty, if the party Ipeak fallely, is left to God to choole, and to inflict. This thort form of speech is often used in Scripture both by God and men; as Gen. 14.23. Judg. 5. 8. Pial. 89.35. & 95.11. Efay 5.9. & 22.14. & 14. 24. Jenis. II. Ezeck, 5, 11. & 14. 21, 1 King. 20. 23.25. and fometimes it is more fully expressed, as I King. 19.2.1 Sim. 14.44

and lonetimes it is more fully experded, as 1K ing.19.a.13m.1444; Curle thee] Seen over 1,5.
10 Ity face] Openly, publicitly, impudently, holdly, without hime or tean, or any tegan of the Majefly. If then touch him; he will be angry with thee, and fly in thy face. So, To the face is used, Gal. 2. 11. and expounded veri. 14. before them all. Start notes the word were whereome men are commonly fullsely, that is, so hide their tebel-will be suffered to the common men are commonly fullsely, that is, so hide their tebel-will. lion, and to be be content with Gods dealing in time of prosperity, but in time of advertity to curse God openly to his face, Elay 8. 21, Rev. 16. 11 . For Face fee on chap. 14. 20.

V. 12. And the Lord Said unto Satan, Behold, all that he hath is in thy power: onely upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And the Lord faid unto Satan] Here Satins Commission is fet down in plain terms, and fo limited, that he may not passe it to do Jobany further hurt, till God give further leave.

Behold] A note of admiration; as Hab. 1.5. And indeed it might feem very strange that God at the first motion of Satan should give so

much power to him over all that Job had.

all that he hath] All his goods moveable and immoveable. All the persons belonging to him, and cattel. Thou hast thy full defire : Try him throughly. Or, if the former words be read, Touch any thing this he hath, then God grantsmore than Satin asked. Thou thinkel every light loffe will make him curfe me to my fice; but thou shalt find him fo well fetled, that the leffe of all will not make him to do it We may marved why Saian having so ample a Con-mission, would space Jobs wife, and some of his servants. They also were in his Commission, and he might have destroyed them as well as the rest, and as much as the cattell, all which he took away. Surely it was not out of love to Job, but for his own ends, that by the bad tidings of the one, or bad counfell of the other, he might be drawn to curfe God.

is in thy power Heb. in thy hand; as Gen. 16. 6. & 39. 8. Exod. 4.21. John 3.35. Satan defires God to put forth his hand and finite Job in his possessions. Now left Satan should cavill and say, that God fmote him too lightly to make a thorow tryall of his fincerity, God bids him to take his possificans into his hand, and dispose of God nois film to take his populations into his hand, and dipole of them as he pleaded. Yet God gave not Satan this power to gratify him, but to declare that he hath no power over the creatures, further than God gives him leave to hurt them, Matth. 8.31.

Onely upon himself] Hurt not him. Do nothing that may endanger his bodily health and fafety. All that belongs to him are in thy

power, but not his person.

put not forth thine hand] See Notes on vers. 11.

6 Satan went forth] He looked for nothing esse, but a command to harr Job. and as foon as he had it, he flaid not, nor answered any more, but went presently about the work to do Job a mischief. For Went forth fee on chap. 15.13. on Go out. And on chap: 20.25. on

from the presence of the Lord] Spoken after the manner of men, for he could go no whither out of Gods presence, Plal 139.7, &c. The phrase figurities sometimes to go out of the places of Gods special protection, as Gen. 4 16. or from the place where God had appeared unto any Jon. 1. 3. Here it is a meraphor taken from a fervant, who having received a command from his Mafter to do fome special piece of fervice, leaves his mafter, and prefently goes about it; as Zech. 6.5, &c. Mar. 4,22.

V.13. And there was a day when his sons and his daughters were eating and drinking wine in their elder brothers house. Here begins the particular enumeration of Jobs calamities. Satan begins with the particular enumeration of jobs catabattes. Datan begins with lighter troubles, goes on by degrees, till he come to the greateft, that if light ones could not prevaile, greater might. He brings them tall fuddenly, one in the neck of another, that Job might have no breather.

shing time.

And there was a day It might well be the first day of the renewing.

And there was a day It might well be the first day of the renewing. of the course of their teasting, for it was in their elder brothers house, wherein likely-hood the course began. As the first place at Table was afually given to the elder brother by way of honour, Gen-43.33. when his fons and his daughters] Sec on ver. 4.

were eating and drinking wine] Sometimes this phrase argues riot were eating and arringing wines 3 Sometimes: time pintale argues from and excelle, as Prov. 31.4. Matth. 24.37. But here is feems onely to import drinking of wine for cheerfulnefic, which, was useful in feafts, Eff. 17. Hence a feaft is called a banquet of wine, Efth. 5.6. & 7.3. y, 8, However, it came in a time, when Job and they least suspected ii, I Theff. 5.3. Sec on 1 King. 4. 10. eldeft brothers Heb. first-born brothers.

V. 14. And there came a messenger unto Job, and said, The oxen were plowing, and the assessment of the second of t

were powing, and the ajjes jecung orgine mem.

And there came a meljenger] A brief kind of writing, wherein the
flory is not first fee down, and after wirds a mening fent; as a Sam. 18,
2,19,21, and elsewhere, but for brevity sike, the thing is included in the report. This messenger seems to be one of Jobs servants, that attended upon the cattell as ver, 15. that was an eye-witneffe of the calamity, and could fet it out the more paffionately to trouble Job the more. And for that end did Satan fpare him, when the reft were hine. The fame did Suan in every calamity, that Job might quick-hine of it by one of his own fervants. TNTO fignifies. A mef-The scene were planning. See on ver. 3. The word UTI fignifics.

To have been described by the scene of the scene were planning. See on ver. 3. The word UTI fignifics.

1. To plow, or fit the ground for feed. Chap. 4.8. S:condly to imathe affer fleb, the free affer. These being taken away, all hope of

breed was gone. See more on ver. 3. Feeding. See On chap. 42. 2. befide them] Heb. at their hands. Near them in place; 3s Neh. 3. , &c. 1 Chr. 21, 16, where in the Original it is, at the hand of the E-

V. to. And the Sabeans fell upon them, and took them away; yea, they V.1.6. And the Sabrans felt upon them, and took them away; yea, any bawkinhin be fevourts with the edge of the fowed, and tonely am effected bawkinhing the fevourts with the ich first melling of ill tidings of the comes to foke ears, and makes way for the cell. Satan begins low with own, and affee, but means tog as high as kilderen. The Sakrans, 1 Heb. Sbeba. This is a company of toobtroom to the state of the sakrans, and the sakrans and the

that place, It is conceived, that they dwelt in Arabia the Defire, and werea people given to pillage. Afterwards they were called Saracens, not from Sarah, but from Sarac, to rob; It is likely Jobs country was acar them, for these make the first booty of him. They were the po-sterily of Shebs, the san of Jokshan, the son of Abraham by Kerurah. Banyo 1 shep, the lon of Joxinan, the lon of Abraham by Michael 19, 18, 18, mentioned, Erek. 27, 23, Ifa 60.6. Jer. 6.20, Pfal. 72. 10. For they are hid to be fent Eafward, Gen. 25, 66 and fo near Job, chip. 13. It is likely that Abrahams children planted themselves in the East one near another. There is another Sheba the son of Ramah of the posterity of Cham. Gen. 10.7. Bur they planted themselves elsewhere, and it is not probable therefore that thefe Sabeans came of

fell upon them.] A metaphor from hunters, who when they have feli spon in an ... A metaphot from nunces, who when the spon it, to a wild beaft in a gin, or flor, and laid a long, fall down upon it, to lay faft hold on it. When Jobs fervants feared no fuch thing, but were quietly working with the Cattel, or attending on them; ver. 14. then the Sabeans came fuddenly and unexpectedly upon them, and flew them. This made the croffe the greater. Such an unlooked for calamity, this word fignifies, verf. 16.

took them away.] For a prey, or a booty, from the right ow

took, them away. I for a piety, or a booty, from the tight owners, for Took away fee on Chip. 15, 12, on carry away, yea they have flain.] Heb finiten. The wood Till fignifies varioully according to the feverall words joyned with it, for of finite with blindnesse is to make blind, Gen. 19. 11. To smite with the tongue is to bear false witnesse againit a min. Jer. 18. 18. To finte a City is to beat ratie witchine against a min. Jer. 10. 18. 10 in re a City is to deltroy it, 7fgh. 10. 18, 30, 32, 35, 373, 39. To finite with the edge of the fword is to kill, Jer. 21.7, Judg. 18. and 18. 27, and 10 h.r.e. the fervants] Heb. the yong men. Sometimes it is a name of ago,

but often of ministry and fervice; because servants for the most part are of the younger fort; fo elders fometimes is put for fuch as go beyond others in years, but for the most part for fuch as are above others in office. Here, by the youngmen are meant the fervants who attended on the husbandry and cartell, as Ruth, 2-9, 15, 190. Significs. 1. A childe, or youngman, 1 Sam, 3, 1, 2. A ferrair For fuch ordinarily are young. Eft. 2.2.3. A simple man, or child in understanding. Jer. 1. 6. Here it is taken in the second sense for a servant.

with the edge of the sword] Heb. the mouth : hecause it devours and defroyes men, as the mouth doth meat, Dent. 32,42. For mouth.

See on Chip. 15. 5. For Sword on Chap. 15, 22.

I onely] This he adds, that Job might not comfort himselfe with the hope of any remaining to fulfain him ; therefore Job faith he was naked, that is, deflique of all hopes of fulfenance, v. 21.

am escaped alone] Onely and alone. Two words of one sense to shew the greatness of the slughter, so that it was a wonder that one could escape, and also to show that no further proofe was to be expected, but his message to be credited, who onely of all the strants there prefent was remaining.

to tell thee] I suppose God would not have lest me neither alive, unleffe it had been to bring this fad news unte thee, which o-

live, untill it had been to bring time and news unto ener, which o-therwick thou coulded not of loom have known.

V. 16. While he was yet speaking, there came also another and faid,
The fire of God bath fallen from beavers, and hath burned up thy slives
and thy ferounts, and hath configured them, and only am classed a
lone to til thee. I This is lobest fecond losts, the former fall upon the plowed grounds, this upon the pastures, that he might have no hope of bread or meat hereafter.

of oreas or meatherestier, while he was per fpeeding.] Before he had made an end of his bad tidings. The lolits came to thick on Job, this there was no fpace left between to mourn for each loffe, nor to comfort himfelfe, or get frength by godly meditation to bear the enfuing lolle, nor liberry to breach between them.

the fire of God] That is a very great fire, to great hills are called the mountains of God, Pfal. 36. 6. Nineveh a City of God, Jon. 3. great wreftlings, wreftlings of God, Gen. 30. 8, or a fire coming 3. great werflings, werflings of God, Gen. 30. 8, or a fire coming from heaven, as follows; and Gen. 19. 14. and 10 fent by God, and not kindled by men, at 1 Kings 13. 28. Numb, 11. 1. 36 fire is put for lightening, Pfal, 10.5; 34. 148. & Exed, 9.14. and 16 here, this mediage is fadder then the former, and brought about by Stamp power and policy that Job might think God his entrny; as well as mean. But Size Loca Chan. 12. 41.8. C But Galfon on Chan. 20. men. For Fire, lee on Chip. 15. 34.18.5, For God, lee on Chip. 20.29. Is fallen.] See on ver. 15.

From heaven] Out of the air. Philm. 79. 2. with Matth, 6. 26. D'DU. is put. i. For the Starry heaven, Gen. 1, 14, 2. For the Air, Gen. 1, 20. Seldome in the old Testament for the heaven of hippineffe, unlesse perhips Pfal, 119, 89. For this was not so clearly known then; but in the new Testament, it is called the third heaven, 2 Cor. 12. 2.

the fheep] See on verf. 3. the fervants] See on veil. 15.

consumed them] Heb. Eaten them up. As if the fire were hungry, and had a mouth to eat, and a belly to receive the creature it destroyer. See this phrase, Deut. 4. 34, and 9. 3. Mai. 33. 14. Hcb. 12. 19.
There might be some hope of recovering the other cattell carried away, verf. 15. but these were quite gone, and burnt to ash, s. For Consumed, see on ver. 4. on Eate.

And I onely . &c.] See the Notes on v. 15.

V. 17. While he was yet speaking there came also another, and said, The Chaldcans made out three bands, and fell upon the Camels and have The continuous mane continue pannes, and jest upon the camets and have carried them away, yea, and flain the fervants with the edg of the sword, and I onely am escaped alone, to tell thee] This is Jobs third the continuous continu loffe, which deprived him of all hope of fubfiftance; for now all his livelyhood was clean gone.

While he was yet fleaking] See on v. 164
the Chaldeans A people that lived on spoil, and used not, nor knew the Chaldeans A people that used on Ipot, and utco not soot after not how to till the earth. They were called Calibin in Hebrew, from Chefed Nahors (on, from whom, it is likely, hy defended Rem. 11 22, three bands] Heb. heads: So called, because every Toop had a

feverall Head, or Commander. See Judg. 7. 16, 20, and 9. 43; 1 Sam. 11, 11, & 13, 17. They had one troop to flay the feverall another to drive away the Camels, a third, to oppose such as would rescue them. So that they came not accidentally, but with a purpose

apon the Camels] Like robbers to take a prey, See more on 3.33 also on all the words following, to the end of this verfe, 1.30 and the way of peoples, there can also attacks, and past Toy junt and hyd daughters, were cating and drinking wine in the categories though there is budy greated thous tendent to the categories that th loungly together) when all his cattel were gone: but now that

hope faileth him alfo. While he was yet Speaking] See the phrase, Prov. 8. 16.

Thy fons and thy daughters, &c.] See on v. 13. Brothers, fee on

Chap. 19. 13.
V. 19. And behold there came a great wind from the wildernesse.
V. 19. And behold there came a great wind foll upon the voting men. and finote the four corners of the house, and it fell upon the young men, and they are dead, and I onely am escaped alone to tell thee] The manner of the death of Jobs chudren, is here fee down, which might be the more troublefome, because it feemed to be done by the immediate ate hand of God, and men had no hand in it.

Behold] A nate of admiration is fer before it. Firft, to flew the grea; and formidable force of the wind. For the word ufeilt to be added, to flir up admiration of the greatest things, Gen. 6, 17, Ifai. 7. 14. Secondly, to fliew, that 28 this was the laft, fo it was the greatest plague ; for no behold is added to the former.

there came A metaphor from living creatures; for the wind camo; come of it felfe. As if finflelle creatures had conspired against Job, and came of their own accord to do him a mischust. See the like of the Sun, Pfal. 19. 5.

agreat wind] The wind is powerful in it felfe; but there needed an extraordinary wind to do what follows. For Wind, fee on

from the wildernesse] Heb. from aside, or from beyond, or, from sever the wildernesse. It may be the houses of Joh, and his children were not far trom desarrplaces. Yet those trees could not keep the were not far from defart places. Ter those trees could not keep the wind off from them? Or, from behither the wildernesse; that is, from this side of the wildernesse, next Jobs houle. So the word is 1 d., Neb. 3.7. and so it should be translated, 2 Chro. 20, 2, from this fide the Se , out of Syria, or befides Syria. For it could not be from beyond the Sea, if they came out of Syria, or near ft. The wilderneil, here mentioned, may be the wilderneffe of Edom, 2 King. 3. 8. or Arabia deferia. Or, from the plain, Ilai, 63.13. Jer. 9. 10. Lam. 4.19. and 5. 9. 1310 lignifics. 1. Speech, Cant. 4.3. 2, The wilderneffe, Jer. 2. 2. So here.

and fmore | Heb. truched. See notes on v. 11.

the four corners of the house] A strange wind to blow so many se-weral wayes at once; This shows it to be an extraordinary wind, Dan. 7.2. 1700 fignifier. 1. A corner of an houfe, Prov. 7. 8. 2. Cher

men, or Rulers, Judg. 20.3. Hereit is ufed in the first fenfe, and in fell] Matth, 7. 27. Satan doth not take away Jobs childers, in an ordinary way by sicknesse, one after another; but all tege he , by a violent and ftrange death, that Job might think God was very angry with him,

ujon the young men] Jobs fone, 2 Sam. 12.32. including the daughters alfo, for they were there, verf. 13, and none escaped but onely the mellenger. The servants likewise that attended, perished. Thefe are called young men, ver. 15, 16, 17. in the Original : and Gen. 22. 5. See notes on ver. 15. All the family (except the meflenger) perified, but the young men onely are mentioned, to grieve lob the mote, that he should lose all his lons, and that in their youth: and also suddenly, and cating and drinking, and before factifice offered for them, as formerly, ver. 5.

and they are dead] If they had been onely wounded, or some of them dead, the trouble had been the lesse, but the lesse of all together

was grievous, 2. Sam. 13. 30, 32. 33.

and I nuly, Sec. | Sec on the fifteenth verfe. The Jews hive an opinion, that this melfenger fell down drad, as foon as ever he had delivered his meffige, as it he had been kept alive, onely till he might tell Job the'r fad tidings.

V. 20. Then Tob grofe, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped] Job bare the former troubles without any complaint, may without uttering any word at all: but this last and greatest trouble makes him to expresse his

Then 1 As foon as he had heard of the loffe of his fons. Either he had no lessure before to lay open his grief in words, for the sudden following of one ill melinge after another; or elle he was more af-fifted with the loffe of his children, than of all the reft. The Devil kept the greatest blow till last.

Job arofe] It may be from the table, where he was. As it was dioner time with his children, ver. 18. fo it might be with him. Or rather, he left his buffineffe he was a doing, to mourn. So the word is often uted in Scripture, for leaving other bufineffe, to go feriously about one, without any relation to the former, or future posture of the body, Ger. 35. 1. 2 Sam. 14 31. 1 Kings 21. 18. 2 Kings 1. 3 For A. ofe. Ice on Chap. 14. 12.

and fouldiers fer in order for that very end. For Head, fee on | that his heart was rent within him with griefe. The like did men at funerals, 2. Sam. 3. 3. Or upon any fudden news of evil to themselves, Gen. 37. 34. Or fight of great calamity fallen on their friends, Job 2. 12. 1 Sam. 1. 11. Inh, 7. 6. Or in figne of forrow for their own finnes, or the finnes of others, 2 Chron. 34. 19. Joel 2. 13. Ezr. 9. 3. 5. Or in detellation of blasphemy: as if their hearts were rent within them, by hearing God fo difhonoured, 2 Kings 18 37. & 19. 1. Itil. 36. 21. & 37. 1. Or in fight of any other great dishonour done to God, Icr.

36. 24. Acts 14. 13, 14. (haved his head] Heb. polled. Bither cut it himfelfe, as well as he could, in that fad condition, or caused it to be done by some other. The hair, which of it selfe is an ornament to mana head, Cint. f. sr. was wont to be cut, upon occasions of very great forrow, Ez. 9.3. Ifai, 15.1: & 22. 12. Jer. 7. 29. & 16.6. & 41. 5. & 48.37,38. Ezek. 7.18. Mic. 1. 16. Though at other times alfo, it was cut in an ordinary course for decency, or to aand, it was cut in an oromaty course for accency, or to a-mend prolixity procured by neglect, Gen. 41.14. Sam. 19.24, Of the former fort was Jubs cutting his hair at this time. The word is used as well of shearing sheep, as of cutting hair, Gen. 38. 12, 1 Sam. 25.7. 2 Sam. 13. 23. For Head, see on Chap.

19. 9; and fell non the ground] Falling down in Scrip ure, is uled as an outward gellure of worship, Deur. 9. 18, 2 Sam. 12. 16. 2 Chron. 20. 18, Matth. 2. 11. & 4.9. Phi. 72. 11. Rev. 7.11. Yet worship was done sometimes by Handing , I Kings 8. 22. 2 Chron. 6. 12. By fitting, 2 Sam. 7. 18. By kneeling, Ifi. 41. 23. Rom. 14, 11. Phil. 3, 10. 2 Chron. 6, 13, Pfal. 95, 6, Din. 25. 150m. 14. 11. Pini. 3. 10. 2 Carron. 0. 15. cais. 95. 0. Din. 6. 10. By bowing the had, or body P field. 22. 159. 87. Pfal. 95. 6. Isia. 58. 5. Gen. 24. 16. 45. 22. Exod. 4. 31. 8112. 27. 62. 48. Job hree in great extensity, chuleth the most limitive getture of all the reft. For Ground, see on Chap. 9. 14. on

and worshipped] The Hebrew word is sometimes used for and worjunged 1 he recore word is conceines used to civil worthy, due to Superious, as Gen. 18, 3, 8, 23, 7, 8,43.6. Otherwhile, for religious worthip due to God, as Gen. 24, 26, 48, 52. And so it is here taken, as appears by the verte following, where Job throws himfelfe down before God, to give him the glory of his mercies and judgements, with reverence and

V. 21. And Jaid. Naked came I out of my mothers womb, and naked (hall I return thither : the Lord gave, and the Lord hath raten

away: bleffed be the name of the Lord.

And faid This verse contains Jobs victory over Suan, who was to farre from curling God, as Satan confidently affirmed he would, verle II. that he, after all his loffes, gives praife and glory to God For Said, fee on Chap. 16. 1.

Nated came I 1 Not without clothes onely, but also without cattel, offestions, children, or any wealth. So the wife man expounds it, Eccl. 5.15 and the Pfalmiff, Pfal. 49.17, and the Apoflier, I Tim. 6. 7. by being deflicute of all worldly helps, or supports. For

Come, see on Chap. 15.13. 20.25.
out of my mathers womb] Some expound it of the earth, the common mother, whence man was made at first, Gen: 2.7. & 3. 19. because he mentions returning thither; and they conceive, that he delivers it under the notion of his mothers womb, by way of fimilitude, because the childe lies hid there, as Adams body did in the earth; and the rather, because his conception being later, was fresher in his minde, than his shift parents creation. He came immediately out of his mothers womb, but mediately out of the earth. Others, understand it of his mothers womb, out of which he was borne, and give other interpretatiof the Words following. For Mother, fee on Chap. 17. 14. For

Belly on Chap. 15. 2. and naked] Or, therefore naked. So this particle is used. Iob 21. 14 Gen. 3. 10. And I was afraid; that is, therefore I was afraid; To wir, because I heard thy voyce, Ilai, 43, 4; Because I came in naked into the world, therefore must I go out of it fo. And the reason consists in this! That we being borne niked, our goods are not our own, but lent us for our ufe, while we live here, and therefore we cannot look to carry them away with us : as a fervant that wears a Lords Livery must wear it no longer, when he is put our of service. Thus lob comforts himselfe from the common condition of all men, who must, one time or other, part with all they have. Or, in may he, he looks upon his own particular loffes, as if he flould have faid, I thought my prosperity would have lasted till my death, but now I (ee all is gone before, and there is no hope of the recovery of my estate. For so lob thought, in likelyhood, seeing all

Shall I return] Our life it compared to a journey, and we to fuddenly gone. travellers. We come into the world by birth, Ioh. 18. 37. and we return by dying, Gen. 3. 19. Eccl. 12. 17. For Returne, fee on

thirder Note into his mathers womb again, for that is counted the life of the and sen bis mante! Tore his upper garment, which men used to do in times of great house inchies to be a flately Robey, which men of great house inchies to be a flately Robey, which men of great house used to wear. This job did to flux, but the second of the great house used to wear. This job did to flux, but the great house used to wear the great house used to be did to flux.

Plal. 139.15. It may be he pointed to the earth, on which he lay, and then thither, is to this earth. So this, for this body. See Notes on Chap. 13.28. & 19.26. 1 Cor. 15. 53. So there, Plat 36. 12. is nor referred to that which was spoken of before; but to some new thing, intervening, preferred to the sense, or understanding. There; thir is in hell, or in the grave, where fuch wicked persons use to be lodged. And so thirther, may fignife here, the place whither dead men use to go; the grave, a place well known, and therefore needed not to be named. See on Ecclef. 3. 17.

Chap.ii.

the Lordgave The cattel, and children which I had, Gen.33 5, 11. Joh. 24-3, 4. Job comforts himfelf with Gods providence, look ing up to him in all things, and above fecondary caufes. For Gave, fc on Chap. 14.4. on, Bring.

and the Lord hath taken away It is likely that Job had no know ledge of Satans commission, but he knew that men had unjustly taken away fome of his goods , yet he attributes all unto God , by whose permission he knew it was done, and that he might justly take all things from him, when he pleafeth, who had given him onely the use of them, during his pleasure, but had kept the right in himself, as the of them seeing mis presides our the sept the right in minute, as the Lord of all, Amos 3.6. a Sama6.10. Gen.45.5. 1 King. 12. 15. For Taken away (ee on Chap. 15.12. on earry away, bleffed be.] He acknowledgeth that God did him no wrong, in ta-

king away all now, (Pfal. 73.1,&c. Ifai, 39. 6,7,8.) and praifeth him for affording them to long unto him. God bletleth us, by making us happy, who were unhappy before, and enriching us with gifts of nappy, who were unappy occurs a near entrange us wan gains or, wealth, or gace, or glory Gen. 14.35. & 16.12, 13. liph. 1.3. Mat. 25.34. We blefte him by praising him, and acknowledging, and making known those excellences that are in him, Pfal. 33.34. & 1c.4.13. &c. And by giving him thanks, for all the favours we receive from

thing 2 through 8. Dans, 19. Mat. 1419, Pfal. 193, 13. &C. the name of the Lord God himfelf, Pfal. 44, 5. & 48. 10. and 72. \$3,90. Dan. 21,90. So parts at each of perfons, Act. 1. 15, Rev. 3. 49. When the name is put for the thing it eligible re is an emphasis as it, fignifying the excellency of the thing, and that it is most worthy to henamed. So that by Gods name, here is meant God himself, who is so glorious, that his goodnesseand wildom, and greatnesse deserve to be proclaimed, far and neer, by men and angels, For Name, See on

Chapt. I.

V.22: In all this fob samed not, nor charged God foolighty Here
God cleares Job for his carriage hutherto, which proved contrary to Sugns expectation.

In all this In all thefe calamities and miferies that befell him, though they were very great. Yet afterwards he failes, in conference with his friends; though never fo far as to blafpheme God , as Satan Supposed he would.

Job sinned not] Not in word or deed alone, as Chap. 2. 10, but did not yet fo much as entertain an hard thought of God, or of his providence in his heart: But thought well of Gods goodnesse, notwith-flanding any evill that befell him.

Nor charged God folishin Or, with folly Heb. nor attributed folly or, unsavorinesse to God. The word lignifies that which wants due or right temperature. As any kind of mear not well feafoned. Chap. 6. 6. untempered morter. Ezek.13. 10,11,14. his heart wasfo well feafoned, that he had no unfitting thoughts of God and his providence, that might be unbecoming Gods justice, or dispitaling to him, as un-Givery meat is to us. For God. See on Chip. to. 29.

CHAP. II.

Netl. t. A Gain there was a day, when the Sons of God came to pre-among them, to prefent himself before the Lord, and Satan came also

Again Stan could not prevail against Job by his former Commission; now God is compared to a King, that appoints a lecond meeting, wherein a second Commission is granted to Satan.

there was a day, &c.] See on Chap.1.6. to prefent himself before the Lord This was affirmed of the good Angels, Chap, 106. but riot of Satan till now. Some think he was mmoned by God, to give an account of what he had done against Job, and to be directed for time to come. But it may be he came yoluntarily with a malicious intent, to get a larger commission against Job, because he saw he could not hure him by the former.

V. 2. And the Lord Said unto Satan , From whence comest thou : And Satan answered the Lord, and Said, From going to and fro in the

and joint apperent to Lord, and joint room going to man joint for the fath, and from walking up and down in it.

And the Lord faid, &c.] God asketh the fame queftion, and the Devill had no other answer to give, then he did, Chip, 1, 7. Hereby Suan was the more confounded. See Notes on Chap.1.7.

In the earth He had no power in heaven, where all is pure; and no library of temptation.

V.3. And the Lord said unto Satan , Hast thou considered my serand the Lord Jaid unto Satan, stays took conjuncted m, jain was fob, the three is none like him in the earth, a perfelt and an which man, one that fearth God, and eschwerth will? a not fill be bladh fall his integrity, although thou movedly me against him, to defrey him without cause.

And the Lard faid, &c.] God would not yet condemn Satan of onging Job, because he intended a further trial of him , but asks him the fame question he did, Chapet. 8, to fee if he would confesse diseriour. See Notes there.

and still be holderh] Oc, and still holderh. So all may go on by way of question to the end of the verse. This is added, to startle Satan the more, and to pur him to new resolutions. Neither could the be affirmed of lob before, because he was not tryed formerly. Dost thou not fee that notwithstanding all thefegrierous calamities, he holds faft his integrity ?

fast his integrity] Notwithstanding all these losses, whereby thou fall nt integrity) recommittinging all these tokes, whereby mod did timent og et it away from him, and faidt he would fortake it, when all was taken away, he fall full hold on his innocency, and would not let thit go, though he pareed willingly with the reft. He woman not tet this go, mongo he parted winning by with the reit. He held fall by it, as a man in the water holds by any thing this may fave him, and will not let it go. O:, as a fouldier holds fall his weapon or buckler, because his life lies upon it.

thou mavedft me] 1 meraphor taken from men; for God is immoveable. Thou endeavouredst to stirre me up by colourable reasons to destroy Job, 1 Chr 21.1.

to destroy him] Heb. to swallow him up. A metaphor from wild beafts, Exod. 7.12. Pfal. 124, 3.

within caufe | Nor for his former finful course or wicked life,

which he was not guilty of, though he have humane infimities, 1 Sam. 19.5, Job. 16.17. Ge. Thou hift not brought any weighty accusation of any crime, for which he should be destroyed, onely a malicious suspicion of thine own of some ill intention hidden in him. Or, he never did thee any wrong, that thou shouldest profecute him thus cagerly to death, Pfal. 7.4. O., In vain, that is, without forceffic-Thou canft not prevail against him by troubling him; that appeares plainly, for he is fo far from blaspheming me, as thou faidst he would, that he in all the loffes, buth not spoken one indiscreet word. See notes on Chip.t.g.

V.4 And Saran answered the Lord and said, shin for shin, and all that he hath will a man give for his life.

And Satan answered the Lord and faid.] Now Satan vilifies those

things he had fet fo great price on before, that he made full account they would force Job to curfe God, See Chip. 1.1. As if Satin should have faid, Job hathloft his goods indeed, and children, but feeing h.mfelf fafe, he makes no great account of their loffe.

skin for skin] Any skin for his own : outward things that concern not his own body are too light to try him whhall. A proverbial freech fignifying that Job cared not for the loft of Cattel, nor feripecent ignitying in coordinate for the ions of active, nor re-ying, nor children, so he might keep his own skin whole; his own life was dearen to him, He could well be content they might all perifito he might escape ; let all the rest go which way it will. He would give not only his cattels, and fervants, but his fons skins also to fave his own. Or, skin upon skin, a King 4.5. He will give the skins of all that belong to him, rather then be burt himself. So some underfand John 1-16, Grace for Grace, that is Grace upon Grace, abun-

And] or Tea; as Prov. 30. 18, for it encreaseth the fignifi-

cauon.

All the l'aman hath] All his goods, gaments, hingings. Such
were then for the most part made of skins. Gen., 21. Evit., 15. 17.

He will not give founcting only, though very precount, all 1 As
it Stard thould have fail, 1 have gone to the untermost of my Commillion, Chipe 1.12. Give mea layer Commillion; for he will not be moved, till fome evill light upon himfelf. See now in the notes on

For his life] Heb, for his foul. The cause for the effect; while the fou e is in the body, there is life in it, and when it is gone the body lou et at the body, three is the in it, and when it is gone the body is dead. So Gen 9,45,8 & 19,17. Or, for himfelf. That he may clope untouched. So the word is used for the period of man, Gen. 1.5, Exol. 1.5, and then the fense is more full, He will part with all, not only to fave his life, as before, skin for skin; but he makes fo light aconly to take in the 3 octors, and children allo, that he would rather loofe them all, then expote his own person to the natural of the her apple his own person to the enduring of print. And this is suitable to Satans motion in the fifth verse; nor to destroy Job; for then how could be accuse Gods but to lay some fore difeate on him, Here Satan accuseth Job of unnaturalnesse and self-love. For Soule, fee on Chip. 14.22.

V.s. But put forth thine hand now, and touch his bone and his flesh? and he will curse thee to thy face | Stran now delires leave to make a further erial of Job, by bodily plagues laid upon him, put forth thy hand now and touch] See notes on Chip. 1. 11.

part forth top hand now and toured See notes on Chip. 1. It.
his bone and his field? His body, which is made up of them two,
Luke 24.39. Lay parn and weakneft on him to that not his field noly may be smirten, but his very bones also troubled, Pla 4.5 a. and 32. 3. and 51. 8. Sitan doth not defire, nor God give leave thathe should meddle with Jobs foule, to make him mad, to then there had been no triall of his carriage, when he had not been himfelf. The word DEY fignifies. 1. Strength. Chip.21.23. 2. A bone, Gen. 2. 23. because the ftength of the body lies in the bones, and they up-hold the flesh. Here it is taken in the first sense. For Flesh see on Chap. 14.22.

and he will curfe thee to thy fate] See on Chap. 1, 11. V.6. And the Lord faid unto Satan, behold he is in thine hand, but

And the Lord faid unto Satan | God is content to give Satan a

larger Commission, that Job may be further tried.

Behold be is in thine hand J Before, God gave all Job had into Satans hand, but not his own person, he might not touch him, Chap.r.

12. now he may. See notes on Chap. 1, 12.

Bui] or Onely. A term of diminution, limiting Sitans Commilfion, fo that he might not take away Jobs life.

Save] Do not defloy his life. So God is faid to quicken men by keeping them alive, and refloring them to health, when they are in hyperford death, Plal. 119. 25. 88.107. Afflict his body as much as danger of death, Plal. 119. 25. 88.107. Afflict his body as much as thou wit, fo thou kill him not. Thus God fets bounds to will fpi rits, Mar. 8:3 1.Rev. 20. 2. Maimony interprets it of not troubling his mind, not depriving him of his understanding. 1200 fignifies 1.To

mind, not depiving him of his understanding. "DOW signifies 1.120 preserve, keep or lave. Chap. 10.12, 2. To keep in pition, 1 King. 39, 3. To Observe, or watch what is said, or done. Jer. 20. 10. Here it is taken in the first stead.

His life [14] but his food: See notes on ver. 4;

V. 7. So went Salam faith from the prefence of the Lord, and fines lob with fare boiler, from the feel of his food, unto his Crown]
This vecto shewes us, how youck and Bury Salam is, in prosecuting Gods servance when he can one leave. Gods servante when he can get leave.

So went Satan forth from the presence of the Lord | See notes on

Chir. 1.12.

Imote Job] Suanthough a fpirit, yet can work upon our bodies, and infl. & fores, if God give leave, yet the way how, is not fet out unto us. For Smote, fec on Chap. 1.15.

With fore boiles] Thefe fores were most vehement: with fuch God plagued the Egyptians, Exod 9, 9. and threatned to punish the rebellious people, Datt. 18,27 to that this tempration was most get-vous, for it Job had measured God displeasure by the greatnesse of his diteate, he might have thought that God had caft him quite off. For Sore fee on Chip.s.t. on Evill.

From the fole of his foot unto his Crown] All over his body, leaving him no clear place. A Proverbiall speech, Han. 6. For Sole see

on chap. 36.32. on Cloud. V.8. And he took him a porsheard to scrape himself withall: and he

v.o. and ne 1000 nm a pointeara to jerape nimiest wittout: and he fate down along the alphes.

A possible for forape himself] Herein is set out the greatmeste of Jobs unity. His singests in likelihood were so fore, that he was compelled to make use of some other thing.

fate down \ Intendi-g to abide there, ver.13. For Sate down. See on chap. 22.8. on Dwelt.

among the affres] Heb. in the midft of the afher, As chap, 1.6.& 2.32 Ret 37.11. & 39. 14. Like a mourner; this positive was a fign of forces of old, Chap 4.2.6. Jonas 3.6. Eft.4.1.3. 16.61.3. Mit. 18. 21. Luke 10. 13. Sometimes they purafhes on their heads 2. Sam. 13. 19.

V.9. Then faid his wife unto him; doeft thou still retain thine integri-

ty ? Curfe God and die.

then faid his wife unto him] A temptation greater then the dileate, that his wife, who ought to comfort him in his milery, should prove trat ms wire, who ought to contrott than in ms micry, mound prove an adversary to him, and affift Satan against him. Satan useth the fame instrument against Job, that he did against Adam, Gen. 3, 6, For Said fee on chap. 16. 1.

Doeft thou fill] Or, deeft thou get. After fo many fad things befalne thee, notwithfrinding thy integrity; and, it may be, for it,

thee, notwithtinging my integrity and it may not trive, not trive retain this integrity! What gained thou by fetying God, feeing he thus plaguth thee, as though he were thine enemy? This is the most grievous temptation of the faithfull, when their faith is affilled, and when Saran gotth about to perswade them, that they trust in God in vair, Chap. \$1,15. Mal,3.14. Or, Doft thou continue, fill in maintaining thine integrity, when God hath discovered thine hypocrifie?

See chap.t. 1, 9, 21, chap. 2.2.
Curse God and die] Iteb. blesse. Blesse God, though thou die. Because thou art so ready to praise God, even in troubles, as thou didft, Chap.1.21. go on in that way, and fee how God will reward the with a painfull death, which thou canft not avoid. An ironical scoffe at Jobs picty. Or blefling is put for curling. See Notes on chap. 1, 5, 11. Get that benefit by blafpheming God, which thou canft not get by ferving him, that thou mayeft die by his hands for curfing him, and to be freed from these pains. Or, Curse God once before thou diest, that thou mayest be revenged on him for dealing thus unkindly

dielt, this thou mayet be revenged on him to dealing tous unimous withinker For Gold, fee on chap, 20. 29,

V. 10. But he faid to her, Thou feedly it as one of the fooliff women feedly in the faid to her, Thou feedly it was not receive will 2 In all this did not fool feedly in the faid to her] He holds no this peece, although he were forely efflicted with his dielet's, but reproves his Wife for her wicked

counter.

This speakest as one of the foolish women As a woman that wants understunding, and makes her self-ridiculous to all men, 2 S.m.13.

13. The Hebrew word comes from a verbathar signifies the falling of a withered leafe from a tree, Phil 1.3. As it hath no moisture in it, fo there was no widom in her speech. Or, as a wicked woman : for so the word foolish, often fignifies, Plal. 14.1, 2. Prov. 1, 32. & 7.22. &

What :] Or, Alfo. Showing, that he doth not only reprove her-

but also give a reason of his reproof.

Shall we receive good, &c.] That is, if we be content to receive good from God, we must be content to receive evill also. So Mal. 1.

4. They shall build, &C. that is, if they build, I will throw down. See the like phrafe, Pfal. 109. 28. Is it fit we fhould ferve God hitherto in our great professing, and fall from him, now he affliceth us? This fully answers Satans two Charges, Chap. 1.11. 2.5. and his wives ob-

jection, veri. o of this Chapter, and shewes the sincerity of Jobs heart, that he served God out of true love. By good and evill, in meant prosperity, and advectity, as Ifa. 1. 19. Amo; 3.6. For Good, fee on chap. 81.13. on Wealth.

In all this did not Job [n] Notwithstanding the force of his di-fease, and tentation of his wife. See Notes on Chap.1.22.

With his lips] In his speeches , as afterwards he did in the followwithin tip), in the specials and another season and in the following Chapters, then ab the now begin to feet inwardly, which the did not, Chip. 1.22, yet broke not our into impatient words for the pre-tent. He fo biddled his affections, that his tongue through impatiented does mutuate sgaling God, Pfal. 39. 1. Jam, 3. 2. For Lips fee on chap \$5.6.

V.11. Now when Jobs three friends heard of all this coill that was come on him, they came every one from his own place, Eliphat the Tema-nite, and Bildad the Shuhite, and Zophar the Naama hite, for they had made an appointment together to come to mourne with him, and to comfort him.

Now when A new tentation of Job by his friends, who cameto

comfort him, and almost drove him into despair.

Jobs three friends] It seems these were the chief and choice of John friends, spoken of by number, as if he had no more. The word friend, in Hebrew is derived from in the had no more friends often car together, Pfal.41.9.

heard of all this evill Of all Jobs losfes. See on verse to Great and famous mens troubles are most noted and talked of. For Heard

that was come on him] Actions of living creatures are often by way of metaphor attributed to liveleffe things. So troubles arefaidto come on men, and to find them, and to compasse them about, and get hold on hem, chap. 31.29. Plal-116. 3. Jon 2.3, 5. Sec Notes on chip. 1.19. For Come fee on chap. 15,21.

they came Without fending for, as friends use to do in time of ad-

every one from his own place Out of the region where he dwelts for they dwelt not far off in Idumea (a place famous for wise men, Obad, ver. 8. Jer. 49.7. such as these friends of Jobs were) or ellein 2010, yet. a. fer. 49.7. incrnat tune trienes of Joss were J or their form bendering part of Arabia, which was not far from Tengon, Effit 21,32,14. Or, from his own place, may be from his own holds for they might dwell nigh one another in the fame region. Elicitative would there have been to fletch friendfhip between Job and them, had would there have been to trice treatment between 10 and and they lived for afunder Gen. 12.23.3.8 cs. 3.6 cc. Neither could they fo foon, or cally have vifited Job in his affliction. So plate is put for hibitation, or abiding chip.6.17.8.7.10.8 cs. 8.8.8. Eliphat the Temanite J One of the pofterity of Teman the foot of the pofterity of Teman the foot of the pofterity of Teman the Temanite J One of the Pofterity of Teman the Temanite J One of the Pofterity of Teman the Temanite J One of the Pofterity of Teman the Temanite J One of the Pofterity of Teman the Temanite J One of the Pofterity of Teman the Temanite J One of the Pofterity of Teman the Temanite J One of the Pofterity of Teman the Teman Teman Temanite J One of the Pofterity of Teman Teman Teman Teman Teman Teman Teman

Eliphaz, the fon of Blau, Gen, 36.10,11. Or an inhabitant of Teman, which fome think to be in Arabia, our of Efgy 21. 33, 24; Ohter, in Edom, our of Jeraga. Amos 1, 12, Obad, verig. However, it was a place of choice wife men. It had his name from the South, in the Original, because Southward from Judea, as some conceive, Gen 36:34. riginal, because Southward from Judea, as tome conceive, ora-9.34.
There is mention of Timnath, where Samplons father-in-law dwills
Judg 14.1. and of Timnath Serah, the place of Johna's burial. But
none of these could be Eliphaz his habitation: They were too far off from lobs.

Bildad the Shuhite Of the posterity of Shuah , Abrahams fon by

Keturah, Gen. 251,2. 1 Chr. 1,32.

Zophar the Naamathite] Of Timnah, one of Blaus policity, 41 come in knammature; or a minan, one or many posser, for the kink, Gen. 36.40. Others think him to be of Namsha, Tom in the Tribe of Judah, mentioned Jofts. 44. But neither time not place fuit well with this flory. Both are too far dillant,

they had made an appointment together] Or, they were gathered to-

to come | See Notes on this verse before.

to mourne with him Nah. 3.7. Blay 51.19. Ot, to have compaffion a him, as Pial. 69.20. 113 fignifies. 1. To be fluken. 1 King. 14. 15. To bemoane one, or mouth with him. Jer. 48.17. So here. and to comfort him] By flewing themselves schible of his fortows, which is a great comfort to one in milery, Rom. 2015.

V.12. And when they lift up their eyes afar off , and knew him not they lifted up their voice and wept, and they rent everyone his mantle,

and sprinkled dust upon their heads toward heaven. And when Here is fet out the cause of the astonishment of Jobs

they lift up their eyes afar off] Spying a man afar foff, fitting in ce on chap, \$0.29.

and knew him not] His boyles had fo much altered his counted

nance, the yould not know him a first supply. Limit-17,84

They lifted up their wice and weet 1 When they came never, and swe to was he indeed, and how much he was a treed, they seem to limit to the l 16. & 37. 35. Ruth. 1.14. Por Seize fee chipas 12. on Carry away.

and they rent every one his mantle] that is the second mourning getture, Gen. 27-34, Josh, 7,6, bit. 4,1. Gen. 44-13, Judg. 11-35, See on chip.1.29.

Chap.iii. great forrow, Josh, 7, 6, Lam, 2, 10, Ezck, 27, 30, Nehem, 9, 1, For Duff, see on Chap, 14, 8, For Head, see on Chap, 19, 9.

towards heaven] Throwing it up in the air, fo as it might fall on their heads. See on Chap, 1. 16.

V. 13. So they fate down with him upon the ground feven dayes, and seven nights, and none spake a word unto him : for they saw that bis grief was very great.

sgries was very grown. So they fate down with him upon the ground] Here are two other outward expressions of their forrow. The one is fitting on the ground by him, Efay 47. 1. Lam. 2. 10. Neh. 1. 4. They fare with him, to flew that they bare part of his forrow with him,

and none fake a word unto him] The last note of their forrow is

and none flake a word unto him. It let lat note of their forcow is flence. They were 60 grieved for him, that they could not feak a word to him, Lam, 3, 28. & 2, 10.

For they flave that his grief was very great. None of them would figale to him for feare of croubling him. Sick perfuns love quietnells. They came propaget do fpeak, very likely; but were affonsibled at his milety. Binding it fure greater then they expediently and the size of the first perfusion love. ed, and flayed till Job flould offer matter of discourse, that they might know, what was fit to fay to him, Exod. 6.9. For Sam, fee on Chap. 19. 27.

CHAP. III.

Verf. t. A fter this Job ogened his mouh, and curfed his day.

Mier this J theying face so many daysestill, and
no words palling from his friends, his choler breakes out into imparience. A strange change. He that in the first larger bleede
old after his boltestand in the scome should his w Is loy ill speeches,now speakes ill himself. Yet he curferh nor God, and so proves Satan a lyar, and his wives counsel foolish. For he had so foretold twice, Chap. 1, 11. & 2. 5. and fle had exhorted him to it, Chap. 2.9. He curfeth his birth-day, like one launced by the Chirugion, who dares not curfe him, but curfes the knife.

who dares not cutle him, but curies the knife.

Job opened him much] A man may open his mouth, though he peak not. But opening the mouth in Scripture phrase, is put for preaking; as Phil, 38, 31, * was a * a doub man that openet not his mouth; that is, that speaketh not: for a dumb man copen his mouth, but nort feels. It is cleared by the beginning of the veries, As a * deaf man that heareth not. So Plat. 32. 9. Prov. 8. And Pell. 28. 2. To one the mouth in a continuity of the second of the veries. the verte, As a a say man tour nearest not. So Tail 39, 91 can a 8, 6. And Pd.178, 2. To open the mouth in a parable; is to ure re parabolical speechs. Opening the mouth then, is beginning to speak. It may be these friends of Job knowing him to be wise, looked upon him in silence, observing when he would move his lips, and begin to Speak. For Mouth, fee on Chap. 15.5.

and curfed] Spake lightly of it in contemptuous words, accoran arriva! Space inguity of it in contemptions worth according to the Original of the word in Hebrew, Lev. 20, 9. 2 Sam. 16.5. So Higher delpifed her Miffrefs, Gen. 16.4. and Michal David, 2 Sam. 6, 16. See 1 Sam. 2, 30. We speak all of and to, things vils, and meane persons. But Job did more then that. He knew well, that the day was neither capable of bleffing, nor curling yet out of the abundance of his grief, and pain, he cuifeth it, and wifheth ill to it, as appears in the verfes following.

his day] The day of his birth, verf. 3. Hol. 7. 5. Jer. 20. 14. See on Chap. 1.4. or, This fad day, on which all these heavy things befell him, Jer. 17. 17. Obad. verf, 12. For Day, fee on Chap. 14. 14.

V.s. And Job spake and said] A preparation for Jobs suture discourse, to move expectation, and win attention.

Job spake] Heb. answered. Yet the word is often put for beginning to fpeak, Judg. 18. 14. Deut. 27. 14. Matth. 22. 1. The Jews conceive, that his friends having fo long fate by him in filence, and hearing nothing come from him that might give them an hint whit to lay to him, asked him in few words, what he ailed. To which fhort queltion, though not recorded, Job gave this following answer. So they conceive of that in Deut. 26.5. Thou fhalt fpeak, Heb. anfwer ; that the Pritft asked the man, what he had in his basker, and thereupon he should answer, in the words ensuing. For Spake, see on Chap.

and faid] The doubling of the word may fignific Jobs earnestness in fpeaking, nor the weight of the matter worthy to be often repeated as lome would have it. It was rather worthy to be all buried; for i Was very finful. Por Said, fee on Chap. 16. 1.

V. 3. Let the day perish, wherein I was borne, and the night, in which it was faid, There is a man-childe conceived] An hyperbolical expression of his great infelicity, in his apprehension; yet not without much imparience : as ifihe had faid, I am the unhappielt man alive. Let there be no yearly remembrance of my birth, as of great

ment, for it repents me that ever I was born.

Let the day] 'te may be Job was born in the day; or by the day
may be meant, the time fimply. It is called the birth-day full, though many be born in the night.

Periff] Or be loft. Heb, it shall periff. The Hebrews have no Op thive, but ute the Future for it; as Cant. 1. 2. Plat. v. 11. Let him kife: Let them rejoyce. Heb. He shall kille: They shall rejoyce. Or. O that the day had perifhed: 35 Chap. 16.21. I would it had never been, if a were possible, for then had I never felt this misery. Or, let it be put out of the Almanack; nor be numbred among the dayes of the year, ver .6. Let it be as clean forgotten, as if there never had been

and printled dust upon their heads] The third expression of their such a day. For that is fild to perills, which is out of all rememathe dead were loft, Num. 6. 12. they were not to be numbred. He was to begin his dys again; Chip. 10, 18, 19. Jer. 20, 14 Eccl. 4. 2: wherein I was born] See on Chap. 1. 4. Or, in which I was to be

born. For it is the Future in Hebrew. and the night] Or, or the night. See and for or, Exod. 21. 134 16, 17. & 22. 22. So he would be fure to curle the time he was born

in, were it day or night.
in which it was faid | Heb. he faid ; To wit, the mellenget, who 11 White it was fait 1 100 me jam; 100 mt, the mettinger, who brought tedings hereof to my fither, to make him glad. So Gen. 48; 1. He fild to Joleph, thri i, One told Joleph; Or, In which he commanded, that a man-childe should be conceived, to wir, God command. ded. So much the word imports, G.n. 1. 3. Exod. 23. 13. Pfsl. 37.
9. and fo it is translated, Esth. 1.10. & 9. 25. 1 Chron. 21. 17. Or; impersonally, it was faid. So Gen. 15. 6. He counted it to him for rightenifness, is by the Apolite, Rom. 4. 3. rendred, It was contred to him. Or, the night which said. As if the night should utter things done in it, and being a writers of the time of Jobs conception, should utter it. A metapliorical speech, taken from reasonable creatures, and applyed to unreasonable. See the like, Psal, 19. 1, 2.

aman childe] Heb. aman. A name taken from ftrength, and prevalency, in the Original. The news of men-children is more welcome to parents, or friends, then of daughters, 1 Sam. 4. 20. Gens 30.23, 24. Jer' 20. 15. Not onely because the male is the principal fex, but also because the father, name is preferred in it. See notes on Chap. 1. 2. He meant himself : In which I was conceived. As no doubt, Chap. 7. 1. and 14.1, speaking of mans miseries, he had at especial eye to his own.

conceived | Or, born. Or, brought forth. For the time of his conception could not be known nor any report brought, whether a male or female were conceived. So the word is used, 4 Chion, 4, 17.

or temale were conceived. So the word is uled, a Chron. 4, 17.

V. 4. Let that day be darkneffle, let not God regard it from above, neither let the light filme upon it.] An execution and amplification of an unhappy day. Let it be (wallowed up in eternal darkneffe; as unworthy to have, or give light, that no fuch unhappy day might be

Let that day be darbneffe] Let it be darkneffe it felf ; that is molf darke. Let not the Sun give it any light at al'; or let it be clean taken our of the world. Either he wishedt it had been so at first. or may be fo in the yearly revolution of it. It would be a great after niftment to men; to look for a morning, and finde it night fill, like the three dayes darkneffe in Egypt, Exod. 10. 23. Or, the Sun darke ned in his riling, Ilai, 13. 10. A fad thing, when after darkneffe light is expected, that darkneffe should continue; as it were comfortable for the Sun to continue as evening, when men look for darkness, Job 11. 17. Zech. 14. 7. Matth. 6.23. Thus he expounds what he meant by perishing, ver. 3. that it should lose all light, and become night.

Let not God regardit] To make it a cheerful or happy day, but let it be counted an unhappy one. This agrees with the following words. So God is faid to regard, or take care for the land of Ifrael. Deut. 11. 12. Or, Let not God require it. Let him not make it return any more, but let it utterly be loft. This fense agrees with ver. 3. and ver. 6. For God, fee on Chap. 20. 29.

from above] From heaven, where he is faid to dwell, or let him

normake the Sun shine upon it out of the skie,
neither let the light shine upon it] To distinguish it from the night. ee notes on this verle before.

V. 5. Let darkneffe and the Chadow of death Stain it, Let a cloud dwell upon it, Let the blacknelle of the day terrifie it \ Out of abundance of pattion, he reiterates the former with, yet not without fome new amplifications.

darknesse ? See notes on ver. 4. the shadow of death] Or, a deadly shade. An augmentation adding weight to the former word. The most fad, incurable, deplorable darknelle, fuch as feizeth on the eyes of dying men, whole eyes death is ready to close. Or, such as is on dead men in the grave, where no light comes at all. Therefore Gods servants, in danger of cleath, pray him to lighten their eyes, Pial. 17:9. Or, the greatest darknefs, inch as may be felt, Exod, 10, 21. The most perilous darknefs, which puts a man in fear of, and brings him into danger of death; and might kill one with the horriblenels of It. Where feeret fnares are laid for him in the dark, that cannot be feen, or prevented. Where whatfoever men fee, feems to prefent death unto them, or to be an image of death. Let that day be full of deadly findows, dangerous

darknifs, featibl fights. For the phrafe, fee fol 16, 14, 28, 17, 1811, 1912, 1914, 1914, 1915, 1914, uled, Ifai, 63.3. Dan. 1. 8. Mal. 1. 7. Or, challenge it t as a thing redeemed, which is in the redeemers power. So Ruth 4. 4. If thou rederined, which is in the rederiner power. So Kuin 4. 4. It must it childrengis, as a thing belonging to thee, redern in. Or, by kinfman to it: A bide alwayes with it, as if they were of one family. a tloud] A dark cloud, hindering the Suns light, Exod. 19.9. Clouds and darknelle are joyned, Pil. 18. 11. 8.97. 2.

dwell upon it] Abide long, or be much upon it. Not pate away 14

clouds are carried up and down with the winds. Dwelling, is an biding long in a place, So the word is translated, Prove 7. 11. He

Let the blacknesse of the day terrifie it] Let black vapours, or thick and darke ones, drawn out of the water and earth and going up into the air, and darking the day, make it terrible to men. Or, make it fo afriid, that it flyc away. A metaphor, Chap. 18. 11. Or, Let at it were the bitterneffes of the day terrifie it. So the word is ufed, Deut, 32.24. Let it bring pandhuents on men, which may make it a bitter day to them. Or, Let them terrifie it, as those who have a bitter day. Or, Let the priests of the day terrifie it. Let those who used to observe and de-

the priests of the day terriperts. Let those who then to observe and definguish dayes, note it for a terrible day.

V. 6. As for that night, let darkingle feize upon it, let it not be joyned unto the dayes of the year, let it not come into the number of the months After the divition of the day and the night, mentioned, ver. 3, in the two former vertes he had frent his friend on the day, and now he begins to curfe the night.

and now he begins to curle the night:
As for that night: Of his conception or birth, (ee on ver. 3.
Let darkinglife live upon it.) Perpetual, and unutual darkentlie; for
that natu may take special notice of it. No fign of Moon or Stats, Ad. 27, 20. See ver. 9. and notes on ver. 4. For Seize, fee on

Chap. 15. 12. on Carry away. let it not be joyned unto the dayes of the year] The natural dives confiding of twenty four hours, whereof the night is a part, Gen. 1.
5. But the artificial day is opposed to the night, Plal. 74. 16. J.h.

5. But the atthical day is opposed to the night, Plat. 74, 16. J. h. 11. ya. 6x, 84. Or. Let it me ripper in fight annual the days of the Plat. So the word fignifies, Exod. 18 y. Let it not be grad, that it would be more than the more th been, or might never return, but be taken out of the Catalogue of the

ucen, or might never return, but be taken out of the Catalogue of the nights, Pril. 69:18. See notes on ver. 3.
V. 7. La Let that night be folium; and no jeyful voice come therein] Job goes on, in fpending his pallion upon the hirmeleffe night.
Lo 3 Becauche to wither how, and greater evils to it, sheads Lo, 22 note of admiration. See on Chip. 1. 2.; 9.
Let that night be folium; J Or, defdate, [lia. 49, 21. So that men meet not in it for buintelle or mith! as follows.

and no joyful voice come therein] Let no man make merry in it. Let there be no binquets, nor fe ngs in it, Feaffs were wont to be made in the night, and there fore are called suppers, Luk. 14.16, 24. Rev. 19.9, 7. and marriage feasts especially. Therefore were lamps used, Matth. 25.
3,4,6, and the light of a candle, joyned with the voice of the bridegroom and the bride, Rev. 18, 23. See notes on Matth, 25. 1. and on Revel. 18. 23. For Come, see on Chap. 15, 21.

V. 8. Let them curfe it, that curfe the day, who are ready to raife

up their mourning.

Let them curfe it] He shows the bitternesse of his passion in that, he not onely curses the innocent night himself, but would have others to do italio; as angry perions would have others to be angry allo with those with whom themselves are offended.

That curse the day] That through bitternesse of spirit curse their own bitth-day, or the day of their trouble. See on ver.z. They have the light, becaule they live miferably; So the Echiopians used to curse the Sun-riling, because the heat of it is fo extreme, that it hurts both them

oun-raining, occasic one near or rets to extreme; one remains both them and their columy. For Day, see on Chap. 14. 14. who are ready to raise up their mourning] Who are as ready to weep, as if they had ears at command. Or, who have so many troubles, that when they have done mourning one hour, they are ready to begin again the next, and so by manifold complaints and lamentations renew their grief. He conceives it an easie and usual thing for those that are overwhelmed with grief, to be over ruled with passion, to free and to curse. Or an allusion to such as were hired to mourn at Funerals. We read of mourning women, Jer. 9. 17. 2 Chr. 35. 25. They were hired to be leaders of the mourning. There were also men-They were hired to be leaders of the mourning. There were allo men-mourners, Monos 4, 16. I may be the fuel far in hier lamentations to curle the birth-day, or death-day of those for whom they mourned; and threfore are furnmented by Job to curle fin sight. Others read it, who are read; is raife up Levinthin. That huge fifth mentioned, Clasp, 4,1.1, Flal. 74, 14, 8, 104, 45, 16, 27, 1. Such as can raife Sex montlers by enclaramental, Or Mariners, who in a florm ready to be cast away, when the Whales rise up, and are ready to de-

dy to be calt away, which the vine the speak of the by your them, cute the day that ever they came into the thin V. 9, Let the flars of the twillight thereof be dark; let it look for fight, but have none: nor let it fee the daming of the day] Let it have no light in the evening, night or moining: let it alwayes be

nave no fight, and no day follow it.

The flars of the twitight thereof] Let the evening flar, and such others as such to flime before it, be quite dark, which being great flats, the light remaining in the conclusion of the day, cannot him.

der the light of them.

Let it look for light, but have none] Let the night look for light; for moon-light, or star-light; but let none appear. See on ver. 6.0.; Let him look for light. Let him that is afflicted look for some light; but not finde any. Or, Let light be looked by, and let there be none. Imperfonally, See Notes on ver. 3, For Light, see on Chap, 17, 12.

Nor let it fee the dawning of the day Heb. There I lids of the morning,

Job 41.18. The eye-lids in Flebrew have then name from moving, are in the tike condition after death, O. 57 to hinter the because they frequently move. The morning is compared to a man 1 land, to much moved among us for wisdom. See notes on chap 1.8. high Job 41,18. The eye-lids in Hebrew have their name from moving,

w flicth that it might be cloudy all day long, and not tee one glimps | that opens his eye-lids, having been fluit all night. By the eye-lide, thee with her eye-lids. That is, with her eyes, when the lids are open; for no man would be in love with the eyelids flux. The tente is, Let it never be day more. Let not the night ever fee the morning open Let it never be any more, Let not not night ever let the morning open between Let there be no light to tegoing the fune-rings, nor no fun-beams to foretell the approaching of the Sun. This is the greatest evil that The wished to the night yet. So extrem age men in their pations, that they know not where to end, till all end, For See, look on Chip.

19. 27.
V. 10. Because it sout not up the doors of my mothers womb, nor hid sorrow from mine eyes] Now he shews the cause, why he cursed the day or night of his birth.

Because it] The night had no power to thut his mothers womb, nor hide forrow from him. But he speakes like a discontented man to the night, as if it had power; not daring to curfe God that had it. See Notes on ver, 1. Or, Because he. To wit, God who hath power to open or flut the womb. So Gen. 50. 26. they embalmed him; that is, they that had the skill, and used to do it.

Shut not up the doors] So that my mother could not have conceived me. So all the wombs in Abimelecks house were flut up, Gen. 10. 17, 18. And Leahs womb opened when the conceived, Gen. 19.31, 32. and Richels, Gen. 30, 22, It feems not to be meant of fiffing in the womb, and denying paffage to life by birth; for that is mene tioned ver. II.

of my mothers womb] Heb. of my belly. That is, of the belly where-

nor hid forrow from mine eyes] Kept me not from feeling pain. For Eye, fee on Chap. 2, 12.

V. 11. why ded I not from the womb? why did I not give up the gloth, when I came out of the belly? I His pation was fuch, that be withen he had died any way, no matter how, nor where.

From the womb I had foon as I had life in the womb. So Pfal. tte.

From the womb of the morning; that is, as from as it teges to be light, Chap, 1o. 18. For dying when he came out of he wond follows in this serie; Why did I not give up the glogh, 8cc. 11. b. Wy did I not some out of the beddy, and give up the glogh? 8cc. 11. b. Wy did I not some out of the beddy, and give up the glogh? I now its primary or in the fame moment of tume, in which I was borne. Supplied I ad been born, why did I not prefently die ? For the phrase, Gen. 25.17. Luk, 23, 46. For Come out, fee on Chip. 15. 13. & 20. 25.

V. 12, Why did the knees prevent me? or why the breafts that I findle fick? Because he had mentioned the birth, he mentions those thinged for that by Gods providence follow it as a midwife to receive the child, 10, that by Gods providence follow rights a minimize to receive the child, and milk in the breafts to feed it, & turns Gods bellings into antes.

Why did the knees prevent me? [Gen. 30.3. Why was there and wife ready to receive me on her knees, when I was burn? Why

was I not fuffered to fall on the ground, and lie there negleded till I di:d ? Ez.k. 16 4,5, 6.

Or why the breafts that I fhould fuch ? I fithe midw.fe would five my life, yet why hat not my mother dry breafts, that I might not have fuckt ? and then I fhould not have lived to have felt thelemiferies, Hof. 9. 14, 16.

V. 13. For now should I have lien still, and been quiet, I should have Rept, then had I been at reft] He thews the cause of the former ex-

flest, then had I been at reft] I be thew the cause of the found es-philulation; I mustly, delite of cleaping his troubles.

Have lien fill!] In the grave as in a bed, I fla. 59. I flould have hid no caused not power to the abee unde these flact complaints. This is the fill 36 m bed, to lie fall, and compose us to Rep. 80 the word fignifies, PRI-1.3.5, & 4.8. For its diffingulated from flesping, and Deut. 6.7. Faching of our children is then required, which we care. not do when we florp.

And been quiet] When we are laid in our bed, we are free from the noise and businesse of the day. So are we in the grave free from worldly troubles, and bodily pains, Josh. 11. 23. Judg. 5. 31. Jur. 46, 27. Ezek. 16, 41. Zech. 1. 11.

Ishould have slept] While men toffe to and fro in their beds, or

Late places for shemfelves] I should have been in as good a state, as Kings that now are dead, and purposed while they lived to get themfelves a great name by famous works, as building palaces in defolate places, and great cities.

with Kings] The great and mighty Monarchs of the world have

no priviledge over the meanest in the grave.

Counsellers Men famous for wildom, who sit at the stern to

guide kingdoms, of the earth] Not of one nation alone, but of all the world. All are in the like condition after death. Or, of the land. This is, of this

Chap.iii. which built defelate placet for themfelves] who when they were a- they who are leffe vexed. So the word it used, Deut. 12. 22, and 15. live did fo abound in wealth that they eafily could and did build up tree un to apoque an wester tust une come control de deceyd places, and build fungioned before out of ruins, and bring abundance of people and trading, into forfaken places, or, who did build Cities in defere places not formerly inhibited to get them an immortal name: for these were few cities then, and fuch as built them were counted princes and great men, Gen, 10, 10, 11, & 11,
3,4, or, which built lately palaces and clries for themselves and theirs jodwell in. Gen. 4. 17. Ila. 23. 13. & 58. 12. Job 15. 28. So that they and theirs dwelt alone in those places ! Job. 19. 19. Or, who built flately monuments and sepulchres while they live, to be buried in when hey die. To this end they bought places of burial; Gen. 23: 4, 15, & 25, 9, 10. These were ordinarily in solitary places remote from the living. Abrahams in a field: And Elishis out of the city, as it feems, 2 Kings 13. 20, 21. So was Chrifts fepulchein a garden; Math. 27, 60. Joh. 20, 15 and many of the Saints were buried out of the City, Matth. 27.53. The Egyptians built curious monuments for fepulchres, as appears by the Pyramides, yet remaining, which are conceived to be built by great Kings for that end. For Build, fee on Chap. 20.19. V. 13. Or with Princes that had gold, who filled their houses with Glver.] I fhould have been equal to the richeft, as well as to the

greatest and wifest. Or) rather and. For here is no division & For he should have lien

quicity with themsil. So Frov. 30.3 Ecolof. 2. 8, Dent. 17, 17, 17, Who Shild; Tester was civily a consistency of the constant of the constant

With Juver. J. With invertigation assured are clearly as tech men fie to do, Or adorn their Spulchters inchly. See on v. 14. The gave is called the dead mans house. Chipa. 17. 13. & 20.31. Excelse 13. 4. His house with golden refelts. Or, who had force of solver, enough to fill their house. An hyperbole, or excellive speech to filver, enough to fill their house. An hyperbole, or excellive speech to V. 16. Or as an hidden untimely birth, I had not been; as Infants. which never faw light.

Or] This verte depends upon the former. If I had not been con-ceived, v. 10. or had died in the womb, or as foon as I came out of it, v. 11. or perified for want of a midwife or a nurfe, v. 12. Then I flould have lain quietly with the dead. v. 13. Of5, with fuch as were not bornealive; in this verte, others read it thus, 0r, why as an hidden untimely birth, bad I not been? And fo repear why out of the 11. and 12, verfes.

as an hidden untimely birth] That lay hid in the womband was neve feen of men, as never having life in it at all, or being shifted before it was born. The word untimely comes from a word, that lignifies to full, in the born. The word uniturely counter to the a visit in the original Failing from the mother as fruit from a tree shefore it be ripe. I hadnot been Nor been alive, or, not lived here among men. So the word is uled, chap. 7.8. Gen. 42. 13. with 44, 20. Plal. 39.

13, Jer. 31. 15. Math. 2. 18.

"Infants 1 The word in Heb. is taken from a word fignifying to

manipuna Jane word in Fieth is taken from a word fignifying to defile, chap. 16, 15, for Children in the womb are compassed about with pollution.

meur fau light] Plal. 58, 8. Eccl. 6, 5, were not borne alive, but were fulled in the birth: we call them full-borne. For most fee the

 There the wicked cease from troubling: and there the weary be at reft.

Now he goes on to flew the commodities of the grave, even to those that have seen the light, and have endured many troubles in the

there I In the grave, where dead men lie. Understood in v. 13. So, thither, chap. 1. 21. See notes there. Or, in the flate of death for fome finde no graver.

the wicked] Oppreffors. Reffleffe, and unquier peoples It comes from a word in the Heb. that fignifies motion and unquietneffe, Like

the Set, chap 34. 29. Its. 57. 20. They are abuyes fludying mil-chit. Peli 36.4. 29. Give over their rage and anger, which makes been fact, yee, and trouble other men. Eech. 4. 15. 25. och ew ord fignita. Peli 2. 1. Ib. 14. 16. and 13. 13. Job 9. 6. There Job Spains. should not have needed to fear the Caldeans nor Sabeans, who rob

the weary be at reft | Heb. the wearied in freneth. Who had loft the frength by the oppression of others, and the hard labours they hid put upon them. Exod. 1.14 and 2. 23. Now they may lie quictly by their oppressors.

V. 18. There the prisoners rest together, they hear not the voice of He proceeds to flow the liberty death gives to prisoners; and hard

the prifoners] Debtors, bond men, and flaves, who are caft in

pilon, and bound in chains,
reft] Such as were prisoners on earth, rest from those labours, they were forced to undergo here. It feems their prisons were like our houles of correction, where men are forced to labour, and four ged if they do it not, Judg. 16 a 1.

Tigether,] or, alike. As well they who are mor oppressed, as

22. 1 Sam. 30. 24. For Together, fee on Chip. 14. 29.
they hear not] as they were wont to do dilly to their grief. For

Hear, fee on Chap. 13. 17. The woice] The hally and bitter word, For Voice, fee on Chap?

Of the oppreffor] Heb the exallor. That forced men to flavilli works, and required an account of them, and punished them, for their negled. Such Overseers or Taskmasters the Israelites had in Egypta Exod. 4. 7. and 5. 10. Job 39. 7.

V. 19. The finall and great are there, and the Ser vant is free from hix Malter.

Here he intimates the difference in mens political and donteffical

Here ne infinites in claim and the points at an contention (fines to be sken nawy by death.

The finall and great] Rich and poor, high and low, Jer. 5. 45;
Pla 4.9, 1.3, 2. Secon Job 113. Persons of middle rank as the also included, where both extremes are mentioned, and that according to the contention of the conte ding to the Scripture phrase. So, down sitting and uprising, includes things done between also, the day or night time, Pial, 139, 2. So doth going out and coming in include things done abroad and at home between both. Pfal 121. 8. ate there] or, are the fame there. No difference between thema

So the word is used, Pfal, 102. 27. The Servant is free from his Mafter | There are no Mafters nor

V. 20. Wherefore is light given to him that it in milery, and life to

the bitter in soul? Wherefore] He begins a new expostulation, and goes on by way

of question, as v. 11.

Light] The light of this world, P.G.I. 76: 13. why doth he live, that is in misery? as in the words following. See notes on v. 16,

What get men in my mifery by the light? Eccl. 1. 2.
given] or why doth it give light? The birth-day, v. 3. which he curleth with in many and birter curles. Or, He: That is, God, who gives all men light and life, See notes on v. 10. Yet he names not God, because he dust not complain of him, though he were offended at his dealing with him. So God is not expressed. Job 16.7. Habiza . For Given, fee on Chap. 14. 4. on Bring. For Light, fee on

The first in the state of the s

make them inwardly fad, and areas displeating to their fouls, as bitter things are to the palace, Chap. 21. 25. it imports very great grief. Prov. 31. 6. 1 Sam, 1, 10, 15. 2 Kings 4. 27. For Soul, fee on Chap.

V. 21. which long for death, but it cometh not, and dig for it more V. 21. which long for death, but it cometh not, and dig for it more than for hid treasures.] This is an aggravation of his milesy. And it

than for hid treafures. This is an aggravion of nst mitty, and it is effected the greatest cross to men in pain, that they cannot meet with death, which they conceive will end all their troubles.

which long for death 1 Longing is expecting a thing errnelly, as in longing women, who missary if they have not what they long for 11s. 30. 18. it is called waiting. As theeves wast for about the families the were thinkum the work of the state of the st hook, which the fiftes greedily devour to get the bair. Though death be biner, yet it is gilded over with hope of ease to fuch as are in

But it cometh not] It cometh not when they would have it though longed and much wished for. Death that feeks men in their hiding places, flyes from them that feck it. Jon. 4. 3, 8, 9. Rev. g. 6.

Dig for it] Not onely have ftrong defires of it; but also spare no labour to attain it, Gen. 26. 21, 22. As men dig pits to catch birde, or beafts, Pfal. 35. 7. Or, fearch for it, Deut, 1: 22. For Dig, fee on

Chip: 39. 21. more then for hid treasures] Hidden in the bowels of the earth in mines, or by men in time of wars. Or, out of hidden places. They would dig deep for it, if it were to be found : they would take any pains to die.

V. 22. Which rejoyce exceedingly, and are glad when they can finde thegrave] This thews their great defire of death, in that they are so exceeding glad, as if they had found a thing long and exceedingly

rejoyte exceedingly] Heb. to exultation, Hof. 9. 1. They cannot keep in their joy, it is fo great, but they expresse it by outward figns of triumph

tan finde the grave] When they fie any likelyhood of death approaching, and refling quietly in the grave. For dead men cannot re-joyce, when they are carried to burial. He proceeds in the metaphor of diggers, verf. 21. who joy when they come to the golden Mine. So do theie, when they draw neer to death. For Finde, fee on Chap. 17. 10.

V. 12. Why is light given to a man whose way is hid, and whom God hath hedged in ?] He proceeds to fet out the great milery of men in affliction, which cannot finde death to eafe them.

Why is light given] See on verf. 20. These words may be omitted, and the words following immediately joyned to the former; Areglad, when they can finde a grave for a man whose way is hid

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That is, every one of them rejoyceth, when his end draws nigh. whife may is hid.] So that he can fee no way of escaping out of

whom God hath hedged in] Hath compaffed round abour with his muferics. wasm too hain neagea in rain companies round about with evils, fo that he cannot get out. Before Job was hedged in with good things, fo ther no evil could come tigh him, Chap. 1 to. But now with evils, out of which he could make no efcape, Belle now with evils, out of which he could make no efcape. Before he was hedged in, as in a garden : now, as in a prifan How great a milery is it for a man overwhelmed with forrowes, to be comgreat a milery is it for a man overwhelmed with forrowes, to be com-pelled to live, and have all paffiges of efening that up? So that the thutting up of the way, figuries intertriable calmixies, out of which a man ennot expedit chimfelfe, Chip. 12, 14, 8, 99, 7, 8, & 28, 8, Lum 3, 7, 9, Hof. 26, Or, whole way God hath owered. The compelled of the compelled of the compelled of the compelled of the model of the compelled of the compelled of the compelled of the way of the compelled of the compel word fignifier, Exod. 40. 21. It thews the realon, why the way of elcaping was hulfrom Job, becaufe God had covered it.

V. 14. For my fighing cometh, before I eat, and my roarings are pou-

For] Now he gives a reason of all his former curses and ill withes. red out like the waters. or a you me grees tenon or at that former causes and it writes, in the property of the control when I go to eat, fo that I can take no comfort in meat as others do, but am fo afflicted with grief, that I figh and weep before I cat, I have no time tree from for row, Joh. 4, 34. Chap. 7, 19. Heb, Before

my fortain nee (minious states) and the state out for pain; when I go my rearings I not onely figh, but rear out for pain; when I go to cat, which other men do with comfort, and much oy, P(sl. 22, I to cat, which other men do with comfort, and my the other men do with comfort, and my the other men do with comfort, and my the other men do with comfort. & 22.3. Pfal. 38.8. A word used for Lions toaring, to show the

grearnesse of the noise his pain drew from him. are poured out] Melt into tears, and flow out of mine eyes by

weeping.

His the waters In great abundance, more like rivers runing out of Foun-zins, then tears that come dropping out of our eyes Pfal. 22.

14. & 119.136. Efai. 11. 9. Pfal. 88.17. Chip. 27. 20. Amos 5. 24. There was no intermedian between roating and roating, as there is no dillance between the drops of water. For Waters fee on Chip.

14. 9.

V. 25: For the thing which I greatly feared, is come upon me; and that which I was afraid of is come unto me] I was all my live time that which I was afraid of is come unto me] I was all my live time. afraid of thele evils, even in my greatest prosperity, and now they have

For] This shows the reason why he took no comfort in his meat, overtaken me. namely, the greatness of his troubles, Or, Surely, So this particle is trust and, Chip, 8, 6, 8, 20, 20, as if he thould have faid, Surely I was not fo muchafraid without a caufe; the event proves it : It is failen on me just as I feared. Somen in milery bewail their forrows. by repeating the foregoing figns of it.

the thing which I greatly feared, is come upon me] Heb. I feared a fear, and it came upon me. Pear is put for the thing feared, Pro. 1. Jear, ann it came upon me. Pear is put toy the timing teared, Pros. f. 26. Get. 31: 53. So love, for the thing loved, Cant. 2-7. & 4. 1. And lope, for the thing hoped for, Cols. 15. My trouble is the greater, because that which of all other things I was noth a fraid 01, and would most willingly have avoided, bith notwithstanding all my pre-

venting care, fallen upon me.

and that which I feared, &c.] These words are a repetition of the words foregoing, to fliew the flrength of Jobs former fear, and

prefent paffion. V. 26. I was not in Safety, neither had I rest, neither was I quiet ; yet trouble came] He explains more fully who he meant by his fear in the former verie, to wit, a reflicile expectation of those troubles, that now were on him.

I was not in fafety, &c.] In my prosperity my minde was troubled flid with expect tion of these evils, yet trouble came. O, when trouble came. So this particle is in-

respected, ver. 22. Ch.p. 7. 13. I was not rid of that fear, till the very hour that this evil, which I fo feared, ame upon me. For Come, fc on Chip. 15.21.

CHAP. IV.

Verf. 1. The Elipher the Temanite answered and faid This and the following Chipers contain Eliphes has answer to Jobs imparient defouries, Clop-3-, Eliphes andwers Job thice, Blidwid and Zophar but twice. The fcope of Eliphes in this answer is to maintain that God proportions corrections according to mens fins, and therefore Job being to grievoully punished, must needs be, a

wicked man. Then] Heb. And It is used for Then, Dan 8.13. & 10.5. When Job had flewed forth his passion, and done speaking, then Eliphaz

aniwered. Eliphaz] Not the fon of Eliu memioned Gen. 36. 4. for he bears the name of Temanite, from a nephew of his, (as deleending pears the name of 1 emanue, toma a nepurew of ms. (as according from him.) who is called Teman. It may be Eliphaz spake first because the was the eldest. So we finde Elibu for bearing till they had all done speaking, because he was the youngest, Chap. 32.4, 6.
the Temanite] Descending of the Speaking, Or, borne in

the City Teman, ler. 49.7. Amos 1,12. Achief City in Idumes, tamous

for flrong and learned men, Obad. verl. 8, 5. See on Chap. 2, 11. answered] To answer, in Scripture phras, fignifies sometimes to freak, according to the exigency of the time or hearer, though no min

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fprak, recording to the exigency of the time or heave, though to min fpake before, 1 Sam 9-17. The Lard faid to tim Heb. and were find the Heb. and were flowed to the Heb. and were flowed to the heave for the heave for the heave for the heave for the heave flowed and affaid fee on Chips 16.1.

V. I five affair to commune with thee, wilt thus be grieved? But who can withold himself from fpacking?] As it he had kind, all this while we have took dilent, and given the leave to feek all that the heave had been a now give to leave to feek all the second with the heave to feek, and be not answered.

was in thine heart; now give us leave to forak, and be not angry, for was in time neare; now give as leave to the any longer, we must needs speak, and cannot sorbeare any longer.

If 1 The Hebrew word 17, ordinarily is interrogative, and in.

timates a question ; but here it is conditional, and lignifies If; as

timates a queuion; our nere it is continuous and unitates 11; as also Chap. 1, 1, See more on Chap. 14, 14, in all 10 chap. 14, 14, in all 11 chap. 14, 14, in all 11 chap. 15 chap. 15

affay] The word fignifies tempting to good or evil, whereby a man is affayed or tryed how good or evil he is. And therefore the word in a fecondary fignification, is used for allaying. We will but

word in a tecondary information; is used to awaying try, if we can do thee good, we will not be tedious. to commune with thee | H.b. a word to thee, wilt thou be grieved? | We cannot speak to thee in this estate, with those to greeners; we cannot speak to true in the crate, to ast to avoid all occasions of grieving thee, and may displeate thee, rather then amend thee. Ity minds is to distracted and impartient, that thou canst not bear good counfel, but with be extremely wearied, and faint, or rage, falling into fuch a grievous paffion, as thou wast in even now; (chap. 3.) which if thou do, we must dicharge our confciences. Eliphaz shews that he speakes as a friend, not as a flatterer; and yet he doubts Jobs minde is not fo well composed as to hear him.

But | See on Chap, I, II. who can withhold, &c.] Who can hear fuch imparient speeches, and be filent? Thy complaints have been to bitter; and thy feeth fo fharp, that I cannot withhold my felfe from speaking what I think needful in fuch a cafe, Jer. 20, 9, Luke 19, 40. The word fignifies flurring up a thing, to as it cannot come out, 1 Kings 8, 35,
V. 3. Behold thou half instructed many, and thou half strengthened

she weak hands.

Behold] See on Chap. 1. 12. A word as of affeveration to also Beenta J see on Chap. 1.12. In word as of aneverations to allo requiring due confideration. It is certain all that live about the knows, that rhow half formerly upheld others in their milecies by the good counsel, but now thou binkelt under trouble thy felle. Anexgood counsel, but now thou inskelt under trouble thy leite. Ance-cellent physician thou are, that canst head others, and periodity leile. Thou thewest either that thy former profession was counter-feir, or that thou are very imparient. Others take it ironically, like Gen. 3, 22. where the word Behold, is used by way of derlien. It appears now, that thou half nor strengthened others in theirs of these although thou half of general name for fields adjoin subappears now, that thus had not reconstruct order in their affections, altogot then hadd a great name for fuch addins, either raised by thy felfe or others. If then hadd done their good things, thou hadd not fallen into their troubles and complaints, infinited [Taught them to be patient in afflictions, and why are

thou now imparient thy felfe?

many] Others also besides thine own family. thin haft strengthened] Thou wast wont to encourage men to

that our progresses. I show was wont to encourage men where their trouble patently and to go on in the wayes of pier, the neal band: I Remille, that hang down for want of freeze to uphold themtelves 3 as in fishencies or almost, Mush ledie are able to write or do any butnesses, the heart 12. Not weak out of fear, 38 to write or do any butnesses, the heart 12. Not weak out of fear, 38 to write or do any butnesses, the heart 12. Not weak out of fear, 38 to write or do any butnesses, the heart 12. Not weak out of fear, 38 to write or do any butnesses, the heart 12. Not weak out of fear, 38 to write or do any butnesses, the heart 12. Not weak out of fear, 38 to write or do any butnesses, and the second s Zech, 8. 9, 13. 1/n. 35. 3, 4. Jer. 38. 4. Dan. 5. 6. But our of weight of afflictions and forrows, Ez k 7. 17. A metaphor from men weak in body, whereby is meant fuch as are dejected with forrow for trou-Mes lying heavy upon them. Such as by many trials are weakened, thou half tooken words of comfort to, like finews to their hands, and

flrength to their joynts. For Hand, see on Chip. 15, 23.
V. 4. Thy words have upholden him that man falling and than hast frengthened the feeble knees] He goes on in deferibing Jobs former

good etions. I o what end, or in what fenfe, fee on verl, 3. Thy words] He flews how he did good to others in milery, to

thy wereas 1 rec in two now ne and good to unear in write by directory and conciolatory words.

Note upholden 1 Or, lifted up. Thy good counsel hat kept many from filling, confirmed them, made them to fland floor like a pilenge. lar, fo that they neither bowed down, nor leaned to one fide o ther in their miferies, but flood bolt upright, though ready to fink in regard of the greatnesse of their troubles.

him that was falling] Ready to tall or perish. Some afflictions do fo weaken men, that they are ready to fink under them, and not make them faint onely, or unactive, as in the former verfe. The word fignifics to flumble, and fo threaten a fall by realon of weaknesse in the joynts, Ila, 31, 3. Jer, 50, 32. Filling into fin is not here intended, Gil, 6. 1. nor filling into trouble simply, as Prov. 14. 16, but a rea-

direfle to fink under trouble, and to despair, thou hass frengthened] Thou hast made them strong to prevail a

toon half firengthened J I hou hair made them arong to per-grainfiall troubles; and not to yetle to them.

feeble kneed Bowing onest; when men are too feeble they cannot fluid upright. The kneets bow, when men are ready to fall, and can fluid upright. The kneets bow, when men are ready to fall, and can fluid upright. The kneets bow, when men are ready to fall, and can fluid upright. The kneets bow, when men are ready to fall, and can fluid to the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the control of the control of the con-trol of the control of the 24. Feeble knees argue fear tometimes, out need to a word, which nels. The word knees, in the Original, comes from a word, lignifies

fignifies to blelle, because we bow the knees in prayer, Gen. 41. 43. V.5 But now it is come upon thee, and thou faintest it toucheth thee, and thou art troubled] He seeks to convince Job eather of hypocrific in his former prosperity, or of great alteration of his carriage in his pre-

nstanting of the state of the s under, whom thou didit comfort before, verf. 3,4. For the word, Come, fee on Job 1,19. And on Chap, 1 5.21.

thou faintest Gen. 47. 33. Assist not only strength of body were gone, but reason also. Thou speakest thou knowest not what. The word istranslated grieved, versia mad, Prov. 26, 18. He attributes the fenfe of Tobs calamities expressed in his former lamentation, Chap. 4 to impatici

it toucheth thee] See on Chap. 1. 11, Thou art fmitten with it Pfal. 144. 5. thou art troubled | Vehemently amazed, 1 Sam, 28.22, Pfal, 83.

15. Exod 15.15. Or, Thou makeft hafte, 2 Chron 35. 21, for mor afraid at fome sudden noise or tumult, make hitte away, Lev. 26. 6. Pfal 114.3,5.

V. 6. Is not this thy fear, thy confidence, the upright neffect thy wayes, and thy hope?] Now at length the trouble thou beautit, like a touchlone, bath made manifelt, that all those shewes of virtues which thou hadlt, were counte fets: or, if they were true, it is a wonder they appear not now there is most need. He objects to Job the want of four principal vertues, Piery towards God, Constancy in trouble Upright life, and Hope of a good office out of trouble, All which should be in good men. Thus Eliphaz confirmes Satans charge, Chap-1, 9,10, and is Satans minister and instrument, though unwittingly as Peter was, Mat h, 16, 22,23.

Is not this] Thy Religion or confidence, &c. call it what thou will, is come to this.

thy fear] Thy fear of God, thy Religion, thy piety. See Chap. 1. For Fear (ce on chap, 15,4, thy confidence] Thy boluncile which thou half shewed in former

times. A virtue which like an ancho keeps a man close to God, Prov. or good hoped for, 1fa.30, 15. The fame word is translated, Folly, P(s), 85 8.

the uprightnesse of thy wayes Thy just dealing with men, which thou halt been to much commended for, Chip, i the hope] Job 17, 15. Hope is an earnest waiting for delive-

rance from cvill, or some promised reward, Plal, 37, 9. Ifa. 8. 17. Rom, 8. 19.

V.7. Remember. I pray thee, who ever perished being innocent? or where were the righteous cut off?] Now Bliphaz talls upon the work to prove, that no good men were ever thus punished as Job was, and therefore such great troubles befall wicked men only, and for their wickednesse. He calls Job to bear witnesse to it, out of his own observation, taking it for granted to be so clear a truth, that it needed no proof, but would be acknowledged by Job himfelf,

Remember] Give one inftance, if thou canft, of any good man, periffing by the hand of Go , as thou are like to do. I can give inflance of many bad men, that have been so dettroyed, ver. 8. Search

the records of antiquity, for an example of thy forrowsI pray thee] he hindles Job gently now in words to winne him to
bis opinion: and to that end he of the a prefixe, fit to procure good will and attention, The word NJ fignifies 1. Now. Cant. 3.2. And 2. I pray thee,or befech thee. Numb, 12.13. So here,

Who ever perifhed Who ever was brought fo law as thouart, that was a goodly man, and to near to delt uction? Or, perified for want of food and other necessaries, Pfal . 37.25. Or, perished to the world, that is, was killed, and violently taken out of the world, and fo was loft to men here, Ifa. 57. 1 .

being innecent] Being not guilty of a wicked life , or of fome hainous offence, that cies to heaven for judgement, Gen. 18, 20, & 19.
13. Ad. 28, 4. That which Eliphaz here takes for an undoubted truth; that no good man ever died a violent death, is most file, as may appear by the example of Abel, Naboth, and many Prophets and my appear by the example of note; transit, and many Proposes and Martys, flain by wicked men. We must not therefore take all for truth, that these friends of Job say, although some of their speeches be cited elsewhere in Scripture. True it is that they fand thus, though all be not true that they faid. Eliphiz might the more eatly etre in this, because the Scriptures, in lik I hood, were not written in his time, or, at leaft, no part of them known to them , neither ever cited by them; and some of the examples, before quoted, were

the death he world grant he world the world th their feed uttetly taken away; as thine are before thy face, that fo their fimily might be rooted out, and their remembrance utterly periffs,

Pal 9. 6. For Cut off. Sec on chap. 15. 18, 28, on Hid, and Def late. Y.8. Even as I have feen, they that plow iniquity, and fowe wickedneffe, reap the fame] Eliphaz lers out the great care and pains that waked men take to do evil, by a similitude, taken from the great and

continual pains of the husbandentan about his corn; and their bad fucceffe, to an ill crop, ariting from bad ground or feed.

even as I have feen] He proves that good men are not destroyed by Gods judgements, because they light upon wicked men. A id that se proves out of his own experience. As far as ever I could obferve, wicked men were cut off by Gods hand, but never any golly man. So Numb. 11.23. Thou shalt (ee, that is, know by experience, or, by diligent infoction, and carefull observation; as Gen. 34.1, 2. For See look on charge, 2. they that ploy A metaphor from husband-men. To plow information in the standard of the standa

quity, is to take paines about it, as men do about fields, that are fit to bear corn. Plowing, fignifies deviling and plotting various wayes of fin, and fatisfying their own lufts. So Prov. 3, 19, & c., 18, where the translation reads, devising: but the Original is, ploming, Prove 21.4. where plowing feems to be expounded by thoughts, in the verte following, Men turn up all corruptions in their hearts, and conveniences in the world, for effecting their wicked devices. For Plow fee on chap. 1, 14.

iniquity] Or, vanity. For fin produceth no reall good. For Iniquity, tee on chip. 18.7. on Strength.

and ford Bring this michi vous plots into seion, Gal. 6.8.
wickednesse] Or, labours. For wicked men toile themselves to
satisfie their softs: and take more pains to go to hell, than some do to go to heaven.

reap the fame] Receive the fruit, or reward of their wickednesse. Gal.6, 7,8, Wicken:ffe is put for the fruit of wickedneffe, Jer.4.18. as wo.ks, for the first of works, Rev. 14.13. Or the words having a couble fignification, the meaning may be. Thy that plow and fow iniquity, and wickedness, shill reap vanity and labour, or troubles Prov. 22.8. Or the fame in degree. Most wicked men are most of all punithed. And fo art thou, O ob, Or, they that opprets others, thall be oppressed themselves, Matth. 7.2. So the word tignifies, Plal. 7. 14,15 Ilai 59.4. And this fin of oppression Job is charged with-all elsewhere. Men look to reap good fruit of their feed and labour ? to have no fruit thereof is uncomfortable, but to reap that that may poylon, or hurt them, is worle. Or this verfe may be knit to the next, and then the finfe is, They that plor iniquity; and execute it, may reap the benefit of it for a time, yet they shall at length be confumed by Gods judgements.

V.9. By the blast of God they perish, and by the breath of his nostrils are they confumed] He flewes how wicked men come to be deltroyed. And left men flould think Gods judgements, like a blaft, could blow none away, but light ones, like dull or feathers, he addes the firong ones, who are like Lions, verf. 10, And this also he

By the blaft] By a sudden and secret judgement , Ifai 40. 7. Pfal. 103. 16. He shewes Gods great power, who by breathing on men, 103. 10. He thewes Goas great powers who by organing on hen, can do more than many armies, and needs no armies to effect their deftruction. So corn is blafted and perificith. It may be a continuation of the former familiende, yee, 8. They look for a good crop of the iniquity they have plotted, and executed, but it will come to norhing, like corn blafted : and fo do the feeds-men alfo, I King, 8. 37. Ifai.37. 27. Amos. 4.9. Hag. 2. 17.

of God] The powerfull, or puillant one, who, with a blaft, can deffroy firem,

perifb] Sec on ver.7.

by the breath of his nostrils] Spoken after the manner of men, whole breath is in their nostrils, Ifa. 2, 22, for God hards no nofirits. Creames when they are angry, breath more firredy at their nofirits. Acts 9.1. The word fometimes fignifies weath, which is thewed by the forefaid breathing, Ifai 30, 33, Pfal, 27, 12, & 95, 10. 2 Sam, 22, 16. And it may be read, by the breath of bis anger, that is, By his angry breath, As in fire of flame, that is, in flaming fire, 3 Thef. r.8. He alludes to the manner of the death of Jobs children, by a mighty wind, fo ftrong, as if God himfelf had breathed it out, Chap. 1. 19. Wicked men are as easily delitoyed by God, as a flye is blown away by a man, For Breath. See on chap, 15.2, on Vain. For Noftrils fee on chap. 14.13. on VVrath

confamed] Not weakened only, but utterly destroyed, For Lon-

fumed fee on chap 36.11, up in Spend.

V. 10. The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken] Wicked and cruell tyrants, who by their power oppress others and persecute them, are in Scripture compared to devouling beafts, and especially to Lions, who by threatnings terrific men, as Lions make beafts afraid, by roaring and preying upon them, Plal. 57. 4. & 58. 4,6. Ezek 19. 2, 3. P.ov. 28. 15. 2 Tim, 4.17. It may be he meane Job, and accufeth him of cruelty and imparience, in regard of his former life and complaints, and omakes him like a devooring, or roaring Lion, and his fons like young Lions. There are feven names of Lions observed in Scripture. whereby ome Writers conceive their ages to be diffinguished.

1. The allow whelp, Gen. 199. 2. The ayoung Lion, Ez. k. 19.3.

3. The and The agrown Lion; of The tofe; because Lions are quick-fighted; and as some some affirm, deep with their eyes open, aswarching for a prey. Or, of nink to tear in pieces, lignifying a Li-on that begins to prey upon cattel: or of Nin to fear, because then men begin ro fear him, that were not afraid of him when he was Inttle or young, Ifat. 11. 7. & 38. 13. 4. 877 of 77 a heart : and it notes our an hearty flour Lion, because it is the most couragi-

asan intant; "1937, as a young man; NCIT; sa a male; VDT; asa man at full thought and pecfect age. the upper. The properties of the upper interference figures are cal-where no intelligible words are, as 10 b 15,11, and thunders are cal-ted, in the Originall, voices Exod 9.18, Rev. 4-5. For Voice fee on

chap, 15.21. on Sound, the teeth of the young Lions The firength of oppressours, who grind others as young Lions tear their prey with their reeth. For Teels fee on cap. 16. 99.

are broken O., pulled out. Though they be young, and the time nor yet come, that their teeth should fied for age, jet they shall be pulled our, that they may no more prey on the beads. The fenfe is That God by his judgments, weekens oppreliours in the midt of their day and absence that they have been been and a second the second to be second t their dayes, and takes away their firength and craft, that they may

no more hurt others, Plal. 3.7. & 58.6. VII. The old Lion perifheth for lack of prey, and the Stout Lions

whelps are feattered abroad. The old Lion | See on ver.10.

perificial) See on ver.7.
for lack of prey What opprefficies have gotten, is taken from them, and they and their sperific, because they can get no more; as Lions starve themselves and theirs , when they cannot prey abroad,

Pfal.59.14,15, & 109. 10, &c. the flout Lions] Sec on ver. 10. VVhelps, Heb. Sons. See on chap.

are feattered abroad] To get food, yet can find none, which is the cause why the old Lions die, because they cannor go to feek food themselves, nor their young ones find any for them, or themselves, Or are feattered abroads, that its driven from their dens, fo that they canno: come there to feed themselves, or the old ones.

V 12. Now a thing was feerely brough to me, and mine ear received a little thereof He had endcavoured before to prove out of his own observation, that none but wicked men were so punished , now

he goes to prove it by vision.

Now] Heb. And. So this particle is translated, Dan. 10.14. fecretly brought Heb. brought by flelth. Unleen or heard by others, secrety prought I need prought by feeth. United on near any others, as thereis fleah and convey their floin goods away by dark. Such was this viction, in the night, as follows, ver. 13. So Chiff comes to judgement unlooked for, as a third in the night, 1 The 1.5. a. . 1 Pet. 3-10. Rev. 3.3, & 16.15. If thou with not believe me, believe the vision, wherewith God hath Lonoured me, in conveying feered y to me, a then I knew net before, and nor affording it to others. So Faul heard the voice of Christ, which his companions did not, Ad, 22. 9 Wh ther this vision appeared to Eliphaz now, (upon occasion of Jobs troubles, muling that a man, effected to good, should be so afflict-

troubles, muting that a man, attention to good, another of or interest of or formerly, the Scrip ure that not revealed, mine car received A periphralis of hearing. I heard it. The ear is faid to receive what it hears. So a man receives mean when he cans it, Act 9 19. & 27.34,35,35. For Ear fee on chap, 15,21. For Re-

ceived on chip. 15. 12 on Carry away.

a little thereof] Chap 26114. a imall part, notall. Bither be-

V. 13. In thoughts from the visions of the night, when deep fleep falleth on men] The former verse the wed the manner how, this verse thewes

the time when this vision came to him.

In thoughts] H. b. boughs, Ifai. 17.6. Thoughts shoote out from the foul in great variety, as bought from trees, And when flore of thoughts trouble mens heads, God speaks to them, sometimes by

dresms and vitions, Dan. 2.9, & 4.5.
from the vifions] Arting from the vifions. Or, after the vifions, So this particle is translated, Hof. 6, 2, after two dayes. Or these words may be knit to the words following, and the incaning be, not that the fethoughts, here mentioned, came from the vision enfuing, but from the fear mentioned, ver. 14. Visions did differ from bare ravelations, because what was in them revealed, come from some visible finpe, pref need to men.

of the night] To diftinguish them from such visions, as were seen in the day. God did fometimes appear in fome vifible reprefentation to his fervants, when they expected it not . And that fometimes in the day, Gen. 18.1. & 19.1. and fomerimes in the night for then are mens minds more free to receive revelations, and contemplate of them, being free from the noise and businesses of the day, So Dan. 2-19. Numb.

when deep fleep] An exact description of the dead of the night; and the word figures an extraordinaty fleep , or dead one, as they call it, Gen. 2.21. Jon. 1. 5. It feems to be in the former part of the night, for the full fleep is the deep fleep , especially to men Wearied with cares, or Dibonis of the day. The meaning may be, either when other men were faft afterpand lawake and muting; or when I was afteep, as well as they, So that he might feethes vision either fleeping, or waking.

V.14. Fear came on me, and trembling , which made all my bones to (hake] Now he lets down what effect this vision had upon him, before he heard any words. A kind of terrour lights on men in the beginning of divine revelations, partly to make them reverence the fpeciall presence of Gods spirit, and partly to make them acknowledge their own inability to differen such mysteries, 1sa. 6, 5. Dan, 10, 8.

Rev.1.17. Job.7.14, 16,19.

Fear came on me] Heb. met me. Inwa. dly in my foul, ariling from the unufuall fight of a fpirit, meritioned ver, 15. For Met fea on chip,

13. 22. on Call.

and trembling] Outwardly in the members of my body , which thewes the fear of the mind to be great, that made all the body flake,

Pfal. 2. 11. Exod. 15. 15. Dan. 10. 11. Hab. 3.16.

all my bones Heb. the multitude of my bones. And to it is tran-flitted, Chip. 33,19. The most of them. Or, All my bones, being manited, ... nip. 33, 19. a ne moutot them. ... Us. All my bones being many. See Rom, 5,1: 18. My fear was fo great, that it flaid not in my fl. fl. but priced into, and wrought upon my very bones, and made thole firm pillars of my body to fluke. So God terrifies men in the beginning of vitions, to humble them, hat they may respect his Malefty, and receive his meffage with the more reverence; and afterwards

he comforts them, Luk. 2.9,10. For Bones fee on chap. 2.5.
V.15. Then a spirit paffed before my face, the hair of my fiesh flood up] He goeth on to describe the terrour this vision brought upon him, that Job might give the more credit to it, as coming from

Then] Or , VVhen. For it feems to be the cause, as well of his

aljuril An Angell, the Angels are to catted, 17131 1784 p. A. good Angell, for God ufetch nor to imploy evil lones in acquisiting that fervants with his Will 1, ret was this Spirit in Gome bodily flaps, elfe could be not have feen it, Luk, 24, 37, 38, 39, Or, a wind te fame word its ranflured, Chapt, 1: 19, de 1 King 19, 21, 13t not likely to be fo here, because the wind neither stands fill, nor bath committee that the same time did and had were of. Enc. Spirit fac as any image, as this apparition did and had, ver. 16. For Spirit le on

Conp.1.4., on vain.
paffed) Wentfuddenly away, as a fore-runner of the following
puffon, yet came back, ver.16. Or, thanged. The word may ine,
port a variable motion, forward, backward, upward, downwardshize,
wind wheeling about, Eccl. 17. on proper live like a mans motion,
First it moved up and down, and then stood still, This made him Chip. 17.3, on vain.

fear the more, before my face In my fight. For Face fee on chip. 14. 20. on

countenance.

of my field Of my body. So flesh is taken, Gen.a. 24. Pial. 119.

120. or, of my head, which is a part of the body, by a Syncodoche
of the whole for the part; as man is mortill, that is, his body must

flood up) By reason of his great fear, and the coldness of his exter-nal parts arising thence, and straightning and pressing the roots of his

hai paires, they shood upright,

V.16 If shood still, but I could not discern the form thereof; an

image was before mine eyes, there was silences, and I heard a voyes, soyimage was before mine eyes, there was silences, and I heard a voyes, soying] This is a description of the preparation for the revelation en-

It flood fill To wit the Spirit , ver, 15. It went not prefently quite away, It paffed up and down before , verf. 15. now it flands fill, as prefenting it felf to him to be feen, or as ready to speak some what to him. Men-make a stand, when they speak, So do Preactiers and Orstones. An ambulatory when they speak, So do Preactiers

and Oratours. An ambulatory voice is not so easily heard.

I could not differen the form thereof] There stood as it were an obfeure fludow beforeme, whose form I could not fully and diffinctly different nor judge well of the whole frame of it. Or, it may be his former fear did so aftonish him, that he observed nor this Image, nor could make nothing of it diftincily, yet he could hear the

an image] Some kind of bodily likenesse, but not so exact, that I

count take tun notice of it.

there was filtne? I kept filence, being a little freed from my
fers, and when all things were quies, I attended to hear what the Spirit would speak, Rey. 8. 1, 5.

and I heard a wice] Uttering the following words to the end of the Chapter. Others joyn both puts of the fentence together, and read it thus , I heard a fillvoyce. Heb. I heard fillneffe and a voyce, 1 Kingi 19. Is, for, a fill voyce: as, a cloud and moke, for, a smokie

cloud, Isai, 4.5. For Hear see on chap, 13. 17.
V.17. Shallmortall man be more just than God: shall a man be more pure than his Maker? The voyce spake the words following

Shall?] Certainly he shall not. An affirmative question often for Eliphaz his inflituction. includes a negative answer, Matth, 16, 26.

mortall man Wersched man subject to fins and miseries. The

word fignifies mans weakneffe and inability, to fland before God. be more just then God] Or, be just rather then God, Luke 18.14. If a man would call God to account; and charge him with injuffice in laying too heavy punishments upon him, and God should permit that man himself to be judge, if he would judge by the rule of right roalon, God would get the days and his justice be cleared from all brands of injuflice, that that man could charge him with, and the man himfelf would be forced to confesse, that he suffers for his sin, and was unjust in ac-cusing God. This was Gode sense in likelyhood, who spake to Eliphiz, but it may be Eliphaz migh emilapply it, (as himfelf, and his companions domany other grounds) to prove Job an hypocrite. As if he meant, that he must beforced to think Job more just than God, if God should lay such great plagues upon one that was not an hypocrite of an oppeliour.

Shall man] A word that imports firength, in the Originall, by

Chap.iv.

the derivation of it. The firong man can no more fland befor God than the weak one, This is added, left any one thould think weak men indeed cannot ftand before God, but ftrong

be more pure then his Maker? If he lay the fault of his sufferings on his Creatour, he should be like a Servane, that speaks iil of his Miler, or fues him for injury done to him, when as he ough to Submit to him ; much more man, to God his Maker. Pfil. 39. 9 Rom. 9 20. For Make see on chip. 14. 9. on Bring forth. V.18. Lee, he put no trust in his Servans; and his Angels he charged

with folly] He shewes, that there is no comparison between Angels, and God; much lesse between man and God, Or Behold, A note of admiration : Look at it as a wonder. See on chap. 1. 12. A thing worthy to be noted, to confute thy infolency, who accused Goo. Or, Behold if : A note of certainty. So Deut. 13.14. & 19.18. I. the thing appear certainly true upon inquiry. See on v. 3. of this Chapter. No marvell, it he find great matter of correction in thees who found it in his best Servints the Angels.

be put no truft] Or, He could put no truft. He did not , nor could not credit, nor confide in those persons mentioned. So the word fignifier, Prov. 32 11. Job 17:17. And the Greek word antwerable to it, Joh. 2.23,24. He faw fome of them would be dill yill, not to be trufted on : And found fome of them afterwards not ta thfull, (15 the word fometimes fignifies, Num. 12. 7. Heb. 3 5. 1 Cor. 4. 2.) and fuch as would have failed him if he had trufted in them; for they fell afterwards. 2 Pet.2.4.

His Servants] Not the Prophets, or best men, as some think, becaule thefe Servants are opposed to men , who have earthly bodies, in the next verfe. It must needs therefore be meant of Angels , who are called Gods Servants, wait on him, and are imployed by him, Pfal,103. 20, 21. & 104. 4.

He sharged] Heb. Put. That is , he accused them judicially, and

found them guilty.
__with folly] Or, with madnesse. The word fignifies shining light "What purply Of, with manager. An word inguines innuing vigo-Diaces, pailing me for their wittest finding in them. And on the other falls builting of a mans own good parts, and fo folly and mad-nice. Os, but inhis Angels in what he plat light. Os, Though be put light inhis Angels. I the Angels whom God made in fo glorious a policy of the control of the plate of the control of the policy of the control of the control of the control of the control of the office of the control of the control of the control of the control of the office of the control of the control of the control of the control of the office of the control of the fy himself before God. Or, Though he put praise in his Angels, That

y matter octore Goo. Or, though ne put prayen mu angers, a mat is, matter of much praise, by making them so excellent. V-19. How much lesse in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the morb?] The three following verles thew the oppolition between Angels and men, confishing in two differences. Angels are spiritual substances, men are bodily. Angels are immortall, men are mortal. No wonder then, ilmen cannot fland, where Angels fell.

How much less I agrees with the former part of the former veile, I fine put no trust on Angels, much less on men. Or, How much more. And then it depends on the latter words of the verse much more. precedent. If he charged his Angels with folly, then much more

that dwell] That abide and remain.

in houses of clay In bodies made of a corporeal and baser mateter than the Angels , and therefore leffe truft to be put in them. The body is called the house and tabernacle of the foul , a Cor. 5. I. And it is made of clay or earth, Blai 64.8. Job 10.9. & 13.12. & 33. 6. The foul is the man that inhabits this house of clay. The mind is the man. And we read in Scripture of the inward man, a Cor. 4.
26. and the inward man of the heart, r Pers. 4. Others interpret to those houses we dwell in here, which are made of an earthly mat-tr, and nothing like the glorious heavens wherein the Angels dwell. So the Angels in is aggravated by their hibitation, Jude verf. 6. Ohhers take it for graves, wherein we by long, when we are dead, the graves is called an houle, Job 17, 13. & 30. 13. I a. 14. 18, 19. The Egyptians called graves eternal houses; and other houses here lanes, because we abide much longer in them, then in these, Diodoc. 1.1. p.33. For Houses see on chap 15.28. The Heb. word 1011 fignifes 1. An heap, Hab. 3,15. 2. A measure called an Omer. Exod. 16.6. 3. Clay, or duft, Job 13,12. So here,
whole foundation is in the duft This is true of men themselves, in

riped of their bodies, which were made of duft at first, Gen. 2. 7. and therefore called duft, Gen. 3. 19. Pial. 103. 114. and faid to re-

Pfal. 22.29. to fleep in the duff, Dan, t2.2. If mans body were made of clay, yet had it a good foundation, it might fland longs, as a weak house may, Marth. 7.25. but the foundation is weak here: Light dult, (not folial carth) which is more subject to featuring than clay. There fore having to weak a foundation, it cannot last long. True also of their houses, which have as an earthly matter, so an earthly foundation.

their noutes, which have as an earning matter, to an earning toundation. For Dulf, it con chapt 14,8 on Ground, which are crafted Heb, they craft them. Imperionally, So Luk, 23, 20, They shall require thy foule, that is, it shall be re-

before the moth] Sooner then a moth can be crushed between a mans fingers; which is killed only with a touch, and a very light one also. Or, in presence of a moth, He is not able to stand our against the weakest creature, but wastes insensibly, and by degrees, as a garment moth-eaten. So verf 20, God gives them up as food for vile creatures. See the phrafe, Pial. 39. 11. Ifa. 50. 9. & \$1.8. Hof. 5. 12. Or, Before confumption. So the root of this word is translated, Pul. 6.7. & 31.9, 10. They die for the most part, before their natural firength be fpent. Most men by some inward diseases, or outwird calamities, perith in the ftreng h of their age, or before : Few live to be very old, Pial, 90, 10.

V.20. They are destroyed from morning to evening, they perift for ever, without any regarding it] Some understand the former verse of a natural death, and this of a violent one : yet both may be true of either kind of death

They are] O , Which are; and fo the text may go on in the fame ten now with the former verfe.

destroyed] Heb, beaten to pieces; as in a Morter,

from morning to evening] Suddenly, or quarkly, within the compelle of an archicall day. Or from Sun to Sung that is, between Santings and Sun-fetting, Pfal, 90, 5,6. I/2, 38, 12. Their life is very thorr, like those creatures that begin and end their life in a day. Or; every day, or, all day long, fome die, Phl. 44, 12, Rom, 8, 36, they perift for ever The are quite taken out of this world, never

to return hither again, while the worldinfts; Chap. 16, 22, Plate 39 13. They shall dwell no more in this world, Job 14-14, Plat.

without any] Scarce any confider of it, fo few, that they are, fearce worthy ro be named, in comparison of them that do it not. See the like phrase, Joh. 1. 10,11,12. & 3.32. Ifa. 57. 1.

regarding it) Heb. putting. To wir, his heart to it, or laying it to heart, So life, 4,120, it is translated, confider. No man perceives their end fo nigh. It is beside the opinion, and beyond the expectation of all men.

Ot, No man, no nor themselves take no lice of this fleeting condition, to repent in time : or, No man is troubled at their death, or looks further after them, to fee whit is become of them, If . 17.1. Or, it may be read thus, without any confidering, that they die for ever.

V.21. Doth not their excellency, which is in them, go away? they die even without wifdom] In this verse is declared the great power

of death over us, in that it spoyls us of our best pares,

Dath not] Certainly it doth, A negative qualtion, often includes

an affirmative answer, 2. Sam, 11.3,
their excellency] Gan. 49.3,4, whatsoever is esteemed excellence in them, Some take it for the reasonable soul dwelling in the house of clay, verf, 19, Luk, 12, 19,20, Pfal, 146.4. It may be called their excellency, because by it they are made more excellent than the beafts. Others take it for wildom, or beauty, ftrength, riches, or has nour, or any good thing wherein one man exceeds another. The goodlinelle of them, Ita. 40.6. Not only the house of clay, and foundation of dult, but also all the adorning, painting, and polithing of it, with the rich hangings, and precious furniture thereof, decayes, Pial,39.11. & 49.12.

go away] Or, remove, Numb, 13 11. The journies; That is, the feveral removes of the people. Or, Istalen away, to wit, by God, or by death, for it is in a pallive form in Hebrew, Ifa. 38.12. Mine age is departed, or taken away: Suitable to that which followes there, and is removed from me.

and not with wifdome] Their wifdom cannot keep them from aha my min my more I ancer windows cannot keep them from cath. They have no more privilege against death then fooles Plates 10. Samis 33. Oc. not milely, that is with abundance of only; as, not holding guirtlells, for holding toggittlells, for holding toggittlells, for holding toggittlells, or holding toggittlells, or holding toggittlells, or holding toggittlell, Chap. 30, 12. Of, they prepare not whely for death, but die, as if they had no widdom; nor knew not what belonged to life or death, Pal 49, 20. If by excellency, be meant riches; then by wif-dome, may be meant skill to get wealth in another world, as they did in this.

CHAP. V.

Verl 1. Callnow, if there be any that will answer thee, and to which of the Saints will thou turn? Hitherto were the words spoken to Eliphaz in the former Vision , contained in the five laft Verles of the fourth Chapter: now he returns to his former difcourse, and to what he moved Job to, Chap. 4. 7. to see, if ever any Saint were fo afflicted. This is confirmed by that which followes: as if he had faid to Job, Thou shewest thy felf an hypocrite by thy immate the duft , Gen 3.19. Job 34, 15, to go down to the duft, parience under troubles yerf, 2, And God confirms it by laying fuch Saint were fo imparient, or fo affl Acd. Many wicked men haves

Call now] Not by exclanations, as Ila, 58, 1, nor by invocation, as Pla, 50, 15, but by nomination, Matth. 20, 8, Search the records, and take notice of the name of every Saint departed, or alive, and fee if any be like thee, Call any good man that ever lived by his name, and if he would answer thee, he would confesse that he was never to afflicted, and that God never deales to with any as he hath done with three, except with hypotries, and ungodly men, For Call fee on Chap. 13, 22, For Now fee on Chap. 4, 7, 60,

I pray thee. that will answer thee] That will resolve thee of the truth in this matter. Or, that is answerable to thee. So the word is used, Prov. 27.
19. Eccl. 10. 19, whole condition is like thine. And if there be 19. Ect. 10, 19. whose condition is the time. And it there be none like the in inferings or carriage, then thou art no Saint, but an hypocite. For Anjure fee on Chap. 16, 1.

Of the Saints Perfons Centrated from the world, and fet apart to

ferve God. So the word is used, Lev. 27, 10, 14,15,16. Such are the

Saints, Joh. 15. 19.
Wilt thou turn? Or, on which of the Saints wilt thin look? As a Painter turns often from the Picture to him, whom he is to fer out, to fee if it be like him. Not bare turning about is here meant, but turning to observe the countenance of another; for the same word 739, fignifies to look on a thing: and thence comes \(\sum_{10} \) m, a face. On whit Saint wilt thou fix thine eyes to find a parallel for thy felf? Among wicked men or fools thou mayeft, verf. 2.

Among wicken men of 1901s inou inspensively. 2.

V 2. For wrath killeth the fooliff man, and envy flageth the filly one] None of the Saints will be of thy mind, but they will all acknowledge, that Gods wrath lights on ungodly men

onely.

For Besides the testimony of the Saints, the thing it self appears to be fo. Or, Surely. It is a thing generally known, and needs no proof. So this particle is ufed, P. ov. 1-17.

Wrath Impatience under Gods Judgements, and fretting at them, as thou, O Job, half done in an high nature, Chap 3. Or, Gods wrath Wicked men by their fins give God cause to make them miserable; good men do not.

killeth | Vieth to kill, God commonly by some extraordinary death destroyes ungodly men; especially such as being under Gods judg:ments for their fins, condemn God of injustice, and therefore he delitoyes them. Or, Their own vexing spends their spirits and kills them: or, Their capatience thrusts them on things unlawful or dangerous, that have death attending on them,

the falish man] Him that doth things rashly for want of wir-Wicked men are in Scrip ure often called fooles, Pfal, 107, 17. Prov. Wicked min are in Scrip use often cartee jours; priat, 107, 17, 270V, 1, 32, 8 8, 5, 8 9, 13, 8, 14, 1, 17. The Hebrew word is the fame with the Englith in found, Euilt. Such use not their knowledge well, and therefore are as if they had none, Zech. 11, 15. Eccl. 7, 9. It is an argument of folly to hurt themseives by sinning, and not to understand the causes of their punishments, that so they might amend, and be free-ed from Gods judgements. Such an one Eliphaz accounts Job to be, though others accounted him wife. As wicked men are fools in print, fo on the contrary in our old English books, a righteous man is printed, a right wife man; and righteonfuelle, right wifenelle. For it is true wif ome, Pfal, 111, 10, Prov. 1,7. as fin is meer folly, Gen. 34 7. 2 Sam. 13. 12,13.

envy] At other mens prosperity. As if this Judgement had come enty] At other mens property. As it has jungement in contenuous job for envying other mens proferous condition. Of jeelouffe; I hat is, Gods weath, who is a jealovs God, Exod. 20.5.

the filly one] Who like a child is easily perfeaded to wikk-daeffe

for want of judgement in himfelf. So much the word imports, as comming from a word that fignifies to perswade, or allure,

Hof. 7. 11. V. 3. I have seen the foolish taking root; but suddenly I curfed his habitation] He proves the former propolition of the downfall of ungod ly men, from his own oble, vation.

I have feen] Or, I my felf have feen. It was a thing I took fpec all notice of, Chip. 4 8. Pial. 17. 35. I hope I may trust mine eyes, Numb. 16. 14. Left any man should object againe, Chap. 4. 8. that wicked men flourish sometimes, he answers, I have seen that also, that ungodly men have thrived and carried themselves loftily, as thou hast done, but they have foon been cast down. For Seen look on Chap.

19.27.
the foolish See on vers 2. Luk 12.20. Ot, a foolish man. Meaning some one man of note,

taking root] Like a great tree that hath in a long time taken deep rooting, fired its jost for and wide, and fo filtened it felf, and flourished the more, Pfal-37, 35, Hof. 14.5. So have I feen wicked men, rilled the more, 1913.7. 35. Hol. 14.5. So nave a teen waree men-fertled in their hibitations having gotten a great fure and firm clate; as themselves and other worldly men thought, and put out children as fair branchet, verf. 4. He could not feethe foots of the trees: But his meaning is that as a man that looks on a frately tree shooting forth plenty of boughes, knows it hath firm rooting, elfe it could not fo fpread it f. If: So wicked men could not live in fuch flate, if they were not very rich; nor would they, if they thought their wealth would not abide. See IG, 11, 1, [uddenly I surfed] Even when he was in his height, and no evil

told his fielden defruction, which I knew God would speedily bring to the robber Chip, 18.9. The word is taken from another words

troubles on thee, as he doth on withed men, seef. 3. Occ. See if ever any on him, and his, Prov. 3.33. The word 223 literally fignifies to ftrike through one 30s with a dagger, Hab, 314, 10, 26, 6, Metaphorically it lignifies to ftrike one through with a cufe, Yet it rather fignifies forerelling of evill, then withing it, as Numb. 22. 17. & 22. 8,9,11. Curling there, is foretelling evil; as blefing is foretelling good. The event allo is included. It came to to palle. So Pfal. 4.6. & 85.8. Rom. 1.17,18. Gen. 22, 12. And as here foretelling is put for 3,8, Pronounce him unclean. Heb. defile him, 16, 6, 10, bit habitation] So the word TIM fignifies, Chap. 8,6, 16,32,48, Jet.

23.31.& 33.10. Sometimes it is put for a place of pafture, Pial. 234 2. Joel 2.22. Sometimes for the cottages of thepherds, where they 2.5 JOE 2.2.2. Somecumes nor one corrages of inspectos, where they dwell quiety, 2-ph.a.6, Jor. 7.5,77. In includes not only his dwelling-house, both his family also, and his children, vers. 4. and his provious for his family, vers. 5. Prov. 3, 37. Dan, 11.4. He thought himself lurely seared, which made his defluction the force, Plat.

V.4. His children are far from fafety , and they are crushed in the eate, neither is there any to deliver them] Now he less out the cutle what it was, and that it was not idle, or in word onely, but reached both himfelf and his pofterity. It may be fome of his children lived then in milery, for he frems to fet out a particular man for an example, and that within the compasse of his own observation, vers. 3.

far from [afety] In extreme danger. As Far from light is, In ex-treme darkneffe; fo Far from Gods Law, is, Extremely wicked, Pfal. 119. 150, Far from peace, in a most desperate condition, Lim. 3.17. Far from oppreffion, in a most fafe condition, Ifa 54. 14. As wicked men are far from fafety, fo fafety is far from them , Pial, 119. 155.16.59.11. By fafety, is here meant, help, and things needfull to preserve mens lives, or keep them Out of danger, they are crushed As a moth between ones singers. See on Chap.

4. 19. 2 King 7.30.

in the gate, Publickly and openly all men looking on. For what in the face, a country and openly all their looking one for which is done in the gace, is known to all, because of the multiluted of pafengers, that go in and out, Pfal. p.14. Prov. 32. 33. Geh. 23. 10. 34. 20. Jet. 73. 8 23. 2. 05. They are called to an account, and aft in judgement, and lost the cause and the day. For judgement was gis ven in the gare, that all might hear it, Ruth, 4,2. Deut, 22, 15, Amos 5. 10. Prov. 22.22. Pial 127.5. Job 29.7. & 31.21. Ifa. 29.21. They have many troublesome suits, and alwayes are condemned, which is a great mitery and curfe, Pfil. t. 5. & 109.7. The word TOU fignifier, 1. The gate of city, Gen. 34,20. 2. The city it telf. Jet. 15.7. 3. The

place of Judicature which was usually in the gates. Deur. 17.1, ... any to deliver them They are fortaken of all, and have neither advocate to plead for them, nor Judge to deliver them, nor any filend to fue for a pardon, which other men have, Plal. 109. 12. Einherto flew, that none can refift, where God will punish men for wickedneffe, as Hol. 5.14. Pfel. 50. 22. Or, that all men will turn away from those whom God leaves; or, that the power of the Judges was so great, that none durst help those whom they condemned. Thus they, whose fathers pitied none, find none to pity them, Plal-

V. Whose harvest the hungry eateth up, and raketh it even out of the thornes, and the robber swalloweth up their substance In this veise he sets out the curse of God both upon the foolish man, mentioned verf.3. and on his children mentioned verf.4. For whofe, is fingular in the Original , and their , plural. He muft lofe his havelt, and his children their fubstance,

whose harvest All the income of his labou. s. As devouring widowes houses, Marth. 23, 14, It cost him much labour in plowing and fowing, and he expected a great crop, but it was fuddenly taken from him. For Harveft fee on chap. 14, 9, on Boughes.

the hungry eateth up] Some under fland it of h sheiret, who being kept fhort while their father lived, waste all when he is dead: lo that ill gotten goods feldom come to the third heir. Others, of men oppressed, and impoverished by him, who when he dies, come and take all away by force, which he intended to leave to hishers, and for take 21 away 0 yronce, which ne intended to 1:24 vet on infering and make them (162 s amend for their good taken away by him. But I may well be underslood of any spoylers in general, who come like hongry people, devouring all, and leaving nothing to the positions. Aggreedy, a sif shey never hid enough. Like fire that decourse all, Chap. 1, 16. If 2, 29.6. or like the fword, that fweeps all away, Deut-32.42. Or like wild beafts, that eat up all, Gen, 37.33. Or like perfe

cutors, who eat up Gods people as bread, Plal, 14.4.

taketh it even out of the thornes] His hunger makes him fear no Integrals were not of the thornes! His longer makes mit sea and fearaching not danger, but takes it by force, as it am an floodig date con out of the must of thorner without ear of pricking. Or he may allude to the cuthom of their times, and of outs allo, so make hadge both about Parlinding corn, and about cited of guttered corn. B. studies, 6. Hol. 2.6, Prov. 15, 19. 16, 55, Mic. 7.4, Plil. 80, 21, 88, 40, 40 depth che from its. Through howelk before of theoriest to keep his And then the fenfe is, Though he make hedges of thorate to keep his con from tobbers, yet hungry persons will break through those hedgesto get it. They will have it whatever it col. We say in the Preverb, Hunger breaks through flone walls. Or, Tabeth it to a place out of the thinners. Where he may quietly ear it. Or, teconical which the state of the thinners. to him that taleth it out of the thornes. And fome words may be omitted, because it not being written in profe, the verse would be too. long elfe. For Taketh fee on Chap-15.12. on (arry away.

which fignifies long hair; because theeves living in deferts, and not | prayer, and intreaty, and it Is in vain to fret agrifult his proceedian regarding their drelle, let their hair grow like wild men; or to hide their faces, that they might not be known. Or, the thirfly; who are in want, and thirst neutrally, or after other mens goods, as hungry before, in this verfe. Neither wet nor dry provisions, vineyards, nor corn-fields, could escape these robbers.

[malloweth up] With great greediness, as thirsty men drink up all to the bottome in one breath: or as wild beafts, or whiles (wallow

up leffer creatures, Plal. 56.2. Jon. 1.17.

Chap.V.

their [ubstance] The word fignifics power, strength or activity, Gen. 47. 6, and so an army, which is streng; and lastly riches gotten and kept by firength, and counted mens firength, Prov. 10. 13. and making them powerfull. For Substance fee on chip. 17. 29.

making mempowerous. For constructive on conp. 17. 29.

V. 6. Albusy affiliation cometh has forth of the duft meither dath trouble firing on of the ground! He now directs Job to look up to God for help, because affilictions have an light cause, then men ordinarily look at, and are not to be avoided by humane policy. Although] Or, Because; as I Chr. 13. 9, 11. 2 Chr. 6. 24. Or, feeing; as Chap. 28. 21. Affliction; the fruit of fin. Oc, Iniquity; the cause of punishment. For so also the word fignifies , Pial. 5. 5. Hof.4.15. For Affliction, fee on chap, 18.7. on Strength.

cometh not forth of the duft] A proverbial speech in likelyshood used in those dayes, and in this place, to show that troubles came not by chance, nor was to be imputed to fecondary caufes, but fome greater reason might be given of them . Either that they came from our fins as the meritorious caufe, or from God as the efficient. Both which confiderations should make men feck to God as offended with their fins, and inflicting those punishments upon them. For Cometh forth fee on chap. 15.13. on go out, and on chap. 20,25. For Duft fee

on clap, 14. 8. on ground.

Towble Or, Labour, Toyl atting from fin, Fot the word fignifies both labour, and pain; as both the Greek and Latinea flo answering to it. Out of the ground. As weeds do that grow out of the ground without mans work or care. Gods hand fends them, and mans in brings them. V.7. Tet man is born unto trouble, as the sparks flye upward]

Having shewed in the former verse whence mans troubles do not come; now he thewes, whence they do come. The word DIN tignifies. 1. The first man, Gen, 2. 20, 2, Anymin, Prov. 3.13, So here.

Tel Dis Securify on feeting. Secon vert 6.6. Man it born] Breeds himfelt trouble, as cofify and ordinately, as the were born for that end, as he is born in tin, Pfal. 5.1. which breeds all his troubles. They miffiche the fenfe and cope of the piace that apply it to mens working in their particular callings, though it be true that men are born not to idlentile, but to imployment, The

ike milds to of that passing Gen 3,19, white this best of that passing Gen 3,19, white trouble of the passing Gen 3,19, white trouble of the passing Gen 3, 18, 21, 8, 34, 3, 47] Heb. And. So this particle is tiled, Chap. 16, 21, 8, 34, 3, It is fometime pur for a note of likenetle, and then it couples things most frielly together; shewing not only that they are both time but alfoone like another. It is as natural! for man to work himfelf

but an one time another at 15 as institute for main to work mineral trouble, as for farther of hypward.

The [parks 19] upward] Heb, The fons of the quick or live coallift to 15. So we find a fon of the bow, for an arrow, Job 41. 28. lons of the quiver, for arrowes, Lam. 3. 13, the fon of the floor , for the com, Ma.21. 10. And the next word translated, quick or live coal, Is. 6. If ye blow the coal, the sparks will fly upward. So man, if he be once born, he will have trouble, Job 14, 1. 110 signifies. 1, ofly. Deut. 4.17. 2. To be faint, I Sam, 14. 31. Here it is taken in the first sense.

V.8. I would feek unto God, and unto God would I commit my tufe] Having thewed that afflictions take not their rife from fecon Mry caules, he exhorts Job to return to God by repentance, who king powerfull, and mercifull would pity him then, and reffore him o ha former happy condition. To this purpose, in the residue of the Chapter, he speaks much of Gods power and wisdom, both in the vorks of nature, in generall, and especially in his works about man-

Surely] This word is in the Hebrew; but is omitted in the

Januliton, Secon Chapt. 11,

Is Im [6]] For beliefes the person included in the verb 5 the pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to set an emphalis on its Secon vers. 3. H: pronoun is added to second vers pounds it in his own person in a friendly manner, that it might the better go down with Job. So doth Paul, t Cor. 3. 6. with 4. 6. propound his own example, that other Ministers might not chink much, ftheir labours were fruitlesse sometimes when the Apostles would be followings, if God did not give the increase. So Eliphaz, here, If I were in the Cafe and these correllions lay on me, I would seek to God.

well a lived inch have fereign in our mean part well peek to tood.

**medial lived inch have fereign in or curied my day as thou half a feet (Chipa.) but I would chule a better way. Think thou of thy selficial such palestift, lived a knowledge Cods providences in the first in lived in the consistency of the first such parts of the consistency of the con Seek to God] By prayer, for counfel, help, deliverance, as to one ger and ftronger then Lithat foll might find favour with him, 2 Chr.

Military One name used for God in this verie before, is taken from frength: the other here nsed is that which is communicated to Judges, Exod 21. 6. Pfal 83. 1, 2. To flew, that God had July inflicted these troubles on Job, and none could deliver him out

with us, though they be harfli to us, Prov. 25. 15.
commit my caufe Or, Put my words, That is, pray.

tomment my cause 10t; r at my worst; t mat is, pray.

V. 9. Which doth great things and unfearchable: marvellous things without number.] He lees our Gods wonderfull power; either to terrific Job (who as he thought, was grown infolent against God) by confirming Gods providence in punifying wicked men; as he had faid before. Or to comfort him in his miseries, by shewing him a present remedy, from Gods ability to deliver him out of the greatest troubles, and his wiklom to find an iffue, when men canno: He that is most powerfull is most worthy to be feared, and to be fought to, God's powerfull works are fer out here in generall, and afterwards in many particulars in things natural and civil, to the advancing of the poor, hat their spiries may be raised, and their enemies daunted

which doth] At prefent, and continually , Joh. 5.17. For Doth fee hap, 14.9. on Bringeth forth.

great things] Not like men who with much are and labour proluce trifles. Mens greatest wo: ks are nothing in comparison of Gods. Great things in quantity; as Hills, Sers, Whales, Elephants: but especially in quality, and excellency, Jer. 10, 6 Pfal. 136, 67. 56 the Moon is called a great light, Gen. 1, 16, though some Stars be bigger, because in regard of the nearnesse of it to the Earth; it looks bigger, and gives more light; Some interpret these great things; of Gods ordinary works in the course of Nature, and oppose them to the wonders following. Others take both words promifeuo. fly; for wonders above Nature are called great flings, Luke 1, 49, and there are wonders in the course of Nature, Plat 36.6. Plat 136.4,5,&c. And unfearchable] Heb. And there is no fearch. They may be

fearched into, but not with any expectation to find out the caules of them, or the manner of doing of them by the wit of man, though he fearch never fo ftriedly. That labour is in vain. Therefore unfearchlearch never to treety, a nat 120001 is in vain. Increase unjearchable is expounded by paff finding out. Roin, 11. 33. It fignifies allohigh, deep things, and feeter things; which men cannot come at; 28 the height of heaven, the bottom of the fea and of the earth, the heart

of Kings, Prov. 15.3. Job. 28.16.

Marvellous things] Such things as we cannot understand the cause of, because it goes above the capacity of our natural resson. The word fignifies not only things that we admire, as not knowing the caufes of fighties not only things that we admire, as not knowing the caules of them, but allow up thing hidden, or above the reach of our understanding, Judg. 13, 18, PEL, 13, 1. It is derived from a word offer fighties dividing, or feparating, Esock, 33, 16, It imports things divided from our understanding, as miracles are; which are above for course of Nature; and many things also in the course of Golds ordinates another for the forekeep to the ofference of a second of the course of Golds ordinates another for the forekeep to the ofference of a second of the course of Golds ordinates another for the forekeep to the ofference of a second of the course of Golds ordinates another forekeep to the course of Golds ordinates another forekeep to the course of the forekeep to the ofference of the forekeep to the other ofference of the forekeep to the other ofference of the other other ofference of the other other ofference of the other ofference of the other other o ry providence, for he fpeaks not here of creation, as appears by the inflances following. These are difficult things, and such as we me to wonder at , Deut; 17, 8. Gen. 18, 14: God doth most magnific ne works, which do far exceed our firength and capacity.

without number] Heb. till there be no number. There is fuch a multitude of Gods marrellous works, that they cannot be numbred by man, Gen 15.5. Rev. 7.9. but God can number them; as he care the flars, Pfal, 147, 4. Or, it may be spoken by a figure called Hyperbole, to flew that they are very many. See the like; Bxol. 3.8; Deut, 1,28, Pfal 197,26. Joh, 21, 25.

V. 10. who giveth rain upon the earth, and sendeth waters upon the fields] He thews Gods power first in the works of Nature,

who] He purs the demonstrative Article before in the Heat brew a as if he would fay, I mean that God, who giveth ram. He did not fo in the former verfe; nor doth not in the verfes following , because here he begins to enumerate Gods particular worte

giveth] He inflanceth in such works, as none can do but God. The carth would be fruitlesse, if God did not fend rain, Jer. 5. 24. For Giveth fee on chap. 14. 4. on Bring.

Rain upon the earth] He begins with this as a wonderful and profittable work; not abiding at all times, as the Sun, Moon, and Stars; for then the world would be drowned, but fent by God at divers feafons; and in divers places, especially where rivers are feant, as they were in those hot Countries: and this was a special sign of Gods providence for the refreshing of the earth, and earthly things, that else would be dried up. And it is more observed and admired, then the constant light of the Sun; and it is called the husband of the earth by the Hebrew Wilters, because the Barth can no more bear fruit without rains then a woman children, without company of a man. It is therefore recthen a woman entitiers, without company of a maniers therefore rec-konted among Gods mighty works, Chap. 28, 26. Jer. 10, 13. Amos § 1 8. Act. 4. 17. For Earth fee on chap. 9. 14. fendeth water f Rain from heaven, as before. Or, flouds; by rain

falling abundantly; or by rivers overflowing their banks. And that

20. For waters on chap. 1.4.9.

upon the fields] Heb. upon the out-plates; Plal. 144. 13, 14. that are to the towns, as freets are to the houses, more open places. Such as have no covering over head to keep the rain from falling on them; nor no walls to inclose them, as houses and towns have, So bountiful is God, that he not onely waters the tilled grounds; but also, wildernesse and deseres, where no man comes, not no husbandman looks for fruit. This thews Gods magnificence; whole Gods hands; as Verl, 44 and therefore Ood must be parified by bounty takes eare for vilest things, and makes wildernesses; and inser-

coffible hills green, that wild becaft may have food, as well as men, Job. 18 25, 26 For Fields fee on chap, 18, 17, on Street.
V. 11. To fet up on high those that be low, that those which mourn,

may be exalted to fafety] This is added to encourage Job to humble himself before Go. who was able to testore him to his former prospe-

tous efface again,
to fet up The connexion shews the meaning, that God by fending rain gives plentiful crops, and fo making their fields fruitful, raifeth the poor husbandmen, first to riches, and then to honour. Or the sentence may begin here. To set up, Ge. He disappointeth. Ge. verf, 12. God makes room for the preferment of the poor, by ruining

ver. 13. God makes room for the preterment of the posts yet mighty, we high? An allusion to Judges and Kings, who fit on seas and thrones higher then others, Sam, 3.10. I King, Y., 30, 35, 48. So higher fars in seasts and publish places, were provided for, and greater thrones, y. Sam, 20.5. Pow. 25, 60 Meth. 31.6. Muke 1.39. Like 1.59. & 11.43. & 14.8. So on the contraiy, to be in a low eftite, or humbled, is fer out by fitting in the duft, 1 Sam.2,18. 1 King.16.2. Pfal. 113.7. Ila.47. 1. or in a low place, Ecclef. 10,6 Jam. 2.3. The meaning is, to prefer mean men to riches, honour, and authority.

thofe that below] In their outward eftate, Luke 1.48,52. Pfal. 107. 41. and accordingly of low effects among men, and fer below others. He may mean poor husbandmen, who for want of rain are well nigh

those which mourn] Heb those which are black ; to wit, in fice : for forrow will make men look fwart, Jer. 4. 28. Lam. 4. 8. Or in apparel, for mourners used to wear black, asa fign of forrow, Ezek. 31.15. As on the contrary, men in prosperity, and joyfull times, did wear white, Eccl. 9.8. Eith. 8.15. He may have respect also to husbandmen, who mourn for want of rain , and make their faces fware by hard labour in the Sun-

exalted to [afety] Lifted up into an high place, where they may be fafe; as if they were lifted into an high tower, where no weapons could reachthem. Hereby is intended delivery out of their former wants; freedom from them for time to come, and open and lafting honour, that cannot be taken from them, Prov. 29.25.

V. 12. He disappointeth the devices of the crafty , fo that their hands cannot perform their enterprise. He shews how he makes low hands cannot perform their encepties. It can be solved to the cones fafe: by crofling plots of mighty ones, invented for their toine, It is also a further inflance of Gods power in things civil, which was showed before in things natural. He had showed Gods power before; now he fers out his wifdom.

He] Or, who: That it may run on in the same phrase, and answer to the ninth and tenth verfes.

diappointeth] The word, in another form, fignifics breaking, but in the form here used, making void, frustrating, disappointing. Plat. 119. 126. Ezr. 4. 5. & 9. 14. for when the engine is broken, men cannot effect their plots. God disappoints the devices of politick men, one while by hindring them from b. inging their devices to the end they aymat, and defire; as follows in this veife. They cannot perform their enterprifes. So that all their endeavours and purposes are to no purpose, Isai. 14,24,25, Pfal. 33, 10. Ocherwhile, by contradicting and resisting them, Numb. 30, 8, 1 Pet. 5, 5, Jam. 4. 6.

the devices | Conclusions in mensminds, after long and ferious thoughts. Curious devices, as the word imports; like cutious the gir-dle, Exod. 28, 8, So that not bare thoughts are here intended, but plots, one, pxxx, 2xx, 2xx that not bare troughts are net interaction prioris, and deceivs, and witty inventions refolved and corelisaded upon in their mindes, which they thought could not be hindered from execution, and by which they thought to raide themfiles, and pull down others. As God hits up fome, who were follow; that key looked from preferment, yet? I.I. fo he disappoints shole that plot for it by the ruine of others, Gen. 50. 20. Pfal. 56. 5, 6,7. Eft. 9. 24, 25.

of the crafty] Sometimes the word is taken in a good fenfe, Prove 1.4. & 8. 12. & 22. 3. but most commonly in a bad fenfe, for fuch as use their w sdom to hurt others, Gen. 3. 1. Pfal. 83. 3, and so here. Some think the word fignifies, one that hath many turnings and windings in his mind, as the ferpent had in his body, Gen. 3. 1. It comes from a word that fignifies naked, because such as shew tricks of activity, use to strip themselves naked. The same word signifies naked, and fubril, Gen. 2. 25, & 3. 1.

fo that] Heb. and It is used in this sense, Chap. 7. 15, 20.

their hands cannot perform] The hands are the inftrument to act,

their namat cannot perjorm. I he hands are the instrument to act, as the tongue is so fearly what the heart invents. For Hand fee on chip.15, 23, For Perform, on chap. 14, 9, on bring forth. their enterprise. Which they had craftily contrived, thinking it could not be disprobated, yet they could not eff. 62 it, No.4.4.5. Isti. 8. 10. They could not get first Pols an ashall being, or dubstance; for fo the word fignifies. For Enterprise see on thap. 26, 30 on The

billion as it; N. 13. Hetaketh the wife in their own crassinesse; and the council of the poward is carried headlong. In the format verse he showed, that God did ruine the plots of ungodly men; now he showes how, to wit, by making their own devices to recoyle on their own heads; and not only work liberty to good men, but also ruine to themfelves.

Hel Or, who, Sec on verf. 12.

taleth) When they think that they have, by their policy, entrena ched themselves in the castles of their craft, so sure, that no man can touch them, God takes them by a greater policy, as men do frong caftles, or as hunters do wild beatts in gins, and carries them away, as priloners taken in war, Numb, 21, 1, 32, Deut, 2, 34, 2 Sam, 12,

27. Gen, 31, 26. Is, 20, 4.

the wife] Wife to do evill, for craft is afcribed to them here, and ver, 12. They may be called wife , because they thak themselves fo. Such as can work out any thing, as they think ; and that none can prevent them. So the Greek word fignifies, I Cor. 3. 19. where the Apostle quoting this verse, as Scripture, shewes the whole book to be Canonicall.

in] That is , by. It notes the instrument , as Pfal. 32: 64 H.b. J. 1. 2.

their own craftinesse In their witty devices, whereby they thoughe to ruine others. So did Haman perifth, Efth. 9. 25. God ufeth their craft to their own destruction, as if a strong man should beat back the enemics weapons upon himself, whereby he intended to hure others, Jer. 21. 4. Or it may be a metaphor taken from catching of birds in nets, or inares. God ufeth their crafty devices , intended as neis to carch others, for to catch themselves, Pfal. 7. 15, 16. & g. 15, 16. & 35.7,8. 8: 141. 10. the counfell | Device, as ver. 12. Pfal, 81. 12. Or, plot devifed

by many, laying their heads together, Pial. 1. 1. & 2. 2. Ifii. 19. 11. Councels are ordinarily taken for refults of ferious debates with others. Crafty devices may be the fruit of one mans brain.

of the froward Deceiful persons, who have one crafty device twitted within another, like a rope. The word signifies to wrest or turn a thing, and then to wrestle. Such as can turn themselves erery way, as wreftlers do to get advantage of others, and windthemfelves within them, to overthow them by policy, when frength faileth, G. n. 30, 8. Deur 32, 4. Pfai, 18.30. Prov. 8.8.

is carried headlong] It comes from a word that fignifies halle : for hally folks take not time enough for advice, but do things very rathly, and with precipitation, and so not only mille what they intend, but alfo have ill fucceffe, Ifai, 19. 14. and 32. 4: The word Till fignifies, 1, To do a thing speedily. Pfal, 16. 4. 2. To give a dow-

16.33.4.
V.14. They meet with darkneffe in the day time, and gips in the non day, as in the night.] The reason is here set down of their bad facetss; want of knowledge; though they think them.

they meet with] Or , run into. It meets not with them, but they bring troubles upon themselves by their rathnesse: or find inexpected difficulties hindring the successe of their com-

darkneffe'] Some take it for troubles , which are often fer out in Scripture by darkneffe , as prosperity is by light. But by darkneffe, we may rather understand ignorance how to effect their deligner

in the day time They meet with trouble in their prosperity. Or in the ago time; a ney nece what crounte in their property. or rather, God fends a first of giddineffe upon them, Ifai 19,314 o that with all their fearth and counfel, they cannot fee things that we clear, and might eafily be difpatched, but go on flowly, and fearfully, as men in the date. They have light without, but wantight

grope in the noon day, as in the night] They are like blind men, who at high noon, when the Sun thines blight it, grope for doors and Walls, as other men do in the darkeft nights, Gen. 19, 11. Judg. 15. 16, Deut. 18, 29, Ifai, 59, 10. Lam. 4. 14. The meaning is, that this crafty men meet with troubles, in the midft and height of their prefperity. Or rather, in things most clear , they feek out for some way to execute their wicked devices , and are fo beforted, that they can find none.

V. 15. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty] The Scripture useth presently after threatnings, to annex promiles, left men thould think, that God werg more ready to kill, then to fave, Pfal. 34. 16,17, 21,22,

But] See on Chap. 1. 11. the faveth] Keepeth from troubles, or delivereth out of them, the poor] Such as are in great want, and so are forced to make known their wants by uttering their delires. For it comes from a words

from the fivoral From war, and the mileries attending it, which threaten their life, verf, 20. Gen. 31, 26. Phil 144, 10.

from their mouth | From the mouth of those grafty ones , ments ned, verl. 12,13. From themouth of those eracy ones, memorally verl. 12,13. From their plots, who like wild beaft would fivallow them up, Pfal. 124, 36. Or from the food, that is, from their month, or, that cometh out of their month. That is, from falle without the contraction of the contractions of the contractions of the contractions. with only one somethous of their months. I max is you mentage their life, or each, profit their by unjul Judges Or, from Intence of death given share by unjul Judges Or, from bad countels given given by ungolly men, and virulent words, whereby they are possess you that they proved plant, and with the same of their mouth. The opportions cannot keep close their plots, but reveal them to others, whereby they come to be disappointed. For

Mouth fee on chap.14, 5.

From the hand I God not onely defends them from their re-

proaches; but also from their violent attempts to take away their and making whole; is more then binding up; Pal, 68. 24, his hands] He goes on with the similarity or a Chyrurgion; who goods, life, or liberty. For Hand lee on Chap, 17, 23.

if the mighty] Of the opprellour, who being more powerful then be, would overcome him, if God did not affilt him.

Chap. v.

V. 16. So] By this meanes he concludes the discourse of Gods wonders, with the fruit of them. They breed hope in the oppressed,

and finme in the oppreffours, the poor One that is exhausted or drawn dry, as Rivers, when

men take the fift, or turn them from fenced Cities, 1fa, 19.6. One that had means and ftrength, but now hath loft them, And fuch are worst able to bear poverty, but hope He that is now delivered; in another triall when he

fhall beforfaken of all men, harb hope that God will deliver him again, 1 Sam. 14. 37. 2 Cor. 1, 9,10. Or, another poor man feeing God hath delivered this man, will hope for the like, Pfal. 32. 6,7. Or, Being delivered, he harh the thing he hoped for , that is, Tafery or deliverance, Pfal. 32, 10, See hope, for the thing hoped for, Rom, 8, 24. Col, 1, 5.

for Rom. 8,14. Col. 1. X. indepth man, siprids, for the proof man, fig. 13, 9. and on the contrary, right-confiells, for right-cost man, fer. 13, 9. and on the contrary, right-confiells, for right-cost men, 19 Fez.; 13, Ungody men, who are unjud and uncequal in all their ways, and opprette the poor, Ph.J. 2. x. veriform the man open men and proper to the mental Shutsit, and foreknor proud and high worlds, to formerly. They shall bluth, and be confounded, wonder and be constanted with the shall be confounded to the shall be confo

aftonified, when they final fee poor men, who is they thought none could deliver our of their hands, firangely delivered, and taken away from them, and shill not dare to murmure against God, having nothing to fay against the justice of his proceedings ; and therefore he dork not fay that God stops their mouth, but themselves, Plat. 107.

dori noi fay that God stopes their mouth, but themsilves, Pal. 107, 28, Mic., 74, Gre 8, 14.
V. 17. Behald, happy is the man whom God correlishes: therefore displicant than the challening of the Almighty). Here Eliphar proceeds to another argument, to move job to showled of Go. is hand, and acknowledge his sin, in regard of those deliverances that God gives to Robot A may a make a good we of afficient.

Behold] A note of attention, and admiration, that men in trouble hould be happy, contrary to the judgement of the world, that counts them milegable. See on chap, 1, 12,

Happ is 1 the, The bidglednesses of the man. They consist in these

rately politics, not engineening of the man. I ney commit in these contents thou main rave tood enough, Platia 3 10. 23 4, 19. 23. 7; 19. Hebria, 56. Rev. 2; 19. Yet hofe places form to feed of hole corts, and the property of the corts, or too feed, whereby good men are used, but this of facility roubles, as being tries away the crop from the Owners.

fet, whereby good men arctited but this of tuch troubles, as oring wicked men home to Ged. Pell, 94, 12, 13.

The men] The word fignifies for rowful, or miderable many actording to the Original of it. He is midrable by Niture, and in himfelf, but much shapp by Gods grave.

span following the pell of the p Is a verball correction ; as Lev. 19. 17. But here it imports a reall Is a verbal correction 1 as Lev. 10, 17. But here it imports a reall correction by finjer and troubles, Chap 33.16, 19. Either he means, that Gods correcting wirked men for their fins, is a way to bring them to biglidhedle, by driving them to repentance: or clie he includes the use of corrections. The man, whom God by afficient, brings out of his wicked ways, shall be bleffed, For Care Alee on Chap. 12 e. on Revolu

therefore] Heb, and; It is a conclusion out of the former premiles;

cellent means of happinelle, Pfal, gr. 17.
the thaftening] It is not the Sword to cut off, but the Rod to cor-

126 conferring] It is not the Sword to cut off, but the Rod to cor-flet therefore despite I man.

Almight] Or, All-lufficient, Gen. 17, I, who is able to turn of-fictions to our goods, and I flictent to himself; and to all etectures without the good any of them, Chap. 6 4.

V.18. For he majetic fore, and bindeth up 7 he wounderly, and his hand made which I had made a feet on which Chap. 6 4.

And make whole He give ha reason, why God coincetions should highly escened, because, though they from knortal, see they are for our good; and so imay be trassluted, Though be maketh fare, yet he shadow. he bindeth up. For the comfort is not in finiting, but in healing. So is this particle used , ver. 5, 6, Dan. 9. 9. and the other it transle

He maketh fire Or, Though he make fere, yet his hands, &c. as before, So Thomps, is added out of the former bands, job 16. 6. Hof.

A finitude taken from a Chyungion, who though he could follow the could heal our fouls, and then heales our bodily wounds also.

bindeth up] As a skilfull Chyrurgion carefully binds up a wound; bideth by] As a skilfall Chytergion carefully binds up a wound; as bucker, are not leg, to heal it, Ila30.66. Exck. 14.4 Pfal. 147.3. It may be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet to be a fraid of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the beaft of the beaft of the earth] Herepeus two of the formet of the beaft of the earth] Herepeus two of the formet of the formet of the formet of the beaft of the earth] Herepeus two of the formet of th

he woundeth] Deut. 32. 39. Heb. Smiteth. He ftrikes hard, fo that he makes a wound. Wounding is more, then making fore;

makes his plaifters and layes them on with his hinds; and fo may be

mikes he plaifless and slyke them on with his hunds, and fit may be fid to heal with them. For Hand fee on than 19.25, make while Do not only give eds. p. 19.25, make while Do not only give eds. p. 19.45, in feven there is the visit of the state of the

in Jix] In many troubles: a certain number; for an uncertain; according to the usual phrase of Scripture, Amos i.s. Luke 17. 4. Is. 4: t, i Sam. 2, Jeris, 9, Prov. 30 18, 18, & 6,16, & 24,16. O'heis understand is of the particular dangers thumerated afterwards. Fai-mine, War, Slander, Destruction, By other means, wild Beast, stones of the field, tame Beaster, seven in alls. Some take it for deliverance out of them. They might come on hint, but not deflior, him; because out of them. I bey might come on him, but not actively him, because he faith in fix, not from fix, i Con 10.3. Others take it for keeping him from those troubles that fell on other men, Pal, st. 7. Rev. 3, 10. b Pct.247. Neither e suldthey be delivered out of defituation, which is one of the kinds mentioned, but mult be keyt from it. For there is no help for them that are destroyed; and it follows, Noevill failt

Troubles The word fignifies fleaights. A similatude from a man, whole body girt too firait, puts him to much anguish and pain, a Sam, yea] H.b. and, So it is translated, Prov. 6. 16 and 30. 18.

Jea H. D. And, So it is translated, trovie, 10, and 30, 10, in feven] If a feventh trouble come, he will keep thee out of that allo. He will not only free thee from many, but from all troubles,

allo, 11 will not only free three trons many, our from all the periods. Pfairs, 3, 8, 44, 19, & 18, if it.

Truch thee] It shall not burt thee. See Chapiti, 1, Pisl, tot, 15, Or, it shall not so much as lay hold on thee; but thou shall be free, when others are opprest with famine, &c. Pial 91 10.

V. 20. In famine he shall redeem thee from death; and in war from the power of the [word] He comes from the general, to particulas, to affure the truth of it.

almue the truth of it.

In famine! A fore judgement, Ez.k 6, 11. Jer.; 2410. and the first
great cvill-here mentioned. In time of fimine, whan it fall the on
others thou shalt have food enough, Pfal, 33 10. & 34. 19. & 37. 19.

much, or too little rain, or from wars which hinders fowing, and earlies ways the crop from the Own is.

Redeem thee! Make a difference between thee, and others, Exed &:
23,23; Thou that he fire from the wants; that others feel in faming as a captire redeemed with a pewants; that others feel in faming others feel. Or, refere, in general is as Ph. 1, or 2, from death). Thou that it may have, as others do.

[From death]. Thou that it may have, as others do.

In war In time of wat. This is the second trouble: War and In war J in time of war. 1 ms is the tecond trouble: war and Famine often go together, Jer. 18, 21. For in Wir. provisions are walted, and fowing is neglected. It comes from a word that fignifies to eats for the fewerd devoures, 2 Sim. 1 25. Jer. 2.12.8, 46, 10.14, from the power] Heb. From the hands. For as mens frength is flowed by their hands; fo alfo, what we have in our hands, is in our power,

Jeris, 11, Philogair, So, Philagair, Holigais, 1 Sam. 17.37. Philagair, of the found I it shall have no power to kill thee, 4s it doth

V. 21. Thou shalt be hid from the sourge of the tongue; neither shalt thou be afraid of destruction when it cometh. He proceeds to the pant to so sprans of agreement would a the hand and fourth touble, flinder, and violent death.

Thou shalt he hid] When ungodly men accuse others, they shall forget to accuse thee, Or, Thou shalt be as sife, as it thou were in an

hidden place, where none could find thee, God finll protect thee, fo thir a lying tongue shill not hure thee, Pfal. 31, 20, from Heb, in, Or, when the tengue fourgeth, When it scourge though the tengue fourgeth. When it scourge the other men.

the scourge] From flanders and reproaches, by which other mens

of the tongue. From thence comes a word in the Originall, that fignifics to flinder, Pfal, 101. 5. and to accuse, Prov. 30. 14. For Tongue

finite transaction in the state of the state give over looking after means of deliverance, Heb. 11.7. Exod. 9. 20. Ifa.7,2. Jer. 20.3. O., Thou shale not be in any danger at all,

io much as to tear any hunt, of definalism By theeves of robbers breaking in, and killing others, or of any violent death,

others, or of any violent death, when it come by University Upon others, God will keep thee; that thou shall not be destroyed, when it cometh, much less be the did Nosh and Lors And it nor arised when it normeth, much less before, at the remour of it, Matha, 46. Luke 21.9, For Come see on changs at 12.2. At definition and famine thou shall taken mither shall the latest that the back of the latest is 11. It removes you of the found that the artist of the back of the latest is 11. It removes you of the found that the shall of the latest is 11. It removes you of the found that the shall of the latest is 11. It removes you of the found that the shall of the shall

At destruction | See on vers. 21. and famine | Sec on vers. 20.

thou shalt laugh] An higher priviledge then redemption from

Chap.V.

Annotations on time DOUGO 17-06.

the one, ver. so, or not learing the other, verf. 21. Thou this be for the one, ver. so, or not learing the other, verf. 21. Thou this be for the one, ver. so, or not learing the other, verf. 21. Thou this be for the other vertical to the vert far from thu, that thou flush a thom. It is not a lughter of derition of Gold 3 indements, but of joy, with Gold preferres us, when he differest outs, when he differest outs, then he differest outs, then he differest outs, and the second of the desired the second of the desired the second of the desired the desired the second of the desired the desired

periwading hintel they mult not nurr nin. Or the one consensing and lughing a his armies preparation, or not thinking them worthy to be regarded. Or one in a dry house initing in a great florm, that mikes other without doors moure, Chip 3,7, 21, 22, 35. [6]. 1, 4. & 37, 13, 190, 32, 13, 13, 14, 15, 11. 10. [halt this he draid] See no vert. 1s. [hat 11. 67 8, p. of the beight of the earth] This is the fift crouble from which a pentra finder that like free. Belgs of the earth, may include all beaftlast made outh earth, ind iving on the earth, hay neighbor of the earth of t

For] Q: Surely. As this particle is trauflited, Chap. 8, 6, & 20 30. For it is a new deliverance, and not a reason of the somer. Less he should think, the wild beasts are so off, and I need not much sear them, but I may be butt by flones, and tame beafts, Helanth, Surely, thefe fhall not hurt thee neither.

thou fhalt be in league] Thou finit not need to fear hurt from the flones, no more then men do from fuch as are at league with them, nones, no more then men on from men as are at region with mem, though they be fromer than they. See this sheafe, 11.48. 15. Hol. 1. 18. Ex k 34. 25.

with the fines of the field Thou shalt not be faire by stumbling

at them, 111. 91. 12 nor by going barefoot on them, as many did at that time in those flony Counties. Much lesse she is the best flon by

field, Sec on vert 21. Such creatures though made to ferve man, and not fo wild as others, yet by reason of mans fin , do oft fo get their duty, and do him huit. Some have been fliin by harfes, bulls, deg. Mens corn and vineyards have been much hurt by them. But they

Shall not hurt thee.

faul not must ture,

fall be at peace with thee] Carry themselves peaceably to thee,
and do this no hum, although some of them want not strongth to do

it, and do hut evill men. Ot, shall be made to be at peace with thee. For so much the word in that conjugation it is in the Original, may import. Although by mans sin, they be in some fort set at liberty, yet thy shall be so oversuled by Gods providence, that they shall do the no ham at all.

V.24 And thou fhalt know, that thy Tabernacle fhall be in peace, and thou fhalt vifit thy habitation, and fhalt not fin | Freedom from evils were before; now follow promises of good. A comfortable life, in this verie; a numerous pollersy, veriez; A long life and hip-

thou fhalt know] By fense and exp rience. Thou shilt finde it fo indeed to thy comfort, Eccl. 8. 5. shall feel no evill. H. b. know. See in the margine there, a Cor. 5. 21. Ph.l. 3. 10.

Numb. 14. 34.

Thy Tabernacle] It is called a Tabernacle, because they dwelt commonly in tents fit for iemoving, according as they needed pa-flue for their cattel, and the heat of that country was fo great, that nute for inercentes, and the near of tank country was to keet a men could endue fund wellings. Or, because men dwelt in I emis as firth, before they had at to build houses, and therefore their houses afterwards were called Tabernates. Chip. 8, 12, 12, 18,184, verf. 1, with yer. 4, 8, 7, 8, 5, 1 & 67. Herein is included his boul., houshold, and

wei 4. 8 78, 51 28 07, Freem is microtune in soon, monitors with mothoid lottles, in peate! Thy family fin! I live peaceably with three, and one with mo her. Or, Ali thing fin! be f fs, and all abou bath thall profees. So the word is taken, Sen. 29, 6. It he well. H. b. It peace to hims. See the margine there. I Sam. 25, 42, 23, 23, 27, 28. Or, That peace is the Tabernatle, Thou final as it were dwell in

thou fhalt vifit thy habi ation] The word vifiting, is taken fometimes for taking eipecial care of one, and bestowing some speciall fi-vour on him; as Gen. 21,1. Rurh 1.6. Pfal. 8. 4 & 80. 14. Someyour ou mm; as General, a court 100 Figure 4 200, 145 of the firms for painfing men for their fins, Bood 32, 34, Fig. 59, 5. But here it is looking into the flate of his family, requiring an account of his children and fervants, (as mafters off-milities use to do) how they have carried, themselves, and how all, things committed to them prohave carried intemperes, and now art times committee to their plots, Pfal. 17, 3. Job 21, 14, as a fleepherd viffus his flock, Prov. 27, 23, Zech. 10, 3. Sucha wifit Paul gave the brethren, Ad. 15, 36. And God viffued Sodome, Gen. 18, 20, 21.

fhalt not fin Ot, fhalt not erre, or, miffe, See Judg. 20, 16. Thou failt not be deceived of the expectation, but faile and things, as

drens children, and leave a great posterity behind thee , Pfal. 128. 6. Gen. 50.23. See on ver. 24.

4/0] Thou shale have more bleffings then one, Pfalm 128.

any 1 nou was near more comparation of plant 186, the feel 1 Thy Children that come immediately ont of thee. They are called feed, because they come of the parents feed, Thou half many children, thou full they many again, if thou bercondid to God, Chap. 1.8. & 2.7. 14. 11. 48. 19. For Seed fee on

chip. 39.12.
great] Come to great preferments, Or, much. Thou shilt have

many children. thine off-fpring] The Hebrey word fignifies twigs, or fprouts: for polite, y spinnes from predecessours as branches f om trees, or vines, Pial 128, 2, 3, Hereby are mean; children schildren, and all then postericy, except their own imanchase sons and daughters, which are fet down be fore under the name of feed, Chap, 21. 8. 8 37. 14. 161.22 24. & 48. 19.

as the graffe of the earth] A numerous pollerity is fet out fomeas the graffe of the earth] A many-cous potterny is let out tome-times by the graffe, that covers all the field, and which no min can number. Thou field have a large politerity, which fill id well here and there, and fill the rait hike graffe, Pial-47, 16, 29, 21, 17. This is feet out founctimes allo by the fand of the Sea, Gentiff, 1, & 22, 17.

V. 26. Thou flialt come to thy grave in a full age, like as a flock of corn cometh in, in his feafon] Prom ble flings in life, he comes to

thou Malt come] Or, then fhalt go. So the word fignifies, Jon. 1. 3. G.11.1.19. & 25. 18. For Lone ice on chip. 15. 21.
to the grave Heb to the grave. Secon Chap. 7,9. Thou shalt die

in perce, I King, 14, 12,13. Job 21.32.
in a full age! Not taken away by a violent death before thy natu-

in a full age! Not taken away by a violent death octore on man-ral fterneth be fpent, Gen.2x-8.

as a flock of corn! As the corn Anads our against all storms of wind ann a n, undar, last is m de up into shocks, cometh in! H. b., ascendeth. P. P. 102. 24. For the corn co

off the earth, is fift ict up in thicks, and then carried into the barn, For Aftend see on thip to 6.
in his season] When it is full ripe, and not before, as wick-

d men are taken away in their ims , Pfal. 129. 6,7. & 102. 14. Ifa.

V.27. Lothis, we have fearthed it, foit is, heare it, and know thou it for thy good] He began with a fair preface, to win Jop to har-ken o his countell, and now concludes with a fair bottatory perfease. tion to the fame u. pole.

Loe this] See bn chap # 13.

we] H- calls his friends to witneffe the truth of what he had faid. who by their prefent filence, and future speeches futable to his, do confirm it. My friends here know it swell as I. So he began in the

phirall numbers Chap 4.2.

have fearched it [We have carefully enquired into Gods provide mane jearcora ist. we nave carefully enguired into Gods proved dece, and found is to be fo, Dout. 13. 14. Judg 18.a. As Judgest or Spies; fo its were we from taking it up by tradition from our parents, or upon truft from other men, that we did not believe it, till

we had found the truth of it out our felves.

fo it is] O , it is right. Thus this word is translated, Num. 27. 7. and flould be to, accl. 8. 10. See notes there. We find it true, That good men periff not by Gods Judgements, none but bad men dult ill men flourish awhile, yet they and their posterity are soon cut off: but if they be patient and tepent, they shall flourish afterwards

one out the copies of the copi with his mind, by believing it, Joh 9, 27. with Joh, 3.12, and yeelde

gard not what others uo, but do thou take notice of it, and apply it

for thy good] Heb. for thy felf. For things that men learn for themselves, are for their own good; as fick men learn medicines for their own diffuses; and young Gentlemen study law, not to pra-Chife it, but to preferve their own effates. Piov. 9. 12. Job 19 27 Pfal. 49 .18. Repent, that thou mayeft be free from this trouble, and flourish more then before.

CHAP. VI.

Verf. 1. D'Ut Job answered, and faid,] Now follower Jobs and Burl Heb. And. Though Eliphez, in the ist h and feventh Chapters, Burl Heb. And. Though Eliphez ex chuded, Chip, 4-17, with that which he thought unaniwerable, yet Job found fomewhat to

fay against it. So this particle is used, Prov. 20. 5, 6, Oc, Then; as f hap. 4. 1. & 8. 1. & 9. 1. & 15. 1. & 16. 1. See on Chip. 1. 11. when Eliphaz had done speaking, Job answered him, in these words

following, Chip 32.445.

Job answered | To answer, is taken properly here the answers to Eliph z his charge and objections.

and faid] Spike the words following. See on Chap. 3. 2. For all the words in this yer, fee on Chap. 16, 1.

V. 2. O that my grief were throughly weighed and my calamity laid in the ballances together] Whereas Eliphaz accused him of impatience, he answers, that it ought to be imputed to the greatnesse of his grief, which was more then he could bear; and to Bliphay his highnelle, who inflead of comforting him, had condemned him for an hypocrite. Oh ihat. For 17 fee on Chap 16. 4.

my grief] My inward heatty forrow, ariling from my calamity.

So the word is tiled, Chap. 17. 7. Or, my wrath. So Eliphaz, him fel useth the same word. Chip. 5, 2, whence thit variety of reiding, Eccl. 7, 3, & 11, 10. Thou thinkest I complain too angerly, but I

am not fo angry as I have caufe.

Chap.vi.

werethroughly weighed] Heb. were weighed by weighing. From the Hebrew word here uled, comes our English word scales, and the Shebel, for monies were weighed then. See Chap. 28. 15. By a mephety for monte were weighted the state of the had fail, it is an easier thing to flight what men do not understand; Ye have but gue stied at my forrows, and not well confidered of them, elfe would ye not have cen-

1904s, and not wen commerced for the form of objects, and not went commerced for my inward for my charged for m should be here, ig fics. 1. Subflance, Proy. 10. 3. 2. Mischief, M.c. 7. 3. 3. Calamity, Chop. 30. 13. So here.

[laid] Heb. lifted up. For bilances relified from the ground

when things are weigh id in them. For Liftedup, fee on Chap. 21. 3

on Suffer.

together] As things to be weighed are put in the ballance toge ingents | Attungs to be weighted are put in the obtainer toge-ther. Thou complaint of they imputence, and lelften fluy couble, effecting it b.r. a light touch, Chip. 4. 5. but I with my trouble and grift onceived the chy were accurately land the one against the o-thirs, to try whither I grieve more than I have caufe, or no. I could appear, that my complaint is leffe then the cause thereof. Or my grouble without, and for ow within, laid in one billance, would be heavier then the fand of the Sea laid in the other. Somen of high degree and low, laid both rogether in one ballance, a e lighter than va-nity ut felf laid in the other, Pfal. 62. 9. See on Chap. 34.29. for Together on the word Only. V. 3. For now it would be heavier then the fand of the Sea, there-

fore my words are swallowed up] Thou that accountest ny g ie lighter then a feather, woulds, if it had its just weight with thee, fine

itexceeding heavy.

heavier then the sand] And therefore insupportable; and no won-derthen if Complain. In Scripture phrase, the fand sometimes sets out a multitude; Gen. 22, 17, Pfal. 78, 27. And o he while it intimates the large extent of a thing, so that it cannot be measured, as Jer. 33, 22, for the fand is wider then the Sea, and bounds it; I Kings 3); and the find water them to easy and soluted 1:3. Kings 4:25, I tail Gets out the weight of a thing; to wite, the it is most that 4); for who it able to weight the find on the 5:0, Pton 17, 3? So the special to a liquid the find; migrors that which to subles the mind, arm thony weight afflichs the body.

"the 5:0.1 libe, of the 5:est." The fand of the 5:en is leavier then

that of rivers, or which is digged out of the earth. Yet to make his fortows feet the more greeness, he couns it heavier then the fand of all the Seas flow, lid up together. It is no wonder to hear a man groan, that hath a builden on him heavier then the fand of all the

Ses. For Sea, see on Chap. 14. 11.
my words are swallowed up] So the word signifies, Obad. ver. 16. Prov. 20. 25. I cannot pronounce my words diffinchly, but they feem to be swallowed down, and my grief makes my voice to fail. Or I

wan words to express the greatness of your your total, or a winn words to express the greatness of my girls, which is inutterable, I could say much more for my sell, it grat did not hinder me. V. 4. For the arrower of the Almighty are within me, the posson whereof drinketh up my spirit; the terrours of God do set themselves in array against me] No marvel if I complain so much, for my afflicaons are not ordinary, but like poyloned arrows that from an almighty hand, or like an army flanding in battel array before me, to fright and destroy me.

the arrows The word in the Original is derived from a verb that lignifies to cut ; (and not much unlike our English word in nai gennes to cut; a nad nor much unique our Engliun word an found) fix arews cut where they enter, Pbl.; 88.7. Arrows in Stipute; are figuratively taken for bitter words, Pbl. 68.4.3.4 or nishikowa purpofes intended to the latter of others, Pul. 1.1 or for Divine chaffifinents, or judgements, Ezek. 5.16. Pdl., 92.5.

none elfe can do.

Chap.vi. are within me] They do not onely hit me, but also enter into me, and flick fo faft, that no flesh can pull them our. His meaning is that no man could take away his trouble and forrow.

the possion where of] The word signifies heat and anger, which proceeds from heat, and breathes sire, Acts 9, 1, 151, 42, 25. Thence it signifies poyson, because it heats and burns; He aggravates his for-

it figurites poyion, becaule it heats and burner. He aggravates his to-tows, by comparing them to poyloned arrows, for as sche Persians used in wrs, that they might hill certainly and speedly, drinketh by my spirit! Dyres up ny spirit; or dewart them, as men do drink. My calaminy goes to my heart, gireret me to the foul, and sucks our my vital spirite. Poyloned arrows dry up the spirites whit their burning hear, and corrupt the blood, in which the spirite describes the spirite of the spirite of the spirites and the spirites of the spir are. Gods great anger against Job is hereby set out, which had wel nigh

are Gour great anger against 100 is nereby tee out, which had well nigh brought him to the grave. For Spirit; tee on Chip. 13.2. on Vaine, the terrowrs Terrible things prefent themselves to my imagi-nation, and threaten further mischief to me, though I be very low. already. O., My present troubles are terrible to fine. And then white he called arrows before, now he calls terrours, from an effect; for Judgements terrilie men. Or, He may intend, that God did fright him within in an extraordinally manner, which made his outward

hm within in an extraorentary manner, which is indicated troubles the more heavy. Job 7, 14, & 9, 34, of God] Sent from God, Gen, 35, 7, Pil. 83, 15, 2, Cor. 5, 1th God ter ifies the foul, either immediately, or by outward affictions, Lev. 26. 16. Deut. 32. 25. Jofh 2, 9.

Do fet themselves in array against me] God thews that he fighte against me, in that he hath set so many a rable things like souldiers in battel array against me, all ready to deliroy me; Jer. 50.9. Joel o:der, Levit. 6. 12. 2. Tofer fouldiers in order for a battel, Jera 10. 9. 3. To furnifha table, or to fet difhes of meat in order on it. Prov. 9. 2. 4. To fet words in order in a prayer, Pfal 5. 3. 5. To fer arguments in order in a disputation, Ch. p. 32. 14. Here it is taken so the scond sense, for setting afflictions in array like soulders to deffroy men.

V. 5. Doth the wild affe bray when he hath graffe ? or loweth the exe over his fodder ?] I do not complain without a cause, tor then should I be worfe then the bruit beafts, who will not cry out, when

they have what they defire.

Doth the wild affe] The Hebrew word NID is answerable in letters to the Latine word Fera, wild beafts.

bray] Use to bray, Job 30, 7, when he hath graffe] Heb, over the graffe; as the same word is translated in the end of the verice When he wants graffe, then he doth bray, Jerem. 14. 6. So may I complain, when I have cause.

or loweth the oxe] The somer influence was taken from wild beafts, this from tame. Neither complain without a caufe, and then

tame beafts will complain; as well as wild. This is added, leaft they should object, that Job sought to justife his wild complaints, by the courses of wild beafts.

course or wish occurs, over his field of the down give carect at this day, Ids. 30. 34.

V. 6. Can that which is unfavoury be esten without falt? or is there any inflet in the white of an egge?]. Nature will complain though it have meant it wount a four or face, much more lift be extreme bitter. I ben fhould I be fenfleffe, if I should not complain of these sharp afflictions, Heb. 12, 11. Others conceive, that he thrikes at Eliphiz his words, and intends that he could finde no sa-

vour of right resson in them, Lam, 2, 14.

Can] Do men use to eat unfavoury things without sale? Or, Do they take any pleasure in doing fo? For it is not impossible to

that which is unfavoury] See on Chap. t. 22.
be eaten without falt] Or, Can that which is unfavoury, for want of falt be eaten ? If meat be purified for want of feafoning, can men take any delight in eating of it?

Is there any taste in the white of an egge ?] Of it felf it ha h no As two early tay to the name of an egge of Or little it has no pleating talle. Or, it delights not the plates, if it be earne without lalt; as before in this verie. Yet I am forced to bear heavy afflications, and here foolish words; and do ye wonder then that I complain fo much? The Heb. word DDG fignifies. 1. The tatle of a platin o much? Larren, work — Du nguines, 1. Anc tatte of z.
things Exod, 45, 41. a. Behaviour, Pála, 34. in the title, 3. Adwleg,
1 Sam, 25, 33. 4. A Decree, Jon. 3. 7. 5. Judgement, Pál, 119.
66, 6. Dictrotion, Prov. 11, 22. Here it is need in the first lente
For Taste, The word '17 signifies, 2. Spirite, 1 Sam, 21. 33. 2. The white of an egge 2 As here.

V. 7. The things that my foul refused to touch, are as my forrowful meat] Here is the application of the two limilitudes in the former verse. As it is a trouble to a man to be forced to eat such things as he would be loath to touch, and he cannot eat them wethout for row; fo it is a great grief to me to be forced to bear fo great troubles, and hear fuch bitter words, and yet I may not complain. Or the words may be taken literally, as a farther aggravation of his forrows. As if he had faid, Befides my pain and lofe, which is very great, I am forced with an heavy heart, for want of better provision, to ear fordid things; fach as I would bave thought foul form to have touched in the dayes of my profperity.

mp fout refused to touch I inward and heavy diffice of them, would II am roo farte form to look for fuch a reflauration. not affer my hand to touch them, much lefte my mouth to take of them. For the foul cannot touch any thing. Not to touch a thing, notesthe greatest avertation, Gen. 3. 3. For Soul, ice on Ghap. 14.

are as my Jerrowfull meat] It may be an allusion to monriers, and men in a fad condition, who used to eat course and polluted so id, Pfal. 102.9. & 127. 2. Hof.9. 4. Ezek, 4.13. and 24. 17. For

Meat, fee on Chip . 15.13. V. 8. O that I might have my request, and that God would grant me

Shews his longing for it.

Other] Hich who will give. The Hebrews manner of withing to the long withed for to be Olast 1 tich, who will give. The Hebrust manner of withings whereby, they inconsict the defice of having the thing withed force be forcing in thems, but they would be glid to the 1 to 4 any one that would give it. See Num. 11. 39. Drat. 5. 139. Exod. 16. 2. 3 bit. 15. 18. 18. 19. 44. 13. 8. 19. 3. 8. 23. 3. Phil. 1.47. For Give, fee on Chapta. 4. on Bring. Imight have my request] I might obtain that which I ask, and de-

free impo tunately. From this word in the O. iginal, comes 71NU, the grave, one of the things that are never facilit d, Prov. 30. 15, 16,

ane grave, one or the though time are unvertagined a rive, 50. 32. Heb. That my request might some. For Came, fee on Chap 45, 51. that to would grant me] Heb. give me. Yet it is well translated granting, because it was a thing much defiered by Job. But a thing may be given, that is not asked.

the thing that I long for] Heb. my hope, Or, my expectation, Chap. 4 6. 8. 5.16. Long my a vehement defice of a thing to that a man ennor to fairfied without it. Chip. 3. 21, 2 Sam. 23, 15.

V 9. Even that it would fleafe God to define me, that he would let

... 9, Euronast it was a resist use a ogress me, to an or weat act loss but band, and cat me off 1 I wash old thou. O Eliphas, exhort and to lope for relitation (Chap. 5; 24.) for my fitte a slogesher deplosable, and I loss for nothing more, then for diso witne-than it would place God! He feem to take delight in my afficions;

doth not put it out far enough to make an end of me. A metaphor from a man whose hands are bound, so that he can do nothing till they be loofed. He defires, that God would flew his great power in defroying him. For Hand, fee on Chap. 15, 23, and our me off] As trees are cut off, and then die. Or, finish my

life, and make an end of it. So the word is ufed, Ifai, 10, 12. Zech. 4. 9. Lam. 2. 17. His weilthand health were taken away before now he wisheth, that God would take away his life also, and finith his dayes, before the time that he might live to, in the course of nature: anyes, defore the time there might tive to, in the courte of nature:
which the Jews call the killing of cretting off, when a man is taken away before the befrity years old. The word DNI fignifier. 1. To
way off, Am 9/1. 2. To be coverous, or greedy of gain, Prov. 15, 27. Here in the first fenfe. V. 10. Then should I yet have comfort, yea, I would harden my fel

to the province and the many tree have company tree, a weath anten my jets in farrow. It is this men space, for I have not concelled the word of the Hob One 1 Or; For it hould get be my comfort, (and I would firengine me in my grief; if he would not space me) that I have not concelled the word of the Holy One. Then] It I had this fuit granted, the hope of an end of my pains,

by death, would refresh me.
I would harden my felfe] I would lay afide all fear of death. in forrow] I would quietly bear the greatest forrows in the world,

to they would kill me quickly. let him not spare] I am at a point: let God lay what he will on tres to fickill me. The word imports sparing of those whom one

might deftroy, Ez.k. 5.11. Thave not concealed the words] I have revealed them to others, for

Gods glory and their good, Pial. 40. 8, 9, 10, & 119. 13. Ad. 20. Gods Biory and their good, 1/21, 20, 0, 9, 10, 21, 15, 14, 120, 20, 27, For Concede, fee on Chap. 15, 18, 28, of the Holy One] Of God: lo called, because he is perfedly holy, yea holincile it selfe, Hab. 3, 3, Isia, 40, 25, Hos, 11, 9, 1 Sam.

V. 13. What is my firength, that I should hope? and what is mine end, that I shauld probing my life? I Ye put men hope of a long life, but my troubles are so great, that lean bet them no longer: if they cont up troubles are so great, that lean bet them no longer: if they cont up but a while, they will certainly make an end of me. And therefore as I have no hope of cleaping, to have I no defire of living

What is my frength] My ftrength of body is gone . I am fo weak what is my jirrengin] my attengen of body is gene. I am to weak and fpth; that I cannot expect long life. Or, my fittength of mind is fo decayed, that I begin to faint alteredy under my troubles. The wo dill lignifies. 1. Force, Jer. 43. 45. 2. Subliance, or wealth, v. 22. 0t this Chip: 3. A Lyzird, Lev. 11. 30. Here it is used in the fift sense, for Force, or Stiength.

neant tente, nor Force, et attengen that I floud hope | Erect og et oue of these troubles, or to fee such direct ailed him also, Chap. 19. 44good dayes, as thou speakett of, O Bliphax, Chap. 5, 16, 25.
| For Brethren, see on Chap. 19-13.

what is mine end] My death, the end of my life. Why should I be afraid of that, which will put an end to all my forrows? Eccl. 7. 2. Plat. 19. 4. Or, the latter part of my lifet the is not likely to be more comfortable then the former, Luk, 11, 26, 2 Sam. 19.34.&c. Or. the end of my troubles. I am old, and am likely to fee few good days, if my troubles were ended. And therefore the end of them is not like-

it my troubles were entired, and therefore the end of clean is not like ly, to be worth my flaying for, that I should prolong my life] That I should defire long life. Heb. my foul. Why thould I defire that my foul should live any longer in V. S. O that I might have my request, and that God would grant me my loud a detercourt my tour income average monger in the thing that I set for l. I in this serie, lob sets out more plainly his this findle body? The soil is often put for the life in Scripture. See the thing that I set for the life in Scripture. See the ship my that I set for the court my tour in the second of the second of

V. 12. Is my firength the firength of Monet 2 or u my flesh of brast? 1 He goes on to illustrate what he mentioned in the beginning of the former verses Think ye that I am made of fo hard metal, that I can endure any thing ? No, I am not made of stone or braffe , that can bear blows, and never feel pain, or complain ; but of flesh and blood, as ye are, and cannot hold out long under thefe troubles, nor forhear complaining.

the ftrength of flones] Equal to the ftrength of flones. The note of fimilitude is omitted; as Pfal, 11, 1, Chap. 7, 9,12. For Stones,

of fimilitude is omitted, as Pfal, 1.1., Chap. 7, 9, 12. For Stoner, fee on Chap. 14. 19. Fifth fee on Chap. 14. 23.

of braffel Ptob. Braffor and weiffam driven quite from me? I V. 13. In not no help have and weiffam driven quite from me? I V. 18. In no my help have have the stone from me? I he chalve the prophastic treds it than: Secure there is no help in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? Do ye count me a fool, in me; it wildow mile driven quite from me? because I cannot rid my felf out of those great troubles? ye should

rather pity me; as vetle 14.

Help] To deliver me out of these troubles. He had no strength eft to bear his troubles any longer, ver, 12. nor to help him our of

them in this verie. And it wifdom?] Or, it wifdom therefore? So this particle is translitted, Date, 9, 11. By wisdom, he means ability, to speak for himself, and maintain his just cause. For Wisdom, see on Chap. 16, on The thing as it is.

driven quite from me] Expelled out of me by my troubles : 4 fimilitude taken fom banifhed men, Jer. 40, 12. & 43. 5. ye think ! have lost all my wildom, because of my bitter complaints; but yeare

V. 14. To him that is afflitted, pity flould be flewed from his friend; but he forfacts the fear of the Almighty Here follows Jobs exclude his friends of uncharitablenedic: ye have not dealt kindly without as ye ought to do with a man in my cafe. The law of friendish prequires, that men flould pray their triends in adverting and confect outers. and relieve them by all good means they can elpecially when they are well nigh confumed with troubles; but my friends fear not God, and

therefore regard not me in my milerie'. affilled] Heb. melted. Becaule affiction diffolves a mant fpirit, anticied 1 rach metted. Decaute affiction amouves a manipulation and as it were inclushis heart, Plal. 22, 14. John 7.5. Therefore it is compared to fire, Plal. 66, 12, & 68, 2. Not onely afficient, but fear of afflictions alfo melt mens hearts, Jofh. 2.11. & 5. 1, Job's

heart was melted with prefent troubles, and fear of more,
pity flould be flewed] Bounty should be extended to him. More hen we owe him ; for to pay that we owe, is but justice. He should he commiferated.

De commiterateo.

But he hath for aben] That is, his friend, who doth not pluy him.
It is likely Job itrikes at Bliphaz, who had so much disheatted him,

the first of, &c.] See on Chip. I. 1. For Fear, see on Chip. if A. the first of, &c.] See on Chip. 5. 17. Or the whole verte may be tead thus; To him that is affilled flould reproach be given, that be hath forfaben the fear of the Almighty ? Should ye revile me because

bath for faken the fear of the Almighty? Should ye renti me beenife of my troublets, and proclaim me a wicked man; as if fad foul the fear of the Almighty? So the word is translited repaired for 17. Peop. 1 falling plentifully, might feve to water the earth, and refresh terish herbs, and travellers; but in frosty weather it is hidden; and in heat of Summer when there is herbs, and travellers; but in frosty weather it is hidden; and in heat the water than the there is the hidden in the there is the hidden in the there is not summer than the there is no summer to the there or us, and travellers; but in frolly weather it is hidden; and a times of Summer, when there is most need, it is dryed up, and futters helds and trees to wither, and failes the expectation of travellers. A great lart in those hot countries, where rain is more rate three flewhere the Deut-11-10-11. So did his three friends here promise much comfort to this in time of his readering. I have he had been considered the promise much comfort to this in time of his readering. I have he had been considered the promise much comfort to the promise had been considered to the considered the c him in time of his prosperity; but in his misery, though they feeted to come to comfort him, yet they afforded him to refreshment. That

he more a commort man, yet they attorded him no retrainment. June 1 Meant them, appears by the application of the finditude, yet, all Mobile the Mobile 1 They were not of the farme womb, or kindreds for ought appears, but are called his brething, either by way of friendhip, and all himself to the formal them.

have dealt deceiffully] Perfidioully, treacheroully. They pretend there it notes out fuch as travelled in them in companies together for to come to comfort me, Chap. 2, 11, but they adde to my forrows, fear of danger, as the Turks do in Caravans, Gen. 37. 25. 1/2, 21. So the word is used, Isa. 21. 2. Jer. 3. 20. 712 a garment, is of the 13. & 23. 8. Judg. 5. 6. Job 31. 32. fame root; because our first parents had no garments, till they dealt perfidiously with God. Their first garments were a cover and a fign thereof,

Chap.vi.

dabrook] Not a River that arifeth from a Spring; for Rivers are feldome frozen, by reason of the swiftnesse of the stream; and never dryed up, because they are perpetually fed by Springs : but fuch brooks as arife from rain, or melted from; as follows, ver. 16, 17. The word 1713 fignifies 1. A Vally, Gen. 26, 17. 2. A Brook, or River, Am. 6, 14. So here, Sometimes it is used metaphorically : As, 1. To fet out plenty, as there is plenty of water in a fiream, II. 30. 33. 2. Some fudden evil carrying away all like a Flood, Pfal, 124, 4. 3. The failing of friends, as Brooks faile in Summer. So here.

as a fiream] Ariling from a land flood, or flore of rain, which as a pressor | mining troine and more or hore or the cortain which runs violently; and as it comes fuddenly, so it is quickly down again, 11s, 20, 28. The Heb. word PINN signifies. 1. A strong min, Chap, 12, 21, 2. A strong stream, or river, Pfal, 126, 4. So here. of brooks] Of standing waters, which run out of their bounds,

when abundance of rain comes, they paffe away] Enther covered by Ice, under which they fical away unicen, and to become unufeful; or after a thaw, by a violent motion, they passe into a consumption. Their motion spends them, whereas the motion of a River doth not walle it; for the Spring ftill supplies it; or at the farthest, they are dryed up in Summer. So do my friends fail me in my adverfity. For Paffe away, fce on Chap.

15. 19.
V. 16. which are blackiffs, by reason of the Ice, and wherein the snow is hid] The sum of this verse, and those that follow, to the end of the 20. ver, was given in the notes on the former verfe. He fhews here what is the deceitfulneffe of the waters spoken of verse 15. They are blackish, &c. And so deny drink to the passengers in Winter fo Ice. Or, which being full of Ice and Snow, promise water to last all the year, when thele are melted ; but deceive men in Summer. Here is the deceir, for men look not for drink from them, when they are

blackifh] So the word lignifice, Jer. 4. 28. Though elfewhere is

bracept of the Ice 1 Or, froft; 25 Gen. 31. 40. Hough theware it fignifie to motive, Pfal. 35. 14. For fuch go in black, by reason of the Ice 1 Or, froft; 25 Gen. 31. 40. We also call the Frost that frezeth hardest, a black frost. wherein] In which brooks. For the words are plural in the Ori-

the from is hid] The black Frost brings store of ice, which swallows up the fnow, which other wife being melted, would afford drink

to paffengers. V. 17. what time they wax warm, they vanish : when it is ho they are consumed our of their place] You would think in Winter, they were lasting waters, the stream is so great; yet in Summer they fail. So do my friends pretend much kindnesse; but fail in per-

they] The brooks spoken of, ver. 15. wax warm] When milder weather comes, and brings a that

they vanish] Heb. They are cut off. Then Ice and Snow are a gone; for the warmth and change of the weather unfreezeth, and dif-

when it is hot I Heb. In the heat thereof. When the brook is heat ed in Summer. Or, when the scason of the year is hot. In the midft

they are confumed] Heb. extinguished. Put out like the light of a sandle, or quenched like fire. They have no more being. The hear dryes the brooks quite up, whose waters remained in part after the

out of their place] They are not where they were; yea their for

will gloss place J alegace now write unsy next, you can writening is quite cealed; for for much this plarafe imports in Scription, to the place of t they cally perifh in the midft of the fields, and come to nothing ; for they are nor like the Rivers that run into the Sea, and return with the tide, and so continue, Eccl. 1. 7. For Way, see on Chap. 17.9. are tuined afide] So the word fignifies, Ruth 3. 8. They run out

of the ordinary way, and fo decay. they go] Heb. they aftend. See on chap. 5. 26. Water descends to Job.

periff] Are clean gone, as if they had never been, Job 3. 3. [riben] He proves what he had faid before; to wir, that the brooks were dried up quite, by the failing of the expectation of trarellers, who having seen flore of water there in the Winter, expected petrefhing there in the Summer ; but were deceived.

the troopes] The word fignifies paths fometimes ; as yer, 18, but

of Tema] Some conceive this place to be in Arabia the defert, and 9) Lems J some conceive trus piace to oc in Arabia inc successions. Sheba in Arabia Feals. However they form to be places fire from the Sea, where they did traffick by land, and through defert place; where waters were tent. Some fuppole Terms had the name from Terming the fon of Efau, Gen. 36, 11 to 0 whom came Bliphing, Job 2, 11. Others, more probably, from Tema, one of the fons of Ishmael, Gen. 25.15. and so we find that the sons of Ishmael were Merchants and travelled by troopes, Gen. 37. 25. This place is mentioned, Ifa. 21, 14. Now these troopes of Tema were either such as travelled from Tema to other places, or from other places to it. Or it may be they were fuch as went from Tema to Sheba; and the troopes of Shebi fuch, as went from thence to Tema : They might be places of mutual traffick,

looked] To those brooks for water, to quench their thirst, and their cattels. See the word, Pfal. 34. 5.

the companies] That travelled together. The former word trooper had its name in the Original from the way, this word from walking

of Sheba] See above in this verse, and on Chap. 1. verse 15. warted] Till they mieht come thither to quench thier thirlt, hoing to find water there. For it is not likely they would make any long abode there, when once they faw there was no water. Or, expelled

for them] For the brooks; that is, for the water in them ! as the cups for the wine in it, Jer. 49. 12. Ot, For theinfelves. Thu they might drink. They defired drink for their cattel; but for themfelves in the fift place, Gen, 24, 14, 18, 19. And they were more troubled to want water for themselves, then for their cattel.

V. 20. They were confounded, because they had hoped : they same thither, and were ashamed] But see what followed. They finding no water there, according to their expectation, were ashamed. See the like Jer. 14. 3.

They] The travellers mentioned verf. 19.

were confounded] Their spirits were inwardly deaded, and they bluffied outwardly.

because they had hoped] To find water there, and could not. Or, because they had trusted: had relyed on those Brooks, and made fure account to quench their thirft there. Heb. because he had hoped ; That s, every one of the paffengers hoped for a draught. Or because it had hoped; that is, their heart.

they came thither] Heb. to it. To the place where they had feet water before, and hoped, for find it now. For the Hebrew particle as grees not in gender with 1712, a brook, but with 12120, a place, which is feminine, Job 20. 9. And the place is mentioned verf. 17. s remaining when the water was gone. For Come, fee on Chip

and were afhamed] So it is well translated, because it is joyned with confounded, in the fame verfe, as alfo Pfal. 71:144. yet fometimes it fignifics to dig, Gen. 26. 19, 21. And then the lenfe is, that finding no water in the brooks, they were forced to dig Wells by the way, elfe they and their cattel might have perified. See thelike, Brod. 7. 24. Pfil. 84. 6.

V. 21. For now ye are nothing; ye fee my casting down, and are assaid In this verse is laid down the application of the former timilizade.

For) He gives a reason, why he charged them with deceitfulnesse ver. 15. and it is fitly brought in after the similitude, that it might sink the deeper into them. So Nathan dealt with David, 2 Same 12. I. 7.

now] In this time of my adverfity. Ye feemed friends in profperi-

they, but now ye fail me.

ye are not hing] Heb. not. To me. Ye are not little, but nothing at all to me, Job 13.4. Ye afford me no comfort at all in my mifery:
For all your great flew of kindnesse, it had been as good for meye had not come, for any good I have gotten by you. Or, as the Hebrew Bibles advice us in the margine to read, ye are like to it; that is, to the brook forementioned. Ye afford me no more fireams of comfort, then it did of water to the thirfty travellers : See the like various reading in the Notes, Pfal, 100. 3. Job 13. 15. 1fa. 63.9. ye fee my, &c.] Ye think God hath caft me down for my wicked-nelle. For See, look on Chap. 19, 27, on Behold.

cafting down] Affliction fo called, because it detects a mans spirits, makes his body weaker, and his efface poorer. All this it did

naturally, and rain falls on the earth; but when by the heat of the and are afraid | Yeare afraid to come nigh me; Pfal. 28.11. & San rapours are drawn up out of brooks, the brooks are foon dried 88.18. left I should infect you, or the like trouble should be fall you for keeping company with mr. Or, ye are afraid to feeth the truth of my conditionand judge me to be a wicked min, because I am thus

plagued, and therefore will afford me no comfort in my extremity.
V. 22. Did I say, Bring unto me? or give a reward for me of your fubftance ?] If I had looked for relief from you, or mony to redeent me from my miferies, whereby to put you to expences, ye might have had fome occasion to censure me thus. But all I looked for, was comfort, which ye feemed to offer to me, by your voluntary coming, (for

I fent not for you) yet ye have added to my forrows.

Did I fay 1 Or, It it because I said? Did any speech of mitte

Bring unto me] Heb. give unto me, Prov. 30. 15. Hof. 4.18. How would ye have helped me with your money, that deny me good a reward for me] Or, gift, or, bribe. To free mee from my trou-

bles, if they may be bought out; or to ranform me from the chemy,

of your fubstance] The word somerimes fignifies strength, but here riches, which is a mans cavil flength, Prov. 18. 11. So the word is uted, Prov. 5. 10. For Substance, tee on v. 11 on Strength. V. 23. Or deliver me from the enemies hand, or redeem me from the band of the mighty ?] Did I make any motion of coft to you at all ?

from the enemies] it comes from a word that fignifies to befiege, or fluitten; for enemies b ing men into great fluits, Neb. 9, 27, band] From the power of the enemy, Chap, 1, 12, For Hand, see

on (hip 15.23, redeem me] By price, or forces of the mighty] O, terrible ones. For they that have frength, are terrible to others, and fright them with their great power.

terrible to 0.625, and trepte them were then give power.
V. 24. Teach me, and I will hold my tangue; and caufe me to understand wherein I have erred] Though I think I have juilty defended my fett all this while, yet you shall fee, that I am not indocible,

if you will they me my errour.

Teath me] The word 7771 fignifies to caft a datt, or ftone, and to dart the rain from the cloudes; and lattly, to teach, which diffills knowledge from herven into mens hearts, as rain doth moisture into the carth, Exch. 10.46. & 21. 2. Drui. 32 2. Heb. 6.7, 8. Hence the lawand doctrine have their derivation in the Original, and are called TITI, Pial. 1.2. Thence a teacher hath his name

and I will hald my tongue] The word fignifies to plow, and thence to mediate, or in cot, to fearth out things hidden, as the plow doth; and laftly, to be filter, because musing near speak least. I will comand miny, to be pitting, occasis mining men speak name, a win com-plain no more of my ferrows, but hear you quitedly 4 and noe con-read Gyen, but hearn of you. Or, I will by my filence confess my former circult, when I am better informed, Chap. 40, 4, 5. Prov.

30.32. For Holding the tongues fee on Chip. 1.14. on Plowing. to beat me down with reproaches and threats, but overcome me with

wherein I have erred] The word figuifies bodily and local errouts and wandings, Ezek, 34.6. and by a figure, the crowlist of the mind, Prov. 5, 19, 20, but effectally fuch as arife out of ighorance, not out of wilfulneffe, Lev. 4.2.8 § 1.8, § 22. 44. Pfd, 19, 12 Job means heic his ignorance in judgement, or in carriège under

V. 25. How forcible are right words? but what deth your arguing reprove?] I confest there is much force in folid reasons, nother could I have contradicted you all this while ; but what advantage hath you funfarious discourse gotten of me?

How forcible] H: speeks by way of admiration, shewing that he

cannot esp effe the force of firong arguments, how perswante they arc. Sreihel ke phrafe, l'fal. 31. 19. & 84. 1. right words] bound and tolid arguments brought to prove the

but what] Your words have no fuch folidity in them, They prove

nothing at all. At least not what they were brought to prove. They are vain, and cannot convince me,

doth your arguing reprove] Arguing contains both replying, and ann your arguing ceprove. I riguing contains out replying, and aniwering, thirt 13. 1, your words are to weak, that ye can neithermise own afterions, nor overthrow mine. For Arguing, tee on Ch.p. 15. 3, on Reafon.

V. 26 Doye imagine to reprove words, and the Beeches of one that is deverate; which are as wind?] In this and the nexe verfe, Job expoltulates with them about their totmer words. At the 28. verfe he adviseth them to more moderation for time to come.

he adviteth them to more mouteration for time to come.

Do ye imagine to reprove words? I Think ye that I have fooken noth ng buo words without weight, when ye may eafily confute? Ot, Do ye think that words reprove? Do ye think to confute me with baie words, without any reason in them. So it is fitly knit with the words foregoing. Ye have got nothing of me, for empty words cannot convince me ; yet ye luppofe that your words are all fentences

not come nett yety suppose that your words are selected, and inventible aguents a spain fine, because yet are in prosperity, and the specedor 3. Think ye that ye have no fold retains from me to antiver but notly dispease wided if of one desperate? I has thinks his miserable flate to be frourable, for the means hintell, who by retain of the weight of his milesy, had no hope of delivery.

which are as wind] Or, And that the words of one desperate are

wind? Becautemy state is hopelesse, think ye that my words are brainlesse? Chap. 15 2. & 16.3. Eccl. 5. 16. Jer. 5. 13. Hof. 12. 1. Prov. 11. 29. Eph. 4. 14. Endeavours, without fucceffe, and words wirhout fubftance, are in the places quoted compared to wind For Wind, fre Chap. 15. 2. on Vaine.

V. 27. Tea ye overwhelm the father leffe, and you dig a pit for your friend H. fn. wes their open cruelty, by feeking to undo one help-leffe like a tatherleffe childe; and their feerer plots to effect in by

occasion to bard a centitre of me? ye did it without any provocation, digging a pit, not for an enemy, but for a friend, that might exp. and therefore your fin is the greater. For Say, see on Chap. 16. 1. better using from them.

on me, as men make respect of all on verminn, which kell them with their weight. Or, ye throw your felves on me with all your frength, that ye may be fure to hold me fast till ye have deftroyed me, as hun-

tent ye may be user to mean the fair to ye, are destroyed, so that terms and wild be statistical tent they to the father left | they have been the father left | they are dependently they have been to the father left | they are dependently | they have done yet | they are dependently | they have done yet | they have done yet | they comfort me not, as I though ye they have done yet who are for they have done yet | they have done wile, and came fo readily without calling, but ye fall violently on me, an helpleffe man, with reproaches,

and dig a pit] As men dig pits to catch wild beafts; fo ye frame falle arguments to catch me, and drive me into the pit of despair, by chirging me with hypocrific. For the phrase, see Plat. 7. 15. & 64.5. chirging me with hypocrine. For the phrate, Lee vial. 7. 15. & 64. 5. Jet. 18, 20. Or, And make a feaffon, &c. Ye are not content to deftroy me, but ye feed on me alio, and devour me, and infultover me in the midft of my miferics, Chip. 41. 6. 2 Kings 6, 23. So the Philistines dealt with Sampson, Judg. 16. 23.

for your friend J For me, whom ye profess much friendship to, and who ever loved you, and never deserved any such dealing som you.

V. 28. Now therefore be content, look upon me, for it it evident un-

v. 28. Now intereprete content, you again mey per it is content in you, if I I per I hought per law been to hard to ome history, et now at length be kinder to me. Deal more calmly with me. be content, hook popm me I see the like, were, fig. View me well, as a Judge doth a malifactiour, you shall see I can endure it without the per law is the second of the per law in the per law ible finng, because I am not guilty of what you accuse me, Pfal, 11.
4. Rev. 6. 16. Prov. 20. 8. Consider my cause, and you will find that I (peak as one over-laden with fortow, and am not an hypocrite. Or, Bewell pleased to look on me. So the latter of two verbs of the lame tente is translated in the infinitive, 1 Sam. 2. 3. Eccl. 8. 3. And the meaning is, Caft a loving countenance upon me, and be not fo hot, and to averte as before. Furn not your eyes away from me, as men do from one whom they will not youthfree to look upon, or men do from one without my with not voluntate to food upon its cannot endure to behald, Pal. 10, 1, & 4, 4, 16, 15, 3, 3, 0, 58 content to turn to me. So the word is utical, Chap-5.1, and it fait with the following veric. Think better of me then you did before Or, A stend well to what I fay, for I will declare my mind plainly.

For Content, we on v 9. on Pleafe, it is evident unto you] Heb. before your face. It will quicklyappear by that which I have faid, or thail I y, that I feeds truth high be not preposited with projudice against me because of my trooblet.

Or, to your face. I should be inpudent, if I should speak fally be tore you. See on Chap. I. II. For Face, he on Chap. 14, 20, on

Countenance if I lye] If I fpeak fallly, or maintain a bad cause to favourmy felt, you wol eafily find it. Or, the muter lies plain before you; if I lye, let God plague me. See on Chap, I. II.

V. 29. Return I pray you, let it not be iniquity, yea, return again; my righteousnesse win it] He goes on to perluade his friends 102 more careful and kind attention for the future, or a more candid ing erpretation of his former words.

Return] The word fignifies literally a local return , mempho cally a return from anger, or change of resolution; so here, Red ourn from your cruel speeches against me. Or, weigh the mattet better, look it over again more feriously, and you will tee your errour, and my righteous cause, Chap. 17, 10. For Return, see on Chip. 14. 13. on Paft.

Chy. 1.4: 73 on Fag. 1.4: 7.

let it not be iniquity] Object not iniquity against me, as befored.

let it not be iniquity] Object not iniquity against me, as befored.

It may be weak, but am not wicked 3 as follows, my rightesufacile is in it. Ot, D-al not so unjustly with me in your atter-speeches, as be-

fore, helt God lay inquitie to your charge.

yea; return again] He repeats it again, to flew the weight of the matter, and necessity of hearkening to it; Canto 6, 13. Phil.

my righteousnesse is in it] I am righteous in this matter, Chap. 192

13. Of my righteningle n mit 1 am righten in this matter my defence, as well as Confider of the fame things again and again, we will come to this conclusion at last, to wir, that I am no hypocite. V. 30. Is there iniquity in my tongue ? Cannot my tafte difcern per-

verse things?] In this latt verse, J. b cleares his former speecher from untruth, by a similitude, taken from the palate. And so prepares his friends to hear further with patience, what he had to fay in the

Is there injusty in my tongue?] Can ye shew any unjust or untitus thing in all that I have said? For Tongue, see on Chap-15. 5.

Cannot?] Certainly it can.

my tafte] Heb. my palate, The instrument of tasting, and it is ex-

quinte energin.

differn] Heb, understand. That is perceive a difference between found food, and unfound. So understanding is attributed to the congue, Pfal. 52. 2. To the mouth Josh 1, 8. To the hands, Pfal. on the congue, Pfal. 52. 2. To the mouth Josh 1, 8. To the hands, Pfal. on the congue, Pfal. 52. 2. 78. 72. To the eare, Jub 12. 11. & 34. 3. To pott, Plat. 18. 9. Before year pots can feel. Heb. understand.

perverse things] Harth means such as are unpleasing to the pa-jace, and unfit for nourithment. All this is spuken metaphorically; and John meaning is the the food bath has after as well each

hody, that is her reason, whereby the differns truth from falthood, as] the palate doth wholesome and sayoury meat, from unwholesome and unfavoury : And he affirms, that his fpiritual palate hath (kill herein : and that he could perceive that they had spoken perversly and fallly of him; and abuted good grounds to condemn him. Or, They flivuld fee, that he could avoid falfe speeches, and knew how to speak right things, and had, and would speak accordingly. For Perverse things, fee on v, 2, on Calamity.

Chap.viii

CHAP VII.

Vers. 1. Is there not an appointed time to man upon the earth? are think Job consustes that which Elipha's contented to prove that he was punified for his wickednesses by shewing that affliction is common to all men? Others, that he confures that promise, Chap. 5. 20. by shewing, that men cannot look for uninterrupted happinelle here. Ochers, that he confirms what Elipha'z had faid of mans troubles, and feeks to God, as he directed him, that they might fee that he was not unteach able; as Chip. 6. 24. But the right coherence is, that having confuted Bliphaz in the former Chapter, in this he confirms his defire to die, by arguments taken from the condition of man in general, verf. 1; of fome men in special, verf. 2, of himself in particular, verf. 3, and to on to the feventh.

an appointed time] Or, a warfare The word NIL fignifies, fielt, warfare, as I Sam 28, 1. 1(3.40, 2, from thence it is used for an holl; or army, Nehem 9.6. Zeph, 1.5, and then for an appointed time; because there was a fer time for fouldiers to fight, and a fer time also for them to ferve. Therefore the Levites are compared to an hoft and must begin their fervice at thirty years of age, and end it at fifty, Num. 4: 3. So we have a fet time here to grapple with miferies. Thus the word fignifies, Chap. 14: 14. Seeing I have a fet time of abiding here, why may I not enjoy that rime, but am deprived of the comfort of it?

to man I Every manutime is fet, and his dayes numbred, Chap.

14. 4. yet he hithan eye more pirticularly to himfelfe; as Chap.
3. 3. pfal. 39. 11, & 109. 16. The word ignifies for towful, or miferable man, His forrows end nor, till his life end, ver. 17. Chap. 5. 17. when the earth] To live upon the face of the earth. For as for his condition in heaven or hell, there is no end of it. For Earth, fee on

his | Every mans, mafters, and fervanis; great mens, and meane

dages Hereckons by dayes, not by years, to point out the fhore-nefle of mans life. For Day, fee on Chip. 14. 14.

like the dayes of an hireling] Hirelings were sometimes hired for years, as lai. 16. 14. & 21. 16. but ordinarily by dayes, Job 14. 6. Matth. 20. 1, 2. and at night their labour ends. Mans daves of his life are certainly determined, and thort like an hirelings. ThereforeI may well with for an end of mine. If an hireling have a time fet for his painful fervice, and look for it daily, may not I wish for death, the end of my troubles?

V. 2. As a fervant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.] Job further fets out his delice of death, by the fervants and hirelings defire of refreshing, and end of their labours, that they might have reft, and reward.

a fervait] The word properly fignifies one taken in war, or bought with money; yet it is extended to all kind of houshold fer-

earnestly desireth] Or, that earnestly desireth. So the Chald. Paearnigy adjects.) Or, that earnigy adjects. So the Chaid, Esphale reads: Heb., gepts hifter, or gelpein for. Which is more templateical. Like a man gaping for life. It argues a very great delire of a thing. So the word is laide, So the, 36.720.

It of plastwo J. In choic hot countries, the bear of the Sun was very deadway. The choice of the Sun was very deadway to the sun was very deadway to

of a thing, as use most proposed in the fladis, which made them very depundinome to day-labourers in the fladis, which made them very depundinome to day-labourers in the fladis, which made them very depundinome to day-labourers in the fladis, which made them very depundinome to day-labourers in the fladish which made them to the
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pundinome to day-labourers in the fladish which made the made the made to the mediate of the
pundinome to day-labourers in the fladish which made the mad And then the lenfe is, As a fervant that works in the hot Sun without define that the night would come, that he migh go into the houte to tell; so have I reason to defire data the might go made.

6. & 16.3 and 25.4,5. & 32.2. Plal, 57.1.

an bireling] See on ver. 1. looketh for] With his eyes still towards it, as a thing much defired,

**Hi. 15. 15. & 1.24. 1, 2. .

the reward of his work. As defire of rest makes the servant long for the treat of his work. As defire of rest makes the servant long for hights to defire of reward moves the hireling to with the day were done; they were daily to be paid, Lev. 19.13. Deut. 24, 14, 15. The work in Hebrew, is put often for the reward, for they thould not be parted Fins, 4, 8, 6 Levit. 19, 13, Plal, 109, 20; Itia, 40, 10, & 49, 4, 50 the pretition is put for the thing prayed for, x Sam. 1, 27, And fa, for the punishment of sin, Gen. 4, 13, Deut. 24, 15; No hireling lane. longs more that night were come, that he might receive his reward then I de for death, that I might be cafed of my troubles:

V. 3. So am I made to possesse moneths of wantly, and wearisone nights are appointed to me] The servant if he work some dayes, may rest others, but I have moneths without rest. If he work every days yet he refts every night, but my troubles last day und night. I am

year is that ever in good in the following star to you only might won't then a few arms, no introvi then in't delire an end of my life.

35 J A comparison, nor in quantity, but in quintity. There was some refemblance between them, but jobs thate was word: then a few arms on hirdings. The comparison may be made full, that sa few arms, and hirdings, breatle of thick painful thoours in the day, de-years, and hirdings, breatle of thick painful thoours in the day, de-years, and hirdings, breatle of thick painful thoours in the day, de-years, and hirdings, breatle of thick painful thoours in the day, de-years, and hirdings, breatle of thick painful thoours in the day, de-years, and hirdings to the painful the p fire the night were come, fo do I defire death, that I might have an end

of my moneils of vanity, and weiry nights.

am I made to posses] H.b. am I made to inherit for my felfe. Some eske is as spoken of all men in general, who receive a tropletome condition from their parents, Chap, 5, 7, and it remaines with them; as inheritances do. But Job rather speaks of himfelfe, as if he had said; I have had more vain months then others as if vality had been mine inheritance, He may intimate allo, that his troubles came from God, who gives men inheritances.

moneths of vanity 1 1 have had pleafant moneths, but they are gone; and vain ones come in their room, Chap. 29. 2. He inflances in moneths, and not in dayes, because his troubles were lasting troubles. And he calls them vain or empty moneths, because they were empty of comfort; lik. the dull Winter moneths, that afford no light to cheer mens spirits, or fruit to refresh them, Gal. 2. 21. Or, they afford not that comfort I looked for, and fo made my expectation vain as the Irraelits hope was, when they were flain in the wildernelle, and not permitted to enter into Canaan, Plat. 78. 33, 34.

not permitted to enter into Canaan, Fini. 70, 33, 34, and and weariform nights. My dayes which flould be spent in profi-tible labour, are spent in vain; and the nights that should be times of rest to me, afford nothing but wearinesse and disquiencess, so that I cannot fleep. In moneths of vanity, a man might relt in the nights; but Job did not, or onely so little as might keep him alive to bear mifery. Strong men labour in the day, Pfal. 104. 22, 23. Sick men

tery. Strong men labour in the day, Plal. 104, 23, 23, Sck men have most pain in the night, Plal. 6, 6, 87, 72, 2 are appointed to me] The word is tild commonly for numbring, but here it fightificas appointing by God; yet of excitly, as if the numbred them to a day. So Dan. 1, 10. Or, are prepared for me; as the word is transfured, Jon. 12. To the Conjunal it is, Tody have appointed wear/pine night for me. But it it to be underflood inject.

agraines weat sport eights for me. But it it is to be unsectioned unique.

(onally, as it is ranibleset! Studies are sport fine it is right to be good and the night be good on the danwing of the day!) An exact deciration of a wearing on life, when one withes or day, as foon as he is laid in bed, and to fifte till morning, and there is to day, as foon as he is laid in bed, and to fifte till morning and they not at all in the night.

when.] Heb. if. But here it notes not out any condition, but the time of lying down. So it doth, Gen. 38. 9.

I lie down I in my bed, in the evening to take reft and fleep. For

it appears by the words following, that it is not meant of fleep in the day time. When others flept fweetly in their beds, I lay awake. For Lie down, fee on Chap. 14. 12.

I fay] In my heare: I think with my felf, Pfal. 29. 1. For Sari

fee on Chip. 16.1.

When shall I arise] When will it be day, that I may arise ? For there is no comfort in riling in the night, neither do men uset of leave their beds till the morning. For Rife, see on Chap. 146

and the night] Heb, the evening From 179, because it is mixed of light and darkneffe. We call it (wilight : but here it is put for the who'e nightswhereof it is but the beginning for 13b wifhed the whole night paff, that he might rife at the dawning of the day. The word 379 lignifies t. A Mixture or mingled people; Jer. 50. 37. 2. Ara-

123. 3. P. ov. 1. 31.
of teffings] From one fide of the bed to the other. So fick men use

to do in hope to find cafe, yes find it no where.

white dawning of the day] All night long. So the word is used or the beginning of light in the morning, I Sam, 30, 17. Pfal, 119, 147. Though more ordinarily it fignifies the beginning of the evening, as 2 King. 7, 5, compared with ver. 9, 1fai. 5, 11. Prov. one exeming, as a sing 2), compared with ver. 9: Int. 5, 11: 1707;
7. 9 which gave occition to lone; to read the later and of the verte thus, And when the night is gone, I am full of toffings to and full the relight; to coit, of the evening, I take no reft by night, not by day. See the lake, Deut. 28, 67. The word 903, fignifies, 13. Duknefic, Jer. 13. 16. 2. The twilight of Morning, or Evening, or Dayning, Prov. 7. 9. So here.

V. 5. My flesh is clothed with worms and clods of dust; my skin is

broken, and become loathfome] If ye confider what a cafe I am in and look well upon my body, ye will think I complain not without a caufe.

e on Chap. 14. 22. is closhed] Covered all over as with a garment, P(al. 1104, 2. &

is obibed.] Covered all over as with a garment, Vial. 104, 2. 8.

31. 1. & 1.09, 19. & 15, 1.6. Job 19.1.4. Exck. 7-47.

13. 1. & 1.09, 19. & 15, 1.6. Job 19.1.4. Exck. 7-47.

13. 1. & 1.09, 19. & 1.1. In this force, Chyp. 21. 5. In 11.4. II.. and clost of \$def! } Scort that came off from his force by feraping them, or dust controlled by fering on the ground, which was like though of the controlled by fering on the ground, which was like close to earth, Chap. 2. & A firinge disafe, yet a fixed further for a chapter covering his dying man to be full of worms and dult, like a garment covering his whole body, which was finely clad before. For Duft, fee on Chap, 24.

8. on Grand.

my tight is briden] Or, tleft. So the word is used for cleaving the
Sea, [sia, r. 1, r. 2]. The 31, 35. Withhalters, boiles, and unnting stabs,
holes are made in my (tain, and te is as it were; clear and
holes one last higher) Or, surfield, f(sia, r. 3, r. 3), readon of flinckand broom last higher Or, surfield, f(sia, r. 3, r. 3), readon of flinckholes of the stable of the stable of the stable his body yeeld a noshole of the stable of the

fome favour to himself and others, and consume away.

Done lavour to hindelf and others, and confiame away.

V. 6. 195 dages are farifier then a warvers feather, and are Bent without hep? He mixeths defice of death, with complaints of the troubles and thorrutified it a life. Why flood I defice to live, either growdys as the troublefone, and they to be but floor at the best Chap.

14. 1. For Dages, feet on Chap. 14. 14.

The dages of the second of the dages of the second o

18,22. Pial, 90.6. & 102.11. & 103.15. & 144.4. Ifai. 40.6. Jam. 4.14. 19.21. Plangoo, & 102.11. & 103.15. & 144.4, 113.40.6. Jam. 4.14. fulfier] It comes from a word that fignifies light, because fight, because for the state fulfit, and heavy thing. fl.w. So we by, light of loot, that it, fulfit, th. 1. 8. Job 9. 25. Lisi. 5. 26. & 1.8. 2. Jer. 2- 33. then a netwers fluitle? Which palleth fuddenly from one end of the who to behave, and is not on overhild to describe the substitution.

the web to the other, and is used proverbially to set our swiftnesse. The Heb word JNR fignifies, 1. A weavers shuttle, As here, 2. The

are Bent] I beword formerimes fignifies finishing, or confumwrb, Judg. 16.14. maing a thing, as Gen. 2, i. but here it imports a confumption orending, as Jer. 14. 12. Exod. 33. 3. For Spend, see on Chap

without hope] H.b. in not hope. See the like phrase, Prov. 14: 28 36. 11. PHOSE ROPE | THOSE IN NOT 1095C. SECURE IN EXPLAINE 1-107, 18, 200 Dan. 8, 25, without hope of recovering of my profestive, or of tenting to this again, as we'r. 7. H. intrinates, that he had no hope of those things which Elightz foretold hum, Chap. 5, 24, for his again.

fores would foon kill him. V.7. O remember that my life is wind: mine eye shall no more see v. 7. O remember that my tipe is write: mine tye-point to mirefee food. He turns his freech now, from his friends, to God, as Jacob did from lus font, Gen. 49.18. He freaks not to Eliphaz, as before, but to God the author of life and death, as appears by his petition, which none effected grants to wit, the absting of his for-rows in regard of the thermelie of his life.

Remember] God connot forget; but he is faid to remember a thing, when he doth fomething, that may make men to fee, that he takes notice of ir. So God remembred his covenant, Exod. 2. 24. when he fent Moles to deliver his people, Exod. 3, 8. So Plat. 7, 3, 8, 78, 18, 39, & 137. 7, Gen. 8, 1, So here. Thou feemelt, O Lord, to forget my frail condution, by laying more load on mesthen I can well bear. Show that then tement return by casing me; and deal with me, as with a weak thort-liv'd creature.

my life is wind] The word fignifies a fpirit, and the wind ; because it is like a spirit, invisible and powerful. He means that his life was like a wind, speedily prifting 2 way, and not returning; as Pfal, 78.

39. Chap, 8. 9. 8. 14. 2. 1 Per. 1. 24. The note of imilitude is here omitted, to make the fentence the more emphrical ; as ver. 12. & omitted, to make the sentence the more empirited 3 as ver. 12. & Chap. 6, 12. Piov. 11. 22. The Chaldee Paraphrase reads it, My life is a wind. Pow Wind, see on Chap. 15. 2. on Vaine.

Mine eye] I my felf fiall no more, with mine eyes, behold good, Chap. 19. 27. For Eye, ice on Chap. 2, 12.

fiell no more fee] Hab. shall not return to fee. Seeing, is not here riken for looking on a rh ng, that a man both northing to do wi hal

See lonk on Chap. 19. 29. on Behold.

good] Worldly prosperity (as Pfal. 4. 6.) which I have had so great 2 thare in ; for he made account to fee God in heaven, Chap. 19. 87. I shall no more return to my former prosperity; or, when lam dead, I finil not return hither any more to my possessions. For Good,

ice of Chip. 21. 13. on wealth.

V. 8. The eye of him that hath feen me, shall fee me no more: thine
eyes are upon me, and I am not] in the former verie he had excludeyes are upon me, and I am not] in the former verie he had excludeges are upon me, and x am mu 1 in the totals verie he mad exclude ed his own tye from light of goods in this verie he excludes others from light of him. I shall have no comfort in seeing men, nor ho-

the eye That is, the man that hath eyes. No man can fasten his nour from them. eyes upon me. For feeing is the action of the man, though performed by the eye. See on ver. 7. For Seene, look on Chap. 19.27.

of him that hath feen me] Heb, that feeth me. As the word is tran-Atted, Gen. 16,13. That looks upon me now, None of mine acquain-

my field] My body, whereof the firsh is a principal part. For Flesh, | tance shall see me any more. Or, of fight; meaning the quickes sights

Shall fee me no more] A description of death, which takes men away from the fight of their friends and neighbours, Chape 20, 9. And as here it is fet out by others not feeing us; fo eltewhere, by our not as here it is tet out by others not teeing us; to encountry by our not feeing others, 1fa. 38, 11. Death takes away all controverse here between man and man. The Heb word "I'U figoifics. 1. To fing: As in the Title of Pial, 7. t. 2. To fee, or behold, Numb. 24. 17. 3. To go, Ifa. 57. 9. Here it is taken in the second fense for Seeing.

go, Is. 57. 9. Here it is taken in the lectoral tente for seeing, think eyes are upon me] As foon as thou ferred thine eyes upon me as foon as thou ferred thine eyes upon me o distroy me, I shall be dead. See the like platfe, Pdi. 104. 29. I sannot endure thy llaming eyes f pastling forth with a gainft me. I cannot endure thy llaming eyes f pastling forth with a gainft me. See Chap. 16.9. Pdi. 17.11512. Amos 9.4. 8 Sann 8.9. where ferting the eyes upon one is for evil, though ellewhere it be for good at the case of the endure of the end of the as Gen. 44. 21 Jer. 39. 12. & 40. 4. & 24.6. Or, though I lee not worldly prosperity, when I am in the grave; nor others see me, yet thou wilt tee me there. O: thou may ft leek me then to do me good; but it will be too late, when I am dead, which will be fhortly, if these affliction ons be not quickly taken away. See ver. 21. The firft Interpretation is the bell; and most suirable to the text.

and I am not] I can live no longer in this world; I shall not be

alive here. See the like phrase, ver. 21. Gen. 5. 24. & 42. 13. with 44.

auvenere, dee the inc phrate, ver. 11. Vern. 5, 14. 64 21. 13. with 44. 20. Phal. 103, 16. Jer. 31. 57. Matth. 2, 18. See on Job 3, 16. V. 9. As the cloud is confumed and vanisherb away; so he that geeth down to the grave, shall come up no more Before he had compared his life to a paffing wind, vor. 7. now to a vanishing cloud;

and all to move God to pity him.

Ar] This word is not in the Original; but is well added; because the words following show, that it is brought for a similitude. See the like, Prov. 11, 22, Mic. 3, 12, Pfal. 119, 119. Deut. 18. 23. Yet sometimes this note of smallitude is not added in the Trans

flition. See on ver. 7.

the cloud Which is made of vapours ariling from the earth, and The cloud. I whilen is made of vapours arting from the earth, and hangs in the air by the power of God. This finithlead is brought, not on they have findernly mans life may be taken away, (which yet is true, and may firly be thatowed out by the whilling of a cloud) set, (S.Lny. 20. 17, but to fet out the irrecoverablencific of our life. here, when it is once gone; as appears by that which goes before, yet, 7, 8, and by that which follows in v. 10. The Hcb. word [24] is weld I. To fet out a Cloud, t King. 8. 10. 2. Smcke, Lev. 16.14. 3. Cale nity, Ezek, 34,13, 4. Multitude, Jer. 4, 13, Hete in the filt finds is confumed. Scattered by the wind, or dried up by the heat of the Sun. Or, it Bent; as v. 6, it is empired and diffolyed into rain, Fer

Confumed, fee on Chap. 36. 11. on Spend.

vanishesh away Is clean gone out of fight; no foot-Reps or me mortal of it remaining, Jam, 4-14, So our fine vanish out of Gods remembrance, 112, 44, 22. Heb. geeth. Not to some other place; but being turned into air, or water, goes clean away out of fight; fo many, death, goeth out of this world, and out of the light of men, v. 8. A met raphor from living cream; es, that remove from place to place. See on Chap. 1.19. The word 7 27 fignifies. 1. To go about a thing, Chap. Chap. 1.19. In everta 11 regimes 11 to go about a range of si-14. 1. To wilke, Gen. 35.19. 3. The passes of Ships, Pal. 104.124. 4. Paling out of the wolldor dying, Chip. 14.20. 5. Conflancy in a condition, G.n. 15. 2. 6. A court of life, Pal. 1.1. 7. Vanishing or not appearing, Pial. 58. 8. So here.

He that gees down] A proper description of burish; for the grave is in the bowels of the Barth. So Gen. 37. 35. & 42, 38, Excl. 26

is in the bowels of the narth. 30 year, 37, 35, 6, 72, 200. See how it is called afferding. Chap 5, 76 from 180 Woods of 10 the grave 1 The word in the Original comet from 180 mark of defer. For the grave is never farsifed by tackwayet defining, Prov. 39, 66, 718 Williams and 180 from 180 f 11. plal. 9 17. Secondly, for mileries that feem to us irrecoverable, 11. pial. 9 17. Secondly, for miferies that feem to unircoverable, pil. 86.13. Jon. 2. 2. pil. 3. 9. 3. Thirdly, for the lawer part of Earth, pial. 19.8. Fourishly, for the flate of the dead, fla. 3. 8. Gen. 19. Gen. 19

men; for each mans particular grave is called 1779.

[half come up no more] Into this World, to live among men; or to end point owne up no store; j anto this world, to the among ments or extension by the house and goods he had before; as weno, Chap. 66, a phil 13; a Sama4.44 [la, 38, ii, for it supperas, hat pob dented not the Refurration of the sound of the lew. th Rabbins gather out of this teach by what he profedicth, Chap. 14, 12, 36, 19, 25, 17, Lan, to by a mirade was raised up to the sound of the sound of the lew. the sound of the land up to live again among men for a while; but that was extraordinary, and he is long fince detal again, and must abde for ill the Refurredion,

and he is long fince det dagain, and must shade to till the Restriction, v. 10. He fluid treature no more to bit hong's rather fluid hipplant know him any more! He final thave no more to do which worldly lackours, or dometical comforts.

Testum no more to his hough? To dwell there where he did better to record the dometical affirst. The fame cloud creames to the complete the comp rore, or to order his domettical affairs. The lame cloud returns on one; though other some in the room, Etcl. 12.2. (or the fame mer return not into the world after death; but their children fupply, their room. For Return, secon Chap. 14. 13, on Pall. For Halfs, etcl. 14. 15. on Pall. For Halfs.

his place know him any more | Some take it for his office and dignity. on Chap. 1 5. 28. 28 Prov. 25. 6. Eccl. 3, 16. If he were a great man in his lifenow his office is clean gone i another enjoyers typid. Tops, Others or the most office is clean gone i another enjoyers typid. Tops, Others for the men of the place; as the house before, for his children and for the men of the place; as the house before his children and for the men of the place here for his friends and naise house for the firms and naise house.

Chap.vii. Chip. 20.9. Gen. 18, 26, & 20, 11, fo the city is put for the men | no finermiffion; or done of reft. He was full of pain in the day, yet Unis, 2019, Sent 13, 26, 82, 25, 11, which is family no his friends had fome hope, that the night, which afforded liver there to others shall take no firm that form for the range of him; but as clean torget him in a would afford him fome little case also; but he could find no such tashill take any further notice of him; but as clean torget him in a min case my uniter or more or may not as dean torget min that little time, a sifthey find never flower him. But neither of thefe feem to be the ferife of the place. Not the former; because it is 1 yeard to the houle, which is not king to his office. No the latter; be saide it is intimated before, year 8. And this feems to be an higher experient or the forgotene chartes of the dead. His houle and place are but a metaphor fet out as living creatures, that were wont, as it were, to welcome him home, and receive him cheerfully after travels, or bulincile abroad, when he returned; but now would not own him, if he could return. See the like metaphor, Chip, 1.19. and the phrate, Pfal, 103, 18. The turn of all, is, that within a little time after his

death, he should be utterly forgotten.

V. 11. Therefore, I will not refrain my month, I will speak in the anguish of my spirit, I will complain in the bitternesse of my soul] Because I must shortly die, and then I and my mileries thall both be for gotten, and I deprived of all liberry of complaining i therefore I will faithful my freit with complaining now: I will do it abundantly to eafe my felt. Men in trouble think it fome reftellim ne to have liberty to complain. For grief kept in, like fire, burns the mote.

Therefore] Heb. Alfo. Seeing thou wilt not leave punithing me

I will not have complaining of thy hath dealing with me. For There-fore, see on Chap. 16. 4. on Alfo. I will not refrain my mouth] Heb. I will not prohibit my mouth.

Twill not left an my mount of the first point in product my mount, Twill not flop is, nor hinder it from fpeaking. I will not fupperfle my grief in filence, nor my fight, which would kill me, if I hould not use ter them. For griefe firires in a mant to get utterance, and to pour out it fall; in words, I will not faire words, but let all come out. So the word is used, Ifa, 18. ver, i, For Mouth, lee on Chape

in the anguish of my Birit] The Hebrew word fignifies straitnesse in the anguile of my furth I he Horsew word inguises first the given in the anguile of my furth I he Horsew word inguises first the distribution of the whole of the state of the first my complaint of the state of

duce such things in words, as lay hid in the mind, Job had many fa thoughts in him, and now he means to ucter them, Pfal. 242. 24ir is called, pouring out a complaint. It was first conceived in the heart

and then poured out of the lips. 1 Sov. 1, 15, 164 on an interest meter learn, and then poured out of the lips. 2 Sov. 1, 15, 164 on fig. as before, in 3 Or, because of So it is used, Nb., 1, 3. Or, of; as before, the bitterful? I As butter things are displacing to the palate; to her reduce to the spirit; and there it is beaving the other hands to see the spirit of the spirit o

Job 3, 20.

of my foul] The pains were in his body ; but the griffin his foul and that he explains more of, then of bodily pains. For Soul, fo on Chip. 14. 22,

V. 12. Am I a fed, or a whale, that thou ferteft a watch over me ?

Here begins his new complaint; mentioned Ver. 11.

Am I] Till me whether I be so or no. Too bold a speech to God from a creature, See the l.Ke, Chap. 6: 12. He turns his speech to God, and in his imparience, layer all his croubles upon him.

-00d, and in the importence, layer all his toothe's upon him. Alea J. As fa. Sec on v. p. A. m. I as unroly as fa. g. that is tinguly, and can hiddly be kept équien, Pfal. 65, 7. 8. 93, 3. Or, ranher, Am. J. at frongs in heiga, hat can be ear all winds and florme, and yet 1000fd? For Sea, see on Chap. 14, 15; ... 14, 15; ... 16 and the Whale bears all tempeths? The we'd J. 17 linguistic and the standard with the search of the sea

great or terrible creature. Sometimes it is put for tome great land

so home grad in in the left, imponder to see the whate; as 9(n.1.)

that it is in first plant power of the whate; as 18(1); 4,3; 1.

that it is in first plant power of the whate are flux spiritude. The second in the second power of the second pow withwalls, and with a guard, that they could fee no way of getting out, Plal. 18. 4, 5 & 116. 3. Jon. 2. 5, 6. Chap. 13. 27. Lam. 3.7. Job defired death very much as an end of his troubles, Chap. 3.21, 32. but could find no way to cleape at that door.

22 but could find no way to stupe at this door.

12 the student of the student of

vour. The usual means of retreshing, by lying in bid, or on couches! failed his expectation. In the fourth verle he had thewed that his reltlefneffe in the night, made him with for diy. Here he the vs; that when day was come; his pains made him with for night again : fo he hid no fatisfaction day nor night. He wishes for change as Princes defire to go from one flutely palice to another; not that they find fatisfaction where they go, but because they find it not where they were.

when I fay], When I think within n y felf, and make account of is.

Plal. 39. 1. & 53. 1. Gen. 20. 11. and ver. 4. of this Chapter. For

Say, tee on the 18th t.

my bed. I then the the thind in this bed. My fleep. Though the day would yield meno cafe, yet I was perfivaded, that the flight; when

t came, would yield me quiet fleep. Thall comfort me] Shall afford me marter of comfort. For the bed could not speak to him; get it might edie him & as follows in this

my could I some take it for a place to telt on in the day; but it may well be all one with the bed; because buth here, and in the verse following, he freaks of fleep; which is most usual in the night. So the bed and the couch are used for the lame, Plat. 6, 6, and there, with manife ft relation to the night.

Malleafe Heb, fhall lift up or bear, or take away It thall lift up, or

take away my pain from me, hat hes as a burden upon me, and makes me to compain. Sleep is an cafe to for the time, and the bed an uluid place of fleep, and, by confiquence of cale. I lie down with an heavy burden of forrow and case, hoping to get a little breathing. Such a burden Cain had, G.n. 4, 13, For Edfe, see on Chip 21-3. on Suffer.

my complaint] Or, Edfe me in my complaint. Repeating Me, out of the former part of the verle, which is not unufual in the errigines. Or, Give eafe in my complaint; Or, To my complaint. So the patticle

wifions 1 It talls out it a other wise that I expected. I find my I fe not onely quite diffused moft where I expected moft where I expected moft comfort.

Then I Not in he day, when he taid to within himfelf, but in the night following, when he made account of relt; as he had fuld

thou I Thou O God. Saran might be the influment of fending thus Thou, O God, Saran might be the influsineit of fending their dictangs, she was of taking away Job's goods ay or thus affor is attributed to God, Chap, 1, 2, 7, and it was within his Commiffer to affiright John might will be to affiled his body. Any trouble he might bring upon him, so he sived his life, Chap, 2, 9, All inferious causes are ordered by God; and to thim good ment Joko up it time of trouble; and Him thy accuse in 1918 m., 24, Joh dor, here, because they have not an afaile to fully the thin without his leave.

Interfine Death the down to the ground with a thingtime his, or breaked me, as it were; in pleces. What Rup of how; tertifies me; but easife me not at all; sather affight a me. All my comforts prove crosses.

with dreams] The Original comes from a word that lignifies to be thick, and to be in health. Men in health dream of those things in be tired, and to, be in feating from the first and of those tirings in the night, which they are buffed about in the day, and those decame arise out of thek vapours, flying white the head. But this decames of Jb were extraordinary, artling only of the Lad. Minnours bred in him by his obe, for take men are into prione to dream of terrible things? It may be alfo Satan had arrhand in it, as was noted already.

terrifieff me.] Represented terrible Objects to me in my dreams, which feareme. Terrifying is the cause I karing the effect. See on

rally delige the prefervation of themselves but he had raiher be thang-led, then live in that miseable condition. Not, that he hid any thought of stringling himself; but he intimates, that his pain was so

withal. It is too much bonour to him for thee to contend with him. Thus Job uferhall kind of arguments to perfivade God to mit gate inus jub meen an kinu of arguments to perimage don to mit gate, his forrows. For Heart, see on Chap. 16.12. V. 18. And that thus floudidf wift him every morning, and try him every moment? I tiere he explains what he meant in the former verif,

by Gods magnifying man, and fetting his heart upon him; namely, thinking him a fit object for him to afflict and subduc. putting to death malera Cors.

thou floutdit wifit him] Not in mercy, 18 Exod. 3. 16, 17. & 4. 31. Ruth 1.6. Gods people think God neglects them when they want, 31. Ruth.r.6. Gods people think God in gleck thria what chey wans and wifts them, when their wants are fupplied. But this witasion, here flocken of, is in anger; a sappears by the word of trying, joyned to it. So the word is taken, Bxod, 32, 34, & 20, 5, & 34, 7, 10b 37, 15, 15, 15, 9, 8, 48, 44, Hof, 9, 7, what main hath through to bur fach great afflictions? The word TDB figurifich. 1. To wifis Exod, TDB and nuen great antictionis 4 ne worth 1/23 mention. 1. 20 yist, 18x0d, 20, 5. 2. To mille, 1 Sam, 25, 15, 3. To want, 16, 3,41 16, 4.70 number, Numb. 7.44. 5. To charge, or command, 2 Chron. 36, 23, 6. To fet over, or make overfeet, Gen. 39. 4. Here it is taken

123. 6. To fet over, or make overteets, etc., 39. 4. Free it is taken in the first ferile, for visiting, every morning I fleeb, at mornings. There are two mornings in the Original; One dank and dualkfils, from whence is but his name in felorem, "Thuy, A little before Sun-rings. The other after is, called "Tp3, from inquiring. For after Sun-iting men begin to look after their buffenfles, and the morning is the little time to shely, when mens with a refer the sun failure of the sun of the sun confidence of the sun of sun case. At the Sun to refer the sun failure of the sun of th tainty of thefe vifitations. They are as fure to come, as the Sun to rife, and day-light to follow after darkneffe. Secondly the speediness of them: they tarry not till noon, but as good husbands take the morning light to go about their affairs, and neglect not the first occasion; fo God did call Jab to account, and inquire into him, as foon as he did awake and behold the day-light, Plal. 46. 5. Jer. 35, 14. See the

thrafe, Pfal. 73. 14 Lame 3. 23.
and try him] With afflictions, to fee how he can bear them, Pfal. 73. 14. So God ufeth to try the fons of men, Jer. 9. 7. 2tch, 13. 8, 9. Job 23.10. and afflictions are called trials, especially to Gods people, because they are not sent to destroy them, but to prove them, Chip.9.23, Ezek. 11.13, Jan. 1.12. 1 Pet. 1.6, 7. Job aimest his own particular trials, although he focak of men in general. Thus thou h. R dealt with me. As the Plalmilt fpe: ks more 'expresty, Plal. 73,

14. And fo Job explains himfelf, ver. 19. every moment I Thou doft not onely frequently, but continually afflict me. Thou beginneft in the morning to fcomge me for my fint, and holdest on all the day long. This is more then to do it certainly and sarly, which was fignified by every morning. It is the same with

all the day long. Pile 44-23. and 72: 14, V. 19. How long witt then not depart from me? not let me date, ill I findline down my Bittle? I What he lopke of man in general-now he applies to limited in particular. Why doft thou lay to much load on a creature to weak as I?

How long] Thou haft given me no intermission of pain a long time, When wilt thou do it ?

wilt then not depart from me ?] Look away from me, as the word is translated, 16, 22. 4. and then take thine afflicting hand off from me. How long will it be ere thou give me a little interim of reft? My pain is perpetual. He speaks to God, as a man would to an enemy, to defire him to be gone, never thinking himself free from blows or hurt, while he is preferr, So the Gadarens defired to be rid of Chrift, Mark 5. 1, 17. He doth nor wish to be without Godstomfortable presence, but without his afflicting presence, Pal, 39. 10.
Job 14. 16. So it follows; Let me alone. The Heb. word Thy fig. nifies, y. To look on one, or refpect him, Gen. 4.4. 2. To look to one for sto truft in him, Ifa: 17.8, 3. To look off one; or turn away.

for this problem of the problem of t

that thou pickeft me out from all the reft that have finned against the tof fer me before thee, as a mink to shoot all thine arrows in, and

to afflick with formany loffes, fores, and forews?

I have finned] Or; Have I finned? as the Durch translation reads it, Be it to that I have committed fome notorious finne, (which yet I do not grant) what wouldft thou have me to do? Is there no way a o not grant J what wouldit thou have meto do ' is inernowed, to eleape thy wrath; without fuffering to heavy troubles: This feems to be the fope of Jobs words, if I be a nonotious functs, as my companions accusement, the docts not grant bissisfie to be 50, for my companions accuseme, the docts not grant bissisfie to be 50, for he

the mark, Judg. 20. 16. We should all ayme at an holy life, and make that our feope; but when we fin, we go befide the mark.

what fhall I do unto thee I If I have finned against thee, what

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wouldl thou have me to do to thee to appeale thy wrath? Have I fo much hurt thee, that thou shouldest be so sharp upon me? Or. what can I dounto thee ? as Plal. 11.3. what can the righteous do? If I have finned, can I do thee any harm, or work thee any forrow ? Chap. 35. 6,7,8. Why doft thou werk me fo much trouble then ?

O thou preferver of men] Thou who uleft to keep men from hurry and doft preferve others, why doft thou lay so great a burden upon me? God preferves beafts , Pfil 36. 6. but efpecially man, 1 Cor. 9. 9, 10. God prietres sens: 1:130.0. out epectury man, Co.5, 9, ye. Thus the word is whole for keeping out of dangers, Deut. 23.0.7 Pail. 31.33. Or, 0 than keepir of men. Who keepir mi in inflictions, 2 in a prifon, that I cannot extend Lung. 5, 6, 7. I am keepi men. Than the hit flieved, by continual playing me, that thou in thine anger observest all mens miscarriages to take advantages against them, to bring plagues on them. As a watchman watcherh on a tower to fee if Prov. 24.12, or as Keepers watch a field, and beliegers a City, to refirsin going in or our, Jer. 4. 16. Thus God observed Jobs tins, chip.

13.17. & 14.16. & 31. 4.

as a mark against thee] Heb, to thee, Bur this particle is tranflated geginft , Chap. 8. 4: Pfil. (1. 4. Thou haft fet me right opposite against thee, as a man sets a mark against him to shoot all his arrowes at. Must my bosome receive all thy arrowes ? Chip. 6. 4. & 16. 12. Pfal. 21. 12. & 38. 2. 1 Sam. 3. 12. Thou touchest not others, but pickest me out; as if I were the greatest sinner in the world. Suppose I have sinued, yet not fo, as to deserve fo great evills. Or, as one that this meetest withall. As an enemy, whom thou meeting in thine anger art ready to devour, as a Lion his prey, Chap. 13. 24, & 19. 11. Therefore the verb from which this word is derived in the Original, is translated

falling on one to destroy him, Judg 8, 21. Amos 5, 19.
[othar] Heb, and, But it is well translated, fo that, because Gods arrowes that unto him made him burdenfome to himfelf, Pfal. 38 3, 44 See the like, ver. 15.

I am a burden] I am weary of my life, fas of an heavie burden. to my felf | Heb, upon my felf, that lies heavie upon my shoulders, makes me troublesome to my felf, that lies heavie upon my shoulders, makes me troublesome to my self, and quite tites my spirits. Others read it, to thee. Thou wouldst gladly be rid of me, as a man would of an heavie burden he is weary of, and can no longer bear, Amos 2. 13.

Ifa, T. 24. 131. 1. 14. Mad why dost thou not paridon my transferess, and take $V_{v,21}$. And why dost thou not paridon my transferest and thou shadt feel min intellements, and I shall not be 3 Seeing my sinus are no greater than other mens, why min made a predacte to other; why cannot my sinus be patied by without such a local corrobbets, that are likely to make an end of me?

· And Or, Tea, As it is tranflited, Dan. 11.26, It rather becomes the a gracious God to pardon my finne, if it be so bad as they say, and to shew that thou hast done it, by removing these plagues , then to continue them thus long, and to encrease them

Why doft thou not] See the like expostulation, Chap. 3, 11, 12. and the phrate, Chap, 38, 1. As if he flould fay, I am unequally dealt withall, who cannot be spared as well as others, that have sinced as much as I, and yet are as it were, pardoned, for they bear not the punilhmenr Of their fins fo heavily as I do.

pardon] Heb. lift up, or, take away. For pardon takes away the burden of our funty and the knowledge thereof gives peace to our conficiences, by lifting the burden off from them, that did opperficconcences, by inting ine burden of troft nears that due opposite hembers, Sometime the word inginited lifting up a burden or yoke location opposite oppositions were set in 14. Hol. 11.4. And it may be an allustration to the indicates and gifter that were lifted up upon the Altan Levi 1,78. Adultiment the furnification were lifted up upon the Altan Levi 1,78. Adultiment the furnification that is many: 17.70 in the Original set of the contraction of the Altan 1. Hold from afcending, Lev. 1, 2. Sometimes it fignifies taking away, Exod 10. 19. And therefore it is used for pardoning fin , which is a lifting up, and taking away the greatest burden in the world. So it is used, Pial. 83.a. Exod. 34.7. Pigl. 32. 1. Hos. 14. 2. And the Greek word afferentiale to it is so used , John 39. For Pardon see chisp. 21. 3.

my transgreffien] Or, rebellion; as 2 King 3.7. It is used in Scripthree to fe our great offences, 28 II. 57. 4. It is a degree beyond fin, Job 34.37. If I had committed fome great fin against thee, as my friends by I have, yet it were fit, thou shouldst forgive me; that cannot fee it, and ferve thee fincerely.

andtale away] Heb. make to paffe away. Take away guilt and punifment, as a Sam. 12, 12. Leave it untoucht and unpunifmed: Paffe by it, as a thing thou takest no notice of, Amos, 23. & 7.8. So the Greek word is used, Matth. 26.3 3.

mineiniquity] The word properly fignifies a thing bowed down, and crooked, Ifa. 21, 3. And metaphorically crooked and linful acti-

he flands to maintain his inhocency. The word is erring, or milling | ment laid upon me for fome notorious fing as thy friends conceives and the mark Tude, so, is. We flould all syme at an foly hife, and make | the world will judge?

for now I If help come not quickly, it will come too late. These afflictions will foon make an end of me.

fhall fleep] Ors lye down; formen lye down to fleep. I shill be be dead. So the word is used, Chan 3.13. Pal. 13. 3. Joh. 11. 11.

De dends - 30 (16 ware 1 suited), chan 3,313. Pail 13, 2 ; 10 m. 11. 11.

Din 11:12. For Step fee on Chipp 14, 12 on Dittle drawn.

in the duft 3 on the Hobrew particle 7 is rearlived, NSch 3; 2: 7. 1

in the duft 3 on the Hobrew particle 7 is rearlived, NSch 3; 2: 7. 1

in the duft 3 on the Hobrew of the 10 m. on Ground

thou fhalt feet me] If thou thouldft feek me then, cithe to do me good, as thou dolt employ the creatures next day, when the darknide of the night is over, or to afflict me more, it would be too late; therefore frare me now.

in the morning Though thou fliouldft feek me diligently, as men follow their affilires in the morning. So this word is used, and translated diligently, Prov. 7, 15, Or; Though thou shouldst rakethe fittest opportunity; and likliest to find me out; as the morning is fitteft for most ferious affaires. So the morning is used, Chip. 8; 5; Pfal. 5, 3. & 63, 1. Or, Though thou shouldest soon mills me, and quicks ly look for me; as men do for their friends next morning, who were laid on fleep over night, 'yet all were to no purpose , I could not be

and I fhallnot be] See vei f.8. and on Chap. 3. 16. & Pfal. 39. 13.

CHAP, VIII.

Veil. 1. Then answered Bildad the Shuhite, and faid. Job had as little reft now in his disputes, as Chie, 1. in the relations of his troubles. No somethad he answered one friends or rather enemy, but another fees upon him to vex him. It feems that Bildad was weary of hearing Job speak so much against Gods proceedings, and therefore breaks him off before he had quite done speaking; as appears by his question in the next verse, How long, &c.

Then] See on Chap. 4. 1.
answered] Bildad that he may defend God from all injustice; etc. deavours to defend Eliphaz his speech, and to confute Jobs, and to thew, that both he an his children were punished for their wickednell? and that fudden defiruction will come upon all hypocrites, unleffe they repent, and then they may look for happinelle, and all good things, as he confirms it, and proves by diversactions: See more on Chap. 3, 2, & 4, 1. For Answered see on chap. 16, 1;

Bildad the Shubite] See on chap. 2, 11.

and fair! Secon chap 3.2. & 4.1. For Said the on chap. 16.1. V. 2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? I He shows his greate diflike of Jobs fpeeches in thoows former Chapters, and fee ns to be very zealous for God, whom he conceives Job had much diffionoused

in his wordse How long] An angry beginning express by a question, (as Chap. 7. 19.) accusing 10b of impudency, in continuing so long in such thrange speeches. He admires 10b could be so large in such districts. and thewes his indignation actif, as if he could no longer bear its See the like ; Pfil.4. 2. Provit, 22. Where, as here, the queffiont intimates a pertinacious and obstinate perfisance in a way or opinion, to that one will not be altered by any found reason , that might convince him.

milt that feak these things? These worth may have relation it all that Job had spoken in this fixth and swenth Chapters. Or this may look more nearly to what it said in the confidence of the former Chapter; verf. 19, 20, 21 as being the fharbelf speeches agnish Gods proceedings with him. Which soever it be jit a tigues a great admiration in Bildad, that sudd high words agnish God thould tone out of Jobs mouth. Or, it may thew forth, what a low account he makes of Jobs words; as if he had faid; How long wife then trouble us with fuch forey fluffe, as this et contto

the words of thy mount Thou are not concent to nourish exist thoughts of God in thy beart, but thou are fo bold, as to bring them forth to corrupt others, and to make them think ill of God, For Mouth fee on chap, if, 5.

. like] This note of similitude is added, as often elsewhere in Beristure. See on Chap. 7.6. and it is often underftood', where it is nei-

pture. See on Chap. 3.6. and it is often undertoods, where it is interior in the Original jank it in the tronflation is 6 Chip. 6.7. & 2.7.

a firmg wind! He reproves the whitementy of Jobs oration, which coming out of a firong pistlion of mind was to pathetical, and of 6 high a fitting set five would have blown down God, and all his preceedings at a breath: fuch a bluttering noyfe did his words make; as if they were like a vehement winds that bears down all before it; which he might the more wonder at in Job, that fuch great words should come out of fo weak and worn a carcasse. So false teachers with swelling words blow down whole houses; Tit, t. 11, and ignorant persons are carried away with every wird of doctrine; Ephi-4-14, Such stout words the wicked Jewes spake against God, Mal. 3. 13. Or it may be under-And Decay, 13.1, 3. And metaphorically revokes on the publishment of fin; as Gen. Als. Pilla 31.10. & 49.5. Gen. 19.15. And fo it is used there; for Join this difference rad fit is yet more upon his punishment; then his metaphorical fit is yet more upon his punishment; then his metaphorical fit is yet more upon his punishment; then his metaphorical fit is yet more upon his punishment; then his metaphorical fit is the matter of the metaphorical fit is the matter of the metaphorical fit is the matter of the metaphorical fit is the

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kinds of deathuled among the Jews, for the punifiment of capital off-indexs, fuch as frook father or mother, or flote an Ifraclitic fulle prophitts, and fuch as prophelied in the name of an idol, adulterers, proports, and then a proportion in the latter of all loads, and telephone fuch as committed folly with a priefts daughter; Biders who contradicted the Confiltory. And when the Romans overcame the Jews, they brought in crucifying in flead of it, which was their manner of

And death] To be dringled till I die : or rather, any other kind of death; fo that he might be gone out of the world, and be eafed of

rather then my life] Heb. rather then my bones. Rather then to abide in my bones; for the bones uphold the body, which is the house not worth the naming. For doubtlelle Saran, according to the extent of his commission, had afflicted his very bones. Job had rather die, then live such an anatomy. Or the bonce are put for the life; because without bones a man cannot live; for the bones uphold the body without them no member could do his office; but the whole body would fall to the ground. Or, by a figure, the greatness of his pains it. It to the warring of his bones; as it is, Pla. 6. 1. 8. 51.8. Lim. 1.13. Prov. 14, 30, & 17, 23, 16, 28, 13. It goes ill with a man, when his skin is broken with raning fores, worke when his this is broken with raning fores, worke when his the order in the province of all, when his bones are waited. Others read it, Death our of my bones, That I h d fome deadly difease breeding in my bones, that would kill me quickly. Or that death would take my foul out from within my homes, which now keep it in, as in a prison. Others, read in Death is defired, or chosen by my bones. Repeating the word chairs agreem is agreen, or chosen by my poster. Acceptanging words chairing our of the former part of the verte; and attributing define, or charge, to the bones by a meraphor, because they would define it, if they had underthinding as the foul hath. So speech is attributed to the they ma undertending as the four math, so spectrals attracted to bones, Pfal. 35.10. because they had great caude to break out into the praise of God, if they could freak, But the first reading is most proper, as beft expressing the depth of Jobs mifery, For Bone, fee on Chap. 2.5.

V. 16. I loath Jis would not live alway : let me alone, for my dayes are vanity] Johntuther amplifies the greatneffe of his terrours, and pains, in this they make him not onely weary of his life, but allo to loath it, as a thing abominable, that he could fearer think of with

patience.

Il bath it] Ilouh my life, ver. 15. This kind of life is very tedie
ous and noisone to me. I uretily detell it; I care not what becomes
of it; I defpise it. So the word is used, Chap. 5, 17, &9, 11, Pfal. 53. 5. Amos 5. 21. Or, I loath them 3 that is, his bones mentioned, v. 15 I would not live alway] In this World; for he was willing, doubt-like olive for ever in heaven, Heb, to eternity. I were forever mileffi, to hve for ever in ficaven, Heb, to eternity. 'I were fourer mi-ferable, if I flould live ever in this condition. Or, admy, my be ta-ten for a long time 35 for the 15 fell. 133.4. He knew that no may could live alway, and there fore the word had need be to qualified. Or, it may be read, I cannot fire for ever. Therefore fighte me while do live it mightes a little refi before I die. Or, as good die now, as at another time, for die I must fere loigs, and then my forrower will end. For Alway, fee on Chap. 22, 15, One ofte. I term alone I Heb. Copp from me. Give over afficient me, Pfal. 931.2. Don chandles a man full of fores (atoushly. See chundo. 20.

let me done I Heb. étal? Primme. Give over afficieng me, Plal. 19913. Do net, handle a man tull of fores foroughly. Seechup-10-0.0. Rt. 4.6.1 his led elfd Prehoving of Gods troke, Pil. 39-10. Or, étale from prefering ir yniferable life. Do not prolong my wreched dyes. I am near det his let me og odicely to my grave days, not by my dayer I The ddyes of my life. Rekoned by draw, so the my dayer I The ddyes of my life. Rekoned by draw, not by months or years, to they the hortrefte of mans life. See on ver. 1. For Dayers, fee of Chiffs 14. 44. outnity I Mell. You'll Like to winty ke felt. See on ver. 3. V. 1.9. What's midt, The thou floudiff magnife him? and + but thou floudiff the thine Place is hot him. I let it a very unequal tilaich for the great God to counted with a west man as I am.

fleutiffice thine Bear sipon him? I have very unequal mitach for the great God to contend with a weak man as I am. what it? Main is nothing, now worth the leoking upday. The question mitach is the indicate emphatical; as it look had fill, I have been friendly ponderitg what is in, man, and I, and nothing in him, to histe ham worthly of to great electron. See the phrain, Pal. 3.4, 3.14. [16.1. 6]. Sain, 7.18. [18.1. 6]. Sain, 7.18. [18.1. 6]. Great electron. See the phrain, Pal. 3.4, 3.14. [18.1. 6]. Sain, 7.18. [18.1. 6]. Sain sain in the sain is not sain to make the sain is sain to sain the sain to make the sain the sain to make the sain the sain to make the sain the

creating. See ver. 1. How little, how mean is man, how onfit to grapple with Gody 1110.

graple with Golf!

"that the flexibility missing him I Not to declare his getaineffly a low."

"A Schol." as but to prize thin greatly, Robn. 11.13-Act.

"1.13. To existin thin as one worlly for the to lobs, after to for some division prize the same world; with the colloct after control with him fell flows. Tel. 3. Of, to effect him able to be at any affill driven by his great firequily. In federal that thou accounted to form, in that effect that the driven the same control to the following that fock of trials and afflictions, do require.

thou fhouldf fet thine hears upon him] Value him fo highly, r Sam.

thou from left time hears upon mm. I value him to nignify. Sam. 4. 20, 2. 5 vm.; 18.3. by accounting him as one fit vicontend with the. Or, This thou flowldfl fet time heart againg him. To deftrey him; as Chip; 3.4. 14. So Gods eyes are fet upon or i gainfit men folly them, ver. 6. of this Chapter. What credite is it for the great God to overgome a week man? See the like; I Sam. 24. 14. Man is controlled to overgome a week man? See the like; I Sam. 24. 14. Man is controlled to the controlled t fo vile, that he is not worthy to be looked after, or punished by thee. He can do thee no harme, nor is no fit enemy for thee to grapple ther of their fines, for it imports both magnitude and multitude, big words, or many words. See Chap 35. 16, and 15. 10. For Wind fee on

chap. 15, 2. on Vain. V.g. Doth God pervert judgement? or doth the Almighty pervert juffice? In this verie is laid down the ground of Bildads following une urle, which afterwards he applyes to Job in particular. He laand the wife streamen is appropriate to for in parameter, it is bouts to prove that God deals uptightly in giving good things to good men, and possible, givil near and concludes from this general courte of Gods dealings, that Job was jully stifficted. Thy words runs at those Jobs shift accuse God of doing the wrong, in laying runs at those Jobs shift accuse God of doing the wrong, in laying times at time, Coop, until actust God or oong time wrong, in laying their plages upon the. Thy speeches look that way, as if thed didt didt think so, showh thou darest oor say so in plain terms. But though God be TM strong and TM almighty, yet will be not do

Job flould have fuch a ftrange conceit of God, and a vehement negation of the thing. Certainly God will not wrong any min. Thou mailt take this for a grounded truth, although thy afflictions may blind three and make the to think otherwise. If it were another mans blind thee, and make, the co think other wife. His were another mans cale thou woulded confedien. Or, cand thou give any infine, prayer Good days men wrong? If not 1 (a. I know thou cand not) why doft thou then think (b hardly of him? Or, Should God A. & Ch. it, a thing becoming God to wrong any man? I. it not finfull to hive field a fullytion of fo holy a God? Should be not been cafe to be God, if the flouid not keep the rule of justice and cquiry? See Gen. 18, 15, Deur. 32, 4, 2 Ch. 19, 79, Roun. 3. 3,6. Dan. 9.14.

God] This name is taken from ftrength in the O iginall, and is filly applyed to God, in whom and from whom is all strength. And especially in matters of justice, which men for want of ftrength , cannot adminifer at fometimes; as David could not on Joab and Abillin; a Sam, 3, 39. But God cannot be hindered from doing justice on the greatest, because he is stiong, yea Almighty; as sollowes in

pervert Heb. make crooked. So the word fignifices Ecclef. 1. 15. perveri reco. maye cronged. So the wordinginines, acceptant its impossible that God should not proceed according to the strength aule of pulice. Or, overthown, So the word is translated, Chap. 19.6. Lam. 3, 36. When judgement is overthown, a man is wronged in his caule, which God will not do, to whom men appeal, when they are fo wronged by others, Lam, 3. 59.

judgement] I he word is sometime put for doing men right, as In. \$:7. and feme: ime for the law, the rule of judging, Pfal. 19 9, and otherwhile for moderation, 25 ler. 10. 24. But when it is joyned with juwhite for moderation, as tera to 2.44, but when it is joyned with just etc., (as here) it imports care in finding out the equity of the caule. God doth as furely take notice of the buffneffe before he paffe fent stence, as Judges do by litaring, or witnesses by steing, Exod. 3. 7. G.n. 18. 21. God is so carefull to proceed warily in judging the crufe, that he will never wrong any man. For Judgement fee on

the Almighty | See on Chip. 5. 17. pervert | See beloze in this verfe.

Juffice] Judgement and Juffice go often together in Scripture. See 2 S.m. 8, 15, 1 King, 10, 9, Pfal. 119, Int. As judgement is diffinguished from justices judgement is used in finding out the right; justice, in passing sentence according to it. God will search out the equity of the caule, and proceed accordingly. He bath no need to receive ought of men to corrupt, him, who is all-fufficient. It were fin to think he

. V. 4. If thy children have finned against him , and he have saft them away for their transge (first) God; doch not perver judge-men, for the children were overthrowne for their line elle they had olcaped. And he would profeer thee, if thou were righteour,

If] Or, Although, as Chap. 27, 16. Though thy children perifhed for their trange chon, yet God hath been more mercifull to thee, in Eiving the time to humble thy felf : which if thou do, thou finit escape and prosper. It is not a supposition, but a mue ftory, Chape r. 119. And therefore is should the rather be read, Although. For it was

119. And theretore exposed the rainer occas, announce. At the stone, and or their fin done, as Bildad thought, the stone of the stone o

chap, 14, 21, on Son) have finned] See on shap,7.20.

against him] Heb. Jobim. Secon chap. 7, 20. or, unto him. As this particle is used, Nehem 3.7. Though men faw not how they carried themselves in their feasts, nor were not huit by it , yet God faw it, and was offended for some great evill in their meetings, else Bil-dad conceives he would not have destroyed them with so heavies

judgement, and he have sast them away for their transgression] So this particle annae bave east them array for their transfergion] so that particle is transfit to for Ett. 4.7. Pilat 150. 2. If at. 75. 17. Gen. 18. 28. 29. 15. 8. 31. 43. In Hebrew it is , for the hand of their transfereffion. Thu is, for their iniquities; 35. 74 is used, \$1 at. 64. 7. and it may further intimare their actual wickednesse, I hat they were not on-Ly evill in heart, but also in life. Hands do often, in Scripture phrase, antend mens actions 2, as Pfal, 8, 2, Ifai, 1, 13, 15. Job 11, 14, Bilantend mens actions: as Philes 2, Haile 12, 15. Job 11, 14, Bil- ne would awage I hough now never the contraction to it, he adds meaning is, that God had defleoyed Jobs children, as a man not to regard thy prayer, yet if thou didft access reformation to it, he would

conflue thre. For it fecus Bildad was fain to interrupt him, or elfe breaks an earthen veffel, and dashes it to pieces, by celling it violented to the breaks of the God did this for their extraordinary finite could not have been heard. See on ver 1. The word will bear eiter of their function of the form of their extraordinary finite of their functs for it imports both magnitude and multitude, big full courses known to God, though hidden from the world. He thought that God did all this out of wrath against Jobs children of. ly, never imagining that Satan had any hand in it, by Gods permifi-19, never imagining interests not any nond in 11, by Gots permitted no tory Job. Sometimes the particle I [logistics the influment, and is traillated By. And By the hand, is by the means as Pfall, 77: ao. And then the trule were, that Jobs form mould be deflived by fome wicked plot of their own, as Haman was. but that cannot be, because they were destroyed by a storm of wind and that Bildad knew well ; and therefore that is not his meaning. It may be read, And well and electrore that is not his meaning. It may be read, And be have first then farth into the hand of their transfersion. And then sending forth, is putting them our of his protection, as Adam was lent forthour of paradite, Gen. 3, 23, and delivering them were to be punished for their into, So one yet boraction is included in another, Pfal.89, 39. Thou haft profane this crown to the ground , that is , b cafting it to the ground, as it is in the tranflation. So Ifai 38. 14. Looking, added; and verte 17. delivered, added, as included in the former words, and so the senie is made plain: So it would be here, if it were read, And he have fent them forth, delivering them into the hands of their tranfgreffions. See more on Chap. 7. 21. Into the hand; for, 9 near transgriptons. Section con Cons. 7, 21, 200 to comp. 107, into the power. Sec Neb. 9, 2-7, 30el. 3, 8, Ann band for power, Gen. 16-6, & 39-6, Job 1, 12, & 3.6. 0f their transgriffon: or, of their teabilion. It properly fignifies a feerants recording from the will of his matter, out of prides, 24 King 3, 7, & 8, 20. Somy undealland this later part of the vericy of Gous giving them over to their own beautifulfs. They they include a consistent of the section of t hearts lufts, that they might go on in fin with greediness, 22 Ph. 81, 12, But that cannot be Bildads meaning here, for he soints at the vior lent death of Jobs fons, which cut them off from going on in their finfull courses. Rather lin is here compared to an executioner, and God to a judge, who gives men over to fuffer condigne punishment forther lin : and that is called, Sending them forth into the hand of their flat, as if their fins did execute that fentence on them , which they deferred by their fins, Pial, 140, 11. Prov. 1. 32. For Caft away fee on Chap. 14, 20, on Sendeft. For Hand fee on Chap. 15. 23.

V. 5. If thou wouldest feek unto God betimes, and make thy supplita-tion to the Almighty] God hath indeed punished thy children for their fins, and delive ed them over to the last and lasting judgement, without hope of mercy, because of those enormous wickednesses they have have committed against him. It frems thou hast not committed to great transgressions against God, and therefore he hash spated thee hithered, that the light of our wholesome counfel; might bring there feet unto God for mercy; and then he that destroyed thy sonners, will not only spare thee, but restore thee to thy former prosperity.

If then wouldeft feel betime! The Hebrew word lignifics feeling cally in the morning, making it his chiefest, and most ferious work; as men that have bulineffe of weight; neglect no time, but go about in the morning, as foon as they are up. For the phrase; see on Chape 7. 18: 27. For the matter; fee Chapis, 8. & 11,13. Acis 17, 17:

nno God] See on verf. 3.

and make thy [application] The Hebrew word fignifies praying for nearcy out offree grace alone. He countels Job not to stand upon terms of his own innocency with God, much leffe to plead any merity but to throw himfelfar Gods feets and to fue to him for mercy; for the pardon of his fine, and taking away his heavie judgements, delervedly inflicted upon him. So the word is ufed, Deut. 1.23. It is the language of the poor, that have no merk to plead, but sue for relief oue of meer favour, Prov. 18, 23. to the Almighty | See on verl. 1. & Chip. 9:17.

to the comments of the property of the property of the comments of the property of the propert deal better with thee,

If thou wert] Or , If thou wouldeft be. If thou wouldest joyn re from were 1 = 1, 11 room wontager pet 11 room wonteen printing formation to thy supplication, and diddt resolve, and wonded end deavour to after thy course so time to come. God would surely bleffe thee. So the phrase would sure well with what went before in the fifth so the phrase would sure well with what went before in the fifth so the source of the source would sure well with what went before in the fifth source. verles if thou wouldeft feel unto God; and with that which fole

lows after, He would awake for thee, men to so y any mon the droffe, Lain, 4) with the would wake for thee, purel. Clean: Shining like gold purified from the droffe, Lain, 4) r. Lowiz, 2424, Match, 3, e. Fire from filth and forts of great fing the property of the proper 21. 1 Pet. 3:21, Rev. 17.4. It is alfo compared to fpots, Eph 5.27.

Pet. 2 73. Jud. verf, 12.
upright] Or, right: Not crooked. Didft walk according to the Aran rule of Gods word, and not according to thy two crocked affections to conclusions. It Purity here may fignific functivy of hearts

and uprightnesse, integrity of life,

furely] So this particle 12 fignishes, Numb. 22, 33. Ruth 1, 101

furely] So this particle 12 fignishes, Numb. 22, 33. Ruth 1, 101

without any doubt it is so. God would certainly shew thee mercy, if
without any doubt it is so. thou didd repent and reform. There is no quellion to be made of it. The words might be more fully exprest, thus; It is certain that he would awake for thee

now] Prefently , speedily, as soon as thou repentelt, Jer. 21. 18, 19,20. Luke 15. 20. he would anake] Though now he feem to be affeet unto thee, and

God never flieps, Pfil, 121.4. But when he lers his people lye in groubles, and feems not to regard them , he is compared to a man afteep : and then his people do, as it were , awike him with their prayers , av Chift was awaked in the fh.p., Matth. 8. 25. Pfal. 7. 6. & 44. 23.

for thee] To help thee, deliver thee, and do thee good. Not awake against thee to do thee hurt as he hath forme. ly done, and thou mighself julty fear, he might do still for thy fins, Dan. 9.24.

and make He would not awake for nothing , but for thy good not only to free thee from thy trouble, but also to make thee prosper,

the habitation) Sometake it for the foul, in which rightcouline fle dwells. Others, for the body, wherein the righteons foul dwells. But ir is to e understood plainly of the place where he dwelt , with the

habitation, which thou fluit have righteoully gotten, and not by ra-pine and extortion, as thou didft thy former: (for fo Bildad thought:) On, the hibitation wherein thou shalt exercise duties of right oulnes to God and man for time to come, for it is not here opposed to holinesse, bur containes holinesse under it. So the word is used, Prov 8, 8,18,20.

& 16.21. Eccl.7.15.

Chap.viii.

Profperous] I'he Original word in the first fignification of it, speace a superous 1 a to conguest word in the tilt ingeneration of its speake-able. Now hectate profes ity follows peace, as rune follows war; there-fore the word, at the fector hand; figulft: s profesour. He will make it a comfortable habitation, and all that thou half in it; or about it; to profeer, Pal, 1.3. Thy family thall live praceasly among them-felves, and thou fhalt have abundance, and not be tobbed by others. prefiton, and subject to spoyl. If thou repent, it shall be so no more; but be filled with thore of goods righteouthy gotten, Laftly, because In peace, building, and trades are brought to perf cloon, that are ruined by war; the worl fignifes perfet, or samplest. And then the fense may be, Thy habitation is now re nous, thy children, cattel and goods loft, but upon thy returning to God, he will no only begin to build it again, but rake it is complete as everitwas. He will he wish it, to thernothing shall be wan ing to it.

V.y. Though thy beginning was finall , yet thy latter end should v. 7. though the occurrence was plants; yet the latter and plants agreatly increased. Gou will no, only awake to these, stand make the flags prosperous, as he did before; but he will altionic ease it very much; asafterwards he did. See Chip. 42.

though] Heb. and. But it is often pur for though; as Pfal. 78.23.

thy beginning | Not the beginning of his life, but of his riches : the full part or head of thy effare. The Hebrew word MUNT light fies 1. A beginning in time. Gen. 10, 10, 2, First in dignity, 1 Sam. 15, 21. Here it is taken in the halt fenfe, for faft in tir

was] Informer times ; or, were; or, fould be. Now after thy re-

[mall] In quantity or quality, riches or honour, for greatness and finallnesse are applyed to both in Scripture, Pf. 1. 119. 141. Jer. 30. 19, & 49. 15. & 42. 1,8.

get] So 1 is translated , Pfal. 119. 109, 110. The fmallneffe of thy beginning shall be no hinderance to thy incresse in riches and greatnesse, But thou shalt grow apace, when once thou beginnest to

thy latter end Not of thy dayes, but of thy wealth. Thou shalt grow to a great height of riches and honour before thou diest. The word TITAN fignifics, x. An end in time, Deut, 4. 30. 2. The wows so these agenties, s. An ead in time, Duret, 4.30. 2. An entire work is ended. P. Oraza, 4.4. 3. Poflettiy, which come after, and fuecced their parents, Pfal, 109, 13.
A. The lowest, or last in honour, most contemptable, Jer. 50, 12.
Mare it is put in the first fende.

pull grath present inner, fiveld grath present in the first a comparison between his pull after the present in the first a comparison of the first are to come, if thou truly return to God. But it is more likely and the first are to come, if thou truly return to God. But it is more likely and the first are to come, if thou truly return to God. But it is more likely and the first are to come, if thou truly return to God. likely to be a description of the great nelle of his future pr sperity, not-withfunding the finaline se of his hopes: as if Bild d had fild; I hou hat nothing left now, all is gone; yet if thou be reconsiled to God, be will enrich thee to admiration. So it came to paffe, Chip, 42. Each of his friends gave him a finall pitting to begin withall, and God increased it to the double of his former post flions.

V. 8. For enquire 1 pray thee of the former age, and prepare the fel to the fearch of their fathers I do not defire that thou thoulded ground thy belief on my words; but enquire of the wifest and best men in former ages, whom thou haft no reason to distrust, although thou mayeft flight me. They will by many and daily examples prove, both what I faid before, that God will make good men to profper af tertheir affl cions; and what I fhall fay after, that he will deftroy the micked, though they flourish to ratime.

For] This particle ushers in a reason of that which went before

would quickly hear thee, and grant thee the good thou prayelt for. 1. To ask, or enquire. G:n.38.71. 2. To borrow. Exad. 12, 35 Here it is used in the first fense.

I pray thee] He deales gently with him, as Bliphaz did, Chip. 4. 7. whom Bildad imitaces in matter, and manner, in arguments and ex-

of] Ask them how things went then, So 7 is uled; Och. 43. 27. or concerning : Enquire how matters were carried then. So it istaken)

Pial 64. 5. & 91. 11. the former | Some take it for the first age of the world : as the word is tranflated, Exod. 12. 2. But that cannot be the fenfe here; becaufe their fathers are menitoned; which agrees not with the first age of the world. It must therefore be understood of the age immediately before them, whose sayings and doings were yet fresh in the memory of their children yet alive. So the word fignifies, Deuter, 4: 31.

it is to it underflood plaintly of the place where networks when the state of the place where the works and good belonging to him, and butinelle here to be done all which God would proper. For Habitation fee on Chap. 3. 3.

If the rightenfiels Place is, the tis, O my rightens God, The properties at the control of my rightenfiels Place is, the tis, O my rightens God, The tis, the control of the more which whom that have rightened by gotten, and not by righten fields. The control of the more which whom the together; as Gen. 6.6.9. 8.9. it. Search the Chronic'es of those times, and they will confirm whit I fay,

prepare thy felf | Or , Fit thy felf. Go not rithly about it, but by a good foundation of thy fearth, and fix thy heart on it } Plal. 108, 1.

to the fearch To fearch out what they believed in this point Chap. 11. 7. or to conceive that which they have found out by diligent fearch.

of their fathers] The Fathers of the immediate forepilling times; and fo upwards to the beginning of the world. But thefe onely named, because mens informations and memories will reach better ro two generations, in regard of the long life of some particular persons in each, then surther backward: Go bickward from one Generation to another, and thou shalt find it to have been so alwayes, by this which was done in their Fathers time, and in every age observed by them. Now the Fathers who lived before, had more means to get knowledge of the truth, in regard of the length of their lives, whereby they were filled with oxperience; and also because God himself some times spake unto them; and those truths they received from their parents were kept puter, becaule they were nearer to the Fountains, and therefore they appealed often to them before the Scriptures were wrish ten, as our Laws refer to ruled cafes long fince determined , Deur. 4. 32, & 32,7. Job 4.7, & 5.1. & 32.7. But now the word inthe rule, and not revelations nor traditions, Ifa.8, 20, Rev. 22. 18,19, For Fai

ther fice on chap. 15. 24.
V. 9 For we are but of yesterday, and know nothing, because our dayes upon earth are a shadow] in this verf. B wad in wers a f cree obj ction, which Job might have made to this purpois ; What need you fend us back to our predecellors to fehool? Why cann t you reich us your felf? Heanswers , we know not what was done formerly , we have had but a fhort time of observation; and therefore we refer thee to those that lived long fince; and longer, and so might know more than we-

me | We who live now in this age : or I and my fellowes, who

reason with three. See on Chip. 4.2.
of yesterday | Sometimes the word 7101 in Scripture, is put for he day immediately before, as Exod \$.14. Joh 4152. Sometimes it fignifies all time path; as Heb. 13.8. In this place is fignifies time newly path. We are but of late time. And therefore it is well translated, But of reflecting, to point out the fenfe the mixe fully. We were born bitely, and have lived but a while in the world, and therefore cannot know much, nor are not to be compired with our Fathers, who were born before us, and lived longer then we, Gen. 47. 9. Thus yefterday is put for time lately path, 2 King 9.26; 2 Samar 5. 20, and fo the lame word is translated of late, Mic. 2.8, or, we are as ignorant, in compariton of those wife men that lived in former times; as children, that

were born yesterday, that know nothing, and] Or, therefore. Being so lately born; we have not time to get knowledge by fludy or experience. So this particle I is translated; Ezek 33,31. Job 11.6.

know nothing | Heb. know not. Not that they were beafte, or filly idiors, that had no understanding of the tradit; but little, in mors, tott nat no uncertanding of the train; Dut little, in comparison of what their predecessous knew. So much, in Scripture phrase is sometimes signified by a negation; as Mos. 6, 6, 2 desire mercy and not sacrifice; that is, I delight more in mercy, then factitice.

becaufe] Another resion of the thornelle of their knowledge taken from the thortnelle of their dayes. As they lived not in former dayes to knows what was done then ; to they had lived but a while, nor could not live long to get any great flore of knowledge now.

our dayer 1 hie dayes of our lifes See on Chapits verf, 1,6. For

Dages lee on Chap. 14: 14.

upon earth) While we live here in this world. See on Chap. 7. 16 For Earth] fee on Chap. 9.24.

are a fhadow] They are like to a flindow. The note of likeneste is often omitted in Scripture to make the speech the more emphaticall This particle utiters in a reason so sometiments of the which experience of former time for the whole counder of their life, which stagnical Heb. ark ; Seek to be refolved our of the Wittings of which were food going; or of the whole counder of their life, which stagnically the stagnic has been a perfectly the stagnic of the whole counder of their life; which stagnic has been sometiment of the whole counder of their life; which were food going; or the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going; or of the whole counder of their life; which were food going and the whole counder of their life; which were food going and their life; which were f as verf. 2. See on Chap. 7. 7.59. It may be understood of their dayes paff, which were foon gone; or of the whole course of their life, which Chap, viii.

Sun hides his head under a cloud, 1 Chr. 29.15. Job 7.6. Pful. 144. | tries, corn did then begin to appear green? 4. & 102. 11. & 39. 5, 6.

V. 10. Shall nor they teach thee, and tell thee, and utter words out of their heart?] Thou their not enquire in vain, nor lote thy labour, thou shalt learn much from them. They will teach thee the same things thou hearest of me,

[Ball not] Certainly they shall inform thee in what thou couldst not inform thy fell. This is the force of the question, Gen. 13. 9.

they The fore-fathers speken of, verf. 8, to which coherence he mery a ne torce tainers specken or, well or to which concerned he now returnes, having dispedied in the ninth verfein a partenthelist teath thee] Diffull their precepts into thee gently, as the rain falls upon the catth to make it fruitfulls for fo the word lignifies in its

primary ule; Prov. 11.25. Hof. 10, 12. Deut. 32, 2. They shall acquaint thee with Gods wildome, and justice, in his proceedings, by those instructions they have left with their posterity; for they them-

note instructions any nave tea water team-potentity; for they membels were dead. For Teath feet on Chip. 6.44, and they are and tell thee.

Or, and feet to they to wit, a the words in the verse to they then they took to hold their peace, and engoide their knowledge to themselses. For Tell fee on Chap. 16.1, 10.0 Seld.

and utter words] Heb. and make words to come forth. To flow as from a fountain, or come out of the heart, as rain out of the

out of their heart] A wife mins heart is histreasury, wherein he out of their nearty. A wine mains neare is instrument, wherein he layes up abundance of knowledge to bring forth upon all occasions, that, 12, 35, & 12, 52, and old men have most time to lay up this trealure: they will not speak rashly, or at randome, as thou hast done. but what th y have well weighed in their hearts, before it comes out of their mouthes. They will speak judiciously and folidly to you : they will teach you really and fincerely, what they think themselves. For Heart fee on Chap. 15. 12.

V. 11. Can the ruft grow up without mire? can the flag grow without water?] Now he fets down what the Fithers had observed, and would impart unto them; and that by fimilitudes taken from natural things, flewing thereby that the fame God is the authour both of nature and grace, when the mysteries of the later are expounded by the works of the former, And as David and Solomon were excellent in this way of teaching; to likewife were Job and his friends. By three elegant similitudes, one taken from a rush; another from a Spiders web; and a third from a tree , he fers out the fluting prosperity of ungodly men: and strikes at Job and his children for want of folid piety, and closely inclinates, that therfore God judgements came upon them.

can] Certainly it cannot. See on verf. 3, and 10,

therufb] It is as ordinary for God to deltoy great men, that have nopicity in them; as for a ruth to wither, when the mire in which it growes, is dried up. The word is translated, a bull-ruth, Exod, 2, 3. Ifa, 18.2. It high the name from drinking, because rushes and flags cannot subside without moisture. At seems to be some bigger and stronger matter, then our rushes; because vessels to keep children out of the water, and for paffengers to go by fea, were made of it, as appears in the places quoted

growup] The growing here is meant in heighth. Life up its head flately, For the word is often ufed for pride in Scripture, Prov. 1 5,25. Tfa. 16.6. A rolli cannot pride it felf without moilture; nor a wicked man lift up himfelf long above others, for want of Gods favour to

uphold him. The word is translated fens, Chip. 40. 21. Mitry places, Ez.k. 47. 11. wer and foft grounds produce and nourith ruflies.

the flag] Some take it for a lesser reed. Others, for a Meadow as Gen. 41. 2. meaning the graffe that is on the Meadow, on which cattel feed. Theword harle its originall from TIN, a brother; be-cause fligs, and so also grassein a Meadow, grow together as in a brothechood

grow] Multiply , as flaggs and graffe do. So much the word imgraw 1 interpry a mages are the ports, yet [7]. Plal. 73.42. or grow in heighth and bigneffe; is Ifa. 17.11.
without water]. It cannot grow, nor thrive in dry places. No more can ungodly men reofper long, though they may flourish for a time. For Water fee on Chap. 14. 9.

V. 12. Whileft it is yet in his greenesse, and not cut down, it withereib before any other herb] He goes on with the similitude , to thew that as Ruthes when they are greeneft, and spared by men, and permitted to grow; yet wither often for want of moiltures fo the prosperity of wicked men, when it seemes most flourishing, if it be not tuined by others, yet for want of Gods bleffing, it enoulders away of it felf : which hath been often feen in our daves, in great cflates unjully gottenariand confumed, no man knowes how, Hig. 1.6. This verie may be joyned to the former, and be read this; If the Ruft grow up without mire, or the flag without water, while it is yet in his greennell, though it be not cur down; yet it will wither before any other herb. So n is put for if Chap. 4. 2. And then the fenfe is, Suppose a Reed or Flag should grow green, where sho moisture is yes ight to far from continuing, that if no violence be

and not cut down] It is translated s cutting up , Chap. 30. 46 cropping off, Ez.k. 17.4, 22, plucking, Dent 23: 25. The Jewith Wre ters conceive it to be a gathering with the hand; not a cutting down with any iron instrument. However, it imports, that it was not cropt by any violence, but decayed of it felf.

it withereth] It is dryed up for want of water , which is the drink thereof, Plal. 129. 6. Jer. 17. 6.
before] The Hebrew word usually fignifies , Before in place , that

Cháp viii.

is, in fight. And to it may be here, it decays while other herbs, growing about it, do as it were stand looking upon it, admiring at the fudden decay of it. So actions of life are attributed to liveleffe creatures. See on Chap. 1, 19. yet it is commonly underflood, here, of withering before other herbs in time: Lev. 18.17, the word is so used. any] See on Chap. 1. 11.

other] This word is not in the Original; but is added to make the

sense the plainer. herb] It properly fignifies such things as spring out of the cath of the miches for food for the beasts, I King, 18 5. though it may hold up the head higher, and flourish more, yet it fooner decayes then any

other green thing growing out of the earth in a droughts.
V. 13. So are the paths of all that forget God; and the hypotries hope fhall periff] He now applyes the former familitude : As it is with the fore-mentioned Ruth, just fo it is with wicked men : though for a rime they profper, and feem to be upheld by Gods favour, as the rush by moisture; yet not having it, they fall of themselves, before any violent death feize on them.

fo are the paths A meraphor from travellers , to fet out the beginning, progresse, and end of ungodly men. He means it notof their actions, as the word is used, Plal. 1, 6, & 119. 1, but of their life, richts, power, flate, flourishing condition, sudden death , and diffolution, ver. 19. Though they grow from a low efface to an high one, and flourish for a time; yet their estate suddenly changes, and they are deftroyed before others.

of all] No difference; God is alike in his proceedings, and is no accepter of persons, Deut. 10. 16,17,18.

that forger God] That forget him in their thoughts, and think fd. dom of him, Pfal. 10,4. or flew, that they remember him not, bydifobeying him in their actions, and in the course of their lives, Pal. 10. peying mm in new actions, and in the courte of their lives, Pals 10, 45 f. & 14, 1. & 26, 61, 2. Deut. 8, 11. PBl 5, 0. 2a. Or, shat deem lightly of God; for furth things as we efteem lightly of new quitty foreget, jer. 2, 12. & 23 o. 14, Or 5 fuchas depart from God; for we foon foreget our ferends that are gone. Out of highs, and out of sinds, Epila. 12, Heb. 12. Forgetfulneffled God is a mark of a wided metal in Scringers. Bild sare. Such if the Authorisation for the God and the Company of the man in Scripture, Pfal,9: 17. Such, if they thrive; truft not in God, but in their own wit, power, and riches, Deut, 8, 14, 19. Forthename of God, see on vers. 3.

and] Or, for. Here is a reason of the likenesse of the wicked

mans hope to the rule or flag, because it suddenly decayes; as they do

So this particle is translated, Chap. 21.14. & 28.18.
the byperites | Such as are covered with fair showers, though they be foul within; as Chap. 13.16. Ifa. 17.8 to. 6. And then he for cretly accuses Job and his children of hypocrific, that they were like painted fepulchres, fair without, but very foul within , Mat. 23, 27; For they knew that Job was not a groffe wicked man, So Zophar prefferh Job with hypocrilie, Chap, 20, 5, as if he had been one that was wicked before God in heart, but counterfeited piery before men to deccive them.

hope! He shall give over hoping, when he sees, he cannot get what he hoped for; to wir, stability and firmnesse in his prosperous condition, which seemed to himself, and others; likely to ablice. Oc. he shall not have the thing he hoped for, See on Chap. 4.6. Haph

fignifits. 1. Line. Josh 2. 18. 2. Hope. Zech 9. 12. So here. fball perish? When a man cannoc attain what he hopes for , his hope is faid to periffs, though he may expect fill, but to no purpoles verf. 14: & 14.19. So fhall wicked mens hope vanish, Chap. 11, 200

& 18.14. Prov.10. 28. V.14. whose hope shall be out off, and whose trust shall be a spider web] He goes on to give a reason, why the hope of the wicked shall periffish because God will frustrate it; and fets it out by another smillitude; taken from that which all men know to be brittle; a significant that which all men know to be brittle; a significant that which all men know to be brittle; a significant that which all men know to be brittle; a significant that which all men know to be brittle; a significant that which all men know to be brittle; a significant that which all men know to be brittle; a significant that which all men know to be brittle.

whose He spake of them in the plurall number before ; now in the fingular: intimating, that the hope of every hypocrite flouishing fillil be cut off. None fill clare, or fire better then other Others read it, For his tope, &c. So the word is used, Jr. 32 - 3. And hope for the second of the control of the second of then he proves the former affertion by a new argument, and doth not

barely proceed in the selation,
hope | So the word and fignifies, Job 31.24. Prov. 3.26. and it answers well to the former verse; where the the sense of it, though the word differ in the Originall. Others read it Folly; as the same word is translated, Pfal. 49.13. Eccl. 7.25. Nor that they should each to be foolish (for that were a blessing, nor a curie) but that prosperies, which were a blessing, nor a curie, but that prosperies, which were a blessing, nor a curie, but that prosperies, which were the curie that the curies and the curies and the curies and the curies are offered. cy, which they in their folly thought would last ever, flull be care of.

The word is also translated Flanke. Chip 15, 27. But not so better that the care of the chip is the control of the chip is t

walth, though God Infer them to thrive for a time.

while it is yet in this greened[e]. The ris, while it flourifleth most, belove the brawy of it be gone. Hence the moneth Abib, or March, had his name in the Hebrew, because in those Eastern Countries and the risk of the points at God judgement upon Job, whole children and model to good did not moulder away by Intel and little; but were fiddenly had his name in the Hebrew, because in those Eastern Countries and the property of the points of the point of the points of the points

translated loathing, 25 Ezek, 6, 9, 8, 20, 43. And so this place may land riches, Chip, 14, 9, 82, 13, 15 Ezek, 19, 22. Hol. 14, 5, beread, Whish hope shall hash him; 05, be hathfirm to him. He shall be weary of looking for the things he hope stor; or is shall go away freely an under placetion of circles, 25 borghour plentifelly from him, as from an abominable thing,

and whole truft I Hope confilts in expectation of fome good. Truft independing on some other for it. The hypocrite hoped that his profperity would continue, and trufted in his rich: and power for the continuance of it. But both these would fail him. He shall trust in vain. The thing he trufts in will deceive him, and then his exp. Cta-

sion must needs perith.

[hall be a Diders web] Heb. a Spiders house. For the spider builds ic to dwell in, as men do houses. He coth not say, it is as a spiders in it, or pulled out of it. So much is imported in the derivation of web . but leaves out the note of fimilirude , to fet out the vanity and brittlenesse of it the more. See on Chap. 7. 9. Though his state feems to be very firong and flable, yet it is very frail and weak, and eafily broken. As fpiders cannot defend themselves from wrong it their web, no more can wicked men prevent deftruction by their wealth. See Ifai. 59. 5, 6. Spiders webs are twept down, fo shall they be destroyed by Go is judgements. For Housestee on Chip. 15. 28.

V. 15. He shall lean upon his bode, but it shall not stand; he shall hall fan upon his bode, but it shall not stand; he shall hall not stand the shall hall not endure.] In this weefe is laid down the application of the former timilitude, taken from the spiders web. As it all the spiders considerace, so shall the hypocites habitation

He | Some underftand it of the foider ; but it is to be underftood o the hypocrite himself.

(ball lean] He shall think to lie hid safely in his habitation, or

is flions, and therein to be free from perils: but it will fail him,a a man that leans on a weak flaff or reed, falls to the ground, 16, 26 6. Ezek, 29. 6,7. Bildad might think Job had put too much confi dence in his policilions, which had been very great, and therefore the

former lostes came upon him-upon his house] The hypocrite hath an house to lean on, as well as upon on none; I ne nypectre and na noue to tean on, as were as the figider. But the figides leaning is with the body, a the hypocrits with the mind. Hereby is mean his truft, mentioned, yer. 14. And by his house, is meant his riches, and whatever he hath in his house, as Esth, 8.7. for hypocrites trust not in bare walls, but in their tree-

but it shall not stand] Not abide: as the word is used, Psal. 119.90. It shall fall it self, and therefore shall not be able to up-hold how. He shall lose his possessions he trusts in, and himself perish with them. The spiders web will fall with the weight of the spiders leaning on it, though there be no wind to blow it away. And hypocrites ruine their own houses by their fins, and particularly by

xelying on them.

be [hall hold it fast] Or, he shall lay fast hold on it. He. shall not onely lean on it, as a weary man leans against a wall, but alto lay fast bold on it, as a man ready to be drowned, doth on a bough of a tree to live his life, as if he would never let it go, but meant alwayes to beupheld by ir, A man may lean, and not lay hold on the thing he leans on; but by laying hold on it, he means, accounting to make it firm to him, and him to it: retaining it to uphold him, Job 2. 9. 8. 17. 5: The hypocrite thinks he hath his prosperity lafe, and shall be fure to continue in it.

but it (hall not endure] Heb, not rife, or not fland ; to wit, in judgement, as Pial. 1. 4. So Efth. g. 29, 31, 32. To confirm : Heb. to make to rife, or, fland. Laws are for continuance, and men keep their possettions by law. But the hypocritic hath, in regard of God, no right to his, and so shall lose it. For Rife, see on Chap. 14. 12.

V. 16. Heis green before the Sun, and his branch shootest forth

in his garden] Here the hypocrite is compared to a flour fling tree, which is fironger then a rush, or spiders web, yet cannot continue long. This verse sets out the height of the hypocrites prosperity ! the next points at his fecurity : the 18. at his ruine, under the fimiliaude of a tree, as appears in the 19, verfe-

heisgreen] Or, moift : full of juyce, as Chap. 24. 8. So the hy-

before the Sun] Before the Sun rifeth. So the word is used for pretedency in time, verf. 12. and Exod. 10. 14. The hypocrite thrives extraordinarily, as a tree that grows without the help of the Sun : or, before the Sun; that is, by the benefit of the Sun-beams, and hear ofit. So hypocrites thrive fo faft, as if Gods bleffing did wonderfully attendupon them. Or in despight of the scorching beams of the Sun as being so full of juyce, that the beams of the Sun cannot dry it up. Derites feem to thrive, as it were, against Gods will, whom they dily blafphene; and in fight of all the plots of their adver-fries to ruine them, Plat. 37, 38. Or, in the light of the Sun, that is openly, so that all men take notice of their wonderful prosperity. So this phrase is used 2 Sam. 12, 12. The word in the Original, put herefor the Sun, is taken from a word that lignifies to minister or ferre, because the Sun is a publick servant to minister light and heat to all the world, Pfal. 19.6.

and his branch] This shewes plainly, as also the place following, thegarden, that there is a comparison taken from a tree, though it benomammed express, [331] comes from a word that significs to fick, because branches, new that forth, are tender, like to sucking childen: and alfo they fuck mo flure from the root, as children do milk from their mothers breafts. We call fome kind of branches fuckers. And by the hypocrites branch is meant here, his off fpring, honour, | portice

out of a tree. For Shooteth forth, fee on Chap. 15. 20. on Goout. And on Chip. 20, 25. on Comethout.

in As Ifae 24, 22. Or, over. To they his abundant profectly, like trees, whofe branches thou forth beyond the fence of the orchards and bear abundance of fruit.

his garden The place where trees use to grow. So doth the hy-soctite thrive in his habitation, which is his enclosed place; where he hath fenced himfelfe in, as in a garden, and thinks he cannot be huit the word, from ? 31, to protest, Cant. 4. 12. Eccl. 2. 5, 6. He makes the word, stom (26, 19 protect). Call (4 * 2. ECC). 2. 5, 0. Ite makes a very glorious thew in his outward pomp, and lives as in a paradife, Gen. 2. 8. Some think he begins to fleake of the godly man here, and tend the 18, veries, Shall my man defroy him dut of his place, to that it will deny him, 8cc? No it cannot be 2 His profiperity will hold, when the hypocrites decayes. And so the iffue of both is summed up in the 20. verfe; from whence the antecedent to He, in this 16. verfe, to wit, the perfell man, mentioned there, is taken.

V. 17. His roots are wrapped about the heap, and he feeth the place of flones] He goes on to fet out the prosperous estate of the hypocrite for a time, whose destruction is mentioned in the following

His roots] That whereby he thinks himfelf to be faftned, is a tree is by the roots. For he not onely feems glorious to others, but thinks himfelf firm and fafe also in his habitation.

are wrapped] Fold themselves to and fro ; or, are wreathed in

about] Compassing the heap round about on the outside. Or. in : as the word is used in ver. 16. & Dan. II. 20. Or, with: as Job 38, 32, The branches are folded in with the heap, as thornes in a hedg, one within another, fo as they can hardly be parced. This thews the teeming firmnelle of the hypocrites profperity.

the heap | An heap of frones : as followeth in this verfe. So it inguites, Gr., 31. 46, 47. Some take it for a tree, growing by the wall of the house; and by folding the roots in with the foundation, weakning the house, and therefore pulled down by the matter of the houle, as veile 18. Others, for a tree that is not rooted in loofe earth. house, 33 teste 10. Otters, not a stee that Franciscone in rone eating where it foom may be blown down, but among thenes undrocks incorporating it fell into them; and yet grows in flight of flones; to fignish the fability and growth to the hypocrepropierous condition for a feel for the first processing and pring or foundain; as Joh. 15. 19. A place where frings said; and pring out and windeabout the rosts of the tree, or run between them, where no water is wanting. So alfo this word is translitted. Cinit. 4, 12. For a pring hath plenty of water in it, as an heap hath stones. And so it sets out the thirtying condition of the hyporrier. The word "A lignifies 1. An heap, Gen. 31, 46, 2. A sountain, Can. 4, 12. 3. A wave of the sea, Ila. 4, 18. Here it is ufed in the first fenfe,

and he feeth] The hypocrite diferneth is ! Or, it feeth. That is, the tree, which spreads its roots among the stones under ground, and might fee them, if it had eyes, though they lie hid under the earth out of the fight of men. A metaphor : See on Chap. 1.10.

place] Heb. loufe. So it is put for a place, 2 Sam. 15.17, For House, see on Chap. 15, 28.

of stones 1 They that understand it of the tree, take it for the place where stones lie buried under ground, or the vault about a sound tain, which the roots of trees will reach to. They who under Rand .c of the hypocrite, take it for a stony place to build an house in, where he may lay a fure foundation, or for a house of stone to dwell in, that is, a floong house, or for a stone wall to sence in his house, goods and cated, or for an high palace to overlook all his neighbours. All tens ding to thew forth the greatrefie of his Files, fecurity, and professary. Vy. For Stners, feen Chapt. At 19 lace, then is fhall deny him, far-ing, the went feet the St Bild goes on from his description of the

great height of the hypocrites prosperity, to his fulden and irrecoverable punifhment, and utter ruine.

If he] They which take it of the tree, understand the Sun, mentioned ver. 16, which by his forching beams, dryes up the moisture about the tree, and makes it wither. Others, according to the usual phrase of the language, understand the destroyer, the nominative case being included in the verb; as Gen. 50, 26. They embalmed Fofeph. that is, the embalmers embalmed him. So here, If he destroy him, that is, If the destroyer of hypocrites destroy him, meaning God, who one y judgeth of, and punished hypocrites. Others would have the word God, to be understood without any such including or reference. Sea on Chip. 3. 3. But it may be understood impersonally, If he be destroyed. For there was no any codent mentioned before. See the like phrase, This night do they require thy foul, that is, It shall be required,

destroy ? Heb. Swallow no. And secondarily it fignifies for to deftroy; for things (wallowed up are deftroyed. And as it argues a total, to likewife a speedy destruction, as an hungry man swallows his meat without chewing, Ifa. 28. 7. Pialm. 35. 25.

him] The hypocrite compared to the green tree; Or, It; that is, the tree it felfe; like to the destruction whereof, is that of the hy-

Chap.ix.

out of his habitation and politifions, Chap. 27, 21.

then if skall deny him] The place where it grew shill deny him. An elegant necession living creatures 3 as Chap, 1, 19, Octom menthit will not know their friends in advertity. He taw his place in his properity,ver. 17, but it will take no notice of him in his delter-Rion, Ir fhall deny that ever any luch tree grew thereat hath to clean forgotten it. This argues a deftruction of root and branch, to thit no fign remains of any fuch tree ever growing in that place. So the men of the place shill as clean forget the hypotrite after his distruction, as or the piace in it action in new the apportine after in Sactification as if he had never dwelt among them. See on Chip. 7, 10. The word UPT lightlifes, 1. To deay, Gin. 18, 15, 2, To faile, Hof. 9, 2, Here it is used in the first tense.

faying, I have not feen thee] He brings in the place it felfe fpeak ing to the tree for the greater affurance, and emphasis, Plat. 37. 35, 36. Or, I fee thee nst. Thou his been here, but I know not whit 30. Or, 1 jee thee mi. I nou nik been nees out a know not will is become of thee. So the preterperfect tenfe is transfered by the prefentenfe thrice, Phil. 1. 1. For See, look on Chip. 19. 27. on

V. 19. Behold this is the jey of bit way, and out of the earth shall others grow] Here he applyes the former similitude of the irecolet

out yeif, 16.17,18. Behold This word as in Scripture it is used to fet out some grea unufual matter worth the noting; so it is also put before nonical ipec-thts, that the tattnesse of them may the more be observed; as Gen. 3.

22. For Behold, sec on Chap. 19 7.
this i All his joy is come to this, It ends in destruction. No doubt he thikes at Jobs loffes herein, whom he accourt dan hypo-

crite,
the joy] This is the joy, in which he pleafed himfulf in his greatneffe. Behold what is become of it! Some conceive the word imports a great inward joy, and fo great, that it cannot be kept in, but will be the wed forth by leaping, trumpling, and fuch like outward expressions, Chap-3, 22. An allulion to dogs, who leap on their mities for joy to welcome them home. Here is an end of all the joy that an hypocrite hath; and what good bith he by his former J. y, when he is deltioyed ? Luk. 12. 19, 20.

of his way | Not of his conversation, as the word is often used in Scripture, but of his flate or conduion ; as Pfal. 1. 6. So pather lignifie, ver. 13. For Way, fee on Chap. 17.9.

out of the earth] Heb. out of the duft. Out of them that have been ruined, or are very poor, Plal. 113. 7. 1 Sam. 2. 8. Plal. 107. 41. For Deft, see on Chip. 14. 8.

others. He and his posterity shall be utterly destroyed. He shall leave none of his to be his hear, but a stranger shall inherit all his wealth, Chap. 27. 16, 17. Eccl. 4, 8. As other trees grow where form are cut down, so other families shall as it were spring our of the earth, and live where he did, and shall enjoy his post flions.

shall grow.] As plants or trees do; for so the word fignifies : and h goes on chegamly with the fimiliande. Others read it, And out of another land shall they grow. To wit, who shall inherit his possestions. They flull come out of remote places, to flew the more cleerly. that his subversion, and the disposition of his sta enfectivarids is from God. So trees and stawers are brought out of other Countries, and theire here, to flow, that it is God, and not the earth, that makes

them to grow.
V. 20. Behold God will not cast away a persect man, neither will he bely the evil doers] Hitherto were the words of the Ancients repeated by Bildad ,trom ver. I I. 10 instruct Job. Now Bildad concludes ted by blidd a trem were 11 to institute job. Now blinds concludes from thetee in his own words, that the clute of the godly is happy, and the condition of the week d helpleffe. From those things which the Elders had taught him, he infers that which he had formerly propoled to himself to prove, to wit, that though Job had impatiently fretted against God, yet God was just, and loved the righteous, but hited the wicked. And leaves it to him to apply to himfelf; intimating, that if here pented, God would raife him to prosperity again; if not, he must look for no help from God.

Behild] Lo I have electly proved, that which I first propounded that God will not fail good men, nor help bad. See on ver, 18, &

God] A name taken from ftrength. God will not use his power to crush them that are good, nor to raise them that are bad. See on

will not cast away] The word fignifies to despise, as Chap-19. 18 to louth, as Chap. 7.16. to refute, as Chap. 34. 33. And as a thing despited, yea loathed, not onely to refuse it, but also could it aways B. t here is more intended, to wir, thit God will not fuffer a away. D. there is more intended, to wir, that God will not foller a good man to terish for want of his help, as appear, by that which fol-lows, he will not help the wicked out of trouble. a perfettiman] A fincere-hearted upright man; for no man on

earth is perfect in the ftr & fense of the word. All have their failings,

cien the best. See on Chap. 1.1.
neither will he help] Heb. lay hold upon the hand, or, take by the hand. To hold them up, when they are falling into milery, or to hit them up, when they are fallen into it. But he will do it to good men,

from his place The tree out of his garden, ver. 16. The hypocrite [cvil, for then he should help no man; but such as professedly, and a should be considered as the content of the content studiously do evil, that make a trade or work of it, I Joh. 3.8, 9. w.ck-ed men, ver. 22. These words, Neither will be help the evil doers, should be in a parenthesis, if it be meant of all wicked men, as seems by the opposition to a perfect man; for the words following give a reason of the former part of this verle ; and not of the latter, unleffe by evil drers, be meant Jobs enemies, who fought to deftroy him.

V. 21, Till he fill thy mouth with laughter, and thy lips with rejoycing] He fpeaketh to the perfe a man, whom he mentioned verf. 20. for more affurance of Gods bleffinghim, Or he turns his fpeech to Job in particular, as if he had faid, If peak this to thee: if thou turn to him, as wr. 5,6, he will not leave thee till he fill thy mouth, &c. Or it may be knit to the former verfesthus, Apply to thy felf what I fay, that God will help good men, and affure thy felf, that if thou be one of those perfect ones, God will bring thee out of thy troubles, and not leave thee till he have given thee exceeding great cause of joy.

Till] Nor after neither: It is not exclusive. God will not give his people cause of joy, and then leave them, but give them cause of perpetual joy. So the word Till, is uled, Gen. 18. 17. Pfal. 110.1. Matth, 1, 25, If God would bring him out of his milery to abundance of joy, questionk fe he would not leave him after.

be] God who gives his people joy ; mentioned verf. 20. fill] Give thee abundance of matter of joy, Pfal. 81. 10, & 126,

2. Phil. 1. 11. Col. 1.9. 1 Joh. 1.4.
thy] He applyes to Job in pirticular, what he had faid in general, yer. 20. Thou may of be afflicted for a while, but if thou turne, God will fully reflore thee.

menth] Thou fhalt have fo great cause of joy, that thy heart can no conceal it, but it will break out at thy mouth, and appear in thy

words. For Month, fee on Chip. 15. 5.
with laughter] With matter to laugh at, and to rejoyce; for the
mouth doth not laugh, but the face. The mouth urters our joy in ipeaking ; the face in laughing, G. n. 17. 17. and 21. 6.

and thy lips | The lips are the infirmments of urceing matter of joy, as well as the mouth; For Lips, fee on Chap. 15. 6, with rejoying | Heb flouring for joy, With loud founds of joy, and the lips are the lips are the lips and the lips are the lips ar

cheerful acclamations. So the word fignifier, 2 Chr. 15.14. Pfal.89, 15. & 100. 1. Such a fhout as conquerours make, when the enemies fly, or their walls fall, Josh. 6. 5. Exod. 32. 18. Or, as people make at the coronation of a King, Num. 23. 21. 1 Sam. 10. 24. 1 King: 1. 40. Or, as harveft-men make, when the harveft is brought in, Ila. 9. 3. All this flewes the greatneffe of that profperity, that Bildad conceived would befall Job upon his repentance.

V. 22. They that hate thee shall be clothed with shame, and the dwelling place of the wicked shall come to nought.] When thou thate have gotten the victory over thine enemits, and are reflored to thy former prosperity, then they that rejoyced at thy advertity before, thall be affrimed, and thou flialt fee all ungodly men come to nos

They that hate thee] That bear ill will to thee. Or, Till they that hate thee. God shall heap up prosperity on thee so long, till thy mouth be filled with joy, and till thine enemies seeing thee raised beyond their expectation, shall be filled with shame. Or, Because they that

hate thee. For that might be one cause of his joy. (hall be cloathed] Filled with fhame, as if they were covered all past De countres] Finica with mame, as it trey were convenients plais, 7, 8, 6, 8(10,9,18,19); 8(13), 18, Ex. k. 7, 27. They shall be wonderfully ashimed, 1 P.c., 9, 9, 0 publickly, and wishly. Their shame shall be as apparent, asshire clothes. Or, Daily Ihamed, as duely, as they put on their clothes

every morning. See on Chip. 7.5.
with shame] Opposed to laughter, vers. 21, for they who laugh, hold up their heads; but they that are assumed, hold them down, Clup. 6. 20. because they have lost their comforts, or hopes, and the dwelling place Hich. Tabernacle, or Tent. See on Chap.

of the wicked] See on Chap. 3. 17.

finalt come to mought] Heb. finalt not be. Shall not remain any
longer. It shall be quite confumed, as if it had never been, verl. 18. It shall be destroyed by some special judgement, Num, 16, 29, for all mens Tabernacles must decay in time. Their houses, and goods, and all they have, fhill Be utterly ruined.

CHAP, IX.

Verl. 1. THen Job answered and said] In this Chapter, and ven. 1. ** ** Then Job answered and faild] In his Chapter, and the centh, Job gives a larger answer to Blidds ortions in the former Chapter, intermixing within, diversida complaints of Gods heavy proceding against him, and reneweth his fair of freed from his miseries by death, and present it earnestly with new arguments. For all the words of this verse, See on Chap. 16:1.

Then 7 Sec on Chap. 4.1. Job] Secon Chap. 1. 1.
answered] Secon Chap. 6. 1.

that he could not defend his own innocency before him. Others rake } that he could not detent his own innocency before him. Others take his fiench of Job in this and the following Chapters, to be an hum-ble acknowledgement of Gods jultiers, and his own finness. But that cannow the largere with the nurtly palligues that follow after-wards; for in the whole book Job feelkes not more against Gods proceedings with him, any where then in those two Chapters; and in fome places to high, as can hardly be mollified by any unforced interpretation. It becomes us therefore not no confound things, but to acknowledge his finful passions, when they appear, and his graces

to aknowledge in thruth pittions, when they appear, and his gives when they manifelt themfelves.

I know it is for a truth] Or, Indeed I know it is fo. I know God doth ulufully blicke the godly, and puttil the ungodly, as you fay, I confirm it for a truth. The Hob. word [3 fignifics 1. The Foot, or lowefly not of thing, Evod [3, 0.3, 2. A Place, or office, Gen. 30. 13, 3. Right; or trute, Numb. 27, 7, 4, So. In. 55:9. So

but how (hould, &c.] Or, but how shall, or, can. So the future is Interpreted, Chap, 8, to, 1 t. If God will afflich a righteout man, there is no way for him to cleer his innocency, God is to powerful an ad-

man] The word fignifies a fickly, weak, miferable creature, Clip 7.17. & 7.17. A fit name to flew his weaknesse; and by confequence his inability to plead with God.

be just] That is, be jultified or cleer himself; 25 Plal: 143. 2. & 31. 4. Job 13.18. Gods power will so awe hims that he cannot speak in his own caule

with God 7 Or, before God. In Gods account, who will overpower him. Or in comparison of God, as some would have it. But it suits hot well with Tobs (cope, who stands too much here upon his own in-

V. 3. If he will contend with him, he cannot answer him one of a thousand I Job goes on to thew upon what unequal terms man mutt

If he] If man would plead his cause before God. Or, if God be

pleased to call man in question,
will] Heb. delight. Take pleasure to contest with men. So the
word signifies, Numb. 14.8. It is be Gods pleasure to question me, I must be condemned, be I just or no. He professedly speaks to this pur-

must oc concenned, be 1 just or no. He protitionly speaks to this purpole, yer. 41; 31. Por Will, Ife on Chip. 22, 3, on Pleafure. Also it fignifies sometimes to move, Chip. 40, 17.

cantend 19 way of arguing. If he have a controversic against man. So the word is used for juridical pleading, Hos. 22, 28, 4, 1.

Mile, 5. I. Hence Gideon both is must furtheral, Judg. 6, 3, 132, and striving with the Maker, is not by force, but by way of arguments. 16.45.9. And that appears to be the meaning here; by that which follows. be cannot anfiver him.

with him? God with man, or man with God.

be cannot answer him? God is so powerful, that he will stop mans mouth, and not suffer him to speak for himselfe; as sollowes in

one of a thousand] Or, to one thing of a thousand. It man delire to cleer himself before God, he may call a thousand times for a hearing, but God will not give him audience once. Or, Man may hear many crimes objected against him by God, but shall not have liberty to purge himfelfe from one of them by Apology. Or, Though he have much to fay for himfelfe, yet God will fuffer him to fay nothing. God the Judge will effect mans condition fo vile, that he will not roughlafe him an answer to one word of a thouland. If man contend with him. God will not answer him. So this number is used indefinitely for a very great number, Lev. 26.8. Deut. 32. 30. Joh. 23, 10. Ohers interpret this as the former verse, for a further ju-fification of Gods Justice, and acknowledgement of Jobs finfulnelle, and inability to plead with God in point of equity. But this agrees not with what followes, where he brings not God in as a just Judge, that would heare him with patience; but as one that would go beyond him in policy and power, fpeaking altogether of Gods Widome and Might, but nothing at all of his Justice. For Thousand,

te on Chap. 1. 3.

V. 4. He is wife in heart, and mighty instrength; who hath hard
V. 4. He is wife in heart, and mighty instrength; who hath hard hed himself against him, and hath prospered? | God is too politick and firong for me to deal with, vert. 32, 33. Therefore I cannot plead my cause before him with expectation of a good iffue.

Held] God; mentioned verf. 2.
wifeinheart] An alluffon to men, whose wisdome is attributed to the heart, which is the feat of wildome, Prov. z. 10. And the heart is put for wisdome, and understanding, Chap. 34. 34. Prov. 6. 32 & 19.8. Hof. 4.11. Luk. 24. 25. and bearty, in the O. iginal, is translated wife, Chap. 11. 12, where both these are added, it argues a fulneffe and excellency of knowledge above others, as if the fame word were doubled, Exod. 35. 25. The willshearted are luch as God hath filled with the Girit of wildome, Exod. 28. 3. For Heart,

ficon Chap. 15, 12, mighty in firength] Almighty. Therefore the word is doubled. arallo Ila 40. 20. See the former note, Thus greatneffe of Gods wife domeand ftrength, mentioned not fo much to fliew the integrity of Solar Judgements, who wants not Wildome to Judge, not power to excuse his sentence; but rather to shew; that G d will always be too hard for man, let man plead as well as he can for himselfe. For already, see on Chap. 6, 2 14

who hath hardened himself against him] Who ever relolved to fland www wasto marteness immer gegants into german theoretics to thank of the wish odd, that was not overthrown, though, this cuttle were never fo just? Or, who ever prefled him hard; as k King, 1.10. Or; who ever opposed him in diffrantiation. So the word is commonly taken by the Rabbines; because in disparations hard and difficult questions.

Annotations on the Book of Fob.

are produced, and arguments proffed, and hath profpered] Heb. hath had peace, Chap. 22. 21. Whoever ann natu properes 1 rice, natu nat prace; Chapt, 22, 27. Whoever did is, hath wrought himselfe perpetual trouble. By peake; here; is meant properity, as Chap, 8, 6. Who ever got the better of God, or was not overcome by him, or brought his tuffe to perfection? See or Chap. 5. 24. This chule also is ordinarily interpreted, as a cleering of Gods Justice against all opposers: But it seems rather to be an acknowledgement of his power, which kept Job from pleading with him; along hie will elfewhere that he might do it upon equal terms, verf. 24;35, and thinks God deal's coorgidly with him. The word profper, Job 22. 21.

V. 5. Which removes the mountains, and they know not: which overturnesh them in his anger] He goes on to let forth Gods infinite wildome, and pawer, by many pages on roset force of some under wildome, and power, by many particular acts of this to fibere, the there is no contending with him. Better fit down with lofe. He fets it out fit fly his acts upon unteralonable ceasurities in earth, feas heaven; to the ta. verfe; and afterwards upon reasonable ones, that is may appear, that neither can relift God, and profper.
which] God, spoken of ver. 2; for these following are not acts

of men.

removeth the mountains] Some understand is of Kings, Who build Palaces and Fores upon mountains, as it were hills upon hills t by feeing the things following are to be literally underflood, it is fit this passage should be so understood also. It likewise crosses the former diffribution, which firews, that God begins to deal with reasonable creatures; at the twelfth verse. They which understand it of the fulls themselves,differ. Some read it, which can remove the mountains. Because that which follows ver, 6, of shiking the earth out of her places was never performed, and feems to croffe Pfal. 96. 10. & 119. 90, 91: was never performed, and actuar to erone exact year to a 119 go ya; But feeing the things following have been done, the words rather this what God hath done, then what he can do; and that finking the earth out of his place, yer. 6. must be understood of a partial, not total remove. This removing of the mountains, some take to be done in their first creation, when God made hollow places in the earth to lodge the Sca and Waters in, and of the rubbish cast up; made the mountains, Pfal. 104.8. Others take it to be done by earthquakes. And they also differ. Some think it to be by removing them from one place to another, as fome have been in an carthquake, Rev. 6, 144 Others for taking them quite away; which futes well with that that follows; of overturning them. But the removing of them from one place to another, feems to be the meaning of these words; for so the Hibrew word DID signifies; Chap. 14. 18. & 18. 4. Geni I. 8. 8 26. 22. Ifa. 28. 9.

and they knew not] They neither could perceive it before, thor feel it, when it was doing. He compares the hills to men, who if in their fleep they should be removed into another place, would much admire at the strangenesse of the fact, when they awake, Hos. 7. 94 Ifa. 45. 9. Prov. 23. 34. Such metaphors are frequent in Scriptures Pfal. 114. 3,4. Sec on Job 1. 19. & 6. 30; So knowledge and speech are in Serjoure often attributed to placers Chap. 7. 10; & 28, 14;
Othersrefie it to the men thie dwell in the mountains, or by them, who wonder to fee in an earthquake mountains removed; and thought it a thing impossible, Pfal. 30, 6, 7. Nah. 1, 5. But the context re-

which overturneth them] Some read it, so that he overturneth them? Making it one act with the former. But it is rather an aggravation of Gods anger, fetting forth a further proceeding of it, in that he dorh not onely remove hills out of their places by an eatthquake ; but in his anger with the finful inhabitants; doth pluck them up by the roots; and fometimes burn them up with flames; and lay them equal with the vallies, as hath been done in Sicily, and other parts of Italy, and lately in the Canary Islands. See Pfal. 18.7, 8. & 144.5. Rev. 8. 8. & 16. 18, 20. Or, That he overturneth them. They wonder

how it comes to palle, they know it nor to be Gods act.
in his anger] Heb. in his nofe. For the nofe; by the high colour of ir, and thorstnelle of the breath, thews anger; Chap. 4. 9. As God harh no face; nor note; fo neither is he subject to anger a but doth as a mass angry; overturn all in his way. So he repented that he made a world; when he destroyed it, Gen. 6, 6, 7. Such speechs fet out Gods effects in the world, not any subjection to passion, nor changeable aft fection in God. For Anger, fee on Chap. 14. 13. on Wrath.

V. 6. Which faketh the earth out of her place, and the pillars thereof tremble] He proceedeth to them the greatnesse of Gods power; by his working upon the earth it file, which is greater than the mountains, and the pillars of it, which no man can make to flake. Both are oyned together, Pfal, 46, 2.

shaketh the earth] The word imports, making to tremble; A similitude from men frighted inwardly to much, that all their joynts are loofned, and members fhake, Dan. J. 6: Deut. 225. Prov. 30. 21. 82 2 Sam. 22. 8. Jer. 51, 29. Plal. 104. 32. For Earth, fee ort

out of her place | Out of the place the was in, Job 8. 184 But this must be understood of some part of the earth, for the whole was f Ea

never removed. Secon ven y. Thus God hath removed part of it, in the firm land, by earthquakes, and parted some Islands from the maine land, and buried tome parts of the land in the fea, Amos,

and the pillars thereof] Or, so that the pillars, For the carthquake is the cause of the shaking and trembling of the pillars of the earth. It is the caule of the mixing and removing of the pillars of the earth, at must needs be a very great winds, that makes not onely the walls of the house, but also the pillars of it to tremble. So 1 is used, Job 7, 20, And it is more emphatical, to show the cause of the trembling, then And It it more emphatical, to thew the cause of the trembling, then another diffuse work upon the pillars of the earls. The word pillar is derived from "D(1) of fand. 1, Because they stand upright themselves, and that in the midth of storms, I King, 7.21. Gen. 85. 14, 10. . 5 5mt. 18. 18. . 3. Because they uphold Temples, Throness and Houses, and make them to stand. I King. Thrones and Houles, and make them to fland, & King. 10. 12 Judg. 16. 26. According to the first fenfe, for interpret the pillers of the earth to be the mountains, which stand above the rest of the earth like pillars, for ornament, not for upholding. But that cannot bethe meaning here; for Job proceeding in commendation of Gods power, and having mentioned a greater work of God upon the mountains, verf. 4, removing and overturning them, he would not now return to a leile, of making them tremble. It mult therefore be Pfal. 75. 3. So some take the pillars of heaven, mentioned, Job 26 213. 73. 30 100HE CARE THE PHIAIS OF HEAVERS MERCHORGE, 100 20.

11. to be the highest mountains, which feem to uphold the heavens.
Others take it for the equal poizing of the earth, where by it feems to beupheld, and kept in his conftant posture, having nothing effect

remble] They are not removed out of their place, but tremble in it, ready to cast down their load, like men affrighted, Job 21: 6.

V. 7. Which commandeth the Sun, and it rifeth not, and fealet up the Stars] God doth great things, not in earth onely, but in heaven allo, where no man can come to work. God doth what he pleafich in heaven, Pfal. 135. 6. Dan. 4. 35. As he makes the earth to move, to he makes the Sun not move, and the Stars to hide their heads,

commandeth] Heb. Beats to. God speaks like a King, by comwhen he pleafeth. commanders J rice, speaks w. God speaks size a ring, by con-mand, Pfal, 33. 9. & 147.15. Gen. 13. 2 Cor. 4. 6. 2 Chro. 29. 24. And the Ten Commandements are called ten words, Exod. 34. 28. in the maigin. For Commandeth, ice on Chap. 16. 1. on Said.

the San] A name taken from the hear of it, 25 the Learned con

it rifeth not] Some take it to be a description of the night; as that which follows is of the day. God forbids the Sun to rile in the night, and the Stars in the day. Others take it for an allulion to the and the Stars were fealed up part of the night; and in the latter, the Sun did not appear in the other part of the world fo foon as was exaun and not appear in the other part of the worse to hours as was expected. But it is likely, that both the Egyptian darked, and the Suns flanding full and going back, were after Jobs time. But it is ra-Some standing tits and going sockwere acter jobs since, but it is rather a deficiption of cloudy, days and night, wherein the Son appears not by dry norway flar by night; and then it is ill one to us no Eclipfes and begre, as if the Son dud not rife [6] for we feet not, not there things by the light of it. God keeps the morning data fometimes, as if it were itill night, Amos 4.13. He fends many mifly dayes, wherein the Sun is not fern, Joel 2.8. and nights fuitable, that flew no flats. Ez. k. 32.7. Ad. 27.20. Job 3. 45 5. 6. Amos 5.8. 8.8.9. Ila. 13.10. Hindering then the Sun from rifing, is, from thining in the day, as ir doth other dayer ; as fealing up the Stars is, hindering them from frings in dark nights. Thus God croffes the ordinary course of things when he pleafeth, keeping the Sun and Stars from giving light in their feasons, although made by him to that end, Gen. 1. 14.

and fealeth up the flars] Heb, fets a feal upon the flars. There is a twofold use of feals; one to keep things lafe, that no man may meddle with them: 28 Dan. 6, 17. Matth. 27. 66, So the flars are feal ed, or fer fast in their orbs, where no man can take them away. Another ule of a feal is, to keep things fecret, that none may know them. So let ters and treakires are fealed up, Job 14.17. Efth 3.12, Ilai 29.11. Dans ters and treasures are trated up, 100 14.17. Ettin 31.1. 131. 13.11. Dan 9.14. 8,12. 4. 9. Deut. 32. 34. Rev. 10. 4. This is that which here is intended. God makes the flars hide their heads, fealing them up with the Sun-beams in the day, or clouds, or darkneffe in the night as the Chaldee Pataphrast hath it. He doth, as it were, command them, under his hand and feal, not to fhine : and this feal of God no man can open. Some underfland it of those flars that never appear to us, but are as it were fealed up from us, though visible to the Anti-

podes, 37. 7. V. 8. Which alone Greadeth out the beavens, and treadeth upon the waves of the Sea | He fearcheth every where for evidences of Gods power, from earth unto heaven; thence down to the fea, Pfal. 104. 3,5,6,25.

which alone] Either the fenfe is ; None can do it but he, or he can do it without the help of any other. Both are true, and ar gue the infinite power of Gad. .

Breadeth out] There are divers forts of spreading in Scripture and common speech. As by beating, gold is spreading in cerepture and common speech. As by beating, gold is spread, Exod. 15, 18, 19. The Cherubins beaten out of a lump of gold, spread their wings

abroad, 1 King 8 7. By melcing ; as bell-mettal, and looking glaffes, Job 37, 18. By opening, as currains are (p. ead, Pfsl. 104. 2. And things are spread sometimes for a covering, 2 Sam. 17.19. The word strings are special concernes to a covering, 2 oaut. 17.19. The word 1700 lignifies. 1. Stretching out, or spreading a thing, Exist. 6, 6. 2. To Decline, or go downward, Plal. 102. 11. Here it is taken in

the first fenfe. the heavent | Not the third heavens where the Angels are ; nor the fecond, where the ftars are ; but rhe firft, where the clouds are : God ftreicheih, or fpreadeth a covering of clouds over them, when he intends to fend rain. For he fpeaks not here of works of creation, but of tenos to tenu train. For ne ipears mor nervo works of creation, out of providence; and heaven is put for the clouds. Compare, Phi. 68, 48, with Din. 7.13. ACt. 1.9. Judg. 5.4. Job 36.18.1.932. Phil. 147.8 of it may be understood of spreading the air with light in the day, and it may be understood of intending the air with light in the day, and darknelle in the night, Job 36.30. Plast 10, as. O. The word slio fignifies bowing downs Polal. 18,00 and when the cloude nils all over the heaven, it cems to be bowed down. For Heavens, fee on Chap, 1, 56, and treadleth ben? Or, Burneth, Sheweth his power over the Sea, by doing, what he pleaf the there, though the waves feem to lead the side by the Assume than the side of the s

(weil against him. As a man that walkes on dry land can do what he pleafeth there, but nor to on the waters. God onely can do that. Buo it is rather to be unde frond of ftilling of tempefts. When the Sea rages, God dothas it were trample under foot the swelling waves thereof, and lay it smooth again, as if he would walk upon it, Pish

89. 9. 8 93. 3, 4.
the waves of the fea] Heb. heights, o high places. Waves are high, and as it were the mountaines of the Sea, Hai. 58, 14. Amos 44. 13. Pfal. 107. 25, 26. They are lifted up by the winds. For Sea, fee on Chap. 14, 11.

V. 9. which maketh Arthurus, and Orion, and Pleiades, and the ", ", " which makern arearing, and orient, and retenace, and the Chambers of the South | Having mentioned the havens, he goes on to treek of four puncipal flas, which defings with the Easton of the Word and four of them bring templet. The whole key from the North Pole, which litch in our light, so the South Pole beneath us, which is hidden from us, is decked by his power with many glitting flare, which he makes to appear at feveral Scafons, as governours, and di-

which he makes to appear at teveral actions, as governours, and thinguishers of the feveral quarters of the year.

maketh] Maketh to arise at set times, and to appear in several places to do him service. So God made Moles and Aaron, 1 Sim, 12,60. and in themargin, that is according to the translation, advanced them and in internation, man a according to the translation, advances usen to be the deliver as of his people out of Egypt. And as was observed before, works of providence are here (p sken of, not of creation, 50 Chipp 3, 3752), God convinces Job of weakingft, and demonshate his own power, by regularing their first. See the like Amos 5, 8, Fof

Makes fee on Chap. 14. 9. on Bring forth.
Arthurus] The Hebrew word is derived from a verb, that fignises to meet together t and hereby is fignified a company of flats meeting to meet rogetiset a non nettoy is ingancia a company, or inter meeting in one conficilation, wherein many lefter one are gathered about one great one, and are called Arthurm his fons, Chipp 8, 3.4. Affair 100 is a Greek word lignifying the Bears till, fo called by the Affair, momers, because those that such that a Bears tail; or as others think, are neer, and behinde another confiellation, called the great Bear Clark of the artificial by homeine of Controllation, called the great Bear Clark One and which have the meeting of the controllation and the state that the confield of the state of the controllation of the controllation and the state of the controllation of the controllation and the state of the controllation of the controllation and the controllation of the controllation and the controllation of the controlla These stars attie in the beginning of September, at which time the ancient Baftern people began the year. This wavefteemed the beginning of Autumn. The Heb. word UD fignifies. 1. A Moth, Chap.

4.19. 2. Arcturus : As here.
Orion] The Original word 7003 fignifies a Fool fomethates and here it is applied to this flar ; because as fools are inconstant, and one hour in one mind, and another hour in another, fo this star arising in nour in one mind, and another nour in another; to this user among the beginning of December, and beginning the Witners, produced much variety of weather. Hence also one of the months tatch in another in Hence, also one of the months tatch in another in Hence, Zecht, r. because it produced the directly of weather; which some which some which to be November; others, December, in which this which the second to the contract of the second to the secon ftar arileth, Butthey (as most agree) beginning their moneths in the midt of outs, it may well agree with the ariting of this flat, and the beginning of Winter. Orion is a Greek word, and comes from a verb, that fignifies to fir or trouble; because this flar troubles the air, and men alfo, by bringing alterations of weather, by his great in-

ar, and mentalists of states and are a conflared.

Pleiades] The native figuilication of the Hebrew word is not to be found among the Jewish Writeers; Bus it appears to be the leven stars called Pleiades, arting in the beginning of March, and giving the beginning to the Epping, because it is fet here between those flare that begin the Winter, and those three begins the Summer; and Chipe that begin the Summer; and Chipe that begin the Summer and Chipe that begins the Summer and Chipe the Summer and 38. 31. it is opposed to Orion, that by his frosty bands binds upthe earth, and it on the contrary less it at liberty to bring forth delicate fruits. The Greek word Pleiades here uled in our Translations is taken and is mell; from a word, that fignifies to fail, because after the rough Winter p.ft, in the beginning of the Spring, failers ule to

put forth to fe. Chambers of the South] Hereby is, fome think, meant those starts which are hidden from us, who live under the North Pole, and are feen by them, who live under the North Pole, and are feen by them, who live under the South Pole. And that they are called Chamber the South Pole. And that they are called Chamber the South Pole. led Chambers, because they are hidden from us in this part of the world, as it they were lodged in feeret chambers; Prov. 7.27, 102, 15.

1. Cant. 3. 4. The Chaldee Paraphraft reads it, The chambers of the flars, the confellation of the planets in the South part. And that he names not those stars, because they are hidden from us, though they appear to other parts of the world, as the former do to us. But it my, probably be decimed, that he rather means those flars that arise about the means those flars that arise about the same of the same the s

the beginning of Summer, in the heat of the year, as if they came then , Chap, i. 14, &c. And it may be Tob might aim at that, for inturalout of certain Southern chambers, or closers; as the Dog-flir, and others. He intimates that God orders all feafons, and motions of the ftars, including the reft under thefe by a figure of the part for the whole. There being the fame reason of all s and that being too great a work for man to do, sets our Gods omnissience, and omnipotency. This verse shows, that the godly men in those times had much skill in Aftronomy and Aftrology: though they did not abuse that skill to the predictions of future events; as fome now do : but used its to con-

Chap.ix.

without number] Here he breaks off the enumeration of Gods wonwhich number] Here he breaks off the enumeration of Gods wonderfull works in particular, with a generall conclusion; as if he had faid, Thele are but a finall part of Gods wonderous works, which I have reckoned in the heaven, the carth, and the feat there are many more about meteors, metals, and other fecret things, which our eyes never beheld: Which as they are more then any man can find out or reckon up; fo when God doth reveal them to us; are fufficient proofs to convince the most blockish persons, of Gods eternal power and wifdom, Pfal, 72-18, & 77-11, 12, &c. & 86. 10. Rom. 11.33. See on Chap, 5-9. our of which this verfe is repeated word for wo.ds and therefore needs no notes here.

V. II. Lo he goeth by me, and I fee him not : he paffeth on alfo, but I perceive him not] God is a spirit invisible, and therefore I cannot and him out to plead my cause with him, when I defire it ; nor have any warning to defend my felf, when he purpofeth to call me into queftion. He hath all advantages against me, and the refore I must needs becaft; though I could fay much for my felf, if I were upon equal terms with him. Such a defire of pleading with God, Job expreffeth and the impossibility of obtaining it, Chap. 23, 3, 4,8, 9.

Lo] Or, Behold. As it is translated, ver. 12. Secon Chap. 1, 12

For Le, see on Chap. 19, 7. on Behild.

he goth by me] Not that God moyes from place to place, as men

do ; but he being fpiritual, is as invilible and incomprehentible to the eye and mind of man, as a man that paffeth by unfeen, and unrhough of. Helsnigh, yet I cannot come to plead with him, I cannot perceive him ready to that purpofe. For the word, fee Exod. 34. 6. For

To, he on Chip. 15. 19. on Paffed.

and] Or, yet. Though he be to neer me, yet I cannot fee him, for he is invisible, Act. 17. 27. So this particle is stanslated, 2 King. 8.

I fee him not] Or, I cannot fee him, For See, look on Chap, Ig 37 on Behold.

hepaffeth on] See Chap. 4 15. Or, repaffeth: Goes forward and backward by me. H: is round about me, Pial. 139 5. Act. 17. 18

Heb. He changeth; to win, hi place,
perceive him not] Or, difeern him not; as the fame word is tranflated, Chap. 6, 30. See notes there: as also on ver. 5, of this Chip.

V. 12. Behold, he taketh away, who can hinder him? Who will far unig bim, what doeft thou? I in this veries and the next, Job thews mans great weakness, that if God thould take away all he hub, be it defervedly or no, yet he cannot hinder him, nor dare not ask a reason of it, nor cannot look to have help from any friend; because Gods pow er is fo great, that he would confound the stoutest, that should take part with any, whom he spoiles. All tends to this purpose, that Joh in this discontented passion he was now in, perswaded himselfe that God would overpower him, and not give him a just hearing. Not that he shought he was no finner, or had deferved no corrections but that he was not fo great a finner, as to be made an example of Gods anger to present and future ages, by so great judgements infil &ed upon h m; contrary to Gods proceedings in those times, wherein God used to prosper the godly, and offlict the wicked most grievously: We find the Plalmist subject to the like tentation, Plal. 73, Jer.

Behold] See on Chap. 1, 12. Or, If; as Jer. 2, 10. 2 Chr. 7. 13. Oraif it be Behold, yet the verfe may be read conditionally; as often in Scripture, where two things, one depending on another, come to guke; a condition is implyed in the fift, as lis. 8. 10. Take coun-tel together, and it shall come to nought: which is not an injunction to do fo, but a prediction, that if they did so, it should be to no purpole, for God would hinder it. And this agrees with what followes here; for if is added in the beginning of the next verle. See the like

femences, Pal, 109, 28, Mal. 1, 4.
he taketh away] The word fignifieth a fudder and violent taking away, as wild beafts or robbers do their prey, without any order of law. The word is used no where esse in Scripture, but here, and Prov-23. 28. And therefore the one place must give light to the other. So Christs coming is likened to the coming of a thiel, 1 Thesis, 2. But there is more intended here ; for Job in his passion casts some aspersions, of some kind of injustice upon God. Else why doth Elihu, in his long speech, and God in his, towards the end of the book, charge Job with such a fault, and eleer Gods Justice exceedingly? which shews, that Job had taxed God unjuftly; and if any were, certainly most in this, and the next Chapter. The speech is somewhat concise, and flort, as Rabbi Levi observes on the place, and may be filled up thus; Behold he spoils a man when he will, and none can be found, that en hinder him from so doing. Some understand it of taking a-may a mans goods or possessions from him, as he had done Jobs,

ly we are too ready to repine at our own loffes, Others, of taking ly we are too ready to repine at our own lottes. Others, or caking away life; which lob might well expect in fuch milderes. And for the Chaldee Paraphraft reads it, Behold he will take a man out of the world, and who will there be, that can bring him back? Job's theaming is in general, that whereas a man spoiled by ochers, may some way be helped, none can help those whom God will spoile.

who can hinder him ?] Heb. who can make bim to turn back ? og afide; to wit, from spoyling : or, who can refire it? or, bring it back; Gen. 14, 16, & 42, 25. Meaning; that which God hath taken away. I here is no dealing with God, nor hope of reflication; though he do deprive us of what we ehjoy; yea, though it were causelessy; as Job complains God dealt with him; ver. 17. For Hinder fee on Chip, 15. 13. on Turne,

who will fay unto him] Who dare ask him a reason of his so doing ! was mill by antoning | who care ask nim a reason or has to come; Or, Who can compel him to give one? He is too fliong to be questioned for any thing. For Say fee on chip, 18, 1.

What doft thou ? Or, why doft thou (b) Ot, why doft thou do it?

as Chip. 13.18. 819.18. See tile like phrale; 2 5m. 16. 10. 1/a: 45.9. Rom \$120. For Buft fee on Chap. 14.9. on Bring forth.
V. 13. If God will not withdraw his anger, the proud helpers do floop

under him If a man had never fo ftrong help from bihers, yet all this cannot help him, if Gods auger continue ! which is fo fierce; that it will ruine not only them, but their helpers, if Some read it without, If. God will not withdraw, &c. and

then the lense is; As no man can compell God to give in account of his anger, var. 12. so note can hinder him from operating his weath He is refolved not to be hindered by any creature.

God] Secon Chap. 4. 9. withdraw Keep back his anger, Heb. Turn away, or, turn back ; ver. 13. None can keep God from executing his wiath, unlesse he please to withdraw it himself. He will never do it for sear of any man, nor be forced to it by the power of any Creature, Chap, 12. 12;

14. Pfal. 78. 38. Prov. 15.1. his anger] See on Chap 4. 9. By anger, is meant the affi Ctions he layes on men in his anger, Plal. 39. 10. For Anger fee on Chap. 14. 12. on wrath

The proud helpers] Heb. the helpers of pride. Or , firong helpers: Those who in the pride of their hearts think themselves so though the they can help others, yet cannot keep themselves from falling. Hence Egypt hid the name of Rabab, because the Bgyptlans trusted in their ftrength, and encouraged orbers to truft in them, yet were de-ftroyed themfelves, 1[2,31, 2, 2, 3; Pfal. 87. 4. 8. 89. Tol Ifa 11. 4. Ezck. 20. 6.7.16.

floop under him] Are bowed down , and fall under the weight of Gods anger, which they are not able to bear. Or which they have taken too great a load on their flivolders, which must need crush them. Thus an utter destruction in scripiture is fet out, under the similitude of one falling under a burden irrecovera-bly, Pf31, 38. 4,5,6 Hab. 3,6. Judg, 27. Others interpret these three last veries, as if Job ipike reverently of Gods works, which none could fufficiently understand, or refift, and therefore he would humble himfelf before him. Bur what makes all this to Jobs fcope, who flewes It le liumility no where, nor f cake more firangely of Gods proceedings with him any where, then in this Chapter? Could he speak well and ill of Gods dealing with him at the fametime ? Jam. 3.

V. 14. How much leffe shall I answer him, and thosse out my words to reason with him? If men in strength, and strongly befriended cannot deal with him, how should I do it, that ath weak and friendleffe? Bither he would not let me plead my cause; or would not be moved by the choycest words I could speak;

How much leffe fhall I answer bim?] Oc , Can I answer bim ; 28 Chap, 8 tr. I cannor have liberty to answer him, and to plead for my felf, although I could fay much for my felf. Or; if I should be called in question by him, and suffered to speak, his power would so daunt me, that though I were never to well prepared, yet I could not speak one wo d for my felf. For the word Answer fee on vetig. For Answer fee on Chap. 16, 1.

and choose out my words I could use choise words for my selfe, if I might be heard to fpeak, but that liberty is denied me, Chip. 13. 3. For the word choose; fee Exod. 17.9. 2 Sam. 6.1. For Words fee on

Chap. 19. 3. on, Talke. And on Chap. 19. 28. on Matter. to reason with him? Or, against him. So you is used Deut. 9. 7. Plal. 94. 16. Proviso. 31. To answer his objections against me, or to urge my arguments against his proceedings with me. Broughton reads it, Much lesse can I answer him: can I wish to have pleading against him, I am so discouraged with consideration of his great power and policy, that though I could defire liberty to plead my cause against him , yet I know not how to wish it, for I am fure to be overharne.

V. 15. VV hom though I were righteous, yet would I not answer, but v.13. V nom tomigo t were righteous 3 yet would I not anjoue; but I would make [inplication to my Judge.] Or, V loon though I be righteous, I man not answer to must make supplication to my Judge. I cannot have liberty to answer for my self, though my cause be just, but must be forced to sue to him, as a Judge that hard power over me, and will not hear me. This appears to be the fetfe by the following verse; wherein Job shews no will to pray to God; or hope of being heard any more, and gives a reason of this diffruitsutnesse, ver. 17. be-

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cute God chuldfily affilded him more and more, and what hope | reason to think that he intends to humble himfelf before God, where could be have then that God would hear himsorbers interpret this retie | be complains to we hermently of him. and the former, as Jobs acknowledgement of his fins, and defert to be fo and the torract, as 1003 acknowledgement of als infa, find detect to D. 10 punflied, and of Gods juffice in afflicting him, and that he had no reason nor defire to plead with Gods, though he were innocent, but would atthe in all humility feek to him for favour. But it were a verwell at the first humility feek to him for favour. But it were a verwell at the first humility feek to him for favour. would latter in all numbity seek to number dayour. But it were a very finden change in Job to be for eady to pray in one verfe, and so averfe in the next; to lye so low before God in this verse, and to five averte in the next. to byt to turn before God in this write, a more offer fo high against his proceedings in the next fave one. Electically Job going on in a continued freech, and not as in fome Pfalms mentioning different earriages, fome favouring of foar in trouble, and fome of poy in deliverance, because being composed after the deliverance, they mention the Prilmits carriage both in and after trouble.

mention the Platinute earning both m and atter trouble, when Or, who I may have relation either to Job, or God, both being mentioned in the former verfe, I would answer any other but him 1 Or, Though I were right cous, I would not answer.

out num; Ur, 1000µn. wester spaceous, would not answer. 1800µN and usual numers of reasoning in Scienture upon suppo-fiction, as 2 Cort 2, 3-32, we here may be no supposition, as was noted before till acted. Though I be righteny. This good opinion of himself, Billin chargesh Jobwith, Chap. 32, 2, and God scenario

I were righteour] I had a just cause to defend. Or, I be righteons. it, Chap. 40. 8. My cause is just, yet I cannot come to plead it. Ye think I have an unjust cause in hand, and have deserved to be afflicted more then other men. But I know the contrary. So the preter tense in the Original is thrice translated in the present time, Plal. 1, 1. That walks not, nor Handeth, nor fitteth,

yet would I not answer] I durft not speak before him, being terrified by his Majrily. Or, I may not answer. God will give me no hearing.

See on ver. 3. [supplication] Or, I must, &c. So great is his force, I would make supplication] Or, I must be forced to stoop to him, power, and authority over me, that I must be forced to stoop to him, power, and authority over me, that I must be forced to fleop to hum, or petish. Though I be right in this cutle, yet I may no be fulfered to plead my right, for the word making implication, or spricefung this is spicially my right. For the word making implication, or spricefung this is spicially make prophetication. Or, Norwald I (or might I) make yet prophetication. Or, Norwald I (or might I) make yet possible. Taking the negative out of the former part of the verife 3-21, 1, 5, 1 durft not for much as fut for favour, for gear Majedy; much leftle look for a full hearing. Rabbi Levi reads it by way of questions, Should I make fipplication to my Judge? Not I should have a fut hearing, Or, I have no hope to find throw with him any more; as verife, therefore I will not pay to him for it.

10 my Judge? To God, who is my Judge; for he is the Judge of all the world, Gen. 18.27.

the world, Gen.18.21.

V. 16. If I had called, and he had answered me, yet would I not bea V. 10. If the called, and we have an anywerea me. It would now be lieve that he had havened and my voyee] Or, as it is word for word in the Original, without altering tentles, as this translation doth; if I have called, and he bath answered me, I will not believe that 1] I nave cauca, and ne nau anjurtea me, with not netter that he will hearken to my wore. I have had favour with G hiercuffels, and he hath head me, and gented my request, but he lives so great load on me now, that I am out of hope of being heard hereaster great 10ad on the now, that a mout on tope of the beginning the physical property of the physica that I connot perceiveir, For after my prayer, I am in as bad cafe, as before, and feem to have a repulle from God.

Detore, and reen to nave a repute from Jou.

If] Or , Though ; as it is translated verf. 14, and Amos 5, 22.

Hol. 4, 15. I contess I have been in favour with God, and hid nany a petition granted, but I am out of hope of having any more. Here the partiele, that often fignifies a supposition, that may be falle, intimates a

had talled] Had prayed to him ; 29 Pfal. 50. 19. For Call fce on Chap. 13. 22.

bad answered me 1 Grained my requelt, So answering is expounded,

Gen. 35.3. Pfal. 118.5.
believe The word fignifies to be established; and then to believe because Frith must learn upon sure grounds out of Gods Word, and then it will establish the heart.

that he had hearkened] Lovingly attended to what I had to fay, a

they do, that are willing to grant petitions, to my work! To my prayer, that I not only conceived in my to my voyce 1 to my prayer, that I not only conceived in my heart, but also in the extremity of my grief could not conceal from attering with my trongue. Others read it thus, If I cry, will be answer me? I cannot believe that he will give ear unto my voyce. Underfined my the control of the flanding the whole verse of such prayers as he should now put up unto standing the whose were or such prayers as he should move gue up nume God. Others under shad by adding, challenging God, or provoking; calling upon him for a day of keating; and they understand Johs meaning thus; If I should require of God, and obestin atime, in which I might pelead with him, yet I cannot believe, that he will pass which I might pelead with him, yet I cannot believe, that he will pass which i might piece with 1 mm, yet a connot oblives that he will pass femence on my fides, how shiftly fover I plead for my felf. And this interpretation flowwish Jobe frope in the two Chapters at appear by his many complaints of God shift dealing with him, and delated by his many complaints of God shift dealing with him, and delate of plead with God's etf. 18, 19, &c. For Veyre fee on Chap. 15, 21, on

Sound.

V. 17. For the breakest me with a tempels, and multiplyst my mander without cause? Here it appears, by Jubs accusing God of too much feverity against mm, whathe did not speak reverently of God before, at many Commentors conceive he did. For there can be not before, at many Commentors conceive he did. For there can be not before, at many Commentors conceive he did. For there can be not before, at many Commentors conceive he did. For there can be not before, at many Commentors conceive he did. For there can be not before a many can be not considered.

Sound.

In sp. occessings, not no man can torce time to gate and hereof.

A time of plead Heb, who shall hade me to come agate with hand a time of plead Heb, who shall hade me to come agate with hand a time of the control of the control

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he complains to whemensty of him.

For J. St. is: readilised, Dury, 3.4. Or, Becaufe; 38.2 Chros.

For J. St. is: readilised, Dury, 3.4. Or, Becaufe; 38.2 Chros.

For St. is: The curie, why I think God will hear me no more, is
because the affilide met for heavily, Or, who breaketh me, ske, What
hear can I pay to him, who got, about to unite me?

He breaketh me J. Or, bringfeld me; as Gen, 3.15. And wounds

for come with brushings. Others read is: He would break me, But

offers come with brushings. Others read is: He would break me, But

Job speaks of his present pains, not of future ones, which he feared not, who wished for death. Unlesse he mean, I should live in a worse condition, then now I am , if I should pray for mercy, or ask for

mithatempeff] That is, as with a tempeft; for Job was not now in a florm, So the note of similitude is omitted, Chap. 77. He with two hyperbolical expressions, one taken from a tempeft, the other from wounds given in war, to fignific the greatnesse of his outward fores, and inward forrowes, arifing from them, which came fo thick Here it is nied in the firft fenie.

multiplieth] Inflicts many wounds on me. Not wounded me in one or two places, but heaped blowes upon blowes, till he baye left no found part in me, Pfal. 38. 3, 5.

my wounds] My lores and lorrowes, which are inflicted on me by God, as wounds are by an enemy in battel, till the blood illut.

without caufe | I having not committed any fuch great wickedneffe munus tange 1 navng not commute anyuta grax weccusers, for which for great plagues though the inflicted upon me above other nen. See on Chap 1, 9, & 3, 3, 19th 39. 2. Some who would excule this patientset precho foly, interpret in writtout thereing me the caule, But the word never fo lignifiers. Meither can theke under the words of one humbling himself before God, (as they interpret them) but of one in a great diffemper, unlesse they be violently drawn from their ordinary construction, For Without cause see on

Chap. 19. on Nought. V.18. He will not suffer me to take my breath: but filleth me with bitterneffe] I have not onely many and great afflictions; but allo continual offes without intermission, Chip, 7,19. I am so far some period, that I have no paule of my troubles.

period, that I nave no pause or my troubles, not fuffer me! H.b. not give me. That is, not give me leave. For Suffer fee on Chup. 14.4 on Bring. to take! H.b. to make to return. For breath must be drawn body to take! as well as put forth. He will not spare me a breathing while for Take fee on Chap. 15. 13. on Turneft.

rate rec on Chip. 3. 4.4 on Latingia.

my breath] So it is rendred, Chip. 19. 17. I have no respite, not lightening of my pain between whiles, Chip. 7. 4. but I am filed with plaguer, as if God meant quite to overthese me. For Breath

fee on Chop, 15, 2, on Vaine.

bit] Asi; is used, Numb. 27, 3. Devt. 19, 15. He is fo far from giving me any time of reft, that its continually addes abundance of new troubles to the old, Or, For he, &c, as Deut. 29. 16. And then it gives a reason of the former part of the verse. The reason why I can state of erch my breath, is the daily accessed new troubles.

filleth me] Heb. fatisfieth me, Not that his troubles gave him any datisfaction or content, but to intimate; that he was as full of troubles as men are of good things, that are fully fatisfied with them. He had abundance of afflictions, Chap. 8, 21, Prov. 14, 14. The Hebrew

aounause et anticuous, Chape 8, 21, Prov. 14, 14, 14, 14e retorevoord D'UDI when flocken of good chings, fignifies to fitthe Palaries, which of had things, to be filled, Lam. 3, 15, 27th of the palaries of palate. He had moft bitter troubles , that is , extreme affictions, Chap.3, 20, 1 Sam, 17, 32, Ruth 1, 20, 2 Sim, 2, 26, As (weeter neffe is ufed to fignine pleafant things, wherein nature delights, (Hof. 9.4. They shall not be pleasing to him. Heb, sweet, Gr., 8,11,316 bitternesses, of cour displeasing to him. Heb, sweet, Gr., 8,11,316 bitternesses, of cour displeasing things, astroubles and forrows; as by, and the state of th

patterngis to acous outpeaung comps, as rounces and season and all. Deut, as 2-314, and wormwood, Lam. 3, 49. if of judgments who find fer me a time to plead; If I il final beste my left to force, who find fer me a time to plead; If I il final beste my left to force, question felle God is too frong for me; and if to law, who find make hard him to appear, or bring him to his ar fiver . He is every way too hard

for me. I cannot deal with him by might, nor by right.

If I figed friength Or, If I have recomfets flrength. Is I think to right my felf that way, I shall be deceived. For Strength Re on

loe] Or, behold. See on Chap. 1.12.
he is firing Strongest of all, and far too strong for me or any creature. We are all weaklings to him. See on verf. 4. if of judgement] Or , if I have recourse to judgement; as before.

By judgement, is meant a course of law, wherein right may prevaile against might, as appears by the opposite in the beginning of the verfe. For Judgement see on chip, 22, 4.

who shall set me | God will not tet me have any time to question

his p.occedings, nor no man can force him to give an account

places and times; as appears by 1010, derived from it, which figni- / thews no more favour to good men, then to bad he both the fet Feafts and meeting places, as Chap. 30, 23. 2 Sam, 20 full in Judicature, that the persons differenting may know when, and whereto meet. So this word is translated, Jer. 49. 19. who will appoint me the time? And in the margine, who will convent me in judgement ? Or, to plead, as Jer. 50.44. In the margine,

V. 20. If I justifie my felf , mine own mouth shall condenin me : [av, I am perfett, it shall also prove me perverse] I hose who would here excuse Jobs passion, offer a double violence to the Original words.
First they translate DISN. I justifie my felf. Which is not found in that form fo translated any where; and the learned know, that there is in the Hebrew a peculiar form for fuch expressions , called Hithpael Secondly, they adde I fay. Whereas the words run plainly thus; Though I be just, mine own mouth shall condemn me: though I be perfell, it shall also pronounce me perverse; That is, if I should prevail to have an hearing, God would so over-awo me, that I should be foreed to condemn my felf. This agrees well with the verfe following and with Tobs scope, who though he rhought himself not free alrege ther from finne, yet thought he was affl ded more then he defer-ved, and is therefore justly reproved both by Elihu, and by God

If] Or, Though; as verf. 15, 16, 21. Chap. 8.4.
I justiff un fetfe] Heb. I be just. So it is translated verf. 15.
Though I were righteous. See there. Though I have a just cause to plead, as I conceive I have.

mine own mouth I fhall be fo terrified with Gods prefence, that i shall falter in my speeches, though my cause be just , and I come never fo well prepared, and he will pick matter out of mine own words to condemn me. Or, God will ask me fo many questions, that he will find matter against me , though there be no witnesses to accuse me. For Mouth ice on Chip. 15. 5.

(hall condemn me] H. b. Shall make me wicked: That is, shall pro nounce me fo ; as to make just in the Original, is to pronounce just Prov. 17.15. for indeed not the fact not proved, nor the acculation makes a man wicked in the eye of the law, but the fentence of the

Judge, For Candemn fee on Chapa 4, 29, on Male trouble. If I say, I am perfet! If, Or, Though, I be perfet! That is, upright. They are used promiscuously, Chap. 1. 1. It my cause be fuft, as I think it is.

it fhalf] My mouth, as before. Or, He fhall. God fhall, spoker of verf, 19. God is refolved to condemn me, lay I what I can for my

alfo] As Chap. 32. 10. Or, even, Chap. 11.18, 19. Not barely condemn me, but of a grievous crime. prove me] Or, pronolince me,

perverfe] One that walkes in crooked pathes, Ifa. 59. 8. Mic. 3. A very ungodly man. God can make me to fay I am fo, though

Denot,

V. 1. Though I were perfell, yet would I not know my faule, I
would alphje my life Or, Though I be perfell, I will not know my
faul; I will defpije my life O, I am perfell; flould I not know my
faul of would defpije my life? I would cather deny mine own innocency, and call away my life, then come to plead with God, whole greatheffe would to affright me, that I should not be mine own man, Or, whatever ye my friends think of me, I am upright. I think I should know my state better then you do, for I know mine own heart, and ye know it not. Would ye have me confesse my self wicked, that fo God might juffly cut me off for my lewdnesse > I will not make for light account of my life. It is likely these are the words that Elihu fastens on, Chap. 33. 9. though he mis-understand them, 3s if Job had denied, that there were any fin in him at all. Yet was Job juftly to be blamed, as denying any fuch fin in him that should deferve such exemplay judgments not confidering that though he were not fo wicked as others, yethis fins deterved worfe plagues, even hell it felf, and threfore God did him no wreng in inflicting these, which were lesser. Two things Job propounds here, the defence of his uprightnesse, which he profecutes in this Chapter; and his defire of death, which he urgethin the next. As if he had faid, I am free from these evils ye obled to me, my confcience acquire me of them , yet nevertheleffe I my life, Though I were Or, Though I be.

perfell Secon Chap. I. I. not law my foul Nortake notice of mine own innocency, nor not law my foul Nortake notice of mine own innocency, nor law my foul Nortake notice of mine own innocency, nor law my foul Nortake notice of mine own innocency, nor law mile. be ever the more confident of my cause , Chap, 10, 15. Or , not know my felf, or, my life. As if I were brought to norhing through the bad. far of Gods Majefty, and well nigh flruck dead. So the word is uled, fudde. Gen. 19. 17. 1 King. 19. 4. Jer. 51. 14. For Soul fee on Chap.

I would despise my life] Or , loath it. Sec Chap. 7. 16. I should be weary of my life for fear of him. Or, I had rather die, then come to contend with God in judgement. See fuch comparisons included in absolute speeches, Pfal. 40,6. & 51, 16, 17. Hof. 6. 6. where God doth not simply forbid facrifices, (though the words feem to run so) but lay them low before knowledge, and obedience.

V. 22. This is one thing, therefore I said it: he destroyeth the terfell, and the wicked I The confideration of what I bave said before, and what I have felt my felf, doth evidently prove, that God

This is one thing One remarkable thing in the world. Or, one thing that I purpose to maintain against you. Or, this is uniform. It is Gods way of proceeding. Or, this case of mine is a singular case. God hath not so afficted any other man that fears him. Or, all I hive faid, tends to this one end. Or, all is one, whether I be just or unjuft, I must be punished. Or; this is one thing that troubles me; that God punisherh me that am upright , like a guilty person. They that excuse Job here, interpret it thus; In that which I have spoken before of Gods power, I confent with you, but in that which follows, I differ, and affirm, that God deals alike with good and bad in this world. But this will not fland with the confinction of the worlds, unleffe they be forced. The words refer to what was faid before, and infer a conclusion of them , asappears by the word therefore, Instead whereof he would have faid, but, if he had intended to begin a new matter, wherein he differed from them. It is therefore a conclusion on the former premifes, which Job further illustrates afterwards . to thew that God dealt as hardly with him, as with ungodly men,

therefore Because I think to, and have found it by observation. and amilike to feel it by experience, if thefe judgements continue but a while on me.

I faid | Or, I far. Now, and will not hide my mind from you. out conflantly affirm it for a truth. For it appears nor, where Job had faid fo before. For Say fee on Chip. 16. 1.

'he destroyeth H:b. consumeth. He not only laves pains on thema but makes an end of them. For Deftroy ice on Chap, 36. 11. on

the perfett] See on Chap. 1. 1. and] As well the one, as the other; or no leffe the good, then

the wicked] See Chip. 3. 17. & 8. 22. Il. 48. 22. & 57. 20, 21. Some Witers mollific Jobs speech, as if he intended only to shew, that it was no argument his friends used, that he was wicked, because God fo afflicted him, for heaffl cts good men as much as bad : as Ecel. 9. lo atmicted nim, 100 he affi c'ts good men as much as bad: at Ecel., p. 1+3,3, Mal.; 34, E. 2k., 12, But their interpretations, agrees not well with holic phraftes of effectoying the perick?, in this verfe, and laughing at it in nex verfe. Out of which is appeara; that plo in his diffempered paffion, goes higher then his friends, a mot complains of Ood. And from hence forme conceive, that Ellingusthered that acculation againfl him, this he had faid, He found no profit in plexy, Chap. 54, 5 because here in this verfe he chargeth God to deal as harfuly with pious men, as with impious.

V. 23. If the (course stay suddenly, he will laugh at the triall of the innocent] When troubles come abroad in the world, God is so far from exempting, or upholding good men, that he takes pleafure to fee them fall among the reft. Some Writers conceive this fentence to be one of those specifies, which Job professesh his forrowfulnesse for, and thame that ever he uttered them, Chap. 40. 3. and the other to be than, Chap, 7. 15, that his foul chofe franging; because they perceived that Job never pake more hardly and flarply of God. And that therefore he was reproved of God, in the vertes following, to wit; Chap, 40, 6.7. This ferms to be an answer to Bildads speech, Chap, 8, 18, 20. He had affirmed, that God deftroyed wicked men with his judgements, but not good men. Nay, faith Job, in common plagues good men find no more favour with him, then the wicked,

If O., when. For he speakes not by supposition of a thing that may be done, but assiming it to be so ordinarily in publick judgements. So this particle is uted, Numb. 35, 20. Gen. 38, 9. Judg. 21, 21.

the scourge] It comes from a word that fignifies going about, or compassing about; and fignifies a common calamity that goes through country, and compaffethir, scarce leaving an house untoucht, as a courge or whip compaffetha mans body round about, and as the Devil compassed the carth, and went all over it. Chip. 1. 7. & 2.2. By the scourge, here, may be meant, any of those common and fpreading calamities, as wild beafts, the fivord, the plague, the famin, which go over Cities, and Countries, when they arife, Ifai. 10.26, & 28, 15. Ezek. 14. 12, &c. Job migh: have respect here to his own scales, which like a whip came round about his body. The Hebrew word נוחש fignifies. 1. A fcourge for the back, Prov. 26, 3, 2. Slander as complified about with for many troubles, that I am weary of memory. I founge of the tongue, Chp. 5, 27, 3, 0.00ffloor, or the founge of the tongue, Chp. 5, 27, 3, 0.00ffloor, or the founge of the tongue, Chp. 5, 27, 3, 0.00ffloor, or the founge of the tongue, Chp. 5, 27, 3, 0.00ffloor, or the founge of the tongue, Chp. 5, 27, 3, 0.00ffloor, or the founge of the tongue. Chp. 5, 27, 3, 0.00ffloor, or the founge of the tongue of the

flay | Heb. Make to die. If destructive afflictions come, for all are not such, but those forenamed are. Plague, Sword, Famine, wild beafts destroy mulcitudes, and the good among

[uddenly] Neither are all deftrudions fudden , but fome let men linger long erethey die. God takes good men away by plagues; as well as bad, and that without the leaft warning given, fo that it is flot

perceived, till the thing be done, Prov. 6, 15.

he will laugh at] As if he took fingular pleasure in the destruction of good men; else would be free them, and let wicked men perish alone in common calamities, as becomes the Judge of all the world to do. Gen. 18. 25. Or. He will deride, or feoffe at ; as if he were fo pleafed with it that he had no compassion of them at all, Pfal, a. 4. Prov. Is 26. Spoken after the manner of men; for God hath no face, nor san-

not laugh non weep.
the trial! Those afflictions that thould but try good men, Gen-

21. but do indeed destroy them with the wicked. Or, the melting long, Pfal. 73. 4. Or, the days of my list; as Chap. 7. 1. Why thould say that is their destruction as it is called, yeth, and saying, lifeel to much misery, that have so little a time to live? For Dates see away; that is their defluction; as it is called, verf, 22, and flaying, in this verfe; for things melted, perift; fee Chap. 6, 14, in the

margine of the innocent] If it were of nocent perfons only, or groffe finners, it were somewhat ftrange, that the mercifull God flould take please fure in their ueltruction; but much more strange is it to think, what be can find to take pleafule in, in the deftruction of godly men. None are quite innocent, but he means fuch as fear God, and are free from thologroffs transpredions, that bring destroying judgments; as Lor was in Sodom, and Noab in the old world.

was in Sodom, and Noab in the old world.

V. 2.4. The earth is given into the hand of the wirlerd; he convered
the faces of the fulges thered; if not, where, and who is he?] God
not only takes away form good men by fudden Judgements; but allo,
gives others over to be oppreffed by ungody yrants, to whom he
gives subnority to rule in the world with all licentionfield; and that
gives subnority to rule in the world with all licentionfield; and that
the most into the production of they could not uplied their unjuft fentences, as they do. None elic could uphold them against the fury of multitudes opposited by

The earth] The earth it felf, and all earthly honours and authority in it, and power over the inhabitants of it, Plal. 24:1. or the men of the earth; as the city is put for the citizens, Plal. 97. 1. & 67. 2. or. the land. For it is likely, that Job had observed such things in the place, where he lived, and better knew the condition of that place, then place, where he had, and better knew the condition of that place, then of other parts of the world. For Earth fee on Chap. 3, 14, given] By God, who only can diffose of it; for in this diftemper given] By God, who only can diffose of it; for in this diftemper

grown by Goa, who only can amone an aron in this distemper for complaints of God; as appears by the end of the verife, and chap. 12. 19. For Given fee on Chap. 14.4, on Bring, into the hand! Into the power, They rule it, as they pleafe. See

missibe hand] into the power, ancy suiter, as they piece. See Chap. 1.12, wicked men have for much power on earth, thirmen may think the opport flours have conquered his world, and forbidden the opport flow in it. For Hand fee on Chap. 15, 23

of the wicked Some underfland it of Saian, as some do the last petition of the Lo ds prayer, Deliver us from that evill one; whose powtiuon of the Lo ds prayers, Deliver us from that evill one; whole pow-er, in the world, is fet out; Eph-as, & C, 1.a. & Cor.4. But Job speaking of consured preflures, not of spiritual temperations, in-sender evill nem, that by their power opperfield good men; and is may be, feeling be greaks in the singular number in the Originall, he aimes to the content of the content of the content of the content of the life for the world of the content of the content of the content of the life for the world or continue them. and they have another to his friends, that to he might convince chem, and they have nothing to

He] Some understand it of the wicked man, who, by briber, blind-Hr.] Some understand is of the wisced man, who, by briter, blind-th judges, and makes them pads functure for him, it outpoids him in his cruckly, Prov. Prince, who blinds his Judges with preference, and makes them op Prince, who blinds his Judges with preference, and makes them opposite the cluby-in in judgement to please him. But is it to be understood of Cody and none elfe, as the words following declare. Road of Cody and none elfe, as the words following declare, or the province of t

ving them over to errour, or permitting them to take bribes, for that they cannot differ right from wrong; but as if their faces were coverthey cannot diferentight from wrong; but 11 if their facet wet covered, thy take no notice of oppressors as punish them, nor have no pivy on the oppressed to relieve them. The Chaldee Paraphast ready, it hides judice from the face of the Judges thereof. Or, he defends them in third vapins stements. So covering or hiding is taken for any wrong done in judgement. So covering or hiding is taken for descriptions of the property of denned, Efth. 7. 8. For Face see on Chap. 14. 20. On Coun-

If not, where; and who is he?] It is out of question, that this power to oppress others, and woods need a teasure or question, that his power to oppress others, and to uphold themselves in its is given them from God. Where is any one else that could do so, or who dust underrake ir ? Amos 3. 6. Therefore by a vehement interrogation , he acrease it? Amos 3, 0. I necessively a vertice it interrogation 3 be affirms it to be done by God; unleffe men would attribute the government of the world to some other, or to blind fortune, which were not ment of the world to some other, or to blind fortune, which were not ment of the world to tome other, or to bling fortune, which were not only ablind, but also imploys. Ye can therefore attribute the distribute to no other, but the providence of God. The phrase argues a kind of admiration of the doet, and of indignation at the deed; as Gen. 27. 33. Hof. 13.10. Or, If not, who then doth it? If it be not God, who 33. Hol. 1310. Of, 1] not, was seen as min 1 in it we not coog, who then doth it? where is any other in the world that can do it? So it inferes a confequence, Chap. 17. 15, where k now, or then my hope? And Gen. 17. 33. what shall I do now unto thee? For in both places

lo, and could not be uliproved.

V. 2.5. Now my date are fwifter then a polt: they five away, they

Very how my date are fwifter then a polt: they five away, they

fere good | He confirms, what he had fald, by his own example, and

fere out the vanity of his days by a threfold familiated, out of three

feverall Elements; one taken from the earth; another from the wa-

ter; and the last from the air. now] Heb. and, It is fowith me, as well as with others; and there-

on Chip. 14. 14.

are fwifter] Heb. lighter A figure of the caule for the eff. A; for are juniter] iten, ignire. A figure of the caute for the cities, for lighthest of body is the caute of swiftnesses, Choo. et al., 19-1. Heave who did move flowly. The Hebrew word 7D fignifies. 1. To be swift Hab. 1.8. a. 10 be light, or lessence. Gen. 8.8. 3. To be wile,

or lightly efteened. Job 40.4.
then a poft Heb, one that runs. But it is used in Scripture for one then a paff] Heb, one that runs. But it is find in Scripture for one imployed in publike fervice, to carry letters, or medigers, from city to citys or kingdom to kingdom, on foot or on horisback. Eth. 9, 10, Such an one must make halfe. My day are fwitter: then hus running, or riding, for they sky not no egyet me no reft; which a Post hath fometime, for food, or sleep. My former like replensited with 6 many comforts, its foundary hapface dawy, that no Polt may, in wishould, be compared to it: and all the hings were taken from me, alunds the form let of the form me, alunds the compared to it.

be compared to it: and all trues longs were tasks from the, sunoit before I hadany enjoyment, or fenfe of them they fig. way, I As one that flyes away in danger of his life. He makes hifte, and thyes no where. He would be fwifter then a poff, if he could, because his life lies at flake. So the word is used, I Same

they] My days have feen no good. Heattributes it to his dayes; but means it of himfelf, who lived in those days. He saw no good in his dayes. So fight is attributed to places, Chap. 8. 18.

fee] Or, have feers, that is senjoyed, Pfals 34, 11. 50, to fee death, its olicity of \$5,50. To fee like, to live. Joh. 3.36. For See look on Chap. 19.17, on Behold.

Chap.19.17. on Behold.

godd Prolperity, Worldly comfort, Pfal. 4. 6.7. My days pifed
godd Prolperity, Worldly comfort, Pfal. 4. 6.7. My
hing I had.
And now my good days are gone, and I have none, but uncomfortble ones tieft, Betchef. 11. I. He ipeaks as one that had forgotten all
his former comforts, by reason of the prefuer of his pessen former,
his better and the prefuer of his prefuer former. this former comforts, by reason of the premier of this present bloom, I have had none, or very light experiment, or lenfe of humanicfelicity. A Post charrides in haste, or a man that flyes to fave his life, may be many good things, but cannot flay to take of them. I could not fo n uch as look upon them, which might be done in little time. For Good fee on Chap. 21, 13. on Wealth.

hafteth to the prey] The former fimilitude was taken from a Polt jor one flying to lave his life on the land : here the next is taken from a out typing to save intime on the sine; note to on near is rand invalad hip at fea, bulling to the haven, which is forfirer then a Polt; and the falt, from a Bod flying in the ayer, which is conceived to new forfirer than a hip. All to express which is connected to move thinks he hash had in his life. He had had a large parsion of outward profperity; but prefent mifery had taken away the fenfe and remembrance of any comfort he had in it.

they] My days, with all the comforts of them. are paffed away Glide away infentibly. Heb. are changed; go

(wiftly away.

as Heb, with. They go away, as if they kept pace with a finit thip under fayle. Hence it appears, that a ship is swifter then a Posts for in the verte before he had made them swifter then a Post; and

here he doth but equall them to a fhip.
the [wift fhip] A ship goes faster then a Post : but a swift ship exthe pwil 1891 A this goes falter then a Fort: but a fivit these scedingfalt. So do our days palfaway. Heb. Jhis of digire, From TINN to will, or defire. That fal to fwiftly, that they feen to have a great differ to be at the place appointing. Thus fant of a sarthburd to font-fettle things. See on Chap.1. 19. Ships are faid to defire, and adopted to fee good, verl. 37, and the flay thought to be broken fire, and only to the control of the see of of t chants at home, expect their quick passinge, that they may cleape fea dangers, and loftes, and they may make gain of their rich loading , if they come home, or to the mart in time, or before others, Or, flying that carry those fruits, as the Childee Paraphraft reads it. From TINN united for the fruits and the Childee Paraphraft reads it. rum entry supple fruits, at the challenge pragmant read with a plant which figures the first state of the fi lighteft fhips, that they may foon overtake loaden ones, and having robbed them, may foon get away, left they foolid be purfued. For the fame reasons, therees on the land get the swifted hories. Or, ships of Ebeb, which fome take to be the name of fome fea-port, where the fwiftest ships were in use jor of a river in Arabia, running very swift, which though the ships there be light of themselves, yet carefully which the shift ships there be light of themselves, yet carefully have been ships the ships the

shen doth his where is appropriate the specific transpose of transpose tudes of things, fwifter one then another, Job fees out the quick par-ing away of his comforts before, or his life now, and the likelihood of a speedy approach of his death, if his pains were not soon takeh

fore Ispeak nor without a ctust.

and open a superful by days of prosperity: If I have had any comfortable and open by days of prosperity: If I have had any comfortable and open by days of prosperity gone; but the prosperity of wicked men latts bearings, and confort my self. As my prosperity was quickly gone, and confort my self. As my prosperity was quickly gone, and confort my self.

foon the contrary my affl. Gions bide by me, and will not be finken | like a wicked man, and have more troubles laid upon me : why should foon the contrary my since to be to my sand with not ten intention and the contrary my since to the contrary my since to the contrary my since to the contrary my since the contrary my since to the contrary my since the c ments and fears affailed me, and made me lay afide that refolution. Or, If at fome time I think to comfort my felf with hope of deliverance, then my forrows grow fo great, that they dash that hope tuddenly. See the like complaint, Chap. 7. 13,14.

Chap, ix.

If] Or, when, as Chap. 7.4. See on well 13. of this Chapter, I fay] If I think, or determine fully in my mind to complain no more, Pial, 39 . I.

I will forget] I wil not think any more of my forrows to complain of them, but be as if I had forgotten my past and prefent mifesy, and had clean forgotten to complain. So this phrase is used, Pfal. 137. 5. If I refolved to be very patient, and never to complain any more of Gods harth dealing with me.

mote of Gods narin ceating with me, my complaint] Because of my affilcation, and milery, Chip, 7. 21. The Hebrew word PiW fignifies. 2. A bush. Job 30. 4. 2. Talk, z King, 18. 27. 3. Thought, or meditation. Amos 4, 13. 4. Complaint. Job 10, 1. So here.

I will leave off my heavinesse | Heb, my face, I will not only cease I will leave of my heavanelle. I itch, my face. I will not only ceale complaining bits allo change my faid counternaise into a chearful one, I Sam. 1. 18. For a fad look thews the grief of the harr, Neh, 2. 15. Mar. 6. 16. The face is the Index of the hearr, and the whole man is feen in rit, as in a glaffe, flia. 3.9. Beel, 8.1. Hence it is, that thefa te is put former inner for anger, which appears is a fudden change of the counternaire. Gen. 31. 2. Excl. 14. 8. Leo. 17. 10. Plal. 34. 16. Lam. 4. 16. Sec the margin there. And fometimes for forrow and heavineffe of heart, as here. For that cannot be kept in forrow and heavinetico theart, sancte. For this cannot be sept with momerate many; but will appear in the contremente. The word 210 figuries; 1:To leave, or forfake. Chap, 10, 11; 2:To forfile. Neb, 3, 6. Here it studed in the first field.

And comfort my felf 1 the freezighen; as a times 5,9. Pfal, 39, 13. For forrow weakens the figuries. He would for comfort up, and fixing-time for the property of the first the second of the first selection of the first selection.

then his spirits, that no complaint should come from him.

V. 28. I am afraid of all my forrowes, I know that thou wilt not No. 1. Lam agraia of the my jurious; 1. Com viola (1994 million) will not fo be thrull out of my mind, but an army of molt bitter torments make me afraid. And though yet ell me, that God will not cut off the rightous, yet I am perforded he will never heal me.

I am afraid] It fignifies a strong fear, that makes a man shake and

of all forrows] My pains; the causes of my forrows. It fignifies fore pains, fuch as women bear in travel , Gen. 3. 16, a veking forrow, Ila.63. 10. when I go about to comfort my felf, all fuch heavirow, in. 33.10. which is go about to comfort my terr, an inten neaver things as I hive felt; come into my mind, vexe and grieve me, and make me aftaid that they will return on me; as Chap. 3: 25. Pfal, 119. 16. and let up not have any rest or comfort, but make me break my refolution, and fall to frefh complaints Pfal. 39. 1;3.

I know] By experience. I have been fo keprunder already, and dealt withall as a guilty person , that I know it will be fo ftill. And though I floud nor mutuates or complain; yet thou are refolved to continue my afficient. Thus the word is used for experimental knowledge, Gen. 20. 12. By Abrahums offering up I sac, God had an experiment of his fear of God, And the Greek word answering the first of God. forufed, Ad. 10.3 4; By the convertion of Cornelius and his, Peter faw by experience, that God would receive the Gentiles to favour. And fo here. Job gathered by the continuance of his troubles, that filence would not cale him. I look for no clearing from thee, and this addes to my forrows.

thou] Thou, O God; Though he reason with Bildad, yet his mind ran fill upon God, as the impoler of all his troubles upon him. Or, Thou, O Bildad r. Thou thinkelt I am very impatient, and complain without a cause; but I know that thou wilt not be perswaded to clear without a concepture know that thou white not on personance to appear who by ny thing that I can fay for my felf. But it appears, that he brake to God by the like speech, ver, 3:

will not blad me innocent, or guiltlesse! The word fignishes to make

elean, and by a metphor; to account or pronounce cleam! And! by confequence, to free from all those punishments, that light upon guilty perions; as Exod, 20, 7. I King; 1. 9. Thou wilt not free me from touble; as an innocent man should be freed; but keep me under preftres full, like a guilty person. He faw no likelyhood of an end , and therefore concludes there would be none; and fo was afraid to com-

LilV. 19. If I be wieked why then labbler I in vain ?] The coherence and foop of this works, is a trioubly delivered by Interpreters. Some thus, If I were an hypocrite, orgality of groffe sins (though fecree) as the concine me to be, why fhould I fornd breath to no purpose to the concine me to be. maintain my innocency, or defire fo carneftly to be brought to trial? stee a vain man to fland thus in defence of my cause, if I knew my were a win man to thind thus in detence or my cause, a us know my diffus be a wicked man. Others thus, ye are refolved to efficient inte an impoly man, and re will not be perfeided to think otherwise of me; that therefore I final I fole my I abbut to go about to purge my defect on the perfeided of the state of the proposals with the state of the proposals with the state of the proposals with the state of the my I followed the median media a will as a beneficial between the media of the state of the media of the state of the median median of the state of th by load on me still; and therefore ler me clear my felf as well as I

the Original there, nor here,

Ibe wicked It be an ungodly man and fear not God, as men may think, that fee me so extraordinarily affi ded. Others leave out If, and read it, I shall be wicked. When I have said what I can; or carried my felf more patiently, ye will not have a good opinion of me. N ither speech or silence will obtain it. Others read in I shall be culpable, or, held a wicked man; or i I shall be condemned e So the Chaldee paraphrase reads se: To wit, by God, who wall pronounce me fo, and deal with me, as with fuch an one, do what I can, verfigo, 31. So the contrary word, That thou mighteft be just, in the Original, is transl ued, That thou mightest be justified, Plal, 51. why then] Heb. why is this. Or, why at this time. Why should I to against my conference, and labour to no purpose?

labour I] The word imports hard labour. Why take I fo much

pains to make Apologies for my felf, or in feeking arguments to defend my cause? Or why strive I to have audience before God? I do not long to be condemned. Or why have I laboured in my prosperity not long to be condemned. Or why hive I blonged in my prospertly to keep my felfriom finfull couries? as Pfal; 73, 13, Or why labour I to suppresse my grief and complaint? Or why do fix my life thus at these troubles, if I have pulled them upon my felf by mine own wicked life? I Per, a. 10, Or, why am I not out off? why bear I [6] much trouble in this life? The first interpretation is most natural.

in vain.] To no purpole, Without any hope of fuccelles for fay ! what I will, or suppresse my spirit as much as I can, I shall be condeniwhat awn, or impressing plants a material care, a man becomen-ned. The Chaldee Paraphase reads it, for nothing, See the fame plata(e, Pal, 17, 12, 14, and a reason like this, Becuse his roubles covinued, novemblithating his care of a copling evil ways, V. 30. If I wash my self with snow water, and make my hand never.

fo clean] He gives a reason why his labour to clear limitely would be in value, and fies it out by a similitude. Though I should make my cause as clean, as he that is washed with snow water, yet thou wile make me most foul and milerable.

make me mont rous and unrecast.

If] O., Though as Hold, 1f.

I wish my [eff] Seek to make or declare my foul clean, by pleading my cause. An allusion to the heasten, and Jewish mannet of washing their bodies after any criterial defilement, before they came to do fervice unto G id.

with fiam water] With the clearest water like to fnow, Or it may be some might use snow water in their ceremonull ablutions, as clearest water falling from heaven, and having no carel

mixed with it.

and make my bande never fo clean. The bands in Scripture afred for
adiatons, because they are the principal influements of acting, 10d.

18, 20. [13, 11.5, Jam. 18, 18.6 bb. Waft my hander in innecent; 10d.

the them, as clean as if they were washed in purity it left. Though if

the control of the contro could justifie all my actions. Others read it, wash my hands with sope; as Jer. 2.22. Mal 3 2. For that scoures more then water, It is an allusion to the custom of former times, wherein men suspected or accused of some hidden crime, did use to wath their hands to declare acculed of iome modern crime, on me to wain their innecencie, Deut, 21, 6,7. Match, 27, 24, Plal 26, 6, & 73, 13. Others read it, Wash my hands in a Well. Though I should make my innocencie as plain, as a mans hands may be made clan by washing n a whole Well of water.

V.31. Tet thou Shalt plunge me in the ditth , and mine own slothes (hall ablier me | Not only my labour in clearing my felf will be loft. but alfo I fiill be more odious.

Tet J Hob, Then. When I think I have washed my self very

[halt then] O God, fee on ver. 28.

finat 1608 | Ocos, tecon ver, and part platfer mil of the fifth over head and carer, and flain nie all dwet, as Dyers cobuir their cloth, Ezek, 33, 18, and dirty, as Dyers cobuir their cloth, Ezek, 33, 18, and dirty, and the direct min fallen into a dirty dick. Thou wilt condemn me, ver, 20, and account me as finfull, 38,

a man is dirty, that falls into a foul kennel. Or, Thou wilt look away from me, as a man turns his face away from one that is all over

away from me, as a min turns his face away from one chat is all over flithy and loathform. Or, Thou wilt make me all over flithy fill with floyiforn felies sind flithking fores, though I floudd phyge my felf. Or, in the pix I hou wilt now leave affiding me, sill thou his kited me, and laid me low in the gave.

ind mime own cluster fluid abour me! Some take It literally. My clottle flill lace me, take in abominable thing. I fluill go naked to the grave, Orly I fluid be for notione then, that my winding flues, if it had fifty, would fly away from me, as from a Jordithe careafte! Oct I fluid continue to fore and full of feals while I am alway, that the Johnston would fly from me if they could and erfole. Milhain my innocency, or defire locarnelly to be brought to trial ? I that my clothes would flye from me if they could, and refule to cover No Milata course the Affizes; that he may be convicted. And I me as Korining to touch luch a fitthe body. This flews the greatnefle of his mileries, fo extraordinary, that the fenfeleffe creatures are brought in as raking notice of it, So the flones are brought in as takebrought man taking white or it, no the nones are brought in a take-ing notice of the fews ingrachade, and the earth of Cains cruelty, Luke 19, 40, Gen. 4: 10. As if Job Brould have faid, I fhall be so loathom, that those creatures that have no sense, seem to sent and abhor my naflie condition. So the Prophets, to flew the height of j y or grief, call fenfeleffe creatures to take notice; Ifa, 1, 2,3. 1 King, 13, 2, Jere

elegantly thews the little hope that Job had to be acquitted by God, or caled of his pains. Thus good men in passion sometimes wrong

V. 32 For he is not a man, as I am, that I flould unfwer him, und God himlelf. v. 3.1 For DE 13 FOR a man, 3.3 Lean, 1.003 L species any wee the build come together in judgement.] If I were to plead with a man! ke my feligif tould mike my cute good, but being to plead with God, I cannot come off clear, because he is too frong for me, and will over-power me in a logarithm. I could plead with my chuelly and free my file but Gods Ma): fly will fo opprefe me, that it will

the meaning the state of the st

num, ma m great weaknthe in comperious or Jose.

20] Now he turns his fpeech from Godden his friends/feeking to
give them Entification, why he could not clear himfelf before God,
glithough his cause were just. For change of the perion of Chap. 8.18. a man as I am] A mortal weak man, fit for me to contend withill, but an hur ortal powerfull God, able to overwhehn me, Numb. 22

26. For Man fee on Chip, t, x, that I fhould Or 3 then I could. I want not mitter, but power that I fhould Or 3 then I could. I want not mitter, but power to plead. And lo irshould appear, if we stood upon equal terms, answer him] In judgement, or in a judicial way, as vers. 8. For he forests not here of answering hard questions, which shews wildome, but of answering things objected against him, which shews innocen-

cie, For Answer see on Chip. 16. 1. and we should] Or, and we would. I would then be willing to maintain my cauf.

come together] He and I come face to face, as the plaintiffe and defendant ufe to do. For Come fee on Chip. 15,21.

in judgement] To plead one againft another, ver. 19. Chip, 8, 3 The Rabbines observe, that th Hibrew word DOUDs is put sometimes for pleading the cause, which is the beginning of sudgement, and sometimes for the sentence pronounced, which is the middle of it, and iometimes for the tentence pronounced, which is the mindle of its and formetimes for an authentical writing, expecteding the punishment obe inflicted, and the filthing of the fact to give power to the excurioner to execute the fentence, and fartifle chion to others, which was the end of the judgement in those times. Here it is taken in the first sense, to judgement on those times, there is the taken in the first sense, for judgement not so much as hope for liberty to plead his cause tenies for Jud must not to much as nope for inversy to presum to the with God, must helic that God would clear him, and acclare as much to his french. For Judgment, see on Chap. 22.4.

V. 33. Neither is there any dayer man bet wint us, that might lay

his hand upon us both] Though there be very great difference between God and meyer if there were an equall Judge before whom we migh plead, that had power over us both for the time, as a Judge may judge plead, and ma power over us both for the time, as a judge may judge between the King and a subject, I might make my cause good; But God will judge himself, and let none else judge between us. Therefore I cannot leape, though I might have a time to plead for my felf gran-

rea to me.

meither He complains , first , that God and he were not equall
Secondly, that there was none that had sufficient power to judge be-

tween them.

is there any degreemen. Or, umpire, H.b. one that flood argue,
or reproce. So the words wided, Pial. 105. 14. And so God did to
Carbon, Gra. 11. 24,20,24. On that might blame up, if we won
Laban, Gra. 21. 24,20,24. On that might blame up, if we may
go done another in pileading, and might hear us argue the case with

gen our another in presoning, and unique there is argue the cate with patience, and afterwards reprove or patie fenence, againful him that did the wrong. For Dayse-man, fee on Chap. 15, 3, on Reason. he wint us 1 That might hear us both indifferently, without in-

change to currer more.

that might lay his hand] By his power keep us both in order. For both fides use to grow exorbicant in pleading. So that laying on the notn nacs are to grow exorptents in piesoning. So tast 124ying on the hand here, is not ref firshe, 25 Cen. 22. 12. & 27.23. Or to bring into judgment, or imprison, 25 Not, 13. 21. Luke 20. 19. Nor for blefling, 25 Mirk to 16. Ad. 8.17. & 19. 6. Nor to work a miracle, as Diarth. 9, 18, nor for ordinarion to an office, as Numb. 8. 10. 1 Tim. 4. 14 But have power to hear the cause, and decide the bus-nesse. See hand, for power, Chap. 1, 12. Pfal. 89, 25. For Hand see on Chip. 15.23.

upon us both] Upon God, as well as upon me, that I may neithe

do, not lufter wrong. V 34. Let him take his rod away from me, and let not his fear ter-V. 34. Let him talge his red armof from me, and let not his fear tertifieme. Seeing God is fo far above me, and none is above him, the
may judge between us, I with that God would give me fome refpite
from my pain, and hay afide his Majndy for a white, fast I might plead
my caule without fear, and then I flowlide Freed, Chap. 6, 4, & 43,
10,1132. Here Joh linear plainly the tet thought, in this patilitate to could clark himfelf, if the migh be fuffered to fpeak freely for
handlef, and could prove, that God deals not hardly with him. Elfe
why do both Elhuh and God blame him for justifying himfelf foo
muth, and injuring God in his specthers, which he cosh no where
more plainly, then in this Chapter. Yas talket every words are laid in more plainly, then in this Chapter, Yea these very words are laid in more plainly, then in this Chipter. It at their very worst are fast at Job diffully Elling, Chap. 33, 67, and thit, he here requires, is gented by God, Chap. 33, 8, 40, 7, that Job might fee, that he had done God wrong, and charged him unjulty.

Left away J. Hob. Remove. It is now uport me, and hinders me from pleading my caule for freely, as I could do, if it were removed, and them of the means.

and taken off from me.

bis red] The word DIO fignifics , 1. 2 flaffe cut off from a

all this milery builty, and shall abbor me as a grievous finner. All this farte; or todde, wherewith men flilke others; as Exed, 21. 20, and are like flaves or rore, Gen, 49, 10. Pfal. 45, 6. 3, for a tribe, which come out of one father, as many rods out of one sree, which come out or one miner; as many roun out or one tree, Judg. 18. 19. 4, for a datt, made of a rod with iton on the end, a Sam, 18. 14. 5, for a ptn, which is fomewhat like a rod, and it may a bank. 14, 14, 5, 101 a pyn, which is fornewest that a rougand it may be in old time might be made of fome kind of wood as well as of iron, Judg. 5, 14. 6, for a floke given by a roll, or the wound made by it, and meraphorically for any difeases or force inflicted by God, Phl. 89, 32. Prov. 29 15. Mic. 6. 9, 2 Sam. 7. 14. Chap. 11. 9, & 37. 13. So it is takın here. Take away from the those fores thou haft inflicted on me.

from me] H.b. from upon me That is, from abiding upon me anylonger. his fear The fear I have of him , and the dread of his great power and majelly. His formidableneffe, that makes me afraid, Exod, 15.16. The word fignifies a very great fear or affighting. Thence came the word Emint, Deure. 10, 11. Gyante, fo called, because of their ex-afraid, Judg. 13, 6, 18, Gen. 15, 12, Dan, 10, 8, Let not God apcar fo formidable to me to makeme afraid,

pear to formulate to me to make me arrano,
terrife me] The word fignifies a great terrour, fuch an one as pure
a man almost befine hithelf; a Sam. 16.14. Job defixes that he may
not be that terrifies, becauft he knew that men keptim awe could not plead their dwn caufe well. Fear hinders them, Many have loft the day being certified by the Judges, though their cause were just. This is that Tob fears in this place; and this being removed, he pro-feffeith in the next veries he both could and would speak for himself.

V. 35. Then would I fpeat, und not fear him : but it is not fo with Now he thews what he would do, if he were freed from the former fear, and pains. He would maintain his own caufeagainft Gods

proceedings, then would I fleak] In my own defence to maintaine my in-

and not fear him I I would do that which now I dare not do,

and not fear him] I would do this which now 1 dare not us, being overcomed with Gods mij-fly and power. I would not be strad to plead my saide before God. I would do it condently.

But it is not fo with me I So I would do it condently, and the funde is, but is rotherwise with me, for I am dumed, and kept under with forest and fears. I have not this liberty of peath, and the funde for I may be suited. On the sum of first have be in and and kept under with fores and reas. A five not that footie of specific flam yet terrified. Or, But I am not fo with my felf. As it is not for word in the Original. That is Fear hash put me clean est of my felf, as verf. 23.34. And I am not yet come to my felf, Luke 15, 17 felf, as verf. 3.3.34. And I am not yet come to my felf; Luke 15, 175 So that I know not what I fay you therefore an no way fit to play you called to T. For ji 12 not fo with met. As Gods foungelens to make me; and you for the swoodle make others think of set, SO's is transfaced. Chip. 33, 13. Or; For I am self with your felf. My confidented follows the an out the nan you take method, it is not from you have method. me from speaking in mine own defence. If they were gone, my inno-cency would minufer boldnesset one, and ye should fee what louid cency would minister boldnetter one, and ye mount even want dual fay for my felf. Some readits Becaufeit is not fo with me, and kall it to the works followings as following had fald, Seeing ye will not pip it to the works followings as following me, and God relieve me, I will no more complain to him not you, me, and God Russer and the me of the but finother my grief in my own foul. But this interpretation coffee the division of the Chapters, spolls the fense, and makes Joba liars who complains again very bitterly in the next Chapter.

CHAP. X.

Veri, . Mar foul is weary of my life, I will leave my complaints

[mu] The construct depends upon the end of the former Chapter

[mu] The construct depends upon the end of the former Chapter

[mu] And I habe defined the former Chapter

[mu] And C As if Joh had faid, I cannot get leave to plead my case with Gost and if I could, he missight mould to duntume, that I could not speak to him. I have nothing left now in the misferies, but to not my the could be described. heart, by giving free vent to my complaints, feting Goddoth not

cease to punish me nor my friends to condemn me.

My foul is weary of my life] Life is pleasant in it lest, but when it grows full of troubles, it is wearfome. I coulte it, delpite it would be it of it, (as the word imports, Ex.k. 36. 31.) that to I would be it of it, (as the word imports, Ex.k. 36. 31.) would be 184 GE11, OB 18e. word, imports, EX.E. 10. 31. J. Inst. on might be rid of trouble, which lies very heavieupon me, I is transflued of, Den 3.6. Or 3, dry fast is eat off white life. So the word is used. Chap. 8. 14. And WILL translated, while live, Plake word is used. 146.3. And then the feate is, My foul fecres to be cut off , and die vided from this filthy and finiking carcaffe, as if I were already deads

Vided from this birthy and funking carcaffe, as if I were a treaty dead pfall, 38, 4,5, Or, I cannot live long: My pains and force will kill me, I am as good as dead already. For Soule fee on Chap, 14, 23 in My pains and many my feely I will hear the burden of my complaint. I will fuffer to ric 11 complain without a caufe, the pains of the many feely. So from a understand that the place, Exod, 33, 5, that a min flowld my feely. So from understand that place, Exod, 33, 5, that a min flowld my for bother to I color his neithbours affe lying under a basis. findly not forbear to look his neghbours after you under a burden. And "Dearering," to use, Num. 2.2. The fente then is, I will give way to it, and not funder my food from complaining. Sick nets, for and men in milery think it an eafe , if they may enumerate their forrows, and vent them to others, Chap. 7 11. Or, I will fortifit my complaint. I will complain more firely, and flourly then I did belore.

Chap, x. So the word is used for fortifying. Neh. 3. 8. Or, I will leave my | ter the manner of men, who work with their hands as Pfal. 110, 23; ighing for my felf. I will no longer free inwardly, and forbear to fpeak our, but I will speak of all my trouble, which lies so heavie upon me. So the word is used for thought, Amos 4, 15. And 70 signifies for, I Chro. 16, 21. And this agrees well with what follows, I will not muse upon my misery, to make it burn inwardly, but give it a vent to case my spirit. I will speak, &c. For Leave, and complaint,

fecon Chap. 9. 27.

I will speak in the bitternesse of my foul In logicat gitef of mind, I will not be filenr, but will, in words, uter all thit is in my breaft, Pfal. 22, 2, 4, 5. It notes the cause of his fore complaint, a Sam. 1. 10. And the same particle is so used, to set out the cause of a thing, 2 Sam, 13, 27. Eith.1, 10. The words that I shall speak, are not to much mine, as the words of my bitter calamity. They are extorted from me by my lorrows. See the like phrase (hip. 3, 20, & 7, 11. Exod. 1, 14. Or, I will speak of the bitternesse of my soul. Ye know not what bitter things I endure inwardly: cife would ye pity me. Therewhat office the construction of the born of the born will declare them to you. So this particle is used in the boginning of his verse, of my life, Or, according to the bittennesse of my life. So I is used, Lev. 25. 15. My words shill be as butter and flurp, as my inward forrows, and griefs are. The fumme of all is , to lay down the extremity of his outward troubles , and inmard perplexigies, that he may make way for his following complaints of Gods harfn dealing with him.

V. 2. I will say unto God, Do not condemn me ; shew me wherefore then contendest with me] Job in these words, looks upon himself, as a man condemned without triall, because he was cast into such miseries and fubject to fuch centures of others, as men juftly condemned use to be. And knowing no caufe, why he fhould thus be dealt withall like an hypocrite, he defires God not to use his absolute power in condemning him, but to let him know the true cause of his miseries. I will fay I am resolved to speak thus openly. I can hold it no

longer, my miferies are to great. For Say fee on Chap. 16. 1.
unto God] My friends condemn me; but I will try what God will

fay to me, who hath power to judge me.

Do not condemn me] Heb. Do not make me wicked. For the Judge paffing fentence on a malefactour, makes him liable to the fentence of the law, as a wicked man. Do not afflict me as an evill doer. Thy dealing with me is as if I were fuch an one. Deal more kindly with mc, See Chip. 9.20, Deut. 25. 1. 1 King. 8, 31, Pfal. 94, 22, Prov.

17: 15. Roni 8, 34.

Shew me] Heb. Make known to me. Make it plain to my under-Randing : thy proceeding with me feems to be very ftrange: I defire to know the true ground of it. Before thou condemneft me, fliew the

caule, that thy judgement may appear to be just, Plal, 11. 4.

wherefore] Heb. For what, Shew me what great fin I have comitted, that, I should be thus heavily afflicted more then other men. Have I not feared thee, and walked with a good conscience before thee? yet thou haft letall thefe evills come upon me,

contendeft with me) I have given thee no cause of so hor a contentention, much leffe of so heavie a condemnation. The word signifies contending with a man, agan enemy in a fuit, or caufe, See Chap. 9. 3. Hol.4. 1, Ifa,57, 16.

V.3. Is it good unto thee that thou shouldest oppresse: that thou shouldest despise the work of thine hands? and shine upon the counsell of the wicked?] Doft thou delight to lay load on me, as these my friends do, and to justifie their proceedings against me, and encourage them to wrong me? It seems by these afflictions continuing still on me, that thou doft countenance my friends that condemn me for an hypocrite, and thole that robbed me of my goods. Thus Job firetches all the veins of his wit in an eloquent way, to express the greatness of his grief, and to draw God to a removall of his forrows.

Isit good Good is raken fometimes for pleasing; as 2 Sam; 19 27. & 18, 27. sometimes for profitale; as Deut 6, 11, & 30. f. sometimes for right and just, 2 Sam. 15, 3. Prov. 2. 9. For Good see on Chip. 21. 13. on Wealth.

matothee] Is it pleafing to thee ; or doft thou get any profit by it? or rather, feems it a just and equal thing unto thee? How doth this

proceeding against me, agree with equity?

that thou shouldest oppresse The word signifies to take away men goods without just cause, either by fraud, as I Sam. 12.3. Hof. 12. 7. whose functions fur cause, either by relates 35 sam. 12.3; rioh. 12. f. or by violence as Prov. 28.2 Pál. 17.9 12.3 It may be Job had refored to the taking away of his goods, Chap. 1. He speaks here, as if he though that God did him wrong, in laying so great softes and

pains upon him; as appears more plainly; ver. 6,7.

that then shouldest despite Make light account of; as Pisl. 15. 4 That thou wilt not fo much as look upon me in mine afflictions, or hear my prayers. Or, rejett; as 2 King, 17.20. that thou haft clean caft no affiltance against them, nor deliverance out of my troubles. See

the work of thine hands] Heb . the labour of thy palms. Not that God takes pains, and is weary of his work, as men are; but to flew, that we are as furely made by God, as houses are by builders, that we are as furely made by God, as houses are by builders, that we tand toyle in the work. Though God do not labour, yet his work is made as well as if he did, and better then that on which men bestow hindes awold in the work. A rangen cross on the cases, yet in work to be a first than the work of the cases o

16a. 64. 8. See Chap. 6. 9. Buildersufe not to ruine what they have bailt. But thou gorft about to ruine me whom thou half made. This making is fet out largely, ver. 8, &c. The Hebrew word UNI fignifies, r. Labour. Gen. 31. 42. 2. Gonds gotten by labour, or the thing wrought. Pfal. 128.2. So herc.

and shine upon Seem to favour them in their wicked counsels, and to approve of their plots against me, as if thou didst look cheerfully on them, to encourage them, Numb. 6,25,26, Plal. 67-11, & 80-7. Or; make their plots ag linft me to prof, er , and confirm the bad opinion my friends have of me, by continuing thefe great affl. Ctions on me, Sd he Sun by thining on the earth, brings the fruits thereof to maturity

Pial, 80. 19. 8 90: 16,17. Job 39. 3.4:
the counsel] The advice my triands take one from another; and

heir joynt conclusions against me, Plal. 1, 1,
of the micked Ungodly men, such as fear not God, as my friends fliew they do not, by condemning me for an hypocrite, because of my fore afflictions, which would rather make those that fear God pity and

V. 4. Haft thou eyes of flesh? or seeft thou as man feeth?] Thou need. eft not afflict me thus, to find out my wickednesse; for thou knoweft my heart, and secret wayes, which men do not, and thou knowest that am not a wicked man, ver. 6, 7.

haft thou] Certainly thou haft not. eyes] Eyes and cars, and mouth, are attributed to God in Scripture after the manner of men; not that he hith any bodily members, being more spiritual then the Angels; but because he knowes all things; and can fully reveal his Will to us without thefe members, better theff men can with them; Plal, 34, 15, 16. J. (th. 9, 14, Eyes here may be put for the judging facultie of the foul. The Bye being the most excellent of the Senfer, is put fometimes for the other Senfes; as for feeling, Job 3.10. for Sceing, Gen 42. 1, and to also for the understanding and light of the mind, which is therefore faid to be opened; as the eyes age to the Ads 16.14. For Eye fee on Chip. 2, 12.
of f. h] Fleshly Eyes Such as men have Bodily Eyes made of flesh

God needs not the help of fuch eyes. He fees not as man doth, I Sam. 167 He knows the heart, and needs no further triall, Flesh is put for Man in Scripture, Ifa.40.6. Joh. 1. 14, For Fleft fee on Chip. 14, 22.

or feeft thou as man feeth] Why shouldest thou continue to afflict me thus, as Judges do, that know not the right, and therefore are for-ced, by racks and torments to bring Malefactors to confession? and fometimes, out of malice, condemn and torture men, looking more on the person, then on the cause; but thou knowest all things, and art most just. How can I then, being godly, be thus afflicted by thee as if thou wert a man that either knew not my righteous just cause, or would never be reconciled to me? For See look on Chap, 19, 27, on

V. J. Are thy dayes as the dayes of man? are thy years as mans dayes? Hast thou need of nuch time of enquiry before thou canst judge, as earthly Judges have? Are not thou eternall, and knowest things paft prefent, and to come in a moment? Thou needest not then fpend time to enquire into me, as men do; but knowing my integrity, mayest clear me p esently, and set meat liberty.

are thy dayes as the dayes of man?] Thou are not of short continu-

ance, as man is, Ch. p. 7.1,6. nor ignorant of things, as he is, till in processe of time, he have learned the truth of them. Man is a mile. rable creature, fo the word imports; as Chap. 5, 17. & 7. 17. For Dayes fee on Chip. 14. 14.

are thy years as mans dayes?] Gods time is fet out by years, mans by dayes; for man continues but a while; but God lives for ever-Left therefore any man should think their continuance alike (though one might be greater then another) because in the beginning of the verfe, he had attributed days to both i in the end of it, he attributes years to God, and days to man. The word for man In the beginning of the verfe wat UDM. Frail, or fortowfull man. Here he changes the wed into 133. Strong powerfull man. If any man should object, A sickly mans dayes are nothing to Gods, he lives uncomfortably; and may quickly die; but a frong mans days may be fomething. No, neither, faith Job, are the strongest mans days any thing to Gods years. Others interpret the whole passage thus, Art thou of so short a continuance, and fo full of malice and revenge, that thou shouldest feck to find out occasions to execute thy spleen against me quickly, as men de, left they flould die before they be revenged. Sure it is not for with thre. So Davids fervants perswade him to take his time for revenge upon Saul; and nor to let it flips I Sam. 24.4. and Abiffint doth the like, I Sam 26.8, and the Davill rageth against the Church, because of abundance of malice, and shortstelle of time, Revela, 12. But this interpretation cannot fit well with the two verses followings me off, and lettelt mine aderlaries triumph over me, and givelt me | which carry these words rather to enquity of wickednelle in Job, then to fludy of revenge.

V. 6. That thou enquirest after mine iniquity , and searchest after my finne?] Is there any need, that thou who knowest all things, and art not ignorant of my integrity, shouldest torment me thus continually; to make me confesse my self a wicked

wou hist made? as yet. 2. God hath no hands, but is spoken of here as-8 F 4

fign fi. s., Exol. 4. 19. 1 Sam. 22. 23. Jer. 50. 20.

after mine iniquity.] Or, for mine iniquity; as Pial, 84. & 85. in the titles. The word properly lign first crooked or private dealing.

and fearchest] Affif thou wouldft make me to confesse by tor ments and broughtest in these pains and force as witnesses against me of contrast witnesses against me of contrast and the co affliction that might make me accule my felf, as Judges invent new torments to find out fecret trealons.

after my fin] Oc, for my fin, as before in this verle, The word agree myjnij Oct, jor my jan, as before in the week, and world fignifics a lighter (trout, or milling of the mark, Chap, 7.20. Thou dolf (teck all advantages againft me, as if thou wouldeft be glad to find any little hole in my coat. So flurp is thy proceeding a-

grinft me. V.7. Thou knowest, that I am not wicked, and there is none that can deliver out of thine band] There is no need of forments to find out this business, for thou thy felf canft clear me. Seeing therefore thou knowest I am not wicked, why am I rortured, as if I were most wicked; especialty seeing there is none can take off this load, thou haft laid upon me i

thou knowest Heb, it is upon thy knowledge. Thou knowest it of thy felf, nor by intelligence from others. See the like phrafe,

that I am not wicked] He doth nor fay , that I have nor finned, but that I am not an ungodly man, See verf, 3. Chap. 9. 29.
and there is none] Or, yet there is none; as Pfal. 119, 109, 110

It is a confort, when a man is unjustly condemned by earthly Judges, that there is a superiour Judge in heaven, to whom we may appeal, and h: will right us, But Job fers out how hard he conceived his cafe to be, that was as it were condemned or punished like a wicked man by God, and to could look for no deliverance from any other. As if he had faid, Why doft thou lay fuch load on ne ? Wouldit thou have me to sink under it ? Thou knowest no man can deliver me , Chap.

that can deliver] It fignifies pulling a man out of troubles, or from enemies; as Efai 20.6. Prov. 6. 5. like fnatching out of the file, Jude ver. 23. or out of the Lions mouth, I Tim. 4. 7. I Sam. 17. 35. Nonecan deliver me, though thou shouldest deal never fo harfhly with me.

out of thine hand] Out of thy power; as Chip. 1. 12. 2 King. 18. 30.33 Dan 3.15. Or, out of these pains, which thy hand hath in-theted upon me, Plal, 39. 10. 1 Sam, 6. 9. Exod. 9. 3. For Hand see on Chap. 15. 23.

V. 8. Thine hands have made me, and fashioned me together round about, yet thou deft deftroy me.] Some give the coherence thus ; Thou needelt not offlict me to find out my fins, and make me confesse my wickedness, for thou didft make my foul, with all the faculties of it, and my body with all the members, and knowest what is in every one of them, Pial. 91.9. Others thus, and more rightly, Why wilt thou go on to efflict me, till I be defroyed, feeing thou haft taken fo much pains in making of me? Men use to preferve their works, and not to ruine them. And fo he profecutes his argument, mentioned verl. 3.

thine hands Not that God hath any hands or members, but the are attributed to him afeer the manner of men, to flew that God did as furely make us, as men do those things which they work with their

have made me] Some read it, thy hands have put me to pain. Bu that agrees not well with what followes immediately, And fashioned me, It fignifies to make a thing with much pains and labour, Not that God doth weary himfelf in making man, but to flew the excellency of the work; for fuch things as men take pains about , use to be accurately done. Hence comes July anidol, because they useto be curiously made to draw men to worthip them. So is man made, Pfal. 139 14,15, as exactly, or more then those things wherein men take most pains, and she w most skill.

and fashioned me] Trimmed me up. Set all my parts in order, and compleandine, Gen. 1.21, Pfd. 119. 73, Elay 43. 7. For Fashioned fee on Chap. 14.9. on Bring forth.

together round about At one time, and wholly. No part of me

made by any other. An allufion to a potter, who makes his work by turning it round, till it be all finished, Jer. 18. 3. Or, to a statusty, who looks round about his work, to fee if all be exact and compleat, Joh.7.13. Luke 11.40. Broughton reads it, in every point : Some joyn to the words following, yet thou wilt destrey me together round about; That is, thou wilt make a speedy end of me by these troubles. For

ries an admiration with 11,318 Amos 31, 4,556. Wilt shouldeshoy me, as thou half cone my offace, though I be thy creature? The former trail from carries a complaint with it, as if Job thought it an unfit thing for God to deal to harfuly with him, as if he would undoe what he hid done , Gen. 6.7. And some obeserve a double emphasis in it; one in the word yet; the other in the word me. Though thou haft full to please thee in the course of my life, How wouldest thou have

doalt with me then, if I had been made by another, or hid been an ungodly man ! God ufeth the fame argument to convince Jonah, Jon. 4.10. and the Church to perfuade God to mercy , Ety 64.8, 9. God made man in a better condition then the besils, and as the principal creature on earth to whom he would do good, and planted his own Image in him, and therefore it feemed ftrange to Job, that God fhould delight in the destruction of fuch a creature, as he feemed

God mound design in the correction of men's creature, as neterined to do in his dealing with him.

V. 9. Remoter, I befeeth thee, that then half made me as the clay, and wilt then bring me into duft again? The argument in the former verse was taken from the Maker; in this verse, from the matter. Doft thou make me fo brittle to destroy me with pains? Brittle things should be gently dealt withall,

Remember] Remembrance attributed to God, who cannot forger, implies a ferious thinking of what he feemed to flight before, and a speedy supply of the wants of his people, or delivering them out of trouble, Plal 20, 3, & 132, 1, & 136, 23, & 9, 18, 1 Sam. I.

19. Chap. 4.7. & 7.7. I befeech thee] Chap. 4.7. Or, now, as Chap. 5. L. for Job in his paffion doth nor use intreaties, but complaints, as if he would fay, At present thou half for otten my frail condition; elle thou wouldest not deal fo roughly with me.

that thou haft made me as the clay] Some understand it of our creation, and conceive mans body was made of dust mingled with water, which is clay, and that here is an allusion to Gen. 2, 7, & 3. 19. But the words following feem rather to carry it to the forming of man in the womb, which he goes on to describe curiously. Andie may be read, Thou hast wronght me like clay. As the potter tempers the clay, and works it into an earthen vessel, so doth God frame and form our bodies in the womb, though not out of earth, as at fift, This fluwer our brittle condition; we are like earthen pois quickly and calily broken , Pfil. 2. 9. Rev. 2. 27. and fo Job thinksit were fitter that he should be spired , because he cannot bear much more, Phil 103. 14. Elay 45. 9. & 64. 8, Jer. 18. 4. Rom. 9. 21, For Clay

fee on Chap. 4. 19.

and wilt thou bring me into dust again ?] Wilt thou by grievous to ments bring me fuddenly to the grave? Wile thou not leave afto ments bring me underny to me grave? Whet thou not leave at-flicking me till die? Pfal 50, 9, & 90.3. Or, it may beread, and that those with bring me into dult again. It will not be long ere I fall die, and therefore it were fit that I flould find fome reit awhilebee fore, Pfa': 39, 12, 13. For Bring again fee on Chap. 15, 13, on Turnell. For Duft fee on Chap. 14. 8, on Ground.

V. 10. Haft thou not poured me out as milke, and crudled me like cheefe?] He goes on to describe Gods great care in making him in the womb, that he may the more wonder at Gods hardh dealing with him now. He fets out his fust conception by a modest similitude taken

from the making of chaeless Haft thou not ?] Certainly thou haft. An interrogation negative makes a strong affeveration affirmative; as Numb. 22. 30. poured me out] As men pour out metals melted , Ezek, 23, 25,12. So bells are made, and coyn. So by Gods wonderfull work the feed whereof we are made in the womb is parted, and as it were pour

red out of the subflance of our parents, as out of a vessell. as milk) As the good hulwife poures out the milk to firain it to make the cheefe. The feed whereof we are made, may well be compared to milk, being not much unlike it in colour, as naturalists report, The word 3717 fignifies. 1, Milke. Deut. 14. 21. 2. Fat. Levit. 7. Here it is used in the first fense.

crudled me] Thickned the foft matter and liquid fubftance whereof I was made. The word fignifies gathering together. Exod. 15. %. Zoph, 1.12. For moift things must be gathered closer together into a narrower room, before they can be made dry and firm; as appears in

making bells, coyn, cheefe. like cheefe] As the woman preffeth the milk withher hands , and with weights, to make it cleave together, and harden, till it become curds, and afterwards cheefe i fo God by the natural heat of the mother, makes the feed in the womb more dry, hard, and firm, will is heaves a feed in the womb more dry, hard, and firm, till it become a flefhly maffe, and after frames it into a body. Ar elegant fimilitude to fet out mans conception in the womb , and fuch an one as the Philosophers can scarce equall. Some underftarad it of mans creation at the firft, but that aniwers not to the ftoty in G.ness, where no liquid matter is mentioned, only he is said to be made of the dust of the earth, Gen. 2, 7, and so repeated, Gen. 3. 19. But it most evidently agrees with our fra-

ming in the womb. V. 12. Thou haft clothed me with skin and flesh , and haft fented Together fee on Chap. 24. 29. on Only.

ye? Heb. and. Se on ver. 7.

how dolf define ye. 1 hev nord lignifies to fivallow, as greater filling the define ye. 1 her Job proceeding duties, which is likely, and lot they are confounded funded thy and altogethers, Chap. 2, 8. 8. 18. 8. 9. 2. 22. 12/13/2. 5. 1. Cor. 15, 74. 5. 20. 10. 5 fence unto them. And he follows not the order of nature, but fets out fift the skin and fl. fl., which are more apparent to us; and then the bones and linews, which are more hidden from us. A flrange worls, that our of fuch liquid matter fhould be made not only a thin skirb

and firm flefts, but alfo hard bones , and knitting nerves. thou hast cloathed me] Skin and fleth are our natural cloathing to cover the inward and more noble parts, which do as it were keep cold as the bidy by the garments. And not without great need, for the | enemy, watching for a fit time, to take him unawares, to molefi brain, heart, liver, and other inward parts, being more tender then the outward, if they should lie open to all weathers, would foon ruine the whole fabrick, and bring the body to the grave. The excellency of these inward parts appears, in that he accounts them to be the man, and the skin and fleth but the garment, for so he sath, Thou hast

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man, and the isin and use in our to garment, for so he lath, Thou hast elithed me, Matth, 6, 30.

with blin and flesh 3 Skin is the external clothing of the inward parts; flesh, the internal, as the body is clothed with upper and under garments to keep out cold, For Flesh, fee on Chip, 14. 22.

and half fenced me | Secured my inward paris, as a filld with a fence Heb, hedged me, Chap. 1. to. The outward hadge of fkin and flath, shough it might keep out cold, yet it was not firong enough to keep out all other dangers, therefore God adds an inward fence of bone and finews, as in fenced Cities, Walls, and Rampires are made one within another, that if one be pierced, the other may keep out the within another, that it does be pricedy in a single position of mans, life, by guarding his internal parts with a double fence. Some read it, Thou hast covered me. For these also help to cover the inward parts, as well as flesh and tkin. O hers, Thou hast fowed me together : Which is also true. But the first reading is best,
with bones and finews] With bones for strength, and sinews so

motion: and under thele, as the more noble, are the grifles, mul cels, and nerves, contained. Bones make the body go upright. Si news convey sense and motion to it. The whole verse may be read in terrogatively as the former, Hast thou not clothed me, &c? And fo may the next, Haft thou not granted me life, &c? And the reading will go on in one phrafe, and the words be more emphasical. And i is usual in Scripture to understand the fign of the question in the fol Journal of Experience understand the figh of the electron in the following fenetnees, shaving patie before the first, 3-b 3, 11, 20, with 33, Deur, 32, 6, 34, 37, 38. For Bane, see on Chip, 2, 5.
V. 12, Thoushaff granted me life and favour, and thy visitation bath preferred my spirit! He proceeds from mans formation to his

quickning and preservation in life, and to the infusion of the foul, the beginning of life, sense and reason, and the wonderful work of God, in keeping man from being stifled in the womb, and from many dangers after bis birth.

Thou hast granted me] Heb. Thou hast wrought with me. Made as it were a covenant with me of life and favour. For Wrought, fee on Chap. 14. 9. on Bring forth.

life] Thou halt given mea foul, whence comes life. A figure of the effect for the caule; as on the soutrary, fometimes, the foul; put for the life : as it is interpreted, Pfal. 7.5. Thou haft quicknet

me in the womb, and brought me alive out of it.

and favour] Some understand it of a reasonable soul, which is Special favour bestowed upon man above the beasts, though they also have life. Others understand it of Gods mercy, in preserving the infant alive in the womb, after that he hath quickned it; for it migh eafly be fitangled in the narrow prifon of the womb. This was great favour; for if he had died in the womb, he had been little the better for his life, Chap. 3. 16. Eccl. 6. 3. Pial. 22. 9. Others take it for a communal course of bleffings and comforts bestowed upon him in his life for the good of foul and body. Or comfortable provisions to keep him alive. As it is taken, Gen. 21. 23, 82 24.49. Exod. 15.
23. Ruth 1.8. Otherstake it for one thing intended in two feveral words. Thou half given me life, which is a great favour; as continuance of life is promised as a great bleffing, in the fifth Comandment. There is no comfort in any thing without it, and men would give any thing for the retaining of it, Chip. 2. 4. Eccl. 9. 4. The third is the most likely. The word "OII signifies. 1. Mercy, or favour, or kindneffe, Judg. 8. 35. 2. Reproach, Prov. 14. 34. Here it is ufed in the fuft fenfe.

thy visitation] Or, overfight. Thy providence and care of me. This Vifitation is not to condemnation, as Jer. 5. 9. Hol. 9.7. nor for correction, as Pial. 89. 32. nor for deliverance out of trouble, as Exod. 4.31 but for prefervation from those evils, that might have taken a way his life before now. So masters oversee their families, that no man may hart their children or servants.

hathpreserved I Thou didst not leave me to shift for my felf, when thou hidft made me, but kepift me from what might endanger my life. Hereby Gods watchfulnesse over him is intended, and uling his Almighty power, to keep him from deadly dangers, Pfal. 121. all over. A fimilitude taken from fh pherds, that watch over their flocks, Jer. 31. 10 For Preferved, lec on Chap. 2, 6. on Save,

my birit] Not meant of foul or courage, as fometimes, but of life it felf, which is gone when the spirit departs, Gen. 25. 8, 17. So that in this refe, he fees out God, firth, as the giver of life; tecondly, as the provider of things needful for continuance of life; thirdly, as the Presections of men, against deadly dangers. For Spirit, see on Chap.

V. 13. And thefe things haft thou hid in thine heart : I know that 13. And these tungs not then that thus accounted made me, and the third been a been and the straight preferred me, yet then hall kept closely within thee, a purple to affled me. How are these two studble? So men purposing tevenge, watch for a fit time, and make thew of good will in the mean while. I hough thou didft me much good, yet hast thou a fecret pur-pofe to plague me, as now thou shewest. This coherence suits best with the following verfes. This is a grievous complaint, and sitews | friends. Confusion is more then shime. It distracts the mind, and how far Job was transported in his pallion, that compares God to an I makes a man not know which way to take, So it was now with Job.

And] Or, Tet. So it is used, ver. 7. 8.

And J Or, Let, so it is used, yer, 7, 5, the fet bing 3. Intentions of bringing evil upon me thy creature, haft than hid. Laid up clotely, to the 1 could never perceive its till the forrows overtook me. Or, it may be read with an intertogation, And hast thou hid these things in thine heart? The answer followes, I know thou haft.

in thine heart] Kept them close from my knowledge, as men do things they keep in mind, but utter not. For Heart, fce on Chape 15. 12.

I know that this is with thee] I am fure, that thou haft dealt thus I grow that this is with time; I am long that thou has ocal time clotely with me. Or, I know it by experience, and by feeling thefe forrows upon me. They make it plain to me. So the word is uild for experimental knowledge, Hof. 9-7. Others, understand to of Gods eternal purpose to make Job in that accurate way, spoken of before; but that agrees not well with Jobs scope, nor the words following.

V. 14. If I fin, then thou markest me, and wilt not acquit me from mine iniquity) It appears by thy harfh dealing with me, that thou hadft a purpose to afflict me, for 1 cannot any sooner commit a sin. though but out of humane infirm'ty, but thou prefently layest load upon me, and wilt not leave punishing me, till I be destroyed.

If] Or, When. As Amos 7.2. Job 7.4. As oft as I fin, thou notest

it, as it were in table-books, to puniffi me for it afterwards, Chap. 14. 16. & 31.4.

I fin] I erre, or go never fo little out of the way, that thou haft fee me. The word fignifies miffing a mark, Judg. 20, 16. And so meta-phorically finning, which is miffing the mark God fets before us.

then] Heb. and Icis rendred then, Chap. 1. 20. & 2. 9.
thou markeft me] The word fignifies, first, to preferre, by keeping out of evil and trouble, Plal. 141.9. So it fignifies, ver. 12. of this Chipter, Plal. 18. 23. Secondly, to keep in prison, Chip, 7. 12. I King, 20.39. Thirdly, to watch exactly what we or others do, Plal. 39, 1. Jes. 20. 10. So keer, Thou dolt watch over me, and oblerve all my thoughts, words and deeds, to get an advantage against me. For Marleft, (econ Chap. 2. 6, on Save.

and with not acquit me] Not pronounce me innocent. See Chap.

from my iniquity] The word fignifies crooked actions, such as run not level with the Law of God, but turn aside from it, Chap. 7. at, Others read it by way of qut sline, thus, If I have fined, will thus keep me in prion, and not acquit me from mine iniquity? A said Job had faid, Suppose 1 had committed force great offence, which I do not confesse my self to be guilty of, is it therefore fitting that thou shoulds keep me in prison still as if I were a wicked man'; or rather the tehou, who knoweff that I have wickednesse, shouldest pronounce me upright, and dec'are me to be fo, by taking away these plagues from me? And fo he confirms his former complaint, renewed in the former verle. Iniquity, is put for the punishment of iniquity, as Chap.

7. 21. Elay 53, 6. 1 Sim. 28. 10. V. 15. If I be wicked, wo unto me; and if I be righteous, yet will N. 15. 14 toe wiegen, wo univ me; ana 11 toe requiems, yet wen I not lift in my head: I am full of confusion, therefore see thou mine affilishin] He shows by a pathetical dilemma, that he is every way miserable, and that whether he be a wicked man or no, in hith no hope of escaping this miscry that is upon him. Be I had or good I must be

If I be wicked] If I be an ungodly man, as these my stiends accuse me to be, Chap. 9.22, 19.

wo unto me] Then let me be puntified more by God, and forced to no minome; I access the separation more by Goog, and forecars of your, We is me, Jere 4, -11. Learnefeel worke forments then I have, Or, I thall be quite undon: The word imports fone great and extraordnary mitery likely field, nly to fall upon him, Mic. 7.1. I Cor. 9, 16. Some derive it from '77', to home; as men do in wo, Efay 13.

6, & 23. 1. Hof. 7. 14.

and if I be rightesus | If I be for it is all one. I can look for no cafe. By the word righteom, he means a godly man, as appears by

the opposition to a wicked man, Chap, 9. 15, 20.

yet will I not] Or, yet can I not. So the future is rranslated, Chap. 8.11. See alfo on Chap. 9.1 5. I am fo broken with pain and griefsthat I cannot look up with any comfort, though I were never fo righteous;

Iff up my head] Men lift up their heads sometimes out of pride; Psal, 83. 2. And hang them down out of humility, as 16. 58.5. Sometimes the head is lifted up out of joy for some exaltation or deliverance had or promissed; as Psal, 27. 6. Luk, 21. 38. And hanged down for trouble threatned or inflicted, Lam. s. 10. So Job here, He hangs down his head by reason of continual pains, and conceives no hope of freedome from them, that he might rejoyce, but rather expects to fink under them. For Lift up, fee on Chap. 21, 3. on Suffer, For Head, fee on Chap. 19, 9, and 20.16.

For Head, set on - 21, 19, 9, 3 no 20, 10.

I am full of confipien] The word full, or fatisfied, argues abundance. I am as full of confusion, as men are of mear, that define no more. So the word is sued, G. 20, 25, 8, J. b.4, T. Tekeword to sufficient in the Original Connect from 1719, to offs, Jet 29, 3.12 which is the greatest for tomerers. None like line. He had thune, and business that the summary of th ning heat within, which made him to blufh outwardly. Confusion filled him because of his afflictions, and the hard censures of his

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Or, it may be meant in respect of the shame that fell upon him in regard of his fall from fo great riches, to fo poor an effare, which made him to be contenued by those that honoured him before. Some read it, Be thou fatisfied with my confusion. As if he had spoken to God to intreat him not to lay more trouble on him, but to reft fitisfied with the confusion his friends had brought upon him already. But the was the contained in the time and prought upon aim agreedy, but the fifth reading is better; a rithine is the word my, in the Original. Men are fidd to be full of configion, that are everwhelmed with flume and contempt 11th 11. 12. 14. Fig. 12.1, 4. For Full, fee on Chap. 7.4. therefore 3 baths particle is utile, Chap. 11.6.

fee thou mine affillish] It thou wilt not credit me, look round about me, and thou that fee nothing but affilicion. Thou that fende my effate altogether 25 bad as I have reported it, Pfal. 25. 18. & 119. my create at operater as Dau as I nave reported as I am 1971.

There David freaks it or move God to mercy; but Job here, to accuse God of cruelty in his distributed passion, as appears both by the words before and after. Thou knowest I am afflicted, but thou takest no compassion on me, but seemest rather to hid thy face, or look another way, Psi, 10, 1, By affillion, he means the weaknesse ariling out of affliction, that lay as an heavy burden upon him : yet God feemed not to pity him, nor grace him with a good look. Some read it, Being full of confusion, and feeing my affiction. As if Job laid down the crufes of his hanging down his head, to be confution within, and effl ction without. But the Original words will not bear that translation. The former is more suitable to them. For See, look

on Chap. 19. 27. on Behold. V. 16. For it increaseth: thou huntest me as a sterce Lyon; and v. 10. For 11 Instrugen: 1000 countries me or a perce 15001; and not in them (bewelf the felfemarvellous upon me) Here 150 thews the caule why he dut complain to much of Gods thurp dealing with him befort, to wit, because of the increasing of his pains.

For] So is this word used, to shew a reason of a thing, Chap, II. 4. Though commonly it couples things together, and fignifics, And.

increaseth] Heb, is lifted up ; or, lifts up it felfe. As an enem inercagein J rico, 13 infea up; or, untrup in juste. As all ricciny it lifes up it felfe against me, or railes it felfe high, and domincers ower me. The word when it is used of God or good men, it fignifies excellency or glory, 28 Exod. 1.5 1, when of ill men, it notes out pride, Job 40.11, 12. when of fenfeleffe things, it fignifies growing or en-

creating; as Chap. 8. 11. and to here.
that hunteft me] Thou, O God, followest me, as close with plague. as an hunter followes his prey with dogs. Sometimes he complains of his diffacts, fometimes of God, as men in pain use to do, some time blaming one caufe, and sometime another.

as a fierce Lyon] One more cruel then ordinary, Chip. 4. 10. A. of a fierce Lyon J. One more cruel then ordinary, Chip, 4, 10, 48 a Lyon anupan hants his pray, follower is close, less it an other significant like that taken as off corn it to pieces, so thou girds me no sift between my place in the cought lifes, with give me any fill be atterly defroyed. By 8, 13, Lam, 3, 10. Hof. 5, 14, CO, 35 mm hant a flore? Lyon, which leave not till they have killed him, lift is do more middless. Such as no one thou effectneth me, and uleft me ac-

cordingly. See on Chap. 7. 12.

and again] Heb. and thou returneft. When one affliction feems and again 1 rice, and then returneys, when one antiction recent
to grow toward an end, shou prefently clapped on another upon me.
For Returneff, fee on Chip, 15, 11, on Turneft,
thou fhereft thy felfe marvelloss] Thou dott not correct me in an

ordinary way, but layest extraordinary plagues upon me, that men may wonder at me, Num. 16. 29, 30, above that which is common to men, 1 Cor. 10.13. in extremity, above measure, 2 Cor. 1.8. Thou deft fo preffe me with new and exquifite forrows, as if thou wouldft shew all thy power in afflicting me, that the world might see what a wonderfull workman thou art in mytroubles, Lev. 26. 21. Deur.

upon me] Who am already half dead, like a weary beaft lying down before a Lyon, Or, against me. As if I were thy mortal enemy, so

that thou couldst never lay plagues enough upon me.
V. 19. Thou renewest thy wirnesses against me, and increasest thine indignation upon me; changes and war are against me] The greatenesse and frequent return of his troubles is further set out in this

the words following.

the words sollowing.

the witnesses] Some understand it of Bildads following Eliphiz in pleading againft Job. But it is rather to be understood of new and fresh plaguescoming one after another upon him, which men would rein piagues coming one atteranother upon num, which men would judge to be fent by God as wintfles of God indignation againfl Job, to forechim to confide fome great wickednelle committed a gainfl God for great judgements ule to attend upon great fins, and reflexmed by men to be open wintfles of ferest wickednelle. And are so often, though not alwayes. So that Job complains, that God brought new witneffes against him like new Moons, but alwayes waorough trew winnens 3g unit min iste new orons, but alwyet watery. As angry men, when one wintelle will not ferve to condemn hing whom they secule, bring more fill; till it be done, So the lew dealt with our Striff, Matth. 26, 60. So wintelfas are taken for piggues, Ruth. 1.1. Chap. 16. 8. And it agrees well with

that which followes here, Mal. 3. 5.

against me To prove mea wicked man. Or, Before me. To my face, as witneffes to convince me openly, Gen, 3 1.37.

and increasest thine indignation] Thou fendest me daily more and greater plagues, as if thine anger did not decreale, but increalea-

gainst me daily.

"pon me] They presse me down, as an heavy burden on a weary man. Or, within me. as Chap, 6. 4. changes] Divers afflictions, one coming after another, like waves

in the Sea. and war] Job had no open wir now against him, but he means a multitude of troubles fetting upon him like to many enemies. And as in belieging a town, fresh troops succeed those that are weary, till it be taken; so his troubles came daily upon him. See Chap. 6. 4. For War, fee on Chap. 7. 1. on Appointed time,

against me] 2 King. 13.12. V. 18. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghoft, and no eye had feen me] Sceing thou takeft no ptry of me in their fore afflictions, and will not hear my complaints to deliver me; why didft thou give me life at first, was it of purpose to make me miserable? This is worse, then if he had wishor purpose to make me miteracte? A first is worse, from it ne not withed for prefent death; for it argues ingratitude for his life and the former comforts, direfered of Gods honour, which he had formerly
promoted, and difcontent with God his Creatour.

Wherefore then] For what good end or purpose didft thou bring me into the world? It feems not to be for any good to me, I am now

haft thou brought me forth out of the wombe?] Why didft thoughte me ftrength to come alive into the world? Was I born onely to fuffer those evils, that I could not have suffered in the womb? See the ter trote evils, that I could not have further in the womb 'See the firme complainty Chap 3, 11, and one fultable to ir, Num. 14, 13, where the prople of Ifrael make as light account of Gods bringing them out of Egypt, as Job doth here of his birth.

oh that I had given up the ghoft] The fame wish, in effect, with the former; for if he had not died in the womb, but a little after, then some eye would have seen him, though but a while : Or, why died I nor in the very bitth, for then no eye could have feen mealive? Onor in the very onth, for then no eye could have teen measure? Of theirs read it, Then had I given up the ghoff, Sec. It had been much better with me then now u.i. Giving up the ghoft is often ufed for dying, Gen. 15. 8, 17. For when the foul goes out of the body, and breath failes, the body is dead.

and no eye had feen me] No man had fren me alive; as follows ann no gennajten me j No mai nou ren me aure j as inimes ver, 19. Sec Chip, 7, 8, 43, 13, 42, 19, 8, 28, 10, 8, 44, 1, lak. 13, 1 Gers. 29, Rev. 1, 7. He fliews here what litelaccount he nude of all his former property. He could have been content never to have enjoyed is 60 he might have escaped his prefent troubles, never to have enjoyed is 60 he might have escaped his prefent troubles. Thus the fervants of God, fometimes in heavy trials flew themfelves unthankful to God for all former favours. But this is their infirmity, Pfal. 77. 10. For Eye, fee on Chap. 7. 7. For Seen, look on Chap. 19. 27. on Behold.

V. 19. I should have been as though I had not been, I should have been carryed from the womb to the grave] Though I had been con-cived in the womb; yet if I had not been born alive, I should been fcaped all thefe mileries.

I should have been as though I had not been] I should have been as free from thefe afflictions , as one that never had a being. My pame would not have been heard among men, no more than theirs than rever were. See Chap 3. 16. Obad, ver. 16.

I should have been carryed from the womb to the grave 1 lind not

lived one moment to have felt the leaft forrow ; but should have gone immediately to the grave, the place of relt, Chap. 3.13. He mentions the grave, as if that were likely to be the place of beft relt to him; but afterwards he fets it out in a far other manner, ver. 21,22, So 210 good men transported with passion sometimes in their miferies, that they wish for things contrary to Gods glory, and their own good. For

Wombe fee on Chap. 14, 22 on Bely.

V. 20. Are not my dayes few? cease then, and let me aline, that I

V. 20. Are not my dayes few? cease then, and let me aline, that I

may take comfort a little] ob having formerly vented his passions
may take comfort a little]. now begins to recollect himself; and considering his fore troubles, and likelihood of fhort continuance in this life, prayes to God for

fome refreshing before he die; as Pfal. 39. 13.
are not my dayes few ?] Certainly they are. So much is inferred Satin had an hard in it. Those gived new frength to they witted is againff me, that they may not give over. Or rather than bringed in the first writted againff me one after another. Which agrees belt with 8.9. They are a final little thing, as the 4-brew word fignifier, and 8.9. They are a final little thing, as the 4-brew word fignifier, and 8.9. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word fignifier, and 1.5. They are a final little thing, as the 4-brew word figure and 1.5. They are a final little thing as the 4-brew word figure and 1.5. They are a final little t fo it is translated in the end of the verse. For Dayes see on Chap. 14.

The word BYD fignifies. 1. Small, Gen. 30. 15. 2. Few, Deut.

ceafe then] Or, ceafe therefore : as this particle is translated, ver. 7. 7. So here.

15. cease from afflicting me any more.

let me alone] Leave afflicting me : Lay aside thy Rod for a while,
let me alone] Leave afflicting me : Lay aside thy Rod for a while,
Chip. 7. 16, 19. & 9. 34. Heb. Cease and lay on. That is, Gease

that I may take comfort a little] If thou wilt not take my plagues quite away, yet give me a little breathing time, that I may talle or more of the comtorts of life a little, before I die, which is likely to be fhortly, Chap. 9. 27.

V. 21. Before I go whence I shall not return, even to the land of darknesse, and of the shadow of death) If comfort come not quickly it will come too late. If I have it not before I die (which is liketo beautile) I for the shadow of the bequickly) I shall never returnint othe world to have it.

Before Igo] Before I die, and so go out of this world; for death is a going into another world, Joh, 16. 7. and a going from all our fiends and acquaintance here. Or, Before I go into the land of dark-neffe. And those words, Whence I shall not return, may be put in a parenthelis. For Co, fee on Chap, 1. 4. and on Chap. 7. 9.

whence I fhall not return] In this, and the reft of this yetle, and the following, is a description of the grave, or state of death; That is is sollowing, is a circiption of the grave, or flate of deaths. Thit is is a flice, or flate, from which there is no returning into this world, a place of darknell's, &c. Nor a deteription of hell, for Joh neer meant to come there, no more then Jacob, who uleth the like speech, Gen, 37.35. & 42.38. He meant it of not returning into this world to enjoy those comforts he once had, and by death thould lofe. He defires therefore to have a little comfort in them, before he leave them for ever. And it is suitable to his friends discourse, who say nothing to him of suppints but use arguments of worldly prosperty are personaled him to repent, Job did family believe the referred tool of his body, Chaptia, 29,27. And therefore must need a peak here of not body, Chap. 19, 29, 27. Industrictore materieus speamere vi voir returning mio this world. See the like, Chap. 16, 21. Pfal. 39, 13, 1 Sam. 12, 23. For Return, fee oa Chap. 14, 13, on Paft. even to the land of darknesse 1 Having described death by a jour-

ney, he describes the grave, the house of death. Not a lightsome place with a Sun flining in it, but a dark land, Chap. 3. 5. & 17. 12. For Land, fee on Chip. 9. 24. on Earth.

Land, (ec on Chip. 9. 24. on Earth. and of the fluidword eftath J. Molt hink, findows, such as might make men to die for fear, O. Iuchas the grave affords, if a man could feet; where there is a greater dathenfile then that of the night, even the dathenfile of death it (elf. Pfal. 23. 4. V. 23. A land) of darkenfile, and shope it offer and of the highest of death, without any order; and where the light is a darkenfile? He hersest up divert words of the Lore fignifications, as if no words could fulfice to fer our the horrid condition of death.

a land of darkneffe, as darkneffe it felfe] He means the thickelt

darkinelle, and nothing but darkinelle, where no light at all 1s to be feen; as in the end of the retie.

Jeen; as in the end of the retie.

and of light plands of feetal 1 Sec on vize. 11.

without any other 1 Without any diffinition between day and night, light and derknelle, between Summer and Winter, here and cold, feed light and derknelle, between Summer and Winter, here and cold, feed time, and harveft, which continue here while the world lafts, Gen. 8. 12. No diffinction between rich and poor, Kings and beggars great men and men, which is a great part of the beauty of this world. No difference between prosperity and adressly, labour and rest. as the confusion. Mens bones are smigled in the grave, Claps. 3.14, 15, 18, 19. Heb. No orders. No orderat all in any thing, but all con-

and where the light is as darkneffe] The light is nothing but dark neffe. There is no light there at all, as no night in heaven, Rev. 11, 25, Heb. The flining. Nor that there is any thing in the grave, that thints; but that which is best there, is but darknesse. No hope of any light, or comfort there. This is the highest expression of all. Dark nesset as darknesse it self, there being no worse thing to compare it to, and the b. ft of it is but darknelle; as F Cor. 1. 25. Gods footiffs neffe is wifer then men. God is not foolift, but in that action, in which men think God flews lesst wistome; he flews more then any man doth in his will ft action. See the like phrase, Mar. 6, 23 or i may be read, And when it finnes here, it is darkneffe there a where, ac conclude, there is palpable darkneffe, when the fun flines intell the world belides. Like Egypts dismal darknesse, when it was light in Gofhen, Exed, 10, 23.

CHAP. XI.

Ver. 1. Hen answered Zophar, the Naamathite, and faid.] 20phys inlifts in the foot-fleps of his two former compa-nions, both for matter and manner of speech. But as it useth to come to paffe in contentions, that mens fpirits grow hotterand hotter, fo he fees upon Job more fiercely then the two former had done.

he fett upon Job more factedly then the two former had done.
Then anjured Jee Chup, 4.1, 46.6.12 8.31. And on Chap, 16.1,
Zohn the Namathie Jee con Chap, 4.3. And on Chap, 16.1,
Zohn the Namathie Jee con Chap, 4.3. And on Chap, 16.1,
V. a. Shudd mer the multitude of words the anjuveted? and final dawn full of said, be juilified? J. Before Zophar begins, ver. 4. to
conflue what Job had fand, the chifted in three Saulus to him ha the fee. cond and third veries. The first is multitude of words, in this veries

total and mind vertes. In first is mutuate so when it is more affected, Lying, and the third, Mockings in the next verter. I should not the multitude of world be ampired? I has interested in this limit and the multitude of world be ampired? I have in the form full of integration, wherein ho is actually of Zophar of loquation, it is not made to the control of the c because they that begin to speak will never leave talking. And in such a cale, it is six men should be answered; yet, and interupted also, if they will not give way to others to speak. See on Chap. 8; 2.

and it mey will not give way to onto the server of the for Words, fee on Chap. 15, 23, on Table;
and flould a man full of table] Heb, a man of lips. A man that
Which his tips immoderately in tableing, as if he were made all of lips,

and the server of t and had no other members. So we calk a great figliter, a man of his such that output members, so we state a goar missure, a man vision of the holds. Or life may be taken for feecth-or language; as Gent. 11:11.

Makhen h: may either accuse Job of feething too much, octoo eloguity in his own casse; as if he would be are out a hold cause by

my order or cover it with elegant feeches, For Man, see on

Ship 1:1. For Life; Ice on Chip; 15. 4.

be juftified] He fpaals not of the juftification of a finner before Onds but of a man in his cause. Is it for that a prating fellow should carry away his cause? Arguments aust be attended, and not ompey words. Thus his caute? Organization and the actended, and not empty words, I mus-he feeker of hop Jobs mouth with his own words: accredite the fame purpole, if rightly translitted, Chap, 6, 26, 8ee the noves there. And the way withal, what just cause his conceives he had so answer Jobs, left he fit ald be puffed up after he long and elequent Oration, as thinking that no body could answer it. The Heb, word D'E nignitres, 1. To be jaft, or righteous, Gen. 18. 26. 2. To be juftlied, Pfal. 11.4, 52

V. 3. Should thy lyes make mon hold their peace? and when thou modely, field no man make thee afhamed? I she taxed you of a lea-cond tault here, this fearing his mulatude of words would not carry his cause, the had intermixed divers untruths to win the day by fails

Should the feet. The word fignifies such things, as men frame in their own heads; which being for the most pure falle, it is used for feet, of each of a feet, of the meany those speeches the state of the feet o the pecunistration and the dry motivate extension and appeals to God as a wintelfe, being careful of the pecunistration hereof, hip 6, 29, 30, and appeals to God as a wintelfe, Chap. 10, 2. Thie Zophar accounts to be lyet, and of to high a nature, that herebuild not hold his peater, but mult needs reprove Job for thim; as follows. The rieb, word "I figniffes. 1. Alike, Exod. 30, 34. 2. Linnen, T Sam. 1.18. 3. A flaffe or bar, Exod. 27. 6. 4. A byc, Ifs. 16. 6. 5. Alyar, Jer. 10. 36. Here & is uled in the fourth fenle, for a ige.

make menhald their peace] The word Men, in the Original, istaken from Death: Moreal executives. So God pairs as in mind of our mortality by one name DMD of MD. Thou doft not speak divine revelations, neither centl thou boalt that awhorky which thou hadfle in the time of thy profiperty after all men flould hear with filence, and more embouring roughest and man insule near womaning. The meet recipies which the thought after one of hilfs, Chap, 262-274. The word recipies the meeting of the continues of t

feeking to per(wadeux to believe abfurd things, Chap. 10.3. & 34/

chaiging us with deceit, Chap. 6, 15.

Shall no man make thee ashained ?] Now he chargeth Job whita flutino manmage tota afformer 1 1 kmm or consecut you want a third fault; that leving neither multiculated words, not lying would uphold his caute 3 be looght to suphold it, by modeling those that flood disprove him, and so damping their fights, that they wright not speak boldly to consume his lyes, and cause him ee blush for shime, and hang down his head, and cover his face, that he might be all med to

feek any store fo untruly. Nuts. 12: 12. 2 Sant 19. 3:

V. 4. For the half fact, My detains by pure, such am clean in time
feet. 3 Copies goes to work, as if he would deal whose candidly with
Job, then ha fellows had done, and therefore names the queltion. Job, then ha fellows had done, and therefore name, the queltion, which has weald dipute, and eiters Jobs words for it, that he might not denyie, ide doth not out of malies feign their hings, and fatter them fally upon Jobs. Jet hat would not become 16 wife and godly a man; but gathers been out of Jobs words midmider though. The places he refers to acc Chap. 4, 6, 7, 8, 9, 3, 18, 10, 7, On; of which he would judy a wrong confequence, gather this double charge of Jobs maintaining the abilities truth and purity of his doctrine and life; wherea in the first placed eid nor maintain a freedom from all life; wherea in the first placed eid nor maintain a freedom from all errour, but a willingneffe to fpeak the truth, according to his knowledge. In the fecond he mainmins the truth, that God did afflice good men in this world, as heavily as bad men : Which is a truth, though Zophar thought otherwife. In the third, he onely calls God for a witness. That he was no wicked man, whatever his friends the Minima of the first way where the state is the first nerver fined spurid Gad. Zophar thereforewrongs Jobin sputial gother words in field of his, which not fo much as by a just confequence, could be colducted put of them. And to become job unjully, and figlits with kistown fladows

For] The word commonly is translated, And ; But it is often uled to expresse a reason of a thing, or laying, and translited, as here Prov. 8. 34, 8 23. 3.

thou] Thou, O Job, hift foken thus highly of the felf. If angel

ther hair dannin, we thould have given more readir or in the hair dannin, we thould have given more readir or in the half faid! Not consly half flooken thefte words; but half ferioufly affirmed them for truths as Plai, 10 6, 11, and that before God; all appears by the words, in thine trut. For Said, fee on Chap, 16, 1.

appearance in words an insure receiver the receiver, inclinating the way of influction, by receiving knowledge from parents or teacher. And it is put foundings for the things that are to be known. which indeed are worthy of alkacceptation, as the Apolle fpeakes 1 Tim. E. 14. So it is ufed, Dout. 22. 2. Prov. 6: 24 Somerimes for the knowledge of those things that are taught as it is wrought in the mind of the learner : and it is used here in the first fense. Job frad spoken the truth, and thought it worthy to be received, though his Friends definited it. Some take it for manners, and good rules of life, sectived from others by countel or example, and practiced by Job. But shackens rather to be intended in the following close.

is pure 1 It is unmixed, and cleer like fair water 1 a man may fee to the become of it, and fee no mud there of errours

and I am clean] The word fignifies pure from defilement

in thine eyer In. thy light. My friends take me for an hypotrie; but thou knowell, thit I am done. This was Jobs meaning, to comfore himfelf with Gods testimony against the false accusation of his friends. But they understood hims as if he did challenge God to declare any fin, whitreof he was guiley. This phrase is often used in Scripture, to fet our Gods account of men and things, I Sam, 1-15.

2 Sam. 11. 27. 1 King. 11. 33. For Eyes, (ic on Chip. 2, 12. V. 5. But O that God would beak, dad open his lips against thee Zophar conceiving that Job did maintain, that he was tree both from errour and lin, goes now about to confute that Opinion. And b. cause he knew nog lobs heart, and shough he would not be convinced by any man, though he spike never so much reason, he wish s that God would according to John defire, Chap. 9134, \$5. Interpole, and take his own caule into his own hand, and confute John hindelf. And then he doubte not, but Jobs month would be flopt.

But] This particle is ordinarily evanifated, And; Yet Comerimes,

But ; as hers, Sea Job 6.1. And in the Original it is, But furely ; as Chap. 1, 11. See there.

O that) Heb. who will give. Zopharwitheth earneftly, that God

would take the saule into his own hand, Chap 6. ver. 8.

as to convince thee; but we cannot do it. would Beat I Would lay afide his authority, as thou defireft, and

would reason the case with thee, Plal. 50. 7. would reason the cate want nece train 30.7, ..., and sopen his play 1, a finitived teken from men, who cannot fresh without opening the lips. The fame thing is intended that was mean before in the word Speak. But with a farther emphasis. For God could have poken to Job by some secret. fign, or by his Spirit; i lo as no man might bear, but Job himselfs bue Zophar defires that God would for feet, as a son that open his lips; that not only Job the party fooken to, might know his meaning; but hadding and friends also that flood by for he was very deforust to hav. I be mouth it per in his prefence. The word ITIO 11 useful. The propening the

theeli yer ir is fometimes trat flated Againft; as Chap. 20. 27. with their yer it is tomerines, nathiated Agains; as Chap. 20. 27.
And that was Zophars desires, Thu God would plead against Job.
And he made no doubt due it God would but once open his mouth
and begin to speak, he would take his pare, and his stiends, against

V. 6. And that he woulds flew thee the fecrets of wifdome, tha they are double to that which is: Know therefore, that God exelleth of the elefe then thine iniquity deferveth.] In this verie he expicificit what is the end of his will, that God would plead with Job; to wit, a perfusation that God would sonvince him of his great miquity, and make him leave freezing egainft his proceedings with him.

And their, Or, For y as mindings reason of his former defice, the condition of his former defice, the multiple by the Text his feet of heavy to know this high oracley as it is high flood before thine eyes, it has been supported by the providence, where the providence of his providence, where

in he wa ks in his dealings with mortal men, which thou think of thou are well acquainred withal ; but wouldft find then, that thou art very ignorant of them. Secrets are called hidden things, because men can not understand them, no more then they can fee things hid from their

That they are double to that which it] Double, in Scripture, is put for a great exceeding, 11a. 40 2. 8 61. 7. Jer. 17. 18. Zech. 9. 12. Rev. 18, 6. Some understand it of Gods wayes, that man cannot un-Rev. 18.6. Sometunderstands to those wayer, that then cannot we and the state of th of his own wildows. Others read it That they flould be double to that which is. And they understand it of Jobs plagues; as if Zophai had Liid, That Job had no reason to be impatient, seeing God did flor lay half the forrows upon him that he did deferve; bur ha firis were far more then his fufferings, Ezra 9. 13. For That which it, fee on Chap

op therefore I Thou feemeft to forget how gently God deales with thee; take notice of it therefore upon myadmonition. The

wo d is translared, therefore, Chip. 10.15; That God exadeth of thee. leffe then thine iniquity defervoit]. He doth not I y upon the all the punithment thy fins have deferred but layes far leffe load upon thee. Others read it thus, That God for spillings that the growth present the thing that the disparite his pin against his pin against

ince, ane word if we income in 120 lorgety fer. 23, 30. 10 bortow, or require a deb., Jer. 15. 10. So here,
V. 7. Canfi thou, by fear ching find out God? Canfi thou find out the Alanghty unto perfection? ... Here Zophar Confirms what he had faid

11.2 M. 4. or a cholecone, Nob. 5. 18. Cant. 6. 9. Job means, that his was found in doctrint, and uprights in life; but Zophartakes him, and labours to convince 750 of 1: by his own infirmity, and imbility as fire means, that he was free from all errour and fin. and abouts to consider for a 1; by mo own matrinty, and inability to conceive the nature of heavier, hell, early, and fee; a fill which age salier to be fully underflood, then Gails nature, or the courfe of fill dealings with men. Thele things but fight for our excilently, Chap., 4, &c., yet here Zophar vilifies him; Canft thou find our God? what

Canft thou ?] Affuredly thou canft nor : a vehement negation under an Africative question; as Chap 8, 11,

by fearthing] By using the greatest skill thou hist, and thineut-

most endeavours to find out Gods nature, or the course of his provi-

findout God] Come to the full knowledge of God, at follows in he end of the verice or find out the regions of his proceedings. Thou mayeft think he deals unjustly with thee, in laying such load upon thee, when he knows causes to lay more on thee, though he do nor think fit to reveal them unto thee. Others read it , Canft the find out the fearthing of God? That is, his admirable wildom, whereby he knows all things more excellently, then men do those things, which they have spent their brains most in searching out, Chip. 28. 27. 1 Cor. 2. 10. Fon God needs not fearch into any thing, that

knows all things exactly from creminy.

Canft thin finde out?] He repeats the fame queftion, as knowing that Job could not answer firmatively a and also explains it, by adding the degree of knowledge. For Finde; fee on Chip. 17, 10.

the Almighty] Another title of God ufed frequently in Scripture, and filly here to draw Job from refitting God, as Zophar thought be

unto perfettion] Till thou know him, and his countels perfect y. This is too great a task for thee, or any creature to do. It goes beyond all created understanding. The word fignifies the height, or yong at created uncertainting. The word inguist the angular greatest accomplishment of a thing. Thou miyelt know fonething of God, and of his Will. But nothing perfeltly. B oughton experi-fieth the former word by depth? and this by fore. Can't thou tell the unnot he synies at in afficting thee? No forety, Eccl. 3. 11. Rotu.

V. 8: It is as bigh as heaven, what canst thus do? deeper then hell, what can't then know? Thou are not able to comprehend the highest housens, lowest heil, nor the length of the earth, or breadth of these. much leff the perfection of Gods wildom, which is higher then herven, deeper then hell, longer then the carth, broader then the fes, If thou could hat ain to them (which is imp flible) yet must thou needs fall flort of the perfection of Gods wildom, which is far beyond all thefe. See the like dimentions, Eph. ; 18.

It is] Gods wildom, vet. 6. or, They are ; that is, the fecret of Gods wildom, ver. 6. or, He k; that is, God: the Almighty, ver. 7. as high as heaven] H.b. The heights of heaven; that is, as the highest heavens, which mans eyes cannor see, nor his understanding comprehend, Prov. 25. 3. It may be read, It is higher then the highof heaven, And then it answers well to that which follows, Deper then hell &co. So the defect in the former part of the verfe is supplyed out of the latter, Pal, 70. 1. Make haft, is added out of the end of the verle, ta make the former put of a full and elect! For Heaven, fecon

what Langl thou do ?] Heb. what canft thou work ? as Chip. 7. 20. Plak 11: 3. all labour about impossible things is in vain. If thou were called to give an account of the causes of things in heaven, as of the motion of the Sun, Mcon, and Stars, or rather of things in the high-eff and invitible heaven; What canst thou fly to it? Nothing at all. Why dost thou then toil thy felf in vain, to finde out the hidden rea-

way out thou trent to it by left in vain, to finde out the hiddented not of Gods proceedings, which are far higher? It feury intak the mean due higheft heaven; because he opposite is to bell.

Deeper then held? I he wood figurities the grave fometimes; but her results to bell, as appearing by the opposition to heaven? It also, Man. 17:23. Hell; therefore from to be in the lowest parts of the probability. The Hell. The for Gods are not for in the lowest parts of the parts of the parts.

through P3: Hell, lee on Chip. 7: 6, on Grave what tanft thou know? Oil How tanft thou know? Oil How tanft thou know? Oil How tanft thou know? To the word is translated, Chip. 9, x2 Deep things are hard to be found out, and functions impossible, therefore God Judgement are compared to the control of the c caufes of Gods proceedings with men, which are more abfirule?

V. 9 The measure thereof is longer then the earth, and broader then the fea] He did not conceive that there were any dimensions or bounds of Gods wildom, But fees it 'out comparatively, making it to reach beyond the highest, deepest, longest, and broadest things that are, and fo beyond all dimentions, to thew that it is infinite, exceeding not onely all things that are, but also all things that can be

imagineding thereof] The extent of it. Spoken after the manner the medium thereof of men, who know not the length of things; but by measuring them.

But Gods w idom cannot be measured, Rom. 11. 32.

***I longer then the earth 3 As the heaven is fee out; as the highest thing in Scripture, Frov. 43. and hell for the lowest, be can 31.

12. So the earth for the longest. In this place. And the work of the works of the careful for the longest. In this place. And the exidence widelt, Plal. 10.4, 25. See Plal. 139. 8. Re. Some Kingdomes are exceeding long. How long them is the earth it sole. For Earth, see on Chap. 6.2 the plant is the careful feller.

and breader then the Sea]. The Sea appearing more large to our

eyes, then any part of the circh that we can fee at once , because our ruption. The Hebrew wird LIR signifies t. A man in generalle fight is bindred by bills, trees, houses, that may be the reason why Pal. 49, 20, 2 It was the name of the full man. G m.4.1 Here it is it is fee out by breadth, and the earth by length; for narrow things feem long, and great things feem rather wide. Gods wildom goes beyond all thefe. For Sea fee on Chap. 14, 11.

Chap, xi.

V. 10. If he cut off, and shut up, or gather together, then who can hinder him? Thou must know that God doth not only govern all things wifely, and is able to give a good reason of all his proceedings, though thou be not able to find it out, but also may justly use his pow er and will to dispose of things as he please, and no man hath liberty to

erand win to impose or trings as ne pearly and no man anth norty to contradic thin, though his ways feen frange to mans resion, If he ast off I he word fignifies to change, or alter the condition of perfonsor things, and fo by confequence to destroy, and flost of I Sometimes the word is taken in a good sense, for thurting one up to protect him and keep him from danger, that he may be fafe , when others perith ; 25 Deur. 32, 36, Sometimes in an il fenfe, for shutting up in prison , .2 King, 17. 4. or delivering into the enemics hand, so that there is no escaping, Deut, 32, 30. Pfal, 31. 8.

or gathering together] Set men at liberty, fo that they may dwell together freely, and thrive and increase, Zeph. 3. 18, 19, and then it is contrary to the former. Then the sense is, Whether God destroy it is contrary to the former. Then the fenfe is, Whether God delifty or uphold, do liver ogod, no man cat queffino him for it. The floudle do and undo, confound all things, yet he wire blameleffe. But it may rather be applied to suffiliations. If God cat off men by the fword, or thus them up in prifon, or bundle them up like flicks for the fire, or gather feveral fall fillingoniance an army together againft any man, he hash the caucie to complain. This fuits both with Zophan intention, to show that Job complained without a cause. Neither will any man demand a reason why God prospers him, but why he

then who can hinder him] Heb. turn him away. To wit, from what he intends to do. See on Chap. 9. 12. For Turn fee on Chap-

ect 15. 13. V.11. For he knoweth vainmen: he feeth wickednesse also; will be not then confider it] Though he might use his absolute power

without a reason. he knowledge of intuition, not of approbation, as fonceiment the word is wied, Pfal. 1.6, warman, the word is wied, Pfal. 1.6, warman, Heb, mortals is vaniny. By vain men, are meant rath and inconsiderate persons, or siers and unjust men, as the word some times imports, Exod. 20. 7. Pfal. 24. 4. & 62. 9. Or ungodlic men;

as Pfal. 26. 4. For Vain fee on Chap. 18. 7. on Strength. he feeth Knowledge and fight may differ in men, the one being anact of reason; the other of sense. But in God they are all one. Left any man fhould think God doth not know fecret wickedneffe, he explaineth the former word knowing, by feeing, that is, he doth as perfectly know those things which are hid from the world, as men doe things which they fee with their eyes. We count fight the fureft fense, and therefore prefer one eye witnesse before een war. witnesses. For See look on Chap 19. 27. on Behold.

wickednesse He not only knows men, but all their finnes also. Plal 10, 11, 14 & 37.22. The word fometimes fignifies grief; for un-

Planta 1114, 03 5132. An evoral concurred signines grees to one good week, as they bring much grief to others by their unplut touries, fo allo much trouble and forrow upon themselves, Planta, or will be not then confider it? I View it disigently, fo as to take full notice of it, Planta, to, so as to put a difference between it, and goodnesse, Lev. 10, 10, 1 King. 3. 21. Certainly he will take notice of it, take it to heart, and make men to feethat he doth fo by exem-plary punishments, Hof 6 to. Gen. 18, 20, 21. He closely taxeth Job of hypocrific, and wisheth him nor to trust to vain shews; for God would afforedly find him out,

V. 12. For vain man would be wife, though man be born like a wild affer colt] Zophar goes on tacitly to accuse Job & foolishnesse

For] Or, Tet; as Pfal. 119. 109, 110. Though he be not able to teach to the depth of Gods judgements, yet he would be thought to be a wife man, and will censure Gods proceedings.

win man and win centure coos proceedings.

Win man Heb. Hollow man. That is, em; ty man; for hollow
things hive nothing but wind within, So the word is rendred, Exod.

ar, 8, He means, that man is naturally empty of knowledge. For Man fee on Chap. 1.' 1.

would be wife] Heb. would be hearty. The heart is the feat of Provide myle] Hich. would or nearry. The neart is the text of widom, See on Chap, 9. 4, therefore possessing an heart, is a the Original, is translated, getting understanding; Prov. 15, 32. And fool are faid to be heartlesse. Hold. 7. 11. The meaning is, though the results of the provided of the prov thre be no true reall wildom in man by nature, yet he would be effermed wife by others, and thinks so of himself, and therefore will be medling with Gods fecrets, which he cannot understand;

though man be born He shewes whence this ignorance in man works man be norm! He increes whence this guesties but from vers rooms in the birth. Ignorance of spiritual things is a part of Original corrupt cles, P(s), 84, 8

Plal. 49. 20. 2. It was the name of the first man. G n. 4.1 Here it is used in the fi st single For Adam was not born; normade foolish;

like le is necessarily added, to for our the similitude, though it b not in the Original, as appears by the diffinction of the chard-der. So as is added Chap. 7. 9, though not expectled, Chap. 7. 1.

neither in the Original, nor translation.

a wild affer soil To fetour mansignorance the mote, he compares him to an affe, the fillieft of all beafts; and therefore we call a fool, an affe. Nay to a wild affe, which is more foolifin there a tame one; Nay to a wild affes tolt, which is most fool shof all. Man is of ten compared to beafts in Scripiure, Pfal. 49. 20. & 73. 22, & 62. 6. Eccl. 3.18. yea we are fene by Job himfelf to the beafts to learn, as f

they were wifer then we, Chap. 12. 7.
V. 13. If thou prepare thine heart, and firetch out thine hands towards him] Zophar goes on in the fame method that his two tellows had done: Having laid load upon Jab, and endeavoured to shew him his wickednesse; now he perswades him to supplication and reformation, by many specious promises of restauration of peace and properity to him in abundance.

If thou] The pronoun is not included in the verb, but plainly expressed in the Hebrewtext. As if he had faid, I speak to thee, O expension me recovered at a serial man tand, a speak to thee, of Job, in particular. Though thou hash been a grievous sinner, yet if thou pray to God aright, and reform thy life according to his Will, thou shalt be restored to a flourishing condition again before thy death

prepare thine heart] By the heart , here , is meant not that flifty part of the body, which lives firft, and dies laft, but the foul ; as Pfal. 45. 1. By preparation, putting the faculties in tune to feek and pray to God; as 2 Chr. 12:14. & 19.3. P(3), 57.7. & 108. 1. He doth not fay, If thou prepare thy lips, but thy heart. Noting, that his prayer must be fincere, and come from the heart, else God will not regard

it. For Heart fee on Chap. 15, 12.

and firetch out thine hands That is, If thou pray to God for pardon of thy fins, and fland no longer to jult he thy felf. It was the geffure of those that prayed in those times, not to hold their finds tobe not then remifier it! Though he might use his ablolue power to deftroy men without a cause, yet he doth not use to do for, for the care sailty see without a reaches a state to men, as then o Job, half done, the state appears Saints to men, as then o Job, half done, the state of the state appears Saints to men, as then o Job, half done, the state of th firetches out his to us in pity to pardon us, and bounty to relieve us For Hands fee on Chap 36. 32. on Clouds.

towards him | Towards God, Mentioned in verl, 5,64. That is, towards heaven, which in Scripture is called Gods throne, Ifa. 66, r. and whither we are directed to fend up our prayers to him;

V. 14. If iniquity be in thine hand, put it far away, and let not we cha ednesse dwell in thy tabernacles] If thou shouldest prepare thy heart aright, and pray earnestly to God at present for pardon of fins, yet that will do thee no good, unleffe thou reform thy life and conver-

If iniquity] It may be meant of any kind of fin; but it is likely Zophar meant it here of cruelty and oppreffion of others; as if God by laying these fore afflictions upon him, did as it were from heaven testific against him, that he had gotten his former great estate by oppreffion; which is the thing that Jobs other filends do call in his diffi, Chap 4.8,9. & 11.14. For Iniquity fee on Chip. 18.7. on Strength.

be in thy hand The fear of iniquity is in the heart, but it is often attributed to the hands , because they are the instruments of action in the course of our lives. See Pal, 7.3. 1 Sam. 26. 18. 1 Chr. 12, 174 Pfil.ac. to, Chap. 16, 17. Iniquity, and especially violence, is 1:kd dirt or spots sticking on mens hands, which makes them unfit to be lifted up to God in prayer; Ifa.t. 15. Jon. 3, 7,8. He intimates, that it is vain for Job to pray for mercy, tall his hands be cleanfed from spots of volence in Gods fight. He may either mean the guilt of violence remaining upon Job unrepented of, or things gotten by vio-lence kept fall in his possifion, and not yet restored to the right own ner. For Hand fre on Chap, 15, 23.

put it far away] Keep thy hands from violence at a very great diflance for time to come. Let it not come near thee. Or, be fat front keeping ill gotten goods; and if ever God make thee able, make full restitution to those thou hast wronged,

and let not wickednesse] That is, injustice. Or, things unjustly got-

ten, Lev. 19. 15. P.d. 7.3.

dwell] Let it not abide. Thou canst not, it may be, keep it clean out, but haften it away, by reformation or reflitution, Prov. 3. 28. Pfal. 5. 4.
in thy tabernacles] In the then of thy house. A good man must

not only reform himfelf, but his houshold also. Or, let nothing gorten by fraud and violence abide in thy dwelling, but firew thy repentance by sending it home to the right owners. See Chap. 5, 24a He may speak in the plural number, with allusion to Jobs former effate, For rich men have divers tents or tabermacles or at leaft divers rooms in their tabernaeles. So Gods houfe is salled TabernaV. 15. For then shalt then lift up thy fate without foot, yea then shall be shall not far.] In the two former veite, Zophir had exhived John shall not far.] In the work of the word is cranslated
him argument of encod agramma to personate him to to do from the
him argument of encod agramma to personate him to to do from the
shall be clearer then J. Heb, shall right one
fall deliverance from present miseries, and full fruition of sature

profestive. Por then] When thou half truly bumbled thy felf before God , and

p offering
Persiden] When thou hift truly bumbled thy fell before God, and
Persiden] When thought truly bumbled thy fell before, of
Market will fay thy face | A phrase fomething like that before, of
Market will fay thy face | A phrase fomething like that before, of
India up the bead. See Chap. 10. 13. The lifting up of the face
limited the control of the man secondate being pacification.
In the face with comfort, Chappa. 26. 2, throng confidence, where
the face with comfort, Chappa. 26. 2, throng confidence, where
the face with comfort of the phrase and the face in the face with the face in
figuritual and copporall, and need not text four God himself,
grittual and copporall, and need not text four God himself,
grittual and copporall, and need not text four mergarde
a Sirya, 22. 3, recencence our better, 39, not lifting up the face to
grit the face of the face of the confidence, as apthem that the face of the face of the confidence, as appears by the opposition in the conditions of the face of the confidence of the
man look up boildy. For John fee on Chipp. 21. 3 confidence of the
without for Oly, 14, 25. God Continentation.

For fee for on Chip, 14, 25. God Continentation.

For fee for on Chip, 14, 25. God Continentation.

For fee for on Chip, 14, 25. God Continentation.

With him edited thy face
and pages and purishments of the first, and the conditions of the
text and purpose and purishments of the first, and the conditions of the
literally bodylib Herman 1, 50, 13, 3, meraphorically finners which

Herally bodylib Herman 1, 50, 13, 3, meraphorically finners which

and made thee lang nowing the states the state of the sta denie (ne 1001), Jude veile 14. Dit nege it lignings a treequm from the leaft plagues or troubles, which are as it were foots in a profession chare. As appears by the veiles following, which do not fee out free-

eliste. As appear oy too years to too strongs the strong of the strong o ane word until the million. I lyings that are metica are, arterward say frong, as pillars, a K ng/7.15, 1 Sim. 28. Thoi haldt a good effact once, O Job but now it gone, chip 2.9, 6, But if thou tighty teat to Gody thus fluid have a better, and find libe confliction, and fort not feet, Thou fluid to the far from having any findish.

and pour not year] inou thin to to its from having any seniore, loss of the property; that thou shill be freed from the fairform, existing as a long as thou lived. Thou stalt not need to valid sections have been as now shou does; by reson of thy for having shown thing head, as now thou does; by reson of thy for having shown thing head, as now thou does; by reson of thy for his possible should be a supplied to the same should be same should be a supplied to the same should be same sho hang dayn thine nead, is now mone accurs by tenual or mylot-tows, not to feet any mane or greater toubles coming on thes, which my thou complain of much, Chap. 10, 15, 16, 17. The Sect-pure uletho fer our complain felicity, by expultion of feat, Fot a princulation for our complear fedicity, by expulsion of tear, for, a rich upon is nor fully happy follong as hemy feet poverty. But when either there are no more requisites or none that can be fall up, they our professity may be faul to be complete. See Ziph, 3.13, ful, 17, 3. And conficience naives men fairly, but a flear confidence drives our featuring iffe. He tells jub that is fload not need after his true repentance to fear any more a revolution of any troubles.

V. 16. Becapie then shall forget thy nifer; and remember it as wa-

ters that palle away] He goes on in fetting out the afturance of Jobs

ters tout page away see sort in terming out the administratory jour centiant professive service he regentance.

Because He gives a reason, why Job should not fear any, forture troubles. What need a man, or how can be fear that which is

thou (balt forget] Here also the pronoun is expressed for emph fis fake, as ver. 13. Though thou be thus miferable, and almost past fisfake, as ver. 32. I hough thou be thus mateable, and almost pair bope of recovery) ret thou this be happy, if thou sepant. He doth not men, that thould not, be possible for Job ever to think of ha former troubles as all 3 for troubles past are thought of with digital and make prefent poloptive, the more pleasing; but he intimunes; First, that there shall be no fear of his wounds left, nor footbay of his run, that there man be no tear or my woman feet, not rootened, at thousies, to put him in mind of them to renew his girls, Gen. 41, 90, Secendly, that he hall have a long time of freedome from lor town, which finall help much to make him no more affected with roots, which finall help much to make him no more affected with rows, which mail note much to make aun no more ancieta want the remembrance of them; Jer, 50. 6. Isis, 54, 4. Thirdly, that he should have such abundance of bleffings; that they should blut out flould have fuch abundance of bliftings; that they flould plut out; the remembrance of the former forcews, and give hinns or mine to the former forcews, and give hinns or mine to the flow flower force in the force force in the force force in the force force in the force force in the flower flower force force in the flower flower

therefore quies an easist took name on that, some 11, 2001. 1925, which is a wifer) Or, the labour All thy heave pain thou now enduded not complaint of to greenouply and remember it at water that paffe away; I are any time they come muo thy mind, thou thisk thank of away; I are any time they come muo thy mind, thou thisk thank of them very flightly, as a man would think of waters that have overthem very nightly, as a man would think or waters fare have offered flown his grounds when afterwards he fee a great burden of graffe upon it; and much cartel feeding there. This thought will not afflict fuch a man, no more shall the thought of thy former forous, ever affect a man, no more shall the thought of thy former forous, ever affect of the property of the state of the sta iucna,man, no more inulting enougen or thy to mere to from se yete at-flict they more, Chip. 6, 15, 2 Sam, 14, 14. Or, Thou flat is quite for-get thy mistry, and remember it no more, then men do waters; that are quite gone away. For Water see on Chip. 14, 9, For Passe see on

Chap, 15, 19.

V. 17. And thine age shall be clearer then the noon day; thou shall Sine forth, thou shalt be as the morning J. As he had encoura-Led Job before, to return to God by the certainty of future profpertry,

fo now by the extent and gramelle of it.

And thine age] So the word is transfured, pfal, 39-5. The reminder of thy days find the full of prosperity.

Builds eleaser then Jich, Bull right above. This is, shall exceed the non-day in breghtnethe. For Affi feet on Chaps 16, 13, the soon-day] Which is most lightlone, the Sun being then in his guested health, and thining must bright. Thy dayes that the most of his greater the state, and the most of the sun being then in his guested health, and though each of the sun being then in the control to the sun being then in the great of the sun being then in the great the sun being the in the sun being then in the great of the sun being then in the sun being the sun being then in the sun being the

Atternoon,
these shalt spine forth] Thou shalt appear honourable to others,
and sail of counton. All men shall take notice of thy prosperity,
For Shine, see other significations of the same therew word. Chap-

ter 5. 7. thou shall, he as the morning) Isla 18. Some take it, as ser-ting forth the sudden end of this croubles, and speedy sunning his for-ering forth the sudden end of this croubles, and speedy sunning his for-sow into lay a Plat 30. 11. As the day-light somes suddenly after sow into lay a Plat 30. 11. As the day-light somes by degrees, though, at row into Jay a Pfals 30, 11s. As the day-light capact suddity after a dark nights, whereas the non-light coines by digrests shough at a dark night, whereas the non-light coines by digrests shough at the state of t

after all thy troubles.

V. 18. And thou halt be feture, because there is hope; rea, thus that dig about thee, and thou finds takes thy rest in safety. John the content thee, and the first takes the rest in a diverse the courty. Safety rests seem to diverse the factory of the fetty rests in the forest as the factory of the fetty rests. core property insupaneous in insposition reasons as occurring a first particulars in this verie and the next; as fecurity a factor, its figure effects of the prehimment, above others. And fully or is illustrated by the contrary condition of such 43 perfitt in fan, without representations.

ance in the last verse.

And thou wast be feeure It is not to be understood of carnal seurity, as Judg. 18, 10. Job. 12. 6, but of an holy, and confident selling

trom'him.

162 - Nou, fieldt dig about thee] Some interpret it of by ing the foundation, of the house, by an alluffon to the Arabians, who ming to change habitation, of ten dogged doles, to fellen akeete ophoble to change habitation, of ten dogged doles, to fellen akeete ophoble to change habitation, of ten dogged doles, to fellen akeete ophoble to change habitation. to change habitation, often dogged holes, to taften abitation which tenus, where they found going and the for this entity. Others, of digging of Wells, which was the fifth thing thry, ided to dog where they meant to gird thair cents, has thry mighton was the water for thindrews, nor their cauch; as Gens 3, 18, 21, 24, Olistro, ol digging, ortilling the earth, and exercting hainfly, as alwall called the great of the control Luke 16, 2. Ohets, of entrenching hinfelf, a stitle. And smisse use to make trenches round about, that they may no be fudenly fungified by the enemy. This fends agrees but which between the follows, and with Gods foreign, dealing with Jub. Chaps. 1, 20. For Dig feet on Chap 3, 2, 1, 2, and Peeth, and thus shalt take thy roff 3 As thou shalt dwell fully to had fulls take the duals to the humbs. now distinuired with cares, be-

musices must rare in rgil as those mate were mercial that take thy left quietly in the night, not difficulted with facts, because God hithighen plenny. This bleffing God gives to his beloved, Pfal. 127, 2. For Take rell fee on Chap. 14, 12, on Lie

down.

is fafety.). The word lignifies both confidence within and fafety without, to have, that Gods people are not considers in vain. It without to their according to their faith, Matth. 3:13. & 15:13. Thou that libe to their according to their faith, Matth. 3:13. & 15:13. Thou that flower according to their faith, Matth. 3:13. & 15:13. Thou shall be some some subsequent and their considerations of the some some subsequent and their considerations. It was a faithful to the some subsequent to the faithful to the some subsequent to the some subse

V, 19. Alfo thou shalt lie down, and none shall make thee afraid; yea, many shall mak, fuit unto thee] H. shewes, the God would not the home to the shall make and Pial. 2 5. & 48. give him one bleffing alone, but would clean forget all his finnes, and

dde one mercy to another.

Allo thou flals lie down] A meraphor taken from beafts, that couch and he on the earth, when they go to floop, Eztk. 19. 2.

and none shall make thee afraid] Thou shile fleep as safes ly, as they in a fold under a vigilant thepperd, white no wild before our come neare them. How first have no enemy that dare interrupt thy quiet either, no nor when thou arts and dare interrupt thy quiet either, no nor when thou arts. rnat dare interrupt thy quiet eltate; no nor when thou are a fleep, Gen. 49. 9. Lev. 26. 6. Prov 3, 24. In the former stile, there was a promise of treedome from crees and invarial feates, that might diluth his relt, here from onward enemes a that might come upon him in the night, and fright him, and silluch his reft, which is not unufual in times of war. yeamany shall make suit unto thee | H.b. shall entreat thy face

yeaman pau mage fur unto meet these, pau entreat to pace. They shall not despite thee, as they do now, becasse of thy troubles, but thou shit be forich, and in so great authority, and so full of power, that not some few, but multitudes shall seek unto thee for counfel, help, right, or preferment. So Zaphar himfelf was fain to do, Chip. 42.8. For the phrase, see Exod. 3 2, 11, 1 Sam. 13 12. 1 King. The Hebrew word Tign-fies. 1. Much, or Many. Pfal. 34. 19.

Great. Numb. 11. 33. Here it is used in the first sense. But it may be translated Great ones, And then the meaning is , Not only mean men, burgreat ones also shall need thy help, and apply themselase unto thee for favour, which is a very great honour. See the lee, Pfal. 45.12. 72. 10, 11. The word 1777 signifies. 1. To make sick. Deut. 29, 22. 2. To make fuit to one, or intreat him, 2 Chron-33. 11. So here. For Face fee upon Chap. 14. 20. upon Countenance

V 20. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the Ghost.] Having before fet out the happy condition of such as return to God, to encourage Job to do fo, now he declares the mifery of them that continue in impenitencie, to discourage Job from continuing in that evil way, where Zophir thought he walked. The milesy of such he fets out in three particulars : 1. The tedious expectation of good. 2. No escaping out of evill, 3. Hope ending in despair.

But the eyes] The eye is a principal member, and great judgements in Scripturo are fet out by some plague upon the eyes which are very tender and useful, Chap. 3.10. Plal. 38. 10. Prov. 30. 17. For a blind man is in a fad condition, and the more fad, if he once enjoyed the benefit of fight. For Eyes fre on Chap. 2.12.

of the wieked] Chip. 3. 17. & 8, 22. & 10. 3. [ball fail] Shill wear away like a cloud that vanisheth, Job 7. 9. They shall be so weary with expecting good , which they shall never enjoy, that they shall be able to look up no longer, Lam. 4, 17. Chap.

enjoy, mer mey turi ne ante co 100 km p no 100 mer 1, 17. Snap. 33 1.16. For Faile fee on Chip. 16. 11, on 35 end.

and they shall not escape! Heb. slight shall perish from them,
Anno 3.14. 1 hey shall be best with so many missires as so many commies, that they shall have never an hole lest to file out at As they shall not obtain the good they expect, fo they fliall never be able to escape the miferies they feel or fear. Or, Refuge shall per fb from them; as Plat 142.4. There shall be no shalter or place of refuge for them to fly to to escape those forms. They shall in vain feek for help of God or man; as Saul did, when he had furfaken God, t Sam 18.6,15.

or man; 33 3011 and, when ne nad tonishen God, 1 31m. 32. 6,15, their hape fluid be as the giving up of the Ghoff! There find the omore hape of proferrity for them, then of a mans life, that is giving up the ghoft. Their hope is dying and decaying, Chip. 8, 14, 24, & 18, 14, Or, Their hope shall be the giving up of the ghoff. They shall fe themselves to quite of hope of any good, that they shall with themselves dead, Chip. 3. 21, 22. Jei. 15. 9. It is translitted, lofing of life, Chap 3, 39. This latter interpretation is belt, there being no note of fimilitude in the Originall, For Hope fee on Chap 8, 13, For Chaft fee on Chap 14, 24. on Soul.

CHAP. XII.

, Verl. 1. A Nd Job] In the three following Chapters Job annorance which his friends laid upon him, he shews Gods proceeding in governing the world, more excellently then they had declared it.

For Jobs name and person, see on Chap. 1. 1.

**Movered and faid] See on Chap. 3. 2. & 4. 1. And on Chap.

ter 16. 1.

V. 2. No doubt, but ye are the people, and wisdome shall dye with yw] Here Doles our that great opinion his friends hid of their own wildom, and fcoffes art is in an ironicall way. Though ye think ye only know the course of Gods providence, and confure me as boldly as if ye were of Gods privie Counfell; yet I shill shew you your er-

No doubt but] Or, Of a truth, asir is tranflited, Chap. 9. 2. It is of the fame root with Amen, and imports cert inty. I know ye think fo highly of your felves, and would have others to think fo of you alfo.

ye are the people] He speaks to all three; for they all agreed in condemning him. Ye conceive that ye are a wife people, and more excellent then others for knowledge, Deut 4. 6. And others are but beafts in comparison of you. Ye think ye are a select people, So, a man, is put for a good man, Jer. 5. 1. Or, ye imagine, that you three are as an whole Marion, and all the wit in the Nation,

and wifdom fhall die with you] Y: think that when you are dead, all the wildome in the world dies with you, none being left, that are able to infruct others. Thus Job ironically (coffes at his friends pride, who had laid him follow, and fer up themselves so high; and payes them

with their own coyn, Chap. 11. 12.

V. 3. But I have underflanding as well as you; I am not inferiour to you; you will have underflanding as the let 3 1 hough yet his you; yet who knoweth not fuch things as the let 3 1 hough yet his to highly of your felves, and contemn others, yet I may come into the billance with you for wildom, and claim as great a finte in it as you. (with it. Nay the vulgar fort of people know thefe things as well as you.

But] Heb. Alfo. Ye need not appropriate all wisdome to your filves : ye may take me also into your number. For Alfo fee on Chap.

I have understanding] H b. I have an heart, The hare is put for the understanding sometimes, because it is by many conce veri ro be the fear of understanding. But because it is by many conce veri ro be the fear of understanding. But because most thank the brain to be the teat of knowledge, the heart may be taken here metaphorically, for the foul, as Plal, 45.1. & 49.3. Prov. 4.23. & 21. 26. Aul then by another figure of the whole for the parts the foul for the understanding faculty, which is a prime one, and the light of the whole foule. See on Chay . 9. 4. & 11. 12. See the word thus ufed, Chap. 34. 34. Jer. 5. at, le is heart in the Original in both places, but transfired underlanding , as here. Yet the heart is put fometimes for courage , as Sam. 17, 10. Jer. 48. 41. But thir fuits not well with the feppe of this place. For Heart see on Chap, 15,12,
as well as you! I understand the course of Gods providence, as

nuchas you do. For that is the knowledge her spoken of.

I am not inferiour to you]. Heb, I fall not lower then you A merry phor from men conquired, who fall down before the conquerous, So the word is used, Neb. 6, 16. The enemies seeing how G a deale with his people, they fell in their own eyes. They thou h. more meanly of themselves then they did before. So Euh. 6, 13, 1 am nie allen from the knowledge of the fe things no more than you. See the same phrase, Chip 13.2. But there is yet more in this phrase, For Job did not mean, that he though himself equall to them in the knowledge of Gods providence, whole errou s here in he goes about co confuse, but that he was beyond them in this point, and underflood it be ter then th y did, though in his modefly he would not fay fo much of himfelf, as he might have done. A figure called Mcisifs, and often used by godly men in Scripture; as 1 Cor. 7.40. 2 Cor. 7. 10. & 11. 4, 21, 23. & 12. It. with I Cor. 15. 10.

yea, who knoweth not facts things at these? Heb, and with whom are not facts in these? Ye think ye have a great transfer of knowledge more then I, and yet, not I onely, but my monage then I, yea, every common man understands Gode way; in his dealing with good and bad men, a well as (f not between the second of the second o ter then) your felves,

V.4. I am as one mocked of his neighbour who calleth upon God, and he answereth him: the just upright man is laughed to scorn a shefor he had objected to his trends too flight an opinion of him. For men think very meanly of them, whom they decide,

I am J Ye need go no further for an example to confute your opi-

nion, that God alwayes upholdeth and countenanceth goaly men: ye may fee the contrary in me, whom God, not onely afflicts with

heavy plagues, but also gives over to be derided by you.

as one moded Heb a laughter, or, derifion. Macked in the at one unoted] litch a laughter, or, derifton. Mocked in the high fl degree, at one fir for no high, but to be mide a laughing-flock. There is no at in the Oughan!, and no quellion but John such in the Hought of hindlels, Chip. 16, 10, 21, 7, 24, 23, 3, 3, 3, 3, 1, Phil. 55, 16, 24, 41, 5, for Laughter Geon Chap, 19-14, first hindlels differentiables. Acros william to following his inhabitation of differentiables.

in the third, of his neighbour. As not willing to fall foul upon his friends directly; but giving them an hint; under another person, how unkindly they dealt with him. The word significs, as a neighbour dwelling near one, fo a friend or companion brought up together with one at the same table. For it comes from a word that lignifies to feed, as cattel feed together, Pial. 35.14. & 41. 9. Prov. 27. 10. This aggravaces Job's milery, for mocks and taunts from frie ids, from whom we exped countenance and comfort, are most bittet, and hardeft to be digefted,

who calleth upon God] Some understand it of the party mocked, or Job hundelf, who being wholly slighted by his triends, hundre for the period of the hundred shim of the get of byte to, but God, to right him; and perswades himself that God will do it. But thus agrees not with thap, 9.16. It is rather to be understood of the mocker, who was openhit made a pro-fession of the true Religion, which is set out by that phrase of calling tellion of the true kengion, which see our by that purae or cating upon God, Pfil. 79. 6. Jer. 10. 25. And it was a geen addition to Jobs milety, to be mocked not by Gentiles; but by fuch as profelide the fune true Religion with him. Or it may be meant, that the mocket was fo bold, that he durst pray to God to confirm his mocks, and to profeer him in his wicked course. For Call fee on Chapter

and he answereth him] God answers him really, by making the mocker to profess in his evill way, and so encouraging hum to deride others. His meaning is, that he had heaven and earth against him, and his deriding friends were heard of God, when he could not

behard. For Anjwer fee on Chipato, 1.

the july spright man is laughed to form] Job Speaks modelly of himelfel in the third person, as it he look of another. So dosh Paul, 2 Cor11, 2335. A min that is truly july, and not ferming lo onely, is folct to contempt and fcorn.

V. s. He that is ready to flippe with his feet, is as a lamp despised in the thought of him that is at ease.] Here Job couhis friends; to wit, because he was brought to a low condition on , which useth to be accompanied with contempt; and they were in a flourishing estate, which ordinarily carries pride along

he that is ready] The word is fixed, or prepared. He that can-

not chule but fall, and is near to deftiuction , Pial. 108. 1.

to flip with his feer] To catch a fall , or to halt; as Pfal. 38. 17. Jer. 20. 10. He that is brought fo low by afflictions, that he is ready

is as a lamp despifed He that is going down the wind in the world, is as a lamp that once made a fair shew, and was much esteemed, is the a timpetiat once made a tim free, and was moderned while men might guide themselves by the light of tip but when it is well nighout, to begins to stick, is slighted and cash away.

In the thought Heb. to the thought, It is so represented to their

In the thought | Heb. to the thought. It is for repredented to their mindby their corrupt judgement. It comes from a word that figuries dearnedly, o bright of the Original; because as bright bears are their forth by minds of the Original; because as bright bears are their forth by minds of the Original; because a bright bears are their forth by minds of plattage as part of the original for the

doth not fignific all fitting fill, or being quiet, but fuch eafe as rich men take that need not labour, but can Inventon their means with out it as it he had faid, Such an one as I, full of affiction, and near to destruction, am now despised like a lamp going out, and that by you my friends, who have the world at will, and live in cafe, while I am in want, and full of pain, I had a fhining time of prosperity, but

am in wait, and out to point move it is gone; and I will fighted by you.

V. 6. The tabernacles of robbers profler, and they that provide God are fearers!, into whose hand coab tringeth abundants.] As it often goes ill with the godly; as ver. 7, cont. as you what thou, O Zophry, has iff with the godity at ver. 1, cont. any to what thou; O Zophit; that affilians Chip 11, 17, fo it often goes well with the ungody; contrary to thy affertion, Chip. 11, 20, This Job proves by observation, or type in e., ver. 5,6 by tellimony of the creatures, ver. 7, 8, 9, 10, Of the Senfes, and ancient men, ver. 11,12.

the Tabernacles See on Chip 5.24. & 11.14. By Tabernacles, is meant all they have, in, or about their dwellings, as their children,

meant on they mave, and all their affilies,
of robbers lt comes from a word that fignifies to lay waste, as Robbers do where they come, and as the Childrens and Sabeans had done to Job, Chap, I. To which he may here allude, He means, such as deal most unjustlywish mensye: they thrive wonderfully in the world, profeer Ox, Are quiet. I hey thrive by their stolne goods, and no body molefts them, Chip. 3, 26. Pfil, 30.6. For the prosperity of the nous moneus (n.m., ...mp.3, 20. P. 11/30.6, For the prolperity of the wicked men, see Chap. 1.7, Pla1/3, 7, 13/5, & 73, 12, & 92, 7, Jer. 12.1, Hab. 1, 3/4, Mal. 3/1, 13/5, & 73, 12, & 92, 7, Jer. 12.1, Hab. 14.1, 14

fies, to move budily, or fhake: as Job 9.6. Ifa. 23, 11. And fecondanes, to more doubly, or hake: as Job 9.6. 18.23, I.1. And fecondarily, to move to patition, or difference, or anger, which uncertes the mind of man, 2 kmg, 19.28 it is called rage. God is not faid to be provoked by in figuries, or ordinary fins, but by heinous fins, or fins done with a high hand, and with aggravating circumftances, Pfal. 106. 7. Not only fuch as offer violence to men (as in the beginning of the verse) but also such as fin immediately against God, and that

with an high hand, profeer.
are fecure] Hich, Confidences are to them. They are not only quiet when others are in trouble; but also most consident of the continuance of their prosperity. The plural number notes out abundance of considence, as of blestednesse, P.al. 1. 1. Or the blestednesses of the man, &c. And, Wildomes, Prov. r. 20. in the Original, noies our abundance of wildom. Or, it may be meant of strong places, or store of wealth, whereon a man builds confidence,

into whife hand The number is changed to the fingular, to flew, that God d aleth fo nor with some few , but with many particular wicked perfous; as by hand, it meant, power, or possession; as Chap, I. 12. &

2. 6. For Hand Fe on Chap. 15. 23. God bringth Nobbers get their goods unjuftly; yet God is faid to bring them uno their power, because without his leave they could not meddle with them. See on Chap. I. 21. Ochers read it, To whom God hath brought by his hand, Others, Because God hath brought, &c. The

first reading is the best.

abundantly] This word is added by the interpreters, in a distinct letter, to flew the right meaning of the rext , that God doth not give fperinglytothem, as to fome others; but much more than to many

V.7. But ask now the beafts, and they shall teach thee, and the fowls of the ayre, and they shall tell thee. For the greater conviction of his friends, he brings his proofs from the lowest creatures. You need not think you have taught me tuch rare things, or fend me to ancestours to to learn (Chap, 8, 8,9,10.) that which bruit beafts can teach, I need not prove by Reason, or Scripture, what I say: I shall bring the beasts for wintelles against you.

But] Hel. And furely: See on Chap. 1. 11. & 2.5. There is no

question, but the beasts may teach you so much,

and Enquire how things are carried among the bruit beasts. For

Ash fee on Chap. 8.8. on Enquire.

now] Or, I pray thee ! Do not think much to be informed by

then. For Now see on Chap. 4.7, on I pray thee,
the bedshift it may fignific any kind of beafts, wild or tame; but it is
commonly put for wild beafts, and the sent is the more full;
There is no beatt fo wild in the wilderneffe, that never came near man to learn any thing of him, but can inform thee in this point. Because opprefling good,

men use not reason well, God to flume them doth often in Scripture

men me not reason wen, Sou to mame them out often in scripure fend them to the beafts to learn. Prov. 6.6. If a. 1.3.

and they] Heb. and it. That is, every one of them. None so vile, or bruitift, but can inform thee. The like phrase of joyning a noun plurall, to a verb fingular, is often found in the Original, in the fame ense; as Eccl. 10, 1. Gen. 49, verf. 22.

Shall reach thee 1 If they could speak they would inform thee in the

truth of what is in controversie between us. O., Thou mayest, by enquirie into their carriage, learn the truth herein , for there is matter enough from thence to be had to flew thee. So the heavens teach-Pfal. 19. 1, le is tiue of Gods providence in general. But here it is to beapplied to the bufineffe in hand. Thou fhalt fee the great beafts devoure the little ones, the hurtfull fowls defiroy the harmleffe, the great fifthes ear the smallers a lively type of Gods p-ovidence among men , suffering the bad to oppreffe the good, Hab. 1, 13,14. Forthe word teath, see on Chap. 6. 24. & 8. 10,
and the sowles The word includes all flying birds great and small.

Any of them can acquaint thre with this.

of the ayre] Heb. of the heaven. Nor of the third heaven, wherein are the Angels; nor of the iccond, wherein are the Stars; but of the firft. And therein not of the upper or hot region of the air, wherein fome place the Element of fire, nor of the middle region, wherein ate the clouds; but of the lower Region of the air, wherein the birds usero flie, Chap. 28, 21. Pfal. 8.3. For Heaven tee on Chip, 1. 16.

and they [hall teach thee] They fhall fer it out plain before thee, fo that thou mayeft, as it were, fee it with thene eyes. So the Hebrew word fignifies. It comes of 111. Before, or in fight. They will make

word ugnities. At comes of 1313 Detores or in ugu. Ancywin make thee to understand it clearly an I fully.

V. 8. Or freat to the earth, and it shall teach thee; and the solitons of the season thee. I rice proceeds to bring other shall declare unto thee. I rice proceeds to bring other Witnelles of the truth of what he faid; and that from the earth

and 102.

Or fpeak to the carth] Others read it; Or ask the firit of the carth. Adding the word ask, out of the former verife. The words may bear it, and it is a difficient reflittion to the reflittion demonstrate. the point in question. As the great trees overthrow the smaller, and drop upon them, and keep the fun-thine from them, and by reason of the greatness of the 100ts, as week the letter ones no room to 100ts about earth, and fuck away the moisture of the carth from them, and by all these means kill them, and that by Gods disposing; so God permits the wicked to opprefle good men in the carth. From the H. brew word VIN comes our English word Earth. It is used sometimes for the whole body of the earth, as Gen. 1. I. Sometimes for a land, as 2 Sam. 3.12. Sometimes for the inhabitants of the Earth, Pfil, 67, 1. Or of fome particular land , as Gen. 41, 57. Sometimes for fields, of arable grounds, as Exod. 23.10. Here in the first feuse. For Speak, arable grounds, as exou. 24.10. rate in the interest. For orders or spring, or buffs, see on Chapter 9. 27. For Earth, on Chapter 14. and it full teath thee! See on ver. 7. and the fisher of the sea! These also, although more dumb than and the fisher of the sea!

beafts, making not to much as a found, yet may acquaint thee, that as great fiftes devour finall, so tyrants oppresse good people. For Sea fee on Chip. 14.11.

Sea,tee on Corp. 14.13.

[Inall declare unto thee] The Hebrew word fignifies to reckon up, or declare particularly; 35.2 Sam. 34 10. Pfal. 26. 7. They are able to produce many such particular examples of violence in

V. 9. Who knoweth not in all these, that the hand of the Lord bath v. 9. Who shower not man interesting the man of the London-popply thirty? Now becomes to a conclusion out of the former pre-miles, that it appears by all thirt et tillmones, that God bings forth all those troubles of good men in the world, as well as those among

who knoweth not] Who is to filly, as not to understand this course of Goss posidence, which is held out to Jainly in every mean crea-ure: Becaute Zophar, thap 11.8 had with high words fee our Gods providence by unfearable things, and Job had faid, ver, 3.0 fhis. Chapter, that in this point controverred between them it was obvi-ous to all, now he shews it by earthly creatures near at hand, and commonly feen by vulgar eyes. Ye need not feek it fo far, that may be informed by those violences, which God permits in other crea-tures, and see how he deals with men. This he doth to humble his friends, who were proud of their wildom, as if they could bring forth fuch things as none elfe could.

is all the [e] That God thews the foo steps of his providence in all the creatures at fea and land, Or, by all the fe. They are infruments to make it known, So I is used twice in one verso.

that the hand of the Lord] His divine power, by which he works as men do, with their hands, Chap, 10, 8. For Hand fee on Chap-

hath wrought this Ravening Fowls, and Beafts, and Fiftes, could not thus prey upon others; nor bad men on good, unled God had an hand in it. For the phrase, see Sam. 14. 19. For wrought

fee on Chap. 14, 9. on Bring forth.

V. 10. In whose hand is the foul of every living thing, and the breath of all manhind] It must needs be that God hith an over-suling hand in all these confusions in the world , for the life of all creatures is at his dispusing. He can take it away when he please, and so cause the storage ereretures to cease from oppressing the weaker, and bad men from

Chap.xii. In whose hand] In whose power or disposing. See on Chap. 1. 12. [& 2. 6. Gen. 16.6. Dan, 5. 23.

is the foul] Or, life. The word WDJ is put somerime for the foul it felf; as Ezek. 18. 4. Sometime for the whole man; as G:n. 46. 26. Sometimes for life, the effect of the foul, for, it goes away from the body, when the loul departs, Gen. 9. 4, 5. Sometimes for a dead body, out of which the life is gone, Lev. 22. 4. Here it is taken for the life of a beaft flowing from a fentible foul, Lev. 17. 10, 11. The life of a beaft is in his blood. If that be let out, the beaft dies. For Soul

fee more on Chap. 14. 22,
of every living thing] Of every unreasonable and sensible creature. For it is opposed to mans spirit in the end of the verse, and the Jews do not attribute fouls to trees, Pfal. 145, 16. It is fometime reftrained to manias Gen. 3. 20. But it cannot be to here, for the reason be

and the breath] Sometimes it is put for the reasonable and im mortal foul in man, as Eccl. 12. 7. Sometimes for the breath, as Pfal 146, 4. His breath being gone, life is gone withal. So it is taker

here. For Breath, see on Chap. 15. 2. on Vaine.
of all mankind] Heb. of all flesh of man. That is, of every man Pleth is taken fometimes for man, as Ifa. 40.6. All flesh is graffe that is, all men are mortal. Some imes for the fubstance of the bo dy, as Gen, 17. 13. Lev. 19. 28. Heb. 12.9. Sometimes for the original corruption of nature remaining in men, Gal. 5. 17. Here it is taken for the body of man. Though the word WN, be used fometimes for an eminent man, and fometimes for a male, as we have fliewed on Chap, 1, 1, yet here it comprehends, both men and wo men. Soalfo Exod. 19. 13. & \$1, 16. Chip. 14. 16. & 34. 11. As Godean take away the life of every beaft, fo the life of every man, and fo end all oppression: and therefore he must needs have a hand in these disorders by his providence. For Flesh, see on Chap. 14. 22 For Man, fee on Chap, i. t.

V. 11. Doth not the eare try words, and the mouth taste his meat? The intent of Job in these words is, that the truth of the thing in controversie between him and his friends might eatily be known, if men would but examine the things that were fooken on both fides by himfelf, and by his friends. For there is as fure a way to judge of trut and falthood by the ear, as there is of judging of pleafant and bitter

things by rate. See the like, Chap. 6, 30. & 34. 3.

Doth not.] Spoken by way of admiration, and interrogation, as
Chap. 6, 5. & 8. 10, 11. Certainly the ear can try words. A fitting

the ear] The hearing faculty, yet not separated from the judging faculty of the foul; but as an instrument of it. Hence comes a work in the Original, that fignifies a pair of ballances. For they are like the head with one eare hinging on the one fide, and another on the other. And the understanding judgeth of the tuth of words by the two ears, as the beam determines the just weight of things by the two fcales: For Ears, fee on Chap. 19. 21.

Try] Throughly examine whether they be true or false, well proved or nor, confequent out of the grounds they are built upon or not. Thus lob witherh his grief to be weighted, or tryed, whether he bad not just cause to complain he avily, Chap, 6.2.

words | That is, speeches, or sentences, and that so exactly, that it calls every word of the fenience to account, Words are the proper object of the ear, as colours of the eye.

and] This word is often translated, w. See Chap. 5. 7. & 16.21 and fo it may here. And the meaning it, A man may give as true judgement of words by his ear, whether they be true or falle, as of meats by his tale, whether they be fweet or fourc.

the main!] Heb. the palate. For it is thought to be the proper in-

flument of tafting, rather than the whole mouth.

taftes his meat] Heb, taftes meat for it felf. I hat is, as a man by his palate talks of meat offered to him, and if it be good receives it: ifnot, refules it ; fo muft I with your words, and you with mine, try them by the car, and if they be found true, receive them; if not, reject them, And by this careful examination of reasons on both sides. we shall come to a true resolution of what is in controversie between

us. For Taffe, see on Chap. 6. 6. V. 12. With the ancient is wifdom; and in length of dayes, under flanding.] If the foul can by the ear judge of the truth of words, then doubtlefle they may bell-know the truth of things, that have lived long, and had much time to weigh the things they have heard.

With the ancient] In the ancient. The Hebrews have three words to fet out an old man ; st. 777, a man of fixty years old, and upward. 2. Qu. aman of levely and upward. 3. WW, a man of laxly years one ame upward. This is the word here ufed. It is detired from W. To be. And Job hereby intimates, that they which live longest, and hyve the longest being here, have a sair opportunity to know truth beft.

is wifdom | The knowledge of Divine truths gathered out of long

of regions 1 are anion rough fren many dayes. For Dayes, fee on Chap. 14. 14.

understanding] As they have gotten wildom by experience to know more than others, so likewise understanding to draw other things out of those they have observed, and so may well know much more than the younger men. Job herein grants what Bildad had affimed, Chap. 8, 8. &c. yet with a fecret resortion upon his friends,

fome of whom might be ancienter then he, Chap. 15, 10. yet under-flood not what he spake concerning Gods providence. And ther-fore some read it by way of interrogation, Is wissom with the ancient, and understanding in the length of dayer? I should be undeed, but it appears not in you. Ye have lost much time, and want much underflanding of Divine truths.

V. 13. With him is wisdom and rensigth, he hath counsel and under-Standing. I te may be old men may want under Randing, but God doth nor. And whereas old men de cay in strength, if they do increase in wildom, God is infinite in both.

Withhim] Not with the old man spoken of laft, but with God, of whose providence all this dispute is, and who is mentioned often before in this Chap.er, verf. 4.6, 9, fo that he needed not be named

again, but his friends might caliby percive whom he meant.

i wisdam and strength] See on Chap. 9.4, where both these are mentioned, and arterburded to God, as here,

he bash] Heb. bis is, Left any man should think, because he said

before, ver. 12, that wildom and understanding were in old men, and now in this verfe, that they are with God, that therefore there is no difference between Gods wildom and mans, now he rells them that it is properly his: Men borrow their wildom from him, and theirs is not worthy of the name of wifdom, in comparison of his: but God is infinitely wife of himfelf.

counsel and understanding] The words may be taken promiseuously, to shew the abundance of wisdom that is in God. Yet some differential to the control of th guish them thus; God hath understanding to find out all serets and counsel, to know fit means to bring all his purposes to passe, and wildom to order the means for attaining those ends, and ftrength to carry them on to execute all his will.

V. 14. Behold he breaketh down, and it cannot be built again : he finiteth up a man, and there can be no opening] Now he proceeds to thew the great wildom and power of God, mentioned in the former verie, and that unto the end of the Chipter. He not onely the ws Gods wildom and power to be great, but also greater than the wildom and power of all the creatures, in that what he doth, none can undo ; and whit he undoes, none can repair. And because men are very blockish in the things of God, he gives many high demonstrations of Gods Wildom and Power to convince those that slight the course of Gods ordinary providence.

Behold | Or, If. Secon Chap. 9.12. & 11, 10.

he breaketh down] He deftroyes Cities, Caftles, Houfes, Provinces, as in the flood, and destruction of Sodome, and of the Tower of Babel. It may be understood also of destruction of Families, which are compared to buildings, Erod, 1.21. Thus God had broken down Jobs Family, by destroying his children, which are in the Hebrew phrase, builders of the house, Gen. 16.2. & 30.3. Ruth 4.

and it cannot be built again] It cannot be repaired. But this is to be understood of those things that God purposerh utterly to destroy; for Houses and Churches destroyed by thunder and lightning, have been built again. For Build, fee on Chap, 20. 19.

be flutteth up a man] Heb. upon a man. As if he were in a pit. and had a great frome solled on the mouth of it; that he might not get out, 23 was on Christs grave, Matth, 27. 66. It signifies shurting up into prison, or into some dangerous disease, 25 Gen. 20, 17, 18, or putting into bands; for the contrary word in the end of the verse

putting und bands; for the contrary word in the end of the vtfe lightifes toolings, as well as opening a sver. 18?

and there can be no spening I Unlette the pleate. See the like phrafe, It. 22. 12. Rev. 23. 7. Bot Open, fee on Chap. 11. 5.

V. 15. Behold he withboldeth the maters, and they dry pt. alp he fendeth them out, and they overturn the earth. I Godd great power, which he had fee out before by his over-ulling men in civil affairets, now he fest out by his powerful disposing of natural things, now as men would have them, bour as he pleafe.

Rehold I O. If a saver a b. Chap. 25.

men wou nave tenen, ou as ne peers.

Bebold] Or, If, a sver, I.4, & Chap. 9, 12. & II. 10.

he withboldeth] Sometimes "ByD fignificth keeping back a thing

by force, hindering or flutting it up 5 as 2 Chr. 13. 20. Sometimes

reftraining it by command, 23 Lawes reftrain men from many enormittes. So it imports rule, I Sam. 9.17. Sometimes to ftop the course of a thing by prayer, as 2 Sam. 24. 27. Here it is taken in the fift, fenfe. So God by his power reftrains the waters.

the waters] Some understand it of keeping the rivers within their bounds, but that though it may hinder them from hurting the earth, yet it makes them not to dry up. Others, and more rightly, in-terpret it of rain water, which God withholds when he keeps it in the clouds, and will not let it fall down to water the earth. See an example, 1 King 17.1. &c. Gen. 8.2. For Water, fce on Chap, 14.9.

and they dry up] Some understand it of the waters themselves, at Gen. 8. 2. Nah. 1. 4. Zach. 10. 111 Others, of the trees and herbs, Gen. 8. 3, Nah. 1, 4. Zach, 10.111 Others, of the trees and hebrs, which deary forwance of water. Such things as live by moiflure, multineed sly up, if rain fail, t. King. 18, 5, 16.71.4, 10cl. 17, 8. It naily be underflood the first way. And then it doth the better lillstrate, and more fully fet for the great power of God. He can keep the rain back fo long, till the very rivers be dry. So it answers to the opposition, They werturn the earth. And the second multi-need follow upon iv: If rivers be dry, herbs and plants will decay. The word way fignifies, 1. To be driedup, Joel 1. 20. 3. To be alhamed, Hof. 10.

alfo he fendesh shemous] It is used fometimes for fending a mel-

fini his brethren to fetch his father, Gen. 45. 24. So God gives the waters a commission to over flow the earth, Pial. 147. 18, But the word had a further emphilis, and fignifies a giving liberty to the waters, that before were, as it were, imprisoned in the clouds, to break through then, and fall upon the earth. So Noth tent the Dove out of the Aib, G.n. 8 ra. The Heb, word 1710 is used. 1. For sending a milionger, Gen. 19.13. 2. For putting away a wite by divorce; Deut, 12.4, to 3, For rices putting forth branches, Pial. 90. 11, or roots; Rulers. And indeed, it is a woater that fo many men of formany divers. And indeed, it is a woater that fo many men of formany diversing a place on fire, Hold. 8. 14. Here it is taken in the first femel. Goal foods the waters out as his mellengers to overturn the earth. For Root for the Control of the C

Earth, see on Chip. 9.24.
and they overturn the tanth] They do change the face of the earth is for the word significationing, so well as overturning. See Levis. 13.
The earth was day, firm, green before; now, after a deluge, it is moilt, foit, ill coloured. Or, they overturn houses and cities, and trees that are on the earth. See on ver. 8. See an example in the

V. 16. With him it frength and wildom: the deceived and the deceiver are his] Libergears, what he had faid before, vert. 3, of Gods wide m and power, though in other words in the Original, and in another order. This he doth, because he had other things to speak of Gods wildom and power, and intended to fet them forth, by his of Gods wiscom and powers, and intended to let time to truth by dis-ordering mean smaners, both good and bad. A thing that night feem flranger to his friends. And therefore Job, by way of exchan-tion, ries out the feeond time, that power and wisdom; it will flood, to he ries out the feeond time, that power and wisdom it will flood, to he was a fit (Bed with it himfell; and how earneRly) he de fired his fr. eads might be more affected with it.

with him] See on ver. 13.

is frength and wifdom] Some think the fame things to be intended, this were fee out by other words in the Original, verf. 12. Other scores form difference between them: and think that [D] igthe its conceive tome difference between them: and think that [V], ignifies Gods prevailing power, that cannot be refitled. Fill 131: Gods
that his power, whereby he unholds all things. MD/FI; Gods
think, or ig. 1 Sum. 6, 7, 2. To bind from a thing, Numb. 13, 14
though (ee on Chips. 5, 11, & 6, 13). Strength and width are both
the control of the transfer of the think that the think that the transfer of the think the transfer of the transf joyned together, to flew, that God can do whatever he will. For fonce things men can do by firength; others, that cannot be effected by force are comprehended bounded. by force are comprehended by policy. God hath both these, and therefore cavido any thing. For Wildem, see on Chap. 26, 3, on

the deceived and the desciver are bu] He doth not mean, that they are both Gous by creation : that funs not with his scope. But they are both subject to his authority. He could by Ir.s wildom and power, if he pleated, keep the one from deceiving, and the other from being deceived, and that both in religious and civil affairs. And therefore he doth as it were, countenance them, in that Ive doth not hinder them when he may. This fuits with that, which Job went a bout to prove. See on ver. 7.

V. 17. He leadeth counsellours away spoiled, and maketh the Judges fools] He had before fin wid how God over-rules men in things civil and moral; now he incimates, how God over-rules in things political, and ordering Kingdoms and Common-weaths, wherein are miny confusions, and he instances in Counsellours and Judges, and Kings, the chief pillars of a State; and all to flow, what he undertook before to prove against his friends, that wicked men do often thrive, when goodmen are kept low. And this appears, because all along, from the fourteenth verle to the end, all his inflances are of ruining men and States, but none at all of bleffing them.

He leadeth away] H. b. He makesh to walk, He leadeth away 1 11:00. He margin is walk,

Kings or Ruters, as being best able to order things present, and pre
veur muschness to come. That sie at the stern of the State to guide it. Spoiled] Of their wildom, fo that they give bad counfel, to the ruine of themselves and others. Or, spoiled of the honour and wealth they have gotten. For such eminent men are usually rich. See vers.

they have gouten. For fuch eminent men are usually rich. See verif. 19. God defeast wheir councils, sond leads themsway, like captives, in trumphishing deprived them of with wealth, and honout; S. Sam. 18.5; 31. 68. 1728. 428. [161; 191; 1. Cor. 1.19. Counfellours, Sam. 18.5; 31. 68. 1728. 428. [161; 191]. 194 Loges differ from Council to the Judges of the Judges differ from Council to the Judges differ from Co

ten makes them fools, and then they do much wrong.

fools] Or; mad as Eccl. 7. 7. Ifai. 44. 25. God will deprive
thun of understanding, or so go beyond them, that he will crosseal

their femeners. . V. 18. He loofeth the bond of Kings, and girdeth their loyns with a girdle] Now he goes higher, and thews that God, not onely overfules Countellours and Judges, but also disposeth as he pleaseth of the fupreme ft M. giltrates, as Kings and Emperours. Three things up-hold their greatnesse, the wildom of their Counsellours, authority of their Judges, and the majefty of their own persons. Al these God

can pull down. So much is intimated in the former verfe, and this. He loofeth] Heb. openeth. For bonds are tied with knots, or buckles, which when they are opened or untied, the bond is loofe, and falls

off. It withold the things, or persons bound no longer, the bond of kings. The Childee Paraphraft takes it for chains, As if the meaning were, God takes them out of prilon, and fees them

fenger with fome errand, or command, to do fomething, As Joseph on the throne, a King, 25, 27. Others understand it of those, whom Kings, their imprisoners, into their room. Others, of taking them away by some great judgements, whereby their tubj ets are fer at liaway oy tome great pungements, which then you to me great pungements, but it is rather to be understood of Gods raking away that honour and authority they had inthe heart. of heir fully left, whereby their people are kept in Chedience which being loofed by God, people shoke off all obedience to their contractions. God, who ties the bond as filt as he please, and loofeth it when he pleafe, Pfal, 2. 3. Dan, 3, 21, 1 Sam. 2.4. Pfal, 18. 33, 40. Ch. pi 30, 11, Ifai, 45, 1.5.

and girdeth their loyns with a girdle] Some underftand it of giving authority and power, and thrength to Kings, which is fee out fometimes, in Scripture, by this similared of a grade, as Isi. 11.7. Jer. 11, 17, So soulcives going to battel, to use their strength, have their loins girt, Eph. 6 14. But this cannot well agree with Jobs (copr, to the feet out Gods) adjust this cambot well agree with Jobs tops, to the feet out Gods) adjustments upon great on its to firing them down, not his mercy to effablish them. Others, therefore take it, of pinging Kings and a fervile condition, that they which were attended by great ones before, now should wait upon others. For fervants are gireas well a fouldiers , this they may be ready for their worker attendance, So the Pertian Kings give giroles to those they had con-27. & 105. 22. Hof. 10. 10, Joh 21, 18, 2 King. 25. 7. This is Lying affliction upon mens loines, Plale 66, 11. And this agrees beff with Jobs teope, mentioned before. The word "IDN fignifies. 1, To

mighty] Having thewed Gods judgements on Kings, he now comes to thew it on Princes, and men of great eftares, who are next to them,

He leadeth away] See on ver. 17. Frinces] The word [113 most commonly fignifies Priests, in Saipture: but it is used also for Princes, and such as are about Kings, and next in honour to them, as 2 Sam. 8.18; with 1 Chr. 18.17. 2 Sam. 20. 26, and Josephs father in law, Gen. 41. 45. and Mofes hittther in law, Exud. 2. 16. are thought to be temporal rulers of those places, for it is not likely, that they would marry the daughters of idulatious Prints. The word came thus to be used in both senses, becaufe the fame perfons at firft, were both Priefts and Rulers, as the first-borne before the law. Mofes under the law, Plat. 99.6. Bil and Samuel. And the Priefts were then attending upon God, as Princes attend upon Kings. But here it is used for Princes, because it is most nkely, that Job lived before the priefflood was fetled in Agrons femily, and therefore he offers facrifice for his children, Chap. 1, and is commanded by God to do it for his friends, Chap, 42. Whereas Saul, after the Priceth od chablished, lost his Kingdom for fach an adj 1 Sam. 13, 13, 14. Of Jobs time, fee on Chap 1, 1,

Spoiled] Sec on ver. 17. and overthrometh] This word imports an utter deftruction , 25 of tree that i plucked up by the roots, Prov. 21.12. & 22, 12. the mighty] Such as are porent men in a Kingdom, and frongly feated as it were on a rock, and think none can remove them, Num 14. 21. But think they can carry all before them, like the firem of mighty rivers, and none can withfland them, Amos 5. 24. Hemsy mean, either such as are mighty in a State, or ftrong Warriours. The word ITVN lignifics. 1. Strong, Num. 24-27. 2. Strength, Bools. 14-27. Here it is used in the first lease.

V. 20. He removeth away the Speech of the trufts, and taketh away the understanding of the aged] Skilful O atours, and ancient way the understanding of the aged] Skilful O atours, and ancient way the understanding of the aged] wife men, are a great flay to Kingdoms, if publickly imployed: and if not, yet such men think they can fave themselves and their farmilies in troublous times. But God can pull then down also.

He converte may] The word propely figurith to take a hing out of in place and by confequence, taking a hing ditte away for the propely figurith to take a hing out of in place, and to by confequence, taking a hing ditte away for things removed, even or to be found where they were.

I he fige they are the first properties the lips in the influence of figerithm.

See Chip. 2. 10. So one language, is cilled one lip, Gen. 11. 1, Hereby is meant, not making them dumb, but taking away that exitaordinary faculty they have of speaking understandingly, or cloquents

ly. For Lip, see on Chap, 15. 6.

of the trufty | The word MN is by some translated elaquest, of the trufty | The word MN is by some translated elaquest, from MN is speak. And such men are of great use in a State. By from MN is speak. And such men are of great use in form in publick of others, fuch as Beat ruly. For fuch will r glily inform in publick affairs. By others, the confident. For they that fpeak truly and clegantly, as they are of great ule in the publick to they may well be confident in what they advife, and look to be believed. Such was Ache, ophels counfel, 2 Sam. 16. 23. By others, the trufty : 25 in our trans fluion; for fuch men are not worthy to be trufted, both by Gorette ours and people in places of greatest confequence, who can feak welland will speak truly and considerally, as becomes Oratours, Lawyers, Embilishours. And in chiefe three last sends on the consideration of the Month of the Conjugations, signifies to be true of speech, tainful, considers. Such God on take away, or take those qualitus

Chap.xii.

inhbul, conditate. Such God on take away, or take those qualitate from them, list. 3, 3. The you'de it rapillated hability libros. 31, 21, and taketh hawy.] Heb, taketh. Forcitishit. He givesh, and he taketh, box, 1.2. And because the Hebrews have no compounds, it fignifiesh flow or take away: as 1 King. 19, 14, Hol. 4, 11. An exposition of the former word, removing. For Taketh, feet on Carrieth, Chips. 15, 13, 125, 134.

the understanding. Heb. the sense, or, savour, or, tasse. As it is translited, ver. 11. And Pial. 34. 8. And by a metaphot, it is translited to the mind, and used for the understanding, whereby a man three of the initing and one for the understanding, wherever a man knows what is true of falle, as by the palate, what is fived or for. Thus it is used, Phil, 119, 66. Prov. (1. 22. & 31. 18. I Sam 21. 13. Phil, 34. in the title. For Understanding, see on Chip. 6.6. on

of the aged] It fignifies often men ged in years, and because fuc of the aged 1 it lignines often men; ged in years, and because the have of thould have most innorthanding (astro-12, chap, 3, 9,) is is former used for them of great under flanding, a though not old in years; and for its trainflued Sontours, Fig. 10, 10, 22, The Gallo Gadennike a way, and dorth, when himmed no ruines Kingdom; 110, 22, 34, The word [D] lignifies, is a mid man, Gens 25, 3, the word [D] lignifies, is a mid man, Gens 25, 3, the word [D] lignifies, is a mid man, Gens 25, 3, and the contraction of the contrac fignific both thefe. Here it is ufed in the firft fenfe.

V. 21. He putteth contempt upon Princes, and weakneth th V. 11. He puttelb cattempt upon Printers, and wedspeth the friengib of the mighty.] He goes on to give us more figure of Gods ruining Kingdoms, by taking away honour from Printers, and thereight from mighty men, which were their pedular conaments, and whereby they do most further the publick good.

He parted! The Engining of this verte with the end of the 24, visit, saske up one completa verte, Pila. 147. 40, which makes former highlight that Do took it out of David, and fo was of Inter time then

he. But why might not David take it out of Job? And the rather, because he puts them together, that are scattered in Job. Or, Why might not the Spirit of God use the same words by divers menythough they saw not one another write? The word pouring, argues abundance as 162.44.3. Zech. 12. 10. Act, 2. 17. God will lay abundance of theme and icorn upon them.

contempt] Makes them to be despised, that were highly honoured

contemps; I make a ment to be capping, that were a figure indicates the first. So the word is uled, were c. Chap. 3 is 34.

upon Princes: I The word 2171 figurities fuch as are free and boundly and fo are in great; freem among the people, like Princes, although they have no authority over them. No marvel, if mean men, that cannot do good to others; or great men, that will not, be contemned. But it is a wonder that men great and bountiful thould be defified, and it is a fore-time men, great and communication defified, and it is a fore-timer of the defituation of a Kingdom, Fortherwood, fee Exod. 35.5. Pfal. 83. 11. Prov. 19. 6. Luke 21. 25. For the ching it felf, fee Dan. 2. 21. Men are not fo high and bonourable, but God can make them 22 low and contemptible.

and weakneth 1 Maketh them remille, or loofe, Jer. 38.4.
the firength 1 Heb. Tip the girdle. Men girt, accmore ready to
fight, then men ungirt, and much of mens the might litts in their loines; and therefore gird ng the loines, is taken for exercifing ftrength; and ungirding, or looling them, for inability, and weakneffe, Dan, \$. 6. In those Bastern Countries where their garments were long, they used to gird them, when they went to put out their frength in labour or battel, 1 King. 20, 11. For the word, fee Pfal. 109. 19.

of the mighty I Valiant fouldiers, and men fit for War, which are tery needful to uphold a Kingdom. And when fuch are weakned, a retrieceant to upnote a Kingdom. And when then are weakness, a kingdom is foon over-run by encomics. The word fignifies rivers and terrents, which run with a mighty force, and bear down all before them. So do fouldiers in war. See 2 Sam. 22. 16. Pfal. 42. I.

V. 22. He discovereth deep things out of darknesse, and bringeth ext to light the shadow of death. I Having formerly given great demonttrations of Gods power, now he fets out his infinite wildom by many Arange effects of it.

He dife vereth] The word fignifies, to unfold a thing, and Ly i open to the light of men, which was hid from them before; and tha by bringing it our of darknelle.

deep things] Hidden things, that are as far from mens under flinding and knowledge, as things deep buried in the earth, are from mensity. It may be understood of prophecies of times to come, conspiracies against Princes; but especially of the privy counsels, and deep reaches of Kings to maintain their authority, which God often by his wildom brings to light. For Job goes on in fetting out the mine of Kingdoms

out of darknesse Deep things lie in dark holes unseen of men: so counsels of great men; but God can bring them forth to the light; as follows in this verfe.

and bringeth out to light 7 This thews the manner of revealing them, namely by taking them out of their dark holes, and fetting them in the light for all men to fee. For Light, fee on Chap. 17. 11.

the shadow of death] Those things that are as it were buvied in thegrive, and hid in eternal darkneffe, which no man hoped or ex-peaced ever to have seen brought to light in this world. For such

ftrange discoveries, fee Chip, 28. 3. & 34. 25, 2 King, 6. t 7, 18. Mat, 10. 26. Dan, 2. 22, 1 Cor. 2. 10. & 4. 5. For the phrases of deep things, darknesse, and shadow of dea h, see Chip. 3. 5. & 10. 22. Prov. 9:18. Rev. 2. 14. Pfsl. 107. 10.14.

V. 23. He increaseth the nations, and destroyeth them : he enlargeth the nations, and firalineth them again. I God not onely turks great and wife men, but also whole Nations, when he pleafeth. He increafeth] God increafeth Nations in number of people ; as

he did bifore, and after the flood; and in the land of Cinain, Pill, 107.38. Also in wealth, as he promifeth to deal with his obedient people, Deur, 28.5, 6. &c. Lastly, in honour and reputation, Deur. 28, 12, 13

the nations] The word DIN is fometimes uled for the Geneiles, and dollarious prople; as Pfal, w. 1. & 79.11. But here it may be taken for any, whom God doth multiply, be they good or bid.

and destroyeth them] Or, that he may destroy them. So this par-ticle is uled, Chap. 13. 13. For Jobs intention is to make good, what he underrook betore, that afflictions may light on good men, as well as bad, This God doch fomesimes fecre ly as a moth, and fometimes openly, as a lyon, Hos 5, 12,14. It may be understood of increating one Nation to destroy another, as the straelites to ruine the Obnaanstes. Bur it is beiter to understand it of the fame Mations railed by God, that they may have the greater fall, Exod, 9 16.

he enlargeth the Nations] As they do increate in number, fo he doth inlarge their borders; and foreads them abroad upon the face of the earth, that all may live, and not one be a burden to another. So he did after the flood, Gen. 10.

and straitnesh them again] Heb. leadeth them. Now because the Hebrews have no compounds, it may fignific leading in, or leading back; as the shepherd in the morning leads his sheep out into a large patture, and at night brings them into a narrow pintolil. So God afpanter, and at tigat some energy means more interesting to the re-ter this in hat in larged a people in the day of their profysity, brinks them to fraits in a night of advertiny. And it now he reed, That he may fir airen thom gain; a selore in this verie, The word 1713 fig-nature. 1. To lead Poli, 8. 2. To put, or place, 2 King. 18, 12. Here it is uled in the firft fenfe.

V. 14. He taketh away the heart of the chief of the people of the earth, and caufeth them to wander in a wilderneffe, where there is no way, I Joh now in the conclusion of this Chipters fees down the way, how God dothruine Nations, by frustrating the counsels of the Governours, whereby both themselves, and the people under thein, come to destruction.

he taketb | Hob. he removeth, Scon ver. 20.

the heart. The understanding, so that the cannot give good coun-fel for the preservation of the State. See on ver. 3. and ver. 17. For

Heart, see on Chap. 15. 13.

of the chief] Heb. of the heads. Men see others so guide, and direct them, as the head dath all the members of the body; 25 Expd.

6. 14. Num. 1. 16. Deur, 1. 12. Judg. 11. 8. See. For Head, see on Chap. 19. 9. and 20. 16. on Poifon.

Chap, 19, 9, and 20, 10, on.regon, of the people of the college of the tends of the tends of the tends and ultris. For Earth, fecon Chip, 9, 24, and cayleft hen to mander 1, See Plai, 107, 4, 46. Gen. 20, 13; Makes then for want of under thinding to give foolth counfel, to miled themselves and others. See res. 16, Plai, 129, 175, 18.

in a wilderneffe] Or, into a wilderneffe. The word fignifies fuels a confused estate, that they know not which way to turn. Like to the

daik Chaos, where no light was, Gen. 1.2.
where there is no may] Not into a place, where many wayes are, and it is hard to defery the right, but into fuch a wildernesse, where there are no steps of any way at all to be feen, which is much worfe To a place, where there is no hath directing to any house, or towns or place of lafety. So these rulers are so puzzled with strange ovents, beyond expectation, threatting ruine to them, and their people, that they are as it were in a wildernelle, nor knowing which way to excedire themselves or theirs. For Way fee on Chap. 17. 0.

V. 25. They grope in the dark without light, and the maketh them to Stagger like a drunken man. The inability of these heads of the people, to extricate themselves, or theirs out of trouble, is let out further by two similtudes; one, of a man groping in the dark for want of light; another, of a drunken man flaggering for the lightness of th

they grope in the dark | Men that cannot fee their way must feel fonit. So must blinde men at noon dayrs, Job 1, 14. Gen. 19. 11; and feeing men in the dark night, lfr. 59. 10.

without light | Where there is not the least beam, or fparks of light to direct them. The doubling the thing in other words energal fech it, Amps 5. 18. Joh. 1, 3, 20. Ifa. 38.1. The theaning is, that thefe Rulers try for wayes to help themfelves and their people out of mifery, but can find none at all.

and he maketh them to ftagger] Heb, to erre, or to wander; as

like a drunken man 1 Ashe is uncertain in his gate, leaning fi ft to this fide, then cothic, fo are they. First they try one way, and then another, but none will release them. Their heare is intoxicated with folly, as the drunkards with wine, fo that they know not what they do. See Ifa, 19.14. 81 14. 20. Plal. 107. 27. CHAP.

Chap.xiii.

Verf. 1. T Oe, mine eye hath feen all this, mine ear hath heard and understood it.] Whit Job had formerly declared in the

Chapter betore, now he coultims by the teltimony of two principal funfes moft used in getting of knowledge; to wit, Seeing and Hearing.

Lee J O, Bebild. A word usually put before great matters in Scripture, to procure arrendance to them. See Chap, 1. ver. 12. mine eye hath feen all this] The eye is the inftrument of Seeing, and mane ge hato jeen au ton 1 1 a verye is the intrument of seeing sind the Soul receives such light by the Eye. It observes may things in the World, which the Eye prefents unto it. So had Job, by his own observation, collècted what he spake before of good and bad mens outward condition in the world. He begins with the Eye, as the outward condition in the world. The begins with the type, as the first fense. We say, one Bye, within the is better then ten Bairwinnes and lo is his testimony in legal trials. Job therefore goes a sure way, that speaks what he saw. For this kind of proof, and the certainty of it, fee I Joh. 1. 1, 3. Act. 1. 21, 22. & 10. 39, 40, 11. For the

phrafe, fee J. b. 7, 18. Kot. 18. For Eye, fee on Chap. 2, 12. For Seen, look on Chap. 19. 7, on Behold.

mine car hath heard] Left his triends floud think it was but his own fancy, he calls in others to bear witnesse with him. He had heard as much from godly and wife men, who had observed the same as well as he, Chap. 12. 11,12. Chap. 8, ver. 8. For Ear, fee on Chap-

as ne, Chip, 1-3, 17, 13. Chapt. "etc." Col. Law, it col. Chip 15, 21. Fig. Hard, ilee on Ch. p. 15, 17, and underfload is.) This he addes, to take away that which his flends might colb. Ch. If they flouid fay, you heard, it may be, wile mens words, but mitimdenflood them. Nay, faish he, underflood them well, and rightly. All this is to flew, they he was fully affured of the truth of what he had delivered, though his friends contradi-

V. 1. What ye know, the same do I know also: I am not inferiour unto you.] Job doth not in their words confirm the truth of all hi friends had faid before; but rather intimates, that whereas they thought themselves more skilful in the course of Gods providence then he, and able to inftruct him therein, he knew as much in that

way, as they; nay more. See on Chap. 12.3.

What ye know the same do I know also. Or, 12.13. much as you, The Hibrew words are, According to your knowledge I

alfo know.

Chap.xlii.

I am not inferiour unto you.] See on Chap. 12, 3. where thefe very words are, and are in the Notes expounded. It feems by John repeating them fo foon, that his friends had a very high opinion of their

own knowledge, and a very low one of Jobs.

V. 3. Surely, I would fpeak to the Almighty, and I defire to reason with God. I In this verse Job shews himself weary of reasoning with his friends, and that he had rather deal with God then with them, and fo j yns with Zophir in his wifh, Chap. 11. 5.

Surely] A word of affurance. 1 do earneftly and feriously defire

I would fpeak] I would plead with God in a judiciary way. So the word fpeaking, is used, Plal. 51.4. for speaking in judgement, as

to the Almighty] For this name of God, fee Chap. 5. 17. & 6. 4. 14. & 8. 3, 5. & 11. 7. Some understand it of pleading before God, as a Judge between him, and his friends, because they would excute Tob as much as they could. But it appears by many Arguments, that Job intended to plead with God, as with a party that had dealt too hardly with him, and countenanced his friends against him. For 1. He ceftres not to speak to his friends in Gods presence, but to the Almighty. 2. He desires to speak by way of reasoning with God himself; not with them before God. 3. His plea afterwards proves it. his a maintaining of his own caufe, ver. 15. And he pleads directly with God; not with his friends before God, verfes 21, 22, 23, 24.

and I defire] It is a thing I much with for, and would take great pleafure in, because I know I could clear mine own innocency, and thew my felf to be no hypocrite, as ye take me to be, and as God feems to do by his fo rough hindling of me, ver. 23, 24. So the word is translated, Delight, Num. 14.8. Pial. 40.8. For Defire, see on

9.3. on Will, and on Chip. 22.3. on Pleasure, to reason with] To please my cause, by bringing reasons to cleer my innecency, and answering objections made by God against it, as the manner of disputing it. I would God would leave beating me, and wou'd dispute the cause with me. This boldnesse is that, which both Elihu and God blame Job for in the end of the book, though neither of them condemn him for an hypocrite : and that fliews, that Tob did speak amisse of God in his passion, and is not alrogether to be excused, much lesse in every thing to be commended. For Reason, fee on Chap. 15. 3.

God] For this name of God, fee Chap. 5. 8. 8. 5, 13, 20. &

9. 2. & 12. 6. V. 4. But ye are forgers of Ises, ye are all Physicians of no value.] In this verse Job shews that his friends came with a purpose to comfort him in his miferies, as Physicians come to heal fick people; but they did him no good, because they judged amisse of his diesse, and used Corraines instead of Cordials.

tween God, and his friends, attributing truth to God, and faithood to his friends. It may be translated For ; as Chap, 11.4. And then it includes a reason, why Job will reason no more with his friends, but rather with God, because God though he be angry, yet will hear and speak truth, and will be appeased: but his filends would not. In the Hebrew it is, But furely. The same word that is used in the beginning of the 3, verse, and is omitted also Chap. 12.7. See on Chap.

ye are] It appears here, as also ver. 2. that Job speaks not to Zophar alone, who spake laft, but to all his three friends, who had now all spoken against him : and therefore he might well take liberty to confute other mens speeches as well as Zophars, especially such

hings as he had not answered before.

forgers] So it is translated, but the word 700, never fignifies fo, but WITH, is used for to invent lyes, as a workman frames a building. The word is used but twice more in Scripture, and it fignifics fawing, whereby one piece of cloth is fowed to another; as Chap. 14. 17. Sometake it as an acculation of his friends, that they had asit were fowed one lye to another to diffrace him, that is had multiplyed many lyes against him. But it rather intimates fastning lyes up God or him, as one piece of cloth is faftned upon another: Ask thould be translated, Plal. 119.69. The proud have lowed, or, fallned a lye upon me. He accuses his friends that they did go about to wrong God and him, by speaking falfly of both.

of fres] Heb. of a lye. For the word hath a plural in the Original And for it is transliced lingularly, Pfil. 119.69. And as it is likly David did intend some singular slander of him there, so Job shere is tends that main accusation of him, where by they accused him for an hypocrite, because they could not see how God should be just else, that lealt more feverely with him, then ever he did with any that feater him, and so by one falle opinion wronged both God and Job. This God chargeth them withal, Chap. 42. 8.

ye are all Physicians of no value | Ye are every one of you like unfkilful Phylicians, that not knowing the dileafe aright, do either give things hurtful, or mil-apply good things, and to inflead of healing him, make the fick man worfe. So do ye tome. Ye are miletable comforters, Chip. 16.1. Ye pretend that ye come to comfort me, and whereasy knowing my piety, should uphold my spirits in my still-tuon with Gods promises, ye adde affliction to still ction, stelling my that God I ries load on me for my impiety. Some read it, Idol Phylic cians, as the Idol shepherd, Zech. 11. 12. Taking no more care of lob, then Ministers of their flocks, or Idols of their worshippers, hyficians. Heb. Healers. The word NOT fignifies, 1. To healethe bouy, Deut 32. 39, 2. To heale the foul by forgivenesse of sins, Pil. 41. 4. 3. Mending things out of order, Pial. 60. 2. Here it is used in the fecond fenfe, for they were not profest Physicians; Neither did Job look for cure of his body from them, but comfort for his foul, which yet they would not afford him, but rather discouraged him.

V. 5. O that you would altogether hold your peace, and it shuldbe your wifdem. I Job finding no comfort in the words of his friends but much discouragement, persyades them, in this verse, to fave a labur, and be filent; and in the next, to g ve him audience, thatthey

may fee their errours.

O that you] Heb, who will give that you, &c. Sec on Chap. 6.

would altogether hold your peace] Heb, in being filent would be fi-lent. The word William lignifies, 1. To dig the ground, or plowif, as Deut, 22-10. 2. By a metaphor, to think, or device; for adions are prepared by thoughts, as the ground by plowing, is fitted to receive the feed. So it is used, Chap. 4.8. P. ov. 3. 29. 3. By an Actiphrasis or contrariety, (which is frequent in the Hebrew tongues for the same word to figuisfic contrariets for want of compounds, where by they are let out in Greek and Latine) it fignifies to fay or do nohing, to be did or filent, as Gen. 34, 5. And fo it is taken here. The doubling of the word in the Original, addes to the fignification; as dying the death, Gen. 2, 17. He would not have them foreks word in the Original of the control of the cont owing the deteis, Gith. 2, 17, He would not have them fipelks word more in this bidnicelle. It may be alludes to Caphast fjetch, Chip, 11, 3, 2s if the had faid, Ye would have me to hold my paces, but yet, hold more need to due ky out felves, for ye fpeak, more foolishly when the more than to due ky out former them, for them, had some while if ye had grow us former tilence, for then had ye not diffeomforted me, not fook in foo many frillhoods concerning Golds proceedings.

make it found the new middle of 1 12 the next hould be tareast for wife

and it fould be your wifdom] Heb. and it fould be to you for wifdom. There neither is, not appears wildom in filence properly, but in speech. It may be taken comparatively; Ye would shew more will dom, that is, lefte fally; for you would not discover the vanity of your hearts, if ye did hold your peace. So the foolighnesse of Go 1,1 Cor. 1, 25. 18 pur for that action, wherein God leaft lets out his wildom ; for there is no folly in God. Or it may be meant in regard of other mens apprehension. Men would in charity judge you to be wife, if your own words did not bewray your folly. Surable to Prov. 17, 28.

V. 6. Hear now my reasoning, and hearken to the pleading of my lips] H: doth not bea them be gone, though he bid them be tilent : bur would have them to flay, and not be afhamed to learn the truth from him. Yet with reproof of their ill pleading for God, he mingles paffionate and diflempered fperches; as ver, 13,14. &c. Soeslicis t for us, especially in effliction, to flew our own paffion, where we have just caufe to reprove others. As it is decent for you to hide your But] This word argues an opposition, either between himself and have juit cause to reprove others. As it is decent for your onte your have juit cause to reprove others. As it is decent for your one yo ming to me. Foresimuchas I have heard your accusations patiently, I on Chap. 21. 3. on Suffer. For Perfoll, or Fate, see on Chap. 14.301 befeech you give me the hearing while I go about to disprove them, and confute them, and fee what arguments I can bring in defence of mine own cause, and to fer out your errours.

Hear] It is not a command, for Job had no power to command their audience ; but an earnest and vehement periwalion to them to give audience to him. For Hear, fee on v. 17.

now] At present, Defer it not. Or, I pray you. For so the word sometimes it translated, as Chap. 8, 8. For Now, see on Chap. 4.7.

my reasoning] What I have to say by way of argument and disputation, either to defend my lelf, or to accuse you. For the word includes both diputation, and reprehension. And Job doth both, in the selidue of this Chapter, sometimes according his friends, and sometimes defending himself. The same word was used ver. 3. and is Chap. 23. 4. The Heb, word 71777 fignifies. 1. Reproving, or Rebuking, Hol. s. 9. 2. Reasoning by arguments, Chip. 23. 4. 3 Correction, Pfal. 39.11. Here it is taken in the fecond fenfe for Reafoning.

and hearken] To hea ken, is more then to hear. A man may hear a thing by accident, but he hearkens to it on purpole, as scholers do to their mafters inft uction. Job expects not a superficial hear ing from h s friends, but a ferious attention both with car and mind

to the pleadings of my lips] The word pleadings, in the Original, comes from a word that lignifies to contend, or chide. For when men plead for th mielves, or against others, they can hardly forbear angry words. For the word lips, see Chip. 2, 10, & 8, 21. & 21. 5. For

Epis, fee on Chap. 15. 6.

V. 7. Will you Brack, wickedly for God? and talke deceifully for bin?] Here Job begins to aniwer the fayings of bis triveds, and to confuse those arguments wherewith they pleaded against him. He compares them to corrupt Lawyers, that pleading for lome wealthy or potent Clyent, care not what they fay to oppresse others, be thy or potent Cychic, care not what incy may to opprene others, or iright or wrong, so they may carry the cause for their Clypent, and produce or retain his favour. So Job chargeth his friends here, that they did not look into the cause it self, nor search what was right and true, elle they needed not to have made him an hypocrite to cleet God. And yet this overmuch care would not be pleasing to God neither. So well can we fpeak in regroving others, but inadvitedly in

will you] The question gives an Emphasis to it. Dare you to speak without 1 in cucrition gives an ampunit out. Date you to peak wickedly though is were for God himfelf? Of, ought you, or, fould you. Doth this become you? So the future is translitted, 2 Chr. 19. 1. Do ye think ye do well to do fo? Can ye be so blind?

Do ye think ye do with to on to ? San ye ne to other year wickedy] Meb. Beak iniquity as Ph.1. 7, 3. Or, unrightesuffuse, as Lev. 19, 15. The word fignificating up in or out of judgetions. Will ye condemn me unjuffly, to clear God? See for the word,

Chap. 6. 29, 30. & 11. 14.
for God] In Gods behalf. So this particle is used, Judg. 6 31. Will ye plead for Baal ? Somercad it of God. That is, concerning his proecedings. Others, to God. But Jobs friends did not die & their frech to God,but to Job; neither did they fo much fpeak evil of God, as for God, to injure Job. The next verife will cleer it. For they that secrept Gods person, do not speak evil of him, but of others for his fake. No ther is it good lense to fay, Will ye contend of him, Or to him, but for

and talk describully for bim ?] The word MDT fignifies literaly to shoot, or cast down; as Exod. 15.1. Plal. 78.9,57. and metaphorically to to deceire, as Gen, 29, 25. For they that are call down by deceit, are thot at with calumnies, and cast down from their hope. In these words he doubles the charge laid againft his friends in the beginning of the verte, and particularizes it, declaring what iniquitie he charged them withal, namely, fraud or deceir, The thing he aims at was this, That they dealt very deceitfully with himsin that they went about to prove himan hypocrite, that they might cleer Gods justice in laying fo great plagues upon him. He counts them flatterers of God, Chip. 17. 5. &

31.21. & 36.3.4. V. 8. Will ye accept his perfin ? will ye contend for God?] In this will ye accept mis persin e with ye comena jor come 3 artims with he flews the cause, why his friends were so forward to condemn him to please God, as they imagined, to wir, becuse they accept

mato picate God, as they imagined, to wir, vectore they accept Godspirlon, and looked not at the equitie of Jobs caufe, and that made them plead to earnefly againft him. Will ye accept his perfort? Heb. will ye take, or lift up, his face? Some understand it thus; Will ye take Gods per ion upon you, and be his deputies to plead for him against me, is if ye rep-efented his Perfon Och to the his better the best of the best of the his best of th fon ? Others thus, Do ye take upon you to be Gods, that ye judge my heart, and pronounce me an hypocrite? Other thus, Will you take upor you to plead Gods caufe, fo as he may lift up his fee with boldness, as one that hath the better of me? So the phrase is used, Chap. 11.15. Gen. 32, 20, Deut. 28, 50, 16a. 3, 3. But it is rather an allufion to Judgeremovable to the ludge or pleader looking too much upon the face or pelan of one party. (that is upon his butth, place, riches, or fitted pip leads for piedes of one party). (that is upon his butth, place, riches, or fitted pip leads for pip judges for him against another, whole caude is judica, and jude condemns his friends, that they looked for much or Gods Rumer.) Breamen, that they did not weigh the equitie of his cause, but con-God, who had fo forely afflicted him. For the phrafesce ver. 10. Mal. 29.Lev. 19.15 Prov. 18. 5. & 24.23. & 28.21. He would not have them think to gratifie God with opprefling him, as flatterers use for prefer-

will ye contend for God ?] It is no fault to contend for God, but a thing commendable. Some paraphrase it thus; Do ye think that God hath need of your help to maintain his cufe? Is he like Bial, thee ne ds one to plead for him, Judg. 6.31 ? God can plead his own cause well enough. Others knit it better to the words before; W.ll ye in this manner contend for God by wicked and deceitful spreches, and oppreffing me, to clear him? This carriage doth not become you. Thus Paul was made all things to all men, that is, conformed to all men, in fuch things as were spoken before, I Cor. 9. 22. for he would not tin to please any. The word contending, is the same that is manflitted please

to picate stry. a server an armony of the server and the server and server an arguments, 1. From the unprofitableneffe of this course, in the begins ning of this verle, 2. From the uncomelinelle of it, in the end of this verse. 3 From Gods reproof that would light on them, vers, 10. 4. From Gods Maj. fty, verf. 11 5. From their own brittle condition, ver. 12. and then concludes with a new define of filence, and audience, ver. 132

Is it good]Is it profitable for you? you look it may be for some great reward for pleading Gods cause against me, but you will find it hurtful rewird for pleasing Gooscame against include you will must mutting to you in the end. For the feweral fignifications of the word good, fee on Chap. to.3. For the ph. af. Is it good? that is it is not; fee the lik, Gen-18,17, Chap. 8 10. For the aggravation, It is not good, that is, it is very bad; tee the like, Exnd. 20. 7. 1 Sam. 2.24. P.al. 51.17. For Good, fee on Chip, 21.13. on Wealth,

that] Oc, Will it be profitable for you when he shall fearch you out? For for his particle fign firs, Deut, 4.25. Pial, 3.2.3. Though ye shink ye do well now, the time will come when ye shall know ye have done ill,

do well now, not time will come ween ye mail know ye have come in, 50 it did, Chap 42.8. So that Job proved herein a true Prophet, he finuld fearch you out] He fpeaks of God after the manner of men, who take much pains to find out the truth of hidden things, rices, who case impairs to ann one the trun or moure entires, effectally in matters of judgement, Chapaga, 16. Deut 13, 4. God need not fearch, who knows all things. But he is faid to fearch out a matter, when he declares by Word or Worksthat he knows it, Pfal. 17.3. & 139.23. Jobs meaning is, that God would reveal their evil inten ions, and close carriage, as fully as a Judge doth secret murders, when he hash throughly searched into the cause, and fully knows the truth, and then they must look for reproof from God, ver. 10. if not for punishment.

or as one man micketh another, will ye fo mack him?] The word Mil doth not fignifie to deride, or fcoffeat, as we commonly take The word WIMS, imports a weak or forty man. The thing Job accurate his friends of, is not deriding of God, but dealing with him, cutern instructions of is not derining or God, our acaing with nim, as corrupt Lawyers do with their Clyents, pleading their cute by bad arguments, and so making them lose the day. So they laboured to maintain Gods justice by defending that God did afflish none but hypocrites in that heavy manner, as he did Job, which was an un ruth; and had Gods Justice had no better pillars, it must have fallen to the ground. Weak men may be thus deluded by their advocates, but the ground, weak men may be thus deluded by their advocates, but the all-feeing God cunnor. Or it may be read thus or at pemset, a man, will ye mock him? That is, though ye might so delude a week forty man like me, yet do not think that God can be so mocked. Ye will find the contrarie in the end, Gal. 6. 7.

V. 16. He will furely reprove you, if ye do secretly accept persons.] Ye look for some great commendation from God, for pleading his cuse fo stoutly; but because you do it in an ill manner, instead of thanks, ye fhall meet with reproof,

He will furely reprove you] Heb. In reproving he will reprove you. That is, he will certainly do it, So this doubling the word is tiled, Gen. 2. 17. The word lignifies reproving by words or deeds, blaming or pun.fhing, Prov. 9.8. Pfal. 6. 1. 2 Sam. 7.14. For Reprove, fee on Chip. 15. 3. on Reafon.

if ye do I le doth not argue a supposition but a thing done is Chape 8, 4. If ye go on to condemn me, as ye have done already.

fecretly] As deceitful persons use to do, who pretend on thing, and intend another. It is the fame with, deceit fully, verf. 7. Making fliew, that ye condemn me to honour God, although your conferences tell

you, that I am not an ungodly man.

accept persons] Though it be Gods own persons He is so just, that he cannot endure that you thould wrong me, no not to detend him. See how well we can defend Gods juftice ageinft others; when we cannot fee it fo cleerly in our own affl cons. This was Jobs cafe at this time. He could fee, how his friends wronged Gods juffice in censuring him for an hypocrite, because of his afflict ons, but could not see how he wronged Gods justice, in complaining of overmucht

V. 11. Shall not his excellency make you afraid? and his dread, fall upon you ?] Now he preffeth them to fee their errout, from the greatnelle of Gods Majesty, compared with their low condition and weaks neffe. If the marier it felf affect you nor, let Gods excellencie do it; that may well affeight fuch forty creatures as you are.

Shall not] A prediction of a further revelation of Gods Majesty, to their terrour and confusion, if they repent not. Others read it, Same og astific Princes, by wronging the subjects. For Acteps, see Should not and then it is an intimation of their duty, thewing that there did well weigh his greatness. Others, thus, Dath not : and so it slews | Cushi; come what will, I will venter to deliver the message to the coule why they dealt to deceitfully, to wir, because they did not east their eyes upon Gods greatnesses, who would not endure to be thus

cut metr eyes upon Oco gestimen de deluded, shough week men might, hit excellency] His glorious Mijelly, whereby he it lifted above all men and Angels. So the word is used, Chap, 31, 23, make you afraid] It fignifies a great fear, or affreighting, as 2 Sam, make you afraid] It fignifies a great fear, or affreighting, as 2 Sam, and you afraid] It fignifies a great fear, or affreighting, as 2 Sam, and you afraid] It fignifies a great fear, or affreighting, as 2 Sam, and 2 Sam, and 3 Sam,

make you af vaid.] It ligniher a great fear, or afterghings a 2 sun, a 2, 5; Eith.? 6. 16. 3.1. 4. Good greatmelf is invibble, but if it were mornigated to you, it would offeight you. and his deted full hope noy! The word I'm lignifies a fear, ariang from from convend danger. Therefore it is Jyned with help it, and the frare, as immediag from convender training boyles, diffighing a min, 161, 3.4. 5. Exempte of this word, Chop, 1.3.1. 11s faid with the convender of the same of the heave. Here is the convender on heavest mention. ro fall upon a man, because Gud doth, as it were f. om heaven, throw down great flones in his wrath to overwhelm men, Pfal, 11.6. God is above, and his wrath falls upon us below, Rom. 1. 18. Rev. 11. 11. Pineda on the place, mentions a Spanish Proverby The hill and the flones are Gods. Wherein God is compared to one that bith a Fort on a great hill, and flones enough to tumble down, to de-frey all that oppole him. There is no refifting things that fall on us from above, nor no flying from them: whereas dangers that meet is in the fire, are no higher thin we, and may be refilled. Some read it, When his decad fault fall upon you; Then his Mighly will aftight you, thought into no now. So this particle is translated, Some 15 mm, 23-1. Phil. 139, 16. Others read the whole verie hus, Shall not this acceptation of him make you afraid, feeing his dread will fall upon you? For the word fignifics to accept, as well as to lift up, and therefore may be stanfl ted acceptation, as well as excellency, It is the fame word that is used for accepting of persons, ver. 8, 10. And then he puts them in mind, both of their fin, and of the judgement, hat should fall upon them for it.

V. 12. Tour remembrances are like unto afher, your bodies, to bodies of clay] In this verfe, he opposith their weaknesse to Gods greatnesse, to affright them the more. Maj. fly is terrible to all, but officially to

m an rerions. Tour remembrances Those things for the which you are so often remembred, and mentioned by the fons of men, as your wealth, ho-nour, flrength, &c. Your monuments that ye fee up, and in which

nour, utength, &c. vour monuments that yeterup, and a wanted ye pride your felvet. Or, your firm will go away and be clean for gotten: a take word is wick, Prov. 10.7.

are life unto 1 Heb. are parable (for fimilinudes) of. That is, are very like coather. The word WO (gottles. 1. A Proverbe, Prov. 1.1. 2. A fimilicate, or likentife, or Parable, Ez.k. 16.

44. & 17. 2. So here.

ashes] They are not compared to ashes, to show the vanishing of them, as office are feature ed with every wind, but to fee our the bafeneffe of their best endowments; they are in comparison of Gods excellency, but as affect, that are trod under foot of man, as things of no value. And so it is fiely opposed to Gods excellency tooken of verfaily, and vilen fie of our bedies, Gen. 18. 27. 2. Sorrow, 2. Sim. 13, 19. 3. Vaine labour, Ita. 44, 20. Here it is used to the

your bodies] The word fignifies any thing; that is higher then o thet things joyned to ir. As the highlift place of the Alear, Ezek. 43. 13. the cy-brows, Levit. 14 9. And it is put for the whole body of a man, because it stands upright, and is higher then the bodies of bealts.

For Bodies, see on Chap. 15, 26, on Boffes.
10] Are like to bodies of clay. The word of likenesse, is to be

taken our of the beginning of the verfe, bodies of clay] Like to luch images of men, as are made of clay of onth, They are of no value; how highly foever ye chinked your felves. So the word is 16d, to fee our a bafe matter, Chap. 4. 19. & 10.9 Evol. 1.4. 16i. 648. and it is fully opposed to Gods executency,

10.9.E. Sod. 1.14. [46]. 6.48. and it is thy oppoled to Gods executency; yet. 11. For clay, fee on Chap. 4.19.

V. 11. [46] says peace, let me alone that I may speak, and let eme an me what will.] Job having fet before his friends Gods Excell ncy; and their was baleneffet to lumble them, now requires what he will-edd for before, was f. y. that they would be filtent.

Held Joan Peace?] Do not intersupe me, but hear me quietly as I have heard you. Heb. be filtent: as I Sam. 7.8. Plal. 28.1. Jr. 38.

But Hill-Manager feer of Chap. 11. 3 and one we this Chap.

27. For Holdyour peace, see on Chap. 11.3. and on v.s. of this Chap. let me alone | Heb. from me. There wants the word cease, which

is expeciled, Chap. 7. 16. Ceale fromme, in the Original : Let me alone, in the translation. The meaning is, Let me speak alone, till I have fully eased my mind, and have faid all I have to say for my felf. Seeing your words neither comfort me, nor point me, norare right in themselves, let we speak, and be ye silent awhile, le may be they began to take him off, as if he had spoken impercinently, and therefore he again preffeth for audience.

that I may Speak I That I may declate my mind freely, and fully. and les come on me] Heb. let paffe on me. To wir, by way of punifh ment, as 2 King, 16. 3. 2 Sam. 12. 31. For Paffe, fec on Chip.

what will I must speak, whatever become of me : and what I do, I will do at mine own peril. I hope God will be more favourable to me, then yeare. But if God should, for my speaking, lay more probles upon me, yer would I not caste to maintain, that I am no flattl not come before him I in heaven, an I hope to on the probles upon me, yer would I not caste to maintain, that I am no flattl not come before him I in heaven, an I hope to on the probles upon me, yer would not caste to maintain, that I am no flattl not come before him I in heaven, an I am ready to do, before with confidence, as I am ready to do, before him I in heaven, an I am ready to do, before him I in heaven, an I hope to on the probles with confidence, as I am ready to do, before him I in heaven, an I hope to on the probles with confidence, as I am ready to do, before him I in heaven, an I hope to on the probles with th

V. 14. Wherefore do I take my flesh in my teeth, and put my life in my hand ?] Having exhorted them to attention, he lets out the greatnelle of his grief, and maintains his innocency; formetimes turning his speech to them , and sometime to God, as a man perplexed, of conceiving he had wrong from both.

Wherefore] What fin have I committed to great, that I should be thus feverely punished? Some think it to be a challenge to h's friends, to tell the caute of it, if they could. As our Saviour challenges the Pharifes, John 8.46. Orhers, for a turning of his speech from them to God, (as Jacob dorh, Gen. 49. 18.) deliring God to flew him, why he was fo forely afflicted, and in his diftemper, conceiving no just cause could be given.

do I] If God afflict none but ungodly men, as yelay, why am I then so heavily afflicted, that fear God?

take my flesh in my teeth] Why have I such great pains put upon me, which are enough to make me not onely tear my garments, but allo my very flesh. Not that Job did so, or was thus cruel against himfelf, but alluding to the impatient geftures of others, to fet out the greatnesse of his own miseries. See Juel 2. 13. Rev. 16.10; Chap. 18. 4. Or, he intimates, that his flesh and skin was so worn, that he might eathly car them by bits; or fo full of holes, by traina of fores, as if he had bitten himself all over, Chap, 19. 20. The hirft interpretation is beft, and moft agrecable to Scripture languige. For Take, fee on Chap. 21. 3. on Suffer. For Fleft, fee on Chap. 14.

22. For Teeth, lee on Chip. 16.9.

and pai my life in my hand J Why am I fo forely afflicted, that I am every moment in danger of death, as if I had my life in my hand, ready to be taken away from me? Athing in the hand, may eafily be let fall , or taken away : So Jobs extreme pains, might make him think himfelf neer death So we say of a man in a great fear, His heart is at his mouth. For the phrase, see Judg. 18. 3. 1 Sam. 19. 5. & 28. 21. P(al. 119. 109, For Life, fee on Chap. 14. 22. on Soul. And on Chip. 12.10. For Hand, he on Chip. 36. 32. on Clouds.

V. 15. Though he flay me, yet will I truft in him : but I will maintaine mine own wayes before him] As if he had faid, Ye go about to drive me to despair, because of the great plagues that God hith laid upon me: but be it known to you, if God should double his files, and lay greater offlictions upon me, yes, if he should tikes-way my life, yet would I, in the midst of death, expect a better life from h m, how hardly foever he dealt with me liere. And yet on the other fide, I would maintain my fincerity, and that I have norde ferved more then other men, to be thus extraordinarily plagued. Here ye fee plainly in Job, an extraordinary combat, between the fpiritand

Though he flay me] He speaks of God, mentioned, ver. 8. and spe Among me no me y receptas of cook mentioned yers, an ob-ken of m it we verks following. Though he bring Judgementality judgement upon me, till he make an end of me, yet myconfidure full not fail. That argues aftering faith in Joh, notwellfulmdight amputent flaps in his heavy trials. See the like, Pfal, ag. 4, Provide 32. For Though, fee on Chap, 12, 14. on Behold.

52. FOR LONGING CON CHAP, 12, 14, ON DECORA.

yet will I ring in him] I will not cast off my confidence in God,
while I have one minute to live. An heroical resolution in a min
in Jobs Condition. Others read it thus, Though he flay me, and I flooth have ho hope : To wit, of living any longer, yet I would stand to my innocency to the death. But this takes away the demonstration of

but I will maintain] Or, plead for ; as ver. 3, 6. Heb. prove, or

arg. e. For Maintain, ice on Chip. 15. 3. on Reafon,
mine own wayes] The course of my lite, confishing of many actions. s to many iteps, Chap. 8, 19 P. al. 1. 1, & 119.1. I would prove my life

sto many trops, mapers of Palacia, a right i water property to be p gh without hypocrafte. For Way fee on Chip 17.9, before bum] Heb. to his face. This phose argues confidence.

16. He also shall be my falvation; for m hyporine fall in the come before him] In this v. (1 also gives a double reason of his forecome before him] In this v. (1 also gives a double reason of his forecome before him] In this v. (2). mencioned confidence in God. The one, from Gods readinelle to help fuch as are afflicted. I he other; from the fincerity of his own heart, and freenefle from hypocrifie.

He alfo shall be my sulvation] Heb. He himself also shall be to me for Salvation.] God hunfert, spoken of before, ver. 15, Salvation may be taken for temporal deliverance from his paines, and the unjul censures of his friends. But it is rather to be interpreted of eternal seniures of his friends. But it is rather to be interpreted of cettars life, which would be fall him ofter death, as ver. 15, and which no hyportie trail enjoy; as followes in this verie. Others read it, That adjo final be to me for Jadvation. This trotting in God, in death, bring mero external it. C. OT, this manning my gaufe, shall lunket my collivarance out of these fattaits. For Affo, fee on C. hp. 16, 4. The word MVII Constructs from Sents Jacons 20 (4), this 27.

word NIT (onetimes fignifies the fame, as Pfal, 102. 27.

for] This flews mine innocency, that I dare thus plead my caule b. fore God himfelf, which no hypocrite dates do, though he can do it before men. Thus he aniwers to Eliphiz, and Bildad charging him

with hypocrifie, Chap. 416, & 8, 13.

an hypocrifie One that carries out his cause with a bold face be ore men, but knows that he is guily, and that Gud knows it also, and therefore dares not refer the matter to God, who cannot be deceived.

Secon Chip, 8.13.

[hall not come before him] In heaven, as I hope to do: or,

Gods jadgement feat. For Come, ficon Chap, 15, 21.

Chap.xiii.

V. 17. Hear diligently my speech, and my declaration with your earer He had called for audience once befor a in vest, 6, and disfwaded them from interrupting him, verl. 13. It feems the things he fpake, were fuch as his friend had no mind to hear, and did feem im patient and willing to int rrupt him, and yet were things needful ro be heard; both for his d fence, and their informations; and therefore now again he calls for audience, and that more earnefly then before, Hear diligently, &c. It may be conceived that they thought that a man in fuch mifery as he was, could not have fo much confidence in God as he had expressed, ver. 15, 16. and therefore he calls on them, to mind his words.

Hear diligently] Hab. Hearing hear. The doubling the word in creafeth the biguitication : fee on veife 5. The Hebrew word DOW hall many fenfes in Scripture. 1. It fignifies to hear, as in hearing a re port, Gen. 42. 2. Obad, ver. 1. 2. To underfland, as G:n. 42. 23. for they that understand not what is spoken, get no more good by it, then they that do not hear it at all, I Cor. 14. 8, 9, 10, 11. 3. To mark what is filed, or to attend to ir, Gen. 29. 33. 4. To grant what is asked, Gen. 17. 20. 5. To believe a thing reported to be true, Exod asked, tell. 17.30. 5, 10 believe a lung reported to see that 17.20.

6.9. 6. To cbry, Gen, 26. 5. Here it is taken in the third fenfe for marking; for they did hear before, but did not mark Jobs words, that they might underfland the meaning of them.

my [seech] My continued oration, and my declaration | Either he means the declaration of his for rowes to move his friends to pity him, or elfe of the arguments h had to maintain his innocency, to keep them from condemning

with your ears. Heb. in your ears. That is, which I now purpose to speak in your hearing. But it is better translated, with your ears; for the cars are the sense of hearing, and he would have them to im-

ploytheir ears alogs the in having him at this time. So the par-ticle I is toled, Evod. 1. 18. Job 7. 4. 8. 5. 10. V. 18. Beliad now I have ordered my caule, I know that I shall be juffifed. I Here Job prepares 6: his trysil before God, which he be-ging, were 3., and holds on to the end of the fourteenth Chipper. In this preparation, he firft fets out his care to fer his plea in order. and his confidence of prevailing, in this yerfe. 2. His dier of an enemy that would plead against him, and the necessity of his pleading, yerfe 19. 3. His defire of removall of hinderances, that so he migh have fair triall yerfe 20, 21, 22. 4. An offer of the choice might have a fair train, year 20, 21, 22. 4, an one or the choice of God, whether he would reply or andwer; or as the Lawyers speak, whether he would be plaintiffe, or defendant: so considere was he of prevailing, In all this preparation, and likewise in the whole plea, to the end of the four eventh Chapter, Job in his impatience, pleads against Gods harsh dealing with him; for all his speech is directed to God, and nothing charged upon his friends.

Behold] See on Chap. 1, 12.

now] At present I have done it, and am ready to plead. Or, I prat you; do ye I beleech you take notice of my readineffe.

Thave ordered] I have fee all my arguments in Order; as fouldiers are let in battel arrays to produce them orderly one after another: See on Chap 6. 4,
my cause | Heb. my judgement, see on Chap. 9. 3 2.
I know | I am sure before hand, that I shall cleer my self.

that I shall be justified] This word in Scripture sometimes signi-Sethmaking juff, as Dan. 12. 3. where it is translated turning many to righteous nesses it fignifies, declaring one to be just, and that either in a particular caufe; as Pfal. 51.4. D.ut. 25. 1, or declaring the person to be just, and that either comparatively, in respect of others more wicked, as Ezck. 16. 51, or absolutely, that he is truly juft, Ifai, 53. 11. Job 25. 4. Here it may be taken either, that he hould prove himfelf (if he might be heard at large) just in this caule, or a man truly fearing God:

V. 19. Who is he that will plead with me? for now if I hold my longue, I fhall give up the ghoff] He speaks as one consident; who date accuse me? I deficall men that shill charge me with wickednesses. And withal, it declares an earnest defire of a present adversary to plead with him, fo earnest was he to be cleared.

who is he] I would there were any fuch, and that he would appear

prefently omake good his charge; if he can,
that will plead with me?] See on ver. 3, 6.

"see", I his word others in a reason, from the impatience of delay,
"see", I his bean dispatched prefently. I can flay no longer.

I fill be not unparticular that it is a fill bilding in single] See on over 5.

I hall give up the ghoft] I shall die prefently. See on Chap 3.

I kato, 18, & 11, 20. Bither job intends to flow the greatneith of his pattion, that could no longer endure fuch an afpertion to lie
upon him, but had provided fuch flore of matter in his own defence, that his paffion would make an end of him, if he could not vent it B. Chp. 7. 11. Or elfe to fet out the greatness of his pains which would quickly make an end of him, if they continued, and then he should not be cleared before he died. It would be too late then to plead his cause. See the like, Chap. 16. 21, 22. The first sense is

V. 10. Onely do not two things unto me; then will I not hide

hinder him much in his plea, and which he names in the next verfe. Onely do not two things unto me] I have no more to delice but thele two things. If they may be granted to me, I will go on in my plea; otherwife I must make a stop, as being our of hope of any fair triall And here he begins to turn his speech to God, to make way for he

then will I not hide my felf from thee] Heb. from thy face. Two things make men hide themselves when they should plead their cause & The one is, their own guilt; and the other, their enemies power. The first, Job speaks as if it did not move him at all. All that he feard was the last, left being in this miferable condition, he flould be over-power red by God, and lo daunted, that he could not follow his cau'e with any comfort. When he futh, he would not hide himfelf out of Gods fight, he meant, that he would come boldly into Gods prefence to plead his cause, whenso wer God should call for him. So he speak, Chap. 9. 35. lt is a Meiofis, as Chap: 12. 3. See there.

V. 21. Withdraw thine hand far from me : and let not thy dread make me afraid] Here Job specifies the two things that I y to fote upon his fpirit, that he could not freely plead his cause; To wit, Gods afflicting hand, and Majestical apparition. And he prayes that these might be removed, that he might go on freely in pleading his caules. The same things he defired before, Chap. 9. 34. See there for the Inclaim changs ac actived betwee, what, 9, 54, 55 course 1 and fenfe of this place. We finall here note the funfe of fach words, as differ. It is also worth the observing. That Biling Chap. 33, 6,7. flewees that he understood Job thus, and the refore offered to plead for God with him, having neither power to afflich hm, nor majetty to affright him.

Withdraw far] H. b. Remove far off. In Chap 9. 34. it is but taking away: here it is, putting far away. And it shows, the Job had been so forely hundled, that he should not be free from f. arc, though his pain fhould be taken away, unleffe he were affared, that they were fo far removed, that they might not return, till he had quite done pleading his crufe. The removal of his pains could not remova his fears, unlesse they were removed far away, as the fins of Gods

people arc, Pfil, 103, 12,
thine hand] The plague which thou hall laid upon me. A meataphor with a trope of the cause for the eff of, le is his red, Chap. 9. 34. for men frike fametimes with their hinds, and fometimes with froke, or plague, fic Exod. 9. 3. Judg. 2 15. Ruth 1. 13. 1 Sam. 5. 6, 7, 11. Pfal, 81. 14. Lam. 2, 8. Act. 13. 11. The rett of the verle was interpreted on Chap. 9. 34. Seethere.

V. 22. Then call thou, and I will answer : or let me Speak, and answer thou me.] He now goes on to set out his fearlesnesse of appea ing before God upon the former terms, and his readinelle to plead his cause, and preparednesse on both sides to obj et or answer; else would he not have offered the choice to God,

Then] Heb. And, But this particle y is often translated then, as Gen. 28. 21. Chip. 1. 20. 87. 14. when thou half granted me the two former requelt, (mentioned verfe. 1.) then I am ready to plead for my felf. I have no other obstacle to hinder me, for I know my cause is just,

call this | This word is a most fruitful word, having a multitude of fignifications in Scripture. The word in the Original is jublish a thing, 1st. 40. 3, 6. 2 King. 23, 16, 17. 3. To exclaim, or cry out, Gen. 39. 15. 4. To read, Josh. 8. 34. 5. To impose a or try out, Gen. 39, 15, 4, 10 read, John. 8, 34, 5, 10 impole a name, Gen. 19, 32, 33, 34, 35, 6. To call one by his nime, 15 am, 3, 4,6. 7, To call upon or pray to Gad, Plal, 50, 15, & 116, 4, 8. To call one to him, Hof. 11, 2, 9. To call men togeth r, Exod. 12, 16. Joel 1, 14. 10. To invice toa feaft, Edb. 5. 12. 11. To call into judgement, or call to account, Gen. 3.9, t King, 2, 26, 13. To meet with one, Gen. 46. 29. 13. To hippen or come to p ffe unexpect dly, 2 Sim. 1. 6, & 20, 1. Here it is taken in the eleventh fense, for calling into judgement, As if he had faid, Call thou me to account, and plead against me.

and I will answer] I will not onely answer to my name called, as men do in Courts of Juffice, bur also be the defendant, and give a particular answer to all things which thou objecteft againft me, and maintain, that I have given thee no luch cause to lay so heavy off atons upon me, to make me an example of thine indignation in the eyes of the world.

or let me Speak] Heb. Or, I will Beak, That is, I will be the plaintiffe, and object all my pains and to rows laid to heavily upon me, to fee what answer thou wilt give, why I am thus afflicted more then

and answer thou me] Do thou give answer to whit I shall ob. ject. This appears by the beginning of Jobs charge in then ext verti, to be his meaning. And Mercer, a learned Commenter on the text, layer a great charge on Job in this place, that he was Omnino semper immodicus, Altogether alwayes immoderate; to vit, in defending himfelf, and charging God to highly in this and the next Chip-

V. 23. How many are mine iniquities and fins? make me to know my transgression, and my fin.] Because God will not b gin, Job will, and to he complains of Gods hard dealing with him, and delires to by difform they limit with the general Pention to Gud know the caule of it. Do not condemo menulate the rick and the first histories that two things might here caule why I am thus contact. Unparallel d places should come more than the caule of it. Do not condemo menulate the rick know the Gud the caule why I am thus contact. Unparallel d places should come from which the caule of the caule why I am thus contact. Unparallel d fine, And unus plagues should come from

5 Ha

many fins. Show me therefore whit and how many my fins are, that] require so many and great punishments. Yet I know none such by my self, neither can my friends convince me of such. Let me know

are mine iniquities] See on Chap. 7. 21.

and fins] See on Chip. 5.24. & 7. 20. & 10.6.

make me to know) Shew me. See on Chip 10. 2.
my transgreffon] See on Chip. 7. 21. It feems by the alteration my transgression j acc on Chap. 7, 21. It teems by the alteration of the number, that Job aimes at some great enormous fine rebellion. As if he had said, If shou canst not accuse me of many great offences, then flew me that one grievous fin, that hath provoked thee to lay fuch load upon me.

and my fin] Sec on chap. 5.24. & 7.20. & 10.6. If not many fins

and my jin ...) Seconce up. 3.4. or 7.00. or 1000 11 not unsity unstructuring luch an exemplary poundments, yet at least produce one. V. 4. Wherefore hidd! thou thy face, and hiddel me for thine enemy? Securing the effort thou cannot not bring forth any hairous critical grainfly me, that I am guittie of, for which I thould be fo everely punished. against meathst 1 am guitte or, for which a mount of to reverty passed filed, why doft thou like angly man turn thy face away from me, and thou didlt hate me? Chap, 7, 20, Thus he feet out the feveritie of Gods displeasure by degrees; first, in net fixwing any countenance to him; secondly, in laying heavie load upon

him.

Wherefore] Shew me the coule of this gives alteration. Thou wast
was: to thine upon me, Chip. 19. 2. 3. Why dost thou deale otherwise with me now? what so great cause have I given thee of so great

hid ft thou thy face] God is faid to hide his face from his people when he regards not their praier in their miferies; like an angrie when he tegated me, their praier in their mifeties; like anangeie man, who by unring his face-away, flowes, that he neither pitter, nor purpots to relief. 54: 9. Me. 3: 4. As no the other face, 57: 8. Deu., 31. 7. Pila, 10. 1, & 3.1. & 6.5. 17. & 10. 1. Single pitter of the other face of the other f Num. 6. 25, 26,

and holdest me] Heb. thinkest me; or, accountest me. Gen. 31. 15.
for thine enemy] Woundest me, and plaguest me, as if thou didft Joi time enemy 1 wounders me, and progress me, as it than what effects me an enemie, and hadft a purpole to torment, and to define me. See Chip. 16. 9. & 19. 11. & 33, 10. Lam. 2-455. God did not onely withdraw h.lp from han in thefe his great trials, but also lay

greater troubles on him daily.
V. 25. Wilt then break a leafe driven to and fro? and wilt then pursue the dry flubble ?] He fets out his own weaknesse, compared purpue the dry students. I fixed so the third was the case of the lack, and the wind; the other of the flubble and the fire. Intimating, that God would get no great glory to himfelfe, by afflicing so week a creation. ture as he was. No man would account it an honour to a ftrong Champion, to overcome a weak bed-rid man,

Will then] Deth it become thee fo to do? D. ft thou think to get any honour by it ? Surely thou wilt not. The :ffirmative queftion

m: kes the more vehement negation.

break] Or, terriffe. For the word fignifies both : and thence comes a word, which fignifies men in great power, Plal. 37. 35. Such as by their greatnesse terrific and break others.

aleaf] It hash his name in Hebrew from ascending, because it

comes up out of the tree, and gre we upon high trees. A leaf is a flight

thing. So was Job in this his weak condition.

driven to and fro] To wit, by the wind, which thakes it to and
fro, when it is on the tree, quickly blows it off, and then gives it no

and wilt thou purfue] Bither it may be meant of blowing flubble away by the winde, as Pfal, 1, 4, or casting it into the fire,

away no ne winge, as 1211. 1, 4, or creating remoure needs of plabels | Subble is light of telf; but being dryst is the easier blown away, or the quicklier burnt. So was Job as weak as a leaf on a rreso of dobble, in regard of his human enaute; and like a leafe blown up and down, or flubble call into the fire by reason of his afflictions. See the like similitudes, Ifa. 42.3. Two things are intended by these two similitudes: First, that God did set his great power against a weak man, which was no honour to him, as Job conceived. Secondly, that he didadde affil@ion to his affliction, which he thought to be some defhonour to him, that having blown him off from the tree of his prosperity, like a leaf, and dried him like flubble from the uningroperity, like a test, and circo has nice twolfse with affilictions; yet highest him no rift, but blew him from one rouble to another, and threatens him with death, which might now as a filly be infilled on him; as a lest of a tree be blown away, or as my flubble be call into the fire and burned.

V. 16. For thou writest bitter things against me, and makest met v. 20. For two service outer times again; me, and magin are pelific the iniquitize of my south. In this verie, and the relt to the end of the Chapter, Job goes on in a judiciary way, comparing him-felf to the party-acculed, and Godto the Judge, who tandacked his life, cauched all his faults to be written down, and fevere punishments for them, ponounceth him gullty, palfeth an heavite feneme on him, and fer irrevenement whom merce. upon him, and fees it executed without mercy.

For] He fets down the reason why he thought that God did intend to roine him, to wit, because he did proceed so shurply against him, as if he meant to make him answer for all the fins of his life a

tion many.] The word properly intimates enquisy after a great number, 3s Zeth. 7, 3. Chap. 21, 17. Fil. 93. 40, 20, 19. 84. As fif Job had (as), My friends and the world Judge me guilty of many fint, becule of the yestaodinary desling withing. Cleer the natter before me and them.

hm, 3t uur as juuges do men tentencerverten aown nu pronom-ced againft mateléors. This phafe of writings, 5m ws allo the unal-terablement of the femence, as 15h, 19. 22, Pilsh 149. 9. Dan. 6. 8, bitter bings? Oc, bitterngfer. My good deceds are all forgottun, burny fina set all written down, that thou maich produce them to condemn me ; as follows in this verfe. Sin may be called bitterneffe, as Deu-29. 18, 19. Ifai. 5, 20. Jer, 2, 19. Ac. 8. 23 Rom, 3, 14. Heb. 12, 15. Jam, 3, 11, 14. becaute it is diffleasing to God, as bitter things are to us, and brings bitter and displeating things upon us. Bur here it is rather to be understood of punisbments and afficions; for his fins are mentioned diftinctly in the end of the verte. And afflictions may be called bitter things, because they make our lives nections may be called which times, pecalic they make our net bitter, Exod. 1. 14. For as bitter things are most displacing to the stafe, to are efficient both to foule and body, Ruth 1. 20. Espe-cially there afflictions may be meant here, such as being death with them; for bitternesse and death, often go together in Scripture, 2 King. 4-39, 40. Bitter herbs in the pot threaten death, I San,

against me] To be executed upon me, and makest me to possess. For possession me the possession menons by inheritance from parents. Thou laied on me the possession me, and makestiance we should be the possession of the possessio hments of my former fins, as if they came to me by inheritant for thou makest them Rick as fast to me, as a possession doth to the purchaser. Thou bringest them to my remembrance on fresh, and laiest them now to my charge, having concealed them for a long time in paring me hitherto, but now thou lait fluch heavy load on me, as if thou back watched a time to be revenged on me for all together.

the inquiries 1 For this word, See on Chap. 9: 37.
the inquiries 1 For this word, See on Chap. 9: 37.
of my youth 1 is not enough for thee to punish me for the flast
my age, but thou proceeded against me also, for my youthalism, ince out of ignorance committed, and not fince renewed, and long fince out of ignorance committed, and not inner released, which I thought by thy kind dealing with me, had been long agone for given, and forgotten. So that ply doft thou deal with me, and the l advantages against me. The word in the Original is youths, in the and advantages against me. I ne word in the Original 18700000 utilities plurall number; because it contains not onely manly years, build childhood, boyishtime, youthful time, and all a mans dayes from his birth, till he come to a manly age. The word comes from 100, to ins Dirtin, till ne come to a manip age. An word comes from 1996 thisk out, Neh 5, 13. for infinite are as it were thisken out often mothers womb into the world. And young men are fet at libray from maftert, and tutors, and lif to themfolves, and then for same ex persence they do many things amisse; and it may be Job had done See the like, Chap. 20. 11. Pfal. 25. 7.

V. 17. Thou puttest my feet also in the stocks, and lookest narrows; into all my paths; thou settest a print upon the heels of my feet] Here begins the execution, which ufeth to follow the fentence given and it

is a very flict one. thou puttest my feet also in the stocks] An allusion to an usual kind of punithment, or putting men in the Stocks; either to fhame them ur punitiment. Ot putting men in the Stocks; either to finate them for fome evil done, or to keep them fate for greater punifiment; the latter feems to be meant here. as if he had laid, Thou keepelm at in on every fule with pini, as a peifoner in the Stocks; and art refolved to keep into 6, till thou hift made an end of me. As appears, vei. 28. See Chay. 33, 11. & 36.8, Jer. 20. 23, 3. & 29. 45. Others tend, the ke challed. I have more 3 in the foreign de object from thous. In the chastle, 1 hou speak all my lins, as men do their from flesh citar walk in chaulky, or clay ground, Chap. 14, 16. But the formet interpretation faith both with the limitinude of a priliner.

and lookeft narrowly] Heb. observeft. As men use to watch those and tookilt natrowly] Heb. observed. As men use to watch those that are; u. into the Stocks, that they may not elago; is dod thou take away from well uneass of elaping their troublet. They will take away from well uneass of elaping their troublet, they be the printer, for that he hatch now sy of elaping; and fod to this stilled the printer, for that he hatch now yo feeling; and fod this stilled the printer, for that he hatch now yo feeling; and fod this stilled the printer, for the word, See on Chipp., 113,10. to 114, into all the model and the stilled them are the stilled demensions; both before his troublets and under them: That God enquired into them frields. Or a ske advantage askink him, and

enquired into them Brielly, to take advantage against him, and poursh him the more. But it is rather meant of all wayes of classics. It I should thin the ponish ann memore. Due it is rather meant of all wayes of the ling. If I should think of any way of getting out of their troubles, thou finded it out alwayes, and prevented me, and so keeptif meta still, in the prison of these affl. Crions. For the word, See on Chap.

Thousettest a print] Or, Engravest thy felfe. Thou not onely dod as it were set a watch on un, or faind alouse off to observe me, but also sollowest me step by step; as hunters sollow wild beills in the fnow, by their foot steps. Some take it, of observing all his finful actions. But it is rather meant of ways of oscaping. If I read but one flep towards delivery, thou follow if me close to prevent me but one step towards delivery, thou follow it me close to perent mes as it shou destite treat in every step after me, and wouldest not be one flep behinde mey for hat Cannot possibly classed. Chest reads, it step every the step of the close to perfect with it steps. I hat is, as a narrow pair of the class as the proof the wood upon the princers held, so my still closus heave she must upon me. But the former it better,

upon the heeles of my feet Heb, upon the rosts of my feet, Which | Chap. 8.9. Pal. 102, 11, & to3, 14, & 144, 4, 1 Chr. 29. 14. Ifamay better be underflood of the foles of the feet, then of the heels, b:caule they are the lowest part of the feer, as the roots are of the trees. And by a figure may be meant the footfleps, which the heels make. As in the lait Note before,

V. 28. And he as a rotten thing confumeth, and as a garment that is moth-eaten] Here is the conclution of this limititude, wherein Job bath proceeded by an elegine and passionate gradation, to set forth Gods harfh dealing with him , as he conceived. First thou denieft fa-Gods hirth deating with him, as he conceived. Full thou deniel flatour to me, biding thy face from me. Then thou flawelf enmingaging the server to the property of the server to the property of the server to the flatour to the server to the flatour to the server to the flatour to the flatour to the server to t some the Jaylour thy felf, to observe every step I make, and to solow me close, that I may be sure not to escape, till thine anger have feized fully upon me, verf. 27. And in this fad condition do I still lye, confuming and mouldering away under thy heavie indignation,

And he] Or, It. Some understand it of the leaf or stubble spoker of before, verf 25, Some take it to be meant of the heel, or foot, hur by the narrownelle of the hole in the flocks, verl. 27, and fo purrify ing. Others read it , This. That is, This body of mine, as Chip. 19. 26. Job pointing to it, as it is like he did there, and Paul, I Cor. 15. 53, 54. They which read it, He, understand it of a man in fuch a wretched condition, as is before deteribed, yet with relation to Job himfelf, as Chap. 7.1. & 14. 1.

as a rotten thing] Heb. as rottennesse. The abstract for the con cete, to increase the fignification. As the most rotten thing that is. Others read it, As with rottenucle. For the rot configureth the Brongest cattel, if once it seize upon them.

confumeth] Heb. waxeth old. So the fame word is translated Pfal. 102, 26, Now because old age doth consume firength and beauty, and bring men to the grave, it fignifies also to consume. But rotten-

CHAP. XIV.

Vetf, t. Man that is born of a woman is of few dayes, and full of troubles.] Job takes occasion from the conclusion of the former chapter; to lipeak of mans milety, with a speciall relation to bimself, and sets it out by the original of it, in his birth, the progresse in a miterable and short life, the issue of it in his death.

Man] Adam. An earthly creature, born of one that was made of the earth at first. So much the word originally imports, and God obthe earth at first. So much the word originally imports, and Gos ou-jests to him after thir fall, to humble him, Gen. 2, 7, & 3, 2, 1 twas the proper name of the first man, Gen. 2, 2, 6, but afterwards affired to, the name, and communicated to all his posterity. So was not Eve, the first Womans name communicated to women, because she her felfe, and fo by the confequence of all that came from her, came

that is born of a woman] Of a weak woman full of forrows in breed ing and bearing, and bringing forth an iffue like her felf, Gen. 3. 19.
Thus man is often deferibed in Scripture, Chap. 15. 14. & 25. 4. Matth, 11. 11, Luke 7. 28. And he is faid to be born of a woman, rather then of a man, because the womans pains are great in bringing himforth, and he comes immediately out of her womb into the world. The word TIDN, woman, is taken from UN, a man, because the first woman had both her nature and her name from the man.

Hof fem dayes \ Heb, fort of dayes. That is, of a fhore life, Gen, 47.9. Pfilgo. 5,6,9,& 102, 11. & 103, 15, & 144.4. Jam. 4. 14. So length of dayes, imports a long life, Exod, 20. 12. Prov. 3. 2. 16. His dayes are thore in chemfelves, thoreer in regard of his troubles, which afford little comfort to him, and finall time worthy the name of life, and theaten death to him daily.

and full of trouble] Heb. satisfied with sommation. For the word full, see on Chap. 7, 4, & 10, 10, 15. For the other word, trouble, see the force of it, on Chap 3.17 & 9.6 & 12.6. It imports that troubles, as they move the mind with paffion, so they cause men of centimes to re-

40.6. 1 Per. 1.34.

He cometh forth J Man cometh forth out of his mothets womb, as

flower out of the bowels of the earth , Chap. 2. 11. He comes forth into the light to be feen of men, that lay hid before, as a flower in the

like a firmer] He makesa fair flew in the world, when he is bo n, as a flower doth in the garden, when it is fhot forth,

and] Thit is, as foon as he is born, he tends towards death , as a

Bower to decaying, Secon Chap. 3, 11.
is out down] Heb, out round; or circumcifed. It is gathered or cropt with hand, or the leaves are beaten off quite round with the wind, or wither and fall away of themselves in a little time, So man is subject to many dangers, that every day threaten his lite, and if they dispatch him not, will soon die of himself.

he flyeth alfo] The word imports hafte; as Jon. 1. 3. Nah. 3. 17. (1.48. 20. Mans dayes go away as fast as one that flyes for life. See on Chap. 9. 25.

as a shadow] Most swiftly; for nothing is more flecting then a fladow. See on Chap, 8.9.
and continueth not] Heb. flandeth not, To wit, in the fame flate

and continuen not 1 ktsp. granter not, 10 wts, in the 1 kine taste and condition. So the word sinded, Eccl. id, The fludow is fuddenly withdrawn from the fight of man, either by fome clouds interque ling in the day, or by the night approaching and fivallowing it up in dwheeffe. So man life is either taken away by fome unexpected pedrils, or ends when nature bath from her ftrength. It fpends apace, and cannot rairy long.

V. 3. And dost thou open thine eyes upon such an one, and bringest me into judgement with thee !] Doth it become to great a God to op pole himself to to vile a creature, and to object e all his courts to find matter against him, as if it were a great glory to thee, to trample under feet such a worm as I am > See much to the same purpose on Chapter 7. 17,18.

And doff thru! Spoken with a kind of indignation and admication, and therefore expr. (Idd by way of interrogation, to thew the whemence of Job stillurbed paffion. Seeing man is fo float-lived and mifetable, wile thou look upon to vile an obj. (2)?

the state of the s to open the hand, is to be bount full ; fo to open the eye, is to ob-ferve mens faults strictly with a purpose to punish them severely. As on the contraty, he that intends not to punish a fault, thurs his cycle that he may not fee it.

upon [uch an one] H.b. upon this man. Upon fo short-lived misera-

hponja-so an sure ji tao, siyon insi man, sapan un non-tirea annua-bel a creature,
and singelf the ji Hab, and majelf me to come, Now he faves, that chough he ji yake of man in general, yet he had relation to this own condition, more muferable at prefent then other ments; into judgement ji Deal with hum fumma jure; and most rigidly, Plal-143. a. He had delired before to plead with God, Chap, the surface of the plant is a strong to the surface of the surface to make the surface of the surface of the surface of the surface of the table surface of the surfa

13. 3. but with condition of removing his plague, and Gody terrour from him, Chap. 12. 20, 21. which not being done, he is affaid to come into judgement. For the word judgement, fee on Chap.

8.3. & 9. 32. with thee] Me fo frail and miferable man, with thee fo great and Powerful a God. Here it appears that Job did not iniend to plead with his friends before God, but with God himself, as one that had dealt his friends before Good, but wish Good hisself, as, one that find dealth too battlly with him. Seemore, or this purpole of Chap. 12.3. I he text may be read thus, without an interrogation; It is this daily open thine eys spon finds amore, and time me in sudgents with thee, though Lbe thus those-level and midesplot, and fluxull either be pratical than affileded, yet now absent level with me. So this parided: I have feed, Pal. 18. So. Or thus, And Appl ones thine eyes for this, that then fluxulled thing me into judgenum with thee? As if this week the main thing that Good looked at in his providence, to affile poor Job. See the like phrash, fixed, 13. 8. Amos 1. 3. 6. And Gu 1 than 1 see Numb. 8. 18. And Gu 1 than 1 see

V. 4. Who can bring a clean thing out of an unclean? not one] Why will thou punish man fo severely for fin, who is naturally corrupt, and cannot avoid fin, being born in a finfull condition? And why am I fingled out from among others, to endure fuch exquifice to-ments, who was no better by birth then they nor am no worfe in life? then it's who was no occur exponent the report of the first former to avoid fuch a rigid judgement, he objects the common infirmity of nature. I finuld rather be pitted, then thus flaxply punished, because I am naturally inclined to fin.

they move the mind with patition, for they cause men oftentimes to remove from place to place for fatery. Phil 16.17, 18 the 11.1.3.73 & The 11.1.3.73 & The More and William For the future training of the was selling in the fater and leads but a flore and miletable life for this vect is 1, that man leads but a flore and miletable life for the first of the fater and fa

Freedome from filth, feats, leprofic, 2 King 5, 10. Figuratively, accomplishing Subbaths, Lev. 26, 24. 2 Chron. 36, 21. treedome from then, icits, teprone, 2 King. 5, 10. Figuratively, yet morefrequently, it imports a feedom from fin, Pfal. 199, & 51.7. Here it may be meant, as a common proverb. As no man can bring a clean fiream out of a dirty puddle, so can no man bring a man free from sin into the world, so long as his parents are tainted with Original fin. This doctaine is held out in many Scriptures, Gen. 5. 3. Plal.

nation, 1 ms occume is necessary miniary occupances, George 5.1.5. Joh.; 6. Rom. 5.12. Eph. 3.5. out of an undean! It literally figuries an unclean thing, or place, foiled with rubbifly or dead carcaftes, as 3. King. 23. 10. and figuratively, though more commonly one that is polluted with fin, which defiles the foul, Rev. 21. 27. See Gen. 34. 5. Lev. 18. 23. 24. So it is juft contrary to the former word. And internates , here, out Originall corruption, received from our parents. Mans feed is not unclean in it felf, as it was created , bur became fo by the fall , and fo we are

unchern, being born of ite not one I No man on the face of the fatth can do this. It is too great a work for any creature to undertake. See the like phrase, Plat. 14.3. & 53.3. Others read its Canst nor thou alone? It may be the ration that moved them, might be, because Christ was born clean of routon that moved them, might be, become Christ was born dean of a finfull mother. But the former translation will clear that well temoty. The state of the state

V. J Seeing bis dayes are determined, the number of his moneth ore with thee, thou hast appointed his bounds, that he cannot passed seeing thou hast appointed his bounds, that he cannot passed seeing thou has five him a shorteine in the world, and when the time comes, he can live no longer, nor ever return into this world any more, it is very fitting he should enjoy some time of resteshing here, before he be taken out of the world.

Seeing] Heb. If. But it doth nor fignifie here an uncertain condition, as often ellewhere, but a certain position of a known truth, and a conclusion deduced from it, vers. 6. So it is translated fith. Exik 35 6. and the lenferequires it fo to be underflood, 2 King, 20, 19,

Efth. 6, 13. his dayes are determined] See on Chap. 7. 1. & verf. 1. of this Chapter; bisdayes, veif. 1, &c. Determined; to have a cettain end,

Inspect, unager, ven. 1, occ. Determining to nave a certain end-ortob to tot off; saths word imports, fold 3.4 in. the number! Rather, and the number. So this particle is added, Chap. 36.4 o. The four of them is determined. of the multi-flower of the number of the nu thit fignifies to renew, and it is used for the new moon, at which the Jews began their months, and by a figure of the part for the whole

is with thee Thou onely knowest it, or rather thou hast do retmined it. And fo it agrees well with the beginning, and end of

the verfe. thou haft apprinted] Heb, thou haft made. It may be read, and thou half appointed; as was noted before; for all these things hang together, and the inference follows in the next verse.

bis bounds Heb. bis statutes. The bounds of his life, and those far fhorter, then men lived before the flood. Thou haft fer the beginning and end of his life, when it shall be. These are the two bounds

of mans abiding in this world, Chap.7. 1. that he cannot faffe] Gods decrees, concerning the time of mans life, are fo certain, that he cannot go beyond them, but must certainly die, when his sime comes. As the Sea, for all her raging, cannot pall her bounds, Chip, 38, 8, &c. Prov. 8.29. Pial. 104-9, The word of net comes, L. 10,7,3,0,9,0,1, KTOTO-2,9, FIRST 104-9,9, The WOLD of politics, Tetres well with a bound of fitture, H. be, 9,2,7, Act, 17, 26, For 1 bags, fee Chap, 13, 13, Palling, here, is put for going heryands, 8 Poul, 8,19, Pall, 10,0, 7, Kirer is no priling over the bounds which God highler. Kings and Emperous must dye, when their ap-

pointed time comes. V. 6. Turn from him that he may rest, till he shall accomplish, as an hireling, his day] Seeing his time of life here is by thee determinations. ned, and is not long neither, and will bring forrow enough with it, ned, and is not long nettier, and will orned corrow enough with it, adde not more, by puniffing him fo flarply for fin, as thou doft now. It is a small thing to let him live without pains. Old age will come fliortly, and make him delire death.

Turnfrom him] Heb. Look away from him, For the word, fee on ann promutat, two, Long away prom nom, for the word, lee on on Chap. 7, 19. For the fente, fee on Chap. 7, 8, and on the 3, verfer this Chapter, Look not fo angerly on me to afflict me thus heavily, but turn thy angry countenance forms other way. He speaks to God,

that he may reff] Or, ceafe, to wit, from his afflicions. Or that it may ceaffe, to wit, his plague and heavie affliction, See on Chap, 7, 16, 817, 30, For 1 that, see on ver. 3, Or, and he will ceafe. Thou needs not rouble thy self; thus to afflict him, he will dye short-

to have it ended, that he may reft at high, it may well be meant, still the have accomplished his time here, and growing old, be weary of his hife, and willing to due. So the word is by some translated,

as an hireling, his day] See on Chip. 7. 1, 2. V. 7. For there is bope of a tree, if it be cut down, that it will (prout again, and that the tender branch thereof will not cease] Here Job begins to presse God to spare him by a new argument, nor taken, as the former, from the shortnesse of his life, and determined time of his death, but from the mortuene or mante, and determined time of his death, but from the impollibity of returning their , after his death, to enjoy any comfort here. See the like Chip. 76,78. & 16, 22. Pial, 39. 12,13, And this Argument he illustrates, fift, by on 19, 22, 1131,39, 123,15, Ann tim Argument ne mutrates hith by a fimilitude, thewing mane condition to be word: then arree, which may grow again in the faunt place, though it be cut down; but may once dead, appears no more in this world. Secondly, by a fimilitude of waters, drying up, veile 1 1.

For] A reason of the petition , verse 6. Either I shall have comfort in this world, before I dye, or never here; therefore grant

there is hope] The word fignifies somewhat remaining, that may make men expect a renovation. See on Chip. 5, 16, & 7.6.

of a tree] Men hive some hope, when they cut down a tree bythe ground, that it will grow again, Or, to a tree. Or, a tree hath emphatical. See the like, Judg. 9. 8, &c, where freech is attributed trees, as hope is here. See Job 31, 38. For the word 19, it fignifies, nees, as nope is nees, one joog 1, 36. For the word My, it tigning, 1, woods Gen. 22, 6, 1, a tree, Gen. 2, 9, 3, a thing made of wood, Ezzk. 37.17, 4, a wooden idol, Jer. 27, 5, a gallows, a thing to hang men on, Gen. 40, 19, 6, a wiftel of wood, Exod. 7, 19, 7, a lift of a fpear, I Sam. 17.7. Here it is taken in the fecond fenle, fora tree, as often elfewhere.

If it be cut down] Or, though it be cut down. So DN, is translating

If it or cut aswn. J. Ot, though the cut down. So UN, it translisted, yet. 8. though it be cut even by the ground, that it will from again. Het, that it will change; to wit, its condition, and being out off will put forth again. Ot, it will thing, or tenne its frength, 154, 49,31. Thus the word is translitted changeing, yet. 14, of this Chapter.

and that the tender branch thereof] Sec on Chip. 8. 16. will not ceafe | Sec on verf. 6.

V.8. Though the root thereof wax old in the earth, and the flock there. of de in the ground]. Some conceive, that this verife (as out another way of defining reces, to wir, by of old age, though they be not up of the conceive, that they have been down. But it is likely, that he goes on in the fame similar dependent. from the fame tree, and aggravates the matter by other circumfinaces. Suppose this tree being cut off by the ground, the root of like in the earth be old, and so the more unlikely to shoot forth again, and the trunk of it cut off, lying upon the ground by it, give men or casion to think , it will never put out more branches , yet waterwill

Though] See on verf. 7. the root thereof] So much of it as grows within the ground, 2 King. 19. 30. It lit rally fignifies the root of an herb or tree, and metaphorically, fuch as remain of a nation, to give hope of entraing again , after a great deftruction : as in the place cited. See on

Chap. 5.33 warsold] He doin not fly, die, for then there were no hope of ing time war old, and so he, like to decay utterly. Trees have a gow-ing time like men, and a decaying one also, which may well be comard to old ag:

in the earth] See on Chap, 9. 24. From the Hebrew word Eretts omes on E glith word Earth.

and the flock thereof I it is opposed to the root, and signifies the

ann me juce, inerest ji it is oppoied to the root, and inginnes und body of the tre above the gound, which divides it fell find bran-thes, Ilan 111. & 40.24. The flock that was cur off, vol. 7. die J As it much needs do, being cur off from the root Trees are fail to be deed, when all the molfane it clean gone our of them. So Plai, 78. 47. He deliroyed their vines: Hob. He flow them.

in the ground] Heb. in the duft. It being curoff, and lying in the dult, upon the top of the ground, dieth; yet the moithed earth, can pit forth other branches out of the root remaining, as veries. The word TOU fignifies; I, the earth it felf; asit is translited, Chap, & 10, 2, the dust that lies upon the face of the earth, 2 Chron. 1.9. Plal. Plal 18.43. 3. a mean rank, or condition of men, despited like the Pla142. 25. 7.3 diction into a very miferable conditions Italia? 16.
% a fign of throw, Job 2, 22, Here it is taken in the second sents, as was before expounded.

V.9. Tet through the fent of water it will bud, and bring for bougher like a plant. I hough the fixed be dead, and cast away, and the root little better, yet water wili revive it.

tooynttie better, yet water with revive it.

Ter] O:, That. Thire is hope, thit not withflanding the cutting off and dying of the Bots, and the old age of the root, it will purous fresh bougher, and flourish again, as it did before. So this verse is kill

tothe feventh verse, through the from the smell : An usual thing in Scripture through the sent Heb, from the smell : An usual thing in Scripture to attribute lenfe to fenfel-life things; as to elline to the fire, Judg. 16, 9, for foir is in the Original three, when it finelleth the fire. As man being refredhed with the final of fweet flowers , is cheesed in his fpirits, so this decaying tree plus out fresh branches after motifure recei- one after another, and appear hete no more. But the sommer interpreved, as if it had felt fome inward comfort,

of water] The Hebrew word DID ha h many fignifications, I It figurties water, as Gen. 1.9. 2. The clouds, the receptacles of rain waters, Plal. 104. 3. 3 It is put for the rain water that comes out of the Clouds, Pfal. 77. 17. 4. F rany kind of drink, as bread is put for any kind of food, Hof. 1. 5. 5. For a multitude, as there are many drops in the water, Pfal. 79.3. 6. For troubles and afflictions, Ifai 43. 2. 7. For the feed of which men are conceived, Ifsi.48.1. 8. For tears, Jer.9.1. Lim, 1,16. Here it is taken in the firft fenfe, when this reo of the tree, left in the ground, is watered, either by the moillure of the earth, or by the overflowing of Rivers, or by the labour of men, or by the dew or rain from heaven, it will sprout out afresh, See on Chap-5 10. & 11.16. & 12.15.

it will bud] It will fend out buds first , and branches afterwards.

and bring forth] Heb. make. The word TOU fignifies, I. To work make, or do a thing, Gen, 1. 31. 2. To bring forth corn , or fruit, or buds, or branches, or the like, Gen. 41. 27. 3. To drefte of prepare, Bzek. 46. 2. 4. To keep, or observe, Josh 5. 10. 5. To ger, or pro-cure, Gen 31. 1. Deur. 8. 17. Here it is taken in the second sense.

boughes] The word TYD fignifies, I. The time of harveft, when the corn being ripe is cut down, Ifa.6. 3. 3, It is put for the corn, then to be cut down, Joel. 3. 13. 3. For war, wherein men are cut down by the fword, as coin by the fickle, Jer. 51. 33. 4. For boughs, which trees put forth, as the earth puts out corn in huvelt, Ifai, 27, 17, Pial. 80. 11. So here, When this root is watered, though it feemed dead before it shall fend forth abundance of boughs, as the earth doth corn it

like a plant] As if it were new planted, or as a tree new planted or as another plant; to wit, that was nover cut down. It finds our boughs so plentifully, that you can see no difference between it, and another tree that remained untouched, See the like addition, Chap.

V. 10. But man dieth and wasteth away; yea, man giveth up the ghoft, and where is he ?] Here is the other part of the diffimilitude expressed with a pathetical interrogation. A mans condition is worse then a trees: It may be cut down to the ground, and grow again in the fame place, and your eyes may fee it. But man dying, is pluckt-up by the 1021s, and carried clean our of the world, and who can tell what is become of him? There is not fo much as any memorial of him left here, Chap. 7. 8,9, to.
But Heb, And; Yet it is often fo translued, and must be so here.

becaufe it ufhers in an unlikeneffe between a man and a tree. So this particle 1 is ufed, P.ov 5.4. & 8. 36, and wherefoever it is ufed to fe our a diffimiliande,

man } A name taken from frength, as as Enoth from infirmity, See off Chap: 3, 3, & 4, 17, & 10. 5.

and Some read it, when. So this particle 1 is used, Plal. 179. 16.

1 Sam. 13. 1. And they put his wasting away before his death, usthe caul of it, But it is better read, And, le is co be underftood, ara confequent of his death, making him unable to appear any more; and fo

it agrees best with the end of the verse.

wasteth away Or, is meakened. So the word signifies, Isa. 14.12. Joels to, And the meaning is , that all his strength being taken away by death, his weak body walles away, and confumes in the grave. Or, houtoff. Assome translate it in Exod. 17-13. Ifa. 14. 12. He Or, worleff. Assone translate it in Exod. 17-13-18a. 14, 14. He and self-worlethen a tree, for he grows no more. The word is translated by our interpreters, disconfiting, or being overtome, Exod. 17, 13, 433, 18, and it holds well with the scope here. For 25 then overtome, are carried away captives from their own land, never to return thitheragain, fo are men overcome by death carried clean out of this

Ital So it is translited, Chap, ar, 19. Some understand it thus. Italian be killed by some violent death, he wastes away; yea, though he frould die but a natural death, and gently give up the ghoft, yet he appears no more here in the world. Others read it, And. They conctive that the two words of dying, and giving up the ghoft, kmit toge-ther by this particle, fignific the fame thing, and serve only to set our the copioulnelle of the tongue, and the certainty of his utter extirpation out of this world by death.

man | See on verf. i.

giveth up the ghost? See on Chap 3, 11, & 10,18.

and where is he?] He is not to be found any where among the living. See on Chap. 7. 8. & 3. 16.

.It: As the waters fail from the Sea, and the foud decayeth an frieth m] Having before by a diffimilitude fet out mans hopeleffenelle of returning into this world after death, and thewed his condition to be worfethen a trees cut down; now he goes on to fer out mins nonappearance after death, by an elegant fimilitude of the diving up of

As] This word is not in the O ignal; and therefore some make this a distinuited to allo and read this verse by way of interrogation. Do in waters fail from the lea, or the floud decay and dry up? yet Do the waters fail from the fies or the flowd deay and dry up? you may be hown, and rifeth not. Re. Incimating, that man is in a series of the the field of the f

tation by way of fimilitude is better. the waters] See on verf. 9.

fail] Heb, are gone. See the word in this fense, I Sam. 9. 73

Deut. 32. 36. from the fea] The word in fignifies, I. Any great place of water, from the fed 1 ne word La bgnittes, 1. Any great place of water, or lake; as Grant, 150 Numb, 34.1. In leas of Cinnucht is Another to the lake of Gennezareth. 2. The fact it felt, the greatest reade of water. Ether the Medicerranean, John, 32, 4. or the red feat Pfal. 114,35. 3. The Welfs because the great feat tood Wellward 6 om Jeruslaem, Grant, 128. 4. The South, because the Speak of the Medicerranean John State of the South, because the South water from Jeruslaem, Fil. 107,3. 5. For a great wild made to hold much water, 1 King. 7, 23.

and the floud A fiream having flore of water in it, and running

decayeth and dryeth up] Two words of one fignification, to adde emphatis to it, and fet out a total drying up. See the like on verte To.

I Pet, I. 7. Some understand it thus; As the Sea or Referenceive nor the fame water back again, that is drawn out of them by vapours, or over flowes the earth to man dying, returns no more into the world. But the truth of the fimilitude thus explained, may be doubted of Others thus; as'a lake, or a river, having broken into another channel, returns no more into the former, but leaves it dry and defolate; fo man once dead, returns hither no more : this is better. But the belt is to read it thus; As when the waters from the fea fail, the foud decayeth, and dryeth up. So, &c. veil. 12. And the fenfe is, that as rivers coming from the fea are quite dryed up, when the Sea waters fail, that feed them, and no water appears any more there: fo when mais life is raken away, it returns no more, while this world lafts. See on verf. 10. And I is fo ufed, Prov. 11, 10.

V. 12. So man lieth down , and rifeth not ; till the heavens be no more, they shall not awave, nor be raised out of their sleep] This verse is a bridge, or a transition from one matter to another. In the beginning of the verte, be applyes the former limilitude, to thew, that man being once dead, returns no more into this world to dwell here again among the fons of men. In the end of the verle, left any should miftake his words,and think him an Atheift, that denies, the Refurre. Gion, he dothas it were recall limfelfand grant a refurrection at the end of the world: and like a man in an ague, followes that matier in a good temper, till, verf. to, looking to his prefent preffures again, he falls into another hor fit of unruly passion, which lasts to the end of the Chapter.

6] Heb. And. But it is often rendred fo ; as Prov. 25. 29.

23, 25, 27, men] See on Chap. 1. 2. men 1 yee on Chap.1.7.

little blum J Death is fee the there by the fimilitude of one lying down to fleep: and the grave is as the bed. The word 2DW fignified on 1. To by down on the ground, Numb 2.4.9. a. 10 lp bindlef down to fleep. Delte 5.7. 3. 10 dye for death is like to fleep. Delte 5.7. 3. 10 dye for death is like to fleep. Delte 4.7. 3. 10 dye for death is like to fleep. Delte 4.7. 3. 10 dye for death is like to fleep. Delte 4.7. 3. 10 dye for death is like to fleep. Delte 4.7. 3. 10 dye for death is like to fleep. Delte 5.7. 3. 10 dye for death is like to fleep. man'by way of carnal copulation, Gen. 26, 10, Hete it is taken in

the third fenfe for dying. and rifeth not] To wit, to live again in the earth among men. and right hid; I o wit; to live again in the earth among men, for Job dish believe the refuter coling, and confession and confession in the most following, as also, Chap, 19, 27, 80. See on very, to. The word Dipin Scripture fignifies; 1, 1 or ife, 1. King, 8, 54; 2. To come forth, or applets, Dettr. 34, 10, 12 of lithid, John 21, 4. To prevail, Pfal. 1, 5, 5 To remain, John 21, 6. To be firm or libble, Numby, 9, 7, 10 that diling to be telledic; 5 stan. 4.1. F. His yes were dim, Hele, flood dill. Here it is taken in the first further with the former limits of the confession and the standard section of the confession of the confession

tion of not tiling to live here,
till the heavens be no more! There words are to be knit to the words following, They shall not awake till the heavens be no more. Some following, iney intil not waste til; the heavess be no more. Some interpretty, never; tower, by the jewon thrength, or to live kere; because the heavess remain for eyer in their fublishings, shapigh they find be changed in their qualities after end of the woold. But in regard that Job in the words following, falls upon the point of therefore, then, the words are rather to be underflood thus, They full not rise til; the getteral refure client, when the heavens fightle changed and rendword, plf, 10.2. 5, 25, 6, 16, 5, 17, 8, 6, 25, 22, 8, 18, 11, 8, 1 may here be meant of the starry, cloudy, and aiery heavens.

they shall not awabe He changeth the number here. Before he had faid, He rifeth nor, now he faith, They shall not awake : left any fould think he had spoken of some particular man only. He therefore now speaks it of all men. By awaking here, is meant riting from the fleep of death; as appears by the words following.

nor beraifed] Left any one thould object, It i, true , the dead cannot awake of themselves; but God can raife them up again, when he will, as men in a fleep may be waked by others, before they would awake of themselves, headdss, that God will not raife them neither till the refurrection.

out of their fleep] From death to life. It is no unusual thing in Ser prure, to compare death to fleep. See on Chip. 3. 13. Sleep is put lon crime for the fleep of nature, Gen. 28, 11, Sometime for the

appoint me a fet time , and remember me. Job now being fallen upon the confideration of the refurrection , wishes for death , that in the grive he might be free from his pains, and afterwards enjoy an happy refurrection.

O that thou wouldel] For the Hebrew words, and their manner of with ng, ice on Chap. 6. 8.

bide me] He compares himself to a man pursued by his enemies and delices , that God would hide him from them ; that is, thit he would free him from his fore pains , that followed him fo cloie, that he could by no means escape them.

in the grave | Sre on Chap 7 9.
that the wouldest keep me secret | The same thing desired in other words. See On vers. 21. It shows Jobs desire to be carnest: as if one running from an enemy flould fay, P.ay hide me, pray hide me : Be fure to keep me fafe,

fure to keep me late, untill thy wrath] The word AN fignifies, 1. The face, 1 Sam. 25, 23, 2. The note, which is the higheft pirrof the face, Cant. 7, 4, 3. Anger, which is flewed by the high colour of the face, and thick breathing of the nofe. So it is taken here, for anger. See more on

Chap. 4.9. 8.9. 5, 13.

be paff] Heb. turned bick; to wir, into Genelenelle, and kind-nelle; as Poll. 6.4, or turned away; as Isa. 12. 14 the is B. quite and clean gone, and taken away from me. The word 100 signifies, 1. To return to a place, from which one went away before , Gen. 18. 1. To return to a place, from which one went away before; Gen. 18.

3]: . To require from anger, or to be friends again, Jer. 23, 5. 7 to repen, or return to God, from whom we have all naturally gone after 3 p. 30. 2. 4. To do the firm thing again, Jer. 16. 18.

That aiged again, Heb, returned and digged, 5. To make to return, or bring both, Duc. 30. 2. Hereit is return in the fector of enfe.

Tell that ceale to be angly with me. Till the refurred ton, when all the control of the control of the cealer of the cealer

that the wouldest appin me. Heb, that then wouldest pur for that then wouldest appin me. He that then wouldest pur for me. The knew that the time of his lying in the grave was determined from eternity. Yet's, the thinging the state of the light the shape for eather than the shape the things the same than the shape the same than the shape the same than the same tha cafe, and fleep quierly in hope of a jofull refurrection. See the like with, Pal 39, 4.

a fet time] Heb. # flatute. A certain time, when, and how long

I shall lie in the grave.

and remember me] How God is faid to remember, fee on Chap. 7. 7. & 10.9. Here Job's meaning is, that God would taile him up again, for God feams to forget his prople while he leaves them in trouble, in prifon, in the grave, Pfal. 88, 5. and he is faid to remember them, when he delivers, or eases them , Gen, Gen, 8, 1. Exod. 2. 24. Others read it , That thou wouldest appoint me a set time , when then wilt remember me; to wit, to raife me out of the grave, For) when,

V. 14. If a man die , shall he live again? all the dayes if my ap pointed time will I wait , till my change come] Jub having now icfre flied his foul with a lweet meditation of the return et on, flands 2 Jmiring at this glorious work, and concludes from thetice a, willing-ineffe to be diffolved;

incle to be disolved:

if] Oc, when a sit is translued, Gen. 38 9. Nun. 36. 4. For three is no doubt of maits dying at allaman] See on verifice. & Chip. 3. 3. 8. 4. 17. 8. 10. 5.

See on verf. 10. are; see on version.

Chall he live again? J Some understand it as a fit denial, as affirmative questions usually are interpreted in Scripture; and they give this sense. Certainly he shall not live any more here; as ver. 10,12. This tends. Certainly the training the hoping to be raifed to a better flatchere, But it is rather spoken by way of admiration. Hath God said, he will raise up our bodies again it then I will willingly die in hope of a glorioos refurredron. See the like quelton. Chp.15: 11.
Gen.31. Hath God find, &c. It is frange he should envie you the eating of to precious fruit; and Gen.71. Shall a child be born, Sc. It is very strange, that a man and woman so old should have a child: Our Divines take it to be a voyce of joy, and admiration; not of doubting, as Sara's was 1 and therefore the is reproved, Gen. 18, 13, but Abrahamis not blamed, So Chap. 4.2. If we affar to commune with thee, wilt thou be grieved? It is ftrange thou flouldeft be troubled with the words of thy friends; yet we believe thou wilt. See

on Chap.21, 17.
all the dayes The word Di fignifies. 1. A naturall day of 24. duine dayes J incoord Dingnines. T. A natural day of 24-hours, comprehending the night also, Eth.4. 16. 2. An artificial day of 12. hours, opposed to th. night, Eth.4. 16. 2. A great day, or a year of days, containing all days in it. Julg. 17. 10. 4. A certain time confissing of many days, Ila 4.1, f. A joyfull, or fad time, Pfal, 37.13. Ila, 13.22. Here it is taken in the fourth sense, for the whole time of his life.

whole time of his life.

§m appointed time] See on Chup.7.1.

mill I wait] Or, extell, Chup.3.1.16. I will glidly look for
death every days and be poyfull, if the time were come.

iill m change] Till the time of my death, which is indeed a
gest change. A living body is changed into a dead carcafe. Man
good out of his world or another; Provs.1.8. appointed to deftuali
ment of the world or another; Provs.1.8. appointed to deftuali
ment of the world or another; Provs.1.8. appointed to deftuali
ment of the world or another; Provs.1.8. appointed to deftuali
ment of the world or time of the world or time and the world of the world or time and the world or time and the world of the world of the world or time and the world or time and the world or time and the world of the world of the world of the world or time and the world of the world or time and the world of the world or time and the on, Heb, children of change, Or, Till my paffing away, Or, departure. For death is fuch a change, that it carries a man clean out of the world, Eccl. 1.4. Cant. 2, 11, 2 Tim. 4.6, Others underftand it of his refurrection, which indeed is a great change : but how could Job ! wait for that in the graye?

come] For living actions attributed to dead things, fee on Chape

V. 15. Thou fhalt call , and I will answer thee t thou wilt have v. 15. 1000 posts cais, and 2 wis adjust note: 1000 with how a differ to the work of the ne hands! The fame words, as herein the beginning of this v.zic, thir were in Chip. 15.22. Dut to a far different purpole. For there Job in an impatient it, defires to plead with God, as appears by his following plea there. Bur bete in a calm tem-God, as appears by his tollowing flex that Dod lite the tenurication, as appears by the end of the verification, as appears by the end of the verification flust call.] Thou shalt call me out of the grave, by the

oyce of Christ, or the Archangels voyce at the end of the world, John 5.28,29: 1 Theff.4.16. For the various fignifications of the word,

fee on Chip. 13.22. and I will answer thee] Or , I shall answer thee. Not that there s any readinesse in dead bodies to come out of the grave, not that they shall be called every one by name , but they shall come up luddenly at Chrifts call, as a fervant comes to his mafter at his cell fuddenly: and this is a scall answer. See the like of Hearing, Hof. 2. 21,22.

then wilt have a defire] Thou wilt be very willing to feek again, after it hith lain fo long in the grave, as a workman having been long abfent, is willing to fee whit he hith builded, of planted. Hence comes ADI, filver, which men are very defirous to look upon,
to the work of thine hands] To me, who am made by thee. Though

the work of thy hands feem to be blorred out in the grave; yet thou wilt flew, that thy love which moved thee to form meat the fift, is not clean extinct, but fhill appear in talking me up glorioufly at laft. See more on Chip. 10, ver. 3, 8.
V. 16. For now thou numbrest my fleps; dost thou not watch

over my fin ?] It will be well with me then, when I shall beraifed up again; though now thou seemest to deal very hardly with me, Here Job begins another impatient fit, which holds him to the end of the Chapter.

for] Oc, but; as it is tranflited, Chap. 9. 9. 18. For here isan opposition of whit went before, and not a confirmation of it. now] As it goes with me now, it feems fo , that thou takeft all ad-Vantages to punish me.

thou numbreft] Thou keepest an exact account of every in of

advantage against me. See Chap, 7:13,20, & 10.14, & 13.37, and for the word, fin, see Chap, 7:13,20, & 10.14, & 13.37, and for the word, fin, see Chip, 5.24, & 7:20, & 10.6.

V. 17. My transfer selection is feated up in a bag, and thou sowell up mine, the selection of the word of the selection of the selection

iniquity. He goes on to describe the tharpnesse of Gods proceedings against him, who doth not only watch what he doth amisse, and number ber all his errours, but also keep them all fast in his mind, that none of them may be forgotten, and fow them together, that he may pue

nili lum for all together.

my transgression | See on Chap. 7.21.

is sealed up | Shut up fast, that no man may take it away, before

I be wondhird for it. See on Chap. 9. 7.
in a bag | The word comes from TIV to bind, because those things which we would keep fafe, and not lofe, we bind up ins bag, and then feal it for the greater fafety.

and thou sowest up mine iniquity] Thou wilt be sure to make it salt, We think tying a bag, and sealing it, not to be sufficient, when we would keep things very life, and therefore we fow up the bag, that no thing may fall out. Hereby is meant Gods exad care, not to forget any one fin of Jobs, but to be fore to keep all in mind, to punish bim the more severly. Or , And thou sowest it unto mine iniquity. That is, Thou joyned my former transgerdions, to my prefer to the built to be fure to punth me for all. Or, Theu joyned my fin to my punthment. So, the word fignifies, 161, 56.6. Or, Thou jowes it over mine iniquity, to wit, the bag for the word fowing, i.e on Chap. 13.4. For the word inte quity, see on Chap. 7, 21, As men sow one piece of cloth to anothers, to make a compleat girment; so dost thou call to mind all mine ini-

quities, at once to by load on me, Chap.13. 16. Isa.65, ver.6.7.

V. 18. And furely the mountain falling comein to nought; and the rock is removed set of his place. In this veries by two limitudes of the decay of mountains, and ooks, the highest and firstly things, be further for our near money. he further fers out or ans mortality, and impossibility of returning state that world again. In the next by two others, by the decay of hard flones, and growing things. The amplication begins at the end of flones , and growing things. The application begins at the end of the next verfe.

and furely] See on Chap. 1. 11.
the mountain falling] Falling away by little and little, by reason

Die monniam Jailing | Paliting away by little and little y by lead-of the mone earth quake, or hery mines under it, or the fa under-laking it, See mote on Chap. 9. 5. Some read it, as the mountains falling, &c. fo thau deftroyeft the hope of men, ver. 10. Thus as, is

cometh to nought] Heb. fadeth. It moulders and withers away like a leaft fallen off at ee, Pfal, 1. 3.

and the rock is removed out of his place] Either by old age decays

and the roce is removed one of me place I kiner by one ag-ing; as the word allo hgnificth, Plat. 6.7, or by the means mention ned before, See on Chap. 9.5. V. 10. The waters wear the flones: then washelf away the things which.

which grow out of the duft of the earth, and thou destroyes the hope of forth, Pill-43 3. 8. To let the hair grow, and not to cut it, Excle, man,] As in the former verfe he had fliewed mans morrality, and irrecoverable neffer into this world after death, by the decay of highest and firmest things, hills and rocks; so in this verse, by the irreputable ruine of the hardest; and best-rooted things; as stones, and things tune of the mateet, and bett-rooted things; as stones, and things growing our of the earth, which one would think, lay very lafe, and hid a fine foundation for continuance,

the mateers] It may be underflood either of rain-water, or waters

Chap.xiv.

here below. For the various fignifications of the word, fee on vetf. 9. wear] By often falling upon them, or continual running over

them they dirbinish them the flones The word 128 is taken , I. for ordinary flones, fuch as lye on the ground, Chap. 5. 23. 2. a veiled made of flone, Exod. 7. 19. 3. an Idol of ftone, Jer. 2 27. 4. a ftone to weigh things by, for fuch were the Jews weights, Prov. 11. 1. See the margin there. 5. a plummer, Zech 4.10 See the margin there. Here it is taken in the first fense, Stones are hard and strong, Chap. 6, 12. yet water will wear them away in time.

thou washest away] Or , overflowest. He turns his speech to God to whom he attributes their devaltations. So vers. 20. Thou prevailest, &c. See the like, Gen. 49. 18. To God he spake before, verse 16,17 and fo continues. Others read it , The doft of the earth overflowes the things which grow out of it; That is, the fand and subbiffi which a floud brings, dorn drown and kill things growing out of the earth. Others read it, The drops thereof wear the duft of the earth; That is, they do in time nor only wear away flones, but the earth it felf by little and little. The first reading is the best.

the things which grow] Heb. which grow out of it. It lignifies such things as naturally grow cut-of the earth without plowing or fowing, or arife out of confeattered the year before, Lev. 25.5. 2 King. 19.19. 16.37.30, one would think the earth should preferve its own broad,

out of the dust of the earth] Out of the carth it felf, which is no thing but dust congealed, and crumbles to dust. See on verf. 8, &

and] Oc, fo. See on ver, 18. Here is the reddition of the fimili-

anal Usjon seem wester fire is the requirement of the himming the kindled close the standard for very little that defiring fill the himming the periffe. Though a man in groperity think the final hidde for yet thou dot! diff point him the hope! His hope of comining longer in this would, or of even returning into it again. Thou purtet him quite out of hope by killing him. For the ward, fee on Chap, 5, 16, & 7, 6, & 11, 18.

ing now, For the weighted on Chips, 10. & 7.0. & 11.10. of man] Sec on Chips, 7, 8.9.2.

V. 20. Thou prevaileft for ever against him, and he passets: thou thangest his connenance, and sended him away.] He goes on in the application of the former limilitude, and thews the manner how God disppoints the hope of man, to wit, by fending him out of the world

by his mighty power.

Thou prevailest] Thou are stronger then he, and so prevailest a. gainst him by thy strength, and overcomest him.

for ever) So that thou shuttest him for ever out of this world by

death, See on Chap. 4. 20. against him] Against forry and weak man, mentioned ver. 19. And what great victory is this for the mighty God to use his great power to overcome a weak man?

and he passeth] As a Souldier overcome in battel by a potent adversity flyes away, and is feen no more there, so doth man out of the veniry tiges away, and is seen no more there, to do not man out of the world, being overcome by God. It inclimates a violent, or at least an untimely death. The word IIII fignifies, I. Going about some-& 119, 1. H. reit is taken in the fourth fenfe, for Paffing out of the world by death, and that by a violent one also, as was noted before, See on Chap. 10. 21.

this changest Or, changing. For it will agree with the former words, Hepaffeth changing bis countenance. But it is better to attriwous repuggion to anging, my commendance, our it is petter to atti-but this change to God, to whom fending him out of the world, is autibuted in the end of the wrife. The word TIDU fignifies fome-times to do the fame thing, or double; as Gen.41.23, 21To do and therthing quite different from it, ortpalter or change a thing ; as

Mala, 6. So here,

his countenance The word Du fignifies, 1. The countenance of a long creative, [1a. r, 6. x]. The outled of a linig pricial it is visible like the he of man, Chap, r, ro. 3. The perion a the face being aproacall part of the body, and a chief or manner of the perfonction. 13. to 4. The credition reputation, which is open and public like the the, Chip, 9,24, 5. The prefence, which is different by the face, Chip, 1,24, 5. The prefence, which is different by the face, Chip, 1,12, 6. The demonstration of anger or sadnesse, or cheefulnell's which use to appear in the face, Gen 31.2. I Sim, 1.18 Chip, 9. 27. Here it is taken in the first fense. Death takes away the beauty of

man, and makes his countenance pale and wan.

and fendeft him away This word Thu hath many and various nifications , I. To fend a messenger, Chap. 1.4,5. 2. To put forth 44. 20. Here it is uled in the fixt fenfe, God by death fende a mait clean away out of this world into another.

V. 21. His fost come to honour, and he knoweth it not; and they are brought low; but he perceiveth it not of them. In this verice he provess that man by death is clean cast out of the world; because he knows nothing of what is done here, no not that which concerns such as once were most near and dear unto him,

His fons Ot, If his fons. If they be preferred, or brought low, he is ignorance of it. He speaks of the dead mans sons mentioned in the former verfe. The word 12 fignifies, I.A fon by nature, Prov. I. and nephew or fons fon, Gen. 29.5. Laban is called the fon of Nihor, but was his grandchild. 2. An adopted fon, Exott. 2. 10. 3. A child, wh. ther male, or female, Gen. 3.16. 4. A scholler is called the son of the teacher, 2 King 2.3. 5. An Inhibitant is called a fon , as if the place or city were his mother, 1fa. 11. 14. 6, A thing contained in another, or city were not notine; 112, 11, 14, 0, 1 tining contained in another, as the child in this womb, Limi, 13, 7, One belonging or definited to any thing, Pfal, 102, 20, 8. The young ones of bads or bealts are called fons, Lev. 1, 14, 9. To fer out time or 1985, Gen. 17, 12, And brain was ninery searched. Hele is a fine of ninery years. Here it is taken in the first fine, for his fons and posterity,
come to honour Or, are theighty. Loaded with wealth, and ha-

nour, Ifa.66, 5, and he knoweth it not] The dead father can take no notice of it. So

the word is ufed, Chip. 5. 10. & 9.21, Ifa 63, 16 Eccl. 2. 19.

and they are brought low] Heb. are small, yet not meant, that they are small in number, but poor and contemptible, as appears by opposition to the fotmer part of the veries and thy the use of the word elicwhere, Chap. 8, 7, Pfal. 119, 141. Jer. 30. 19.

but he perceiveth it not of them] He is fo clean estranged from all humane affairs, that he knows not what becomes of his own chilnumaire analist, that he knows nor what occures of his own conti-den, whether they be ich or poor, high or low. Some think it art answer to his friends wo, ds, Chip, 5, 25, that if he would repent, his posterity should prosper. Nay faith Job, that is no encouragement, for a dead man knows not what becomes of his posterity, and therefore neither can receive comfort from their prosperity, nor forrow from their mine.

V. 22. But his flesh upon him shall have pain, and his soule within him shall mourn.] The icope of this verse is to thew, that dead men have no communion at all with those that are alive, and that all bands of nature are ceafed, when men are dead.

But] Qr, Onely. If any man ask what he doth when he is dead, this is all that can be faid of him, that he takes no case for any left bes

hind in the world,
Hisfleft The word 101 istaken; t. for the fost part of mans bedy, op ofed to bones, Gen. 2.23. 2. for the whole body, oppofed to the foul, Gen. 2.24. 3. for any bodily living creature, Gen. 7. 16, 4. for the whole man, Deur. \$. 26. 5 for a kiniman according to the flefth, Gen. 37.27. 6. for a weak, or frail thing not to be leaned on, and therein like to flesh without bones, Jen 17. 5. Ifa 31-1,3. 7. for a thing foft and tractable, like flesh, Ezek, 36, 26, 8 for the corruption of mans nature, Oen.6.3. 9. for the privie members, Gen. 1-.
23. 10. for the skin, which is of a fleshly substance, and covers the fleft, Pfal. 102 5. Here it is taken in the second fense, for it is opposed to the foul.

upon him] Or, for it selfe: Or, concerning it felf. It is said to be upon him, because it is the visible part of man; as in the end of the verfe, the foul, which is the inv fible part, is faid to be

[ball have pain] The word INI fignifies; 1 P in of body, Gen. 34.25. 2. Grief of mind , which oftenrimes arifeth out of bodily pain, by reason of the sympathy between soul and body, Prov. 14: 13: pain, by realon of the lympathy octavers nout and body, ir ov. 14: 13: 3. The marring or (poyling of a thing, because, both the things men, giver for, and grief it felf, mar the body, and corrupt it. Th. Tran-livors here take it in the first fense: but the third agrees better with the nature of a dead body, which is capable of corruption, but not of

pame and bis foule.] The word WD3 figns fits; 1. Breath, Chap. 41. 21: 2. Like, Gen. 9. 4 5. 3. The foul, without which there is neither life hor breath in the body. Gen. 2. 7. 4. a living body. which but a foul in it. Gen. 1. 20, 42; 5 ann. Exod. 1.5. 6 unns body. Hol. 105, 18. He was laid it fron. Hib. His foul. As in the murght three, yet it was the body of Gephonety. Sor his foul ould not be that in iton. 7. a dead carelle, that had one. a foul in it. Lev. 1912. 8. 82: 2. 4. For the dead, Heb. for a foul. 8. For the heat, mind, or deline of a man. Exod. 2. 9. 9. for the perfon. as for God. or desire of a man, Exod, 23.9. 9, for the person, as for God himself, Amos 6. 8. Here it is taken in the third sense, for the foul te

himlell, Amos 6. 9. Here it is seen in the third white, for the routine, full, for it is opposed or the file, in the latter was used before, for, within bim 1 t is the faine word, that was used before, for, which him, in this verife! but the Translators, hiving rightly observed the difference between foul and body, as was three noted, have filly translated it here, within him. So It is used, Chip. 18;

fhall mourn] The word imports Immentation Inward in mind, or outwardly expressed, and sometimes is attributed to senselle things, as to the earth, sai 24,4. Jer 22.4, because they are in an ill condiChap.xv.

underfland it of the man alive , and render the fenfe thus, He was | troubled while he was alive with his own milery, and griered for his own troubles; but now he takes no norice of what befalls his posterior ty. Others, understand it of the dead man, fet out like one alive, and brought in complaining of, and mourning for his forrows, but no more intended by it, but that he is not affected with any good or evill that betalls others; yea, like an hard-hearted man a, regards not his own pofterity. So living 20s are attributed to dead men, Chap. 21.33. & 3. 17:18:19. & 17. 13, 14. Ifa. 14. 9, 10. This latter fence svery emphatical, and agrees best with the frope of Job in this place.

CHAP. XV.

Verf. 1. Hen answered Eliphar the Temanite, and faid] For this verte fee on Chipa, 1, 82, 11, 16, 6, 1, 2, 16, 1. The first conflict of Job with his three friends being ended, the fectod being sheer, and ends at the and of Chipa, 1, No new matter is added, but nere, and ends at the end of Lindhall. No new matter is added, but they confirm what they that find before, and charge Job openly. Eliph Ends and the most clottly before, in general terms only, accusing the tadded in one clottly before, in general terms only, accusing the top to be wicked, because none but wicked men were in punished. Now he charges him more particularly, as appears in the very beginning of his speech, vers 2, &c. His charge against Job is in the 16, ning our specus years a sec. and carge against job is not so, full verteo of this Chapter, and are the 7x, verte, and do on to the end of the Chapter, he goed not with his old theme to prove, that not good men, but which offers our good men, but which offers our good of the Chapter of the C Jobs other two friends, in the fecond conflict, angred peradventure, by fome harfn words of Job, do only lay load upon him, as upon a wicked man, but afford bim not one exhortation to repentance, or one comfortable promile, as formerly they had done , Chap. 5. 17, & 8. 10. & 11. 13. as if they utterly despaired of his ever returning

unto Goo.

V.2. Shull a wife man utter vain knowledge, and fill his belly with the Eaft-wind? Hiphaz having heard all that Job had sporters. What, such he, Oothie become him, who would be me to be so wife, and well adrifed, to utter words that are vain, and lighter then the wind it lelf, as if they contained great wildom? Yea, like the East-wind, to blow hurtful words our of his swelling breast? What he speaks here by a similitude, he declares in plain terms in the next verte, and comes to the particular charge at the source,

Should He freak like one in choler, in a chiding way. Are thou not alhamed to talk thus? Dorb it become the? Certainly it doth nor. Buch patheticall questions are frequent in this Book, Chap. 4. 3. & 8 2. & 11. 2,3. Titey are the common beginnings of the specches

of Jobs friends, and argue much choler and confidence.

a wife man.] As then thinkest thy self to be. For it appears, that he meant Job, vertica though he would not speak particularly to him at fust. There he charges him home, and declares, what these vain

words were-utter] Heb answer. Sie on Chap. 4, 1, & 6, 1, vain knowledge] Heb. knowledge of the wind. The word MT: fig-wain knowledge] Heb. knowledge of the wind. The word MT: fignifies ; 1. the wind , Chap. 1.19. 2. vanity, a thing of no fubftance p. ties 3 1, the wind 3 Caap. 1.19, 2, vanity, a thing of the obstraction but empty like the wind, Eccl. 5.16, 3, fome one corner or quarter of the earth, where the wind fomertimes blowes, 1 Chron. 9, 24, 4, the breath of a living creature, which is a kind of wind, Pfal. 135, 17. breath of a living creature, which is a kind of wind, Pfol. 1.5,5.1.7,5.2 fpirity or angely, Chip. 4.1.1,6. the food of man, Gen. 4,5.1.7, the life of a living creature which cannot be without foul or breath, Chap. 10.1.1, 8. the Holy Gloft, the third person in Trinity, Gen. 1.1, 9. the glist of the Holy Gloft, be chird person in Trinity, Gen. 1.1, 9. the glist of the Holy Gloft, yet al. 8. Here it is taken the feed of the Holy Gloft, and the second fents, for vain and empty knowledge, as is one translation these, Sach browsledge as its owned for machine, non-vites to Gutt. 2. the fecond fenfe, for vain and enjoy knowledge, as the transition flews. Such knowledge as is good for nothing, nor gives no faulf.63-on, as ver, 3. Chap.6.16, 8.7.7, 8.16, 3. Pov, 11-19. Jer. 5.13, So light account hid they of Jobs words.

and full J the Hebrew word 8.10 when it is ploken of a velicly opposite the property of the p

on to a time or word, it lignifies fulfilling, Gen. 19, 21, 27. 1 King.

2,27. Hereit is taken in the fi ft fenfe

2.7. Hereit is taken in the fixt fence.

his beldy) 102 fignifies; 1, the belly it felf of allwing creature,
Chap. 1.1. 2, the bowels or entals that are in the belly. Numb, 5;
2.3. the middle of any thing 3 whereby, the upper and lower paris
aire by more together, as in man by the belly 2, King, 7, 20. Heye it is
taken by finding the first in the fimilitude; but in the application, hereby is meant the hearts, or fold, 8 Led with frolly knowledge, yetChap. 10.20. 8 2.21.9. POV.20.17. For the foul receives things, and
dightly them, in point of knowledge, as the belly dood mean;
with the Earl-wind I The word course from Lip?: before i conswith the Earl-wind I The word course from Lip?: before i cons-

with the Kaft-wind] The word comes from TIP: before ; coming as it were from the face, or fore part of heaven, from the fun-ri-fing, nor from the back-parts, or Well, where the Sun fires, and leaves ting, not from the back-parts, or west, worst the outliers and sayes darkness behind it. Hereby is meant deviling falle and dangerous things, to feed their own fancies, and inter to the hur. of others, For the East-wind is definably to berbs and fruits, He(12, *, Gen. 41, 6.

the Latt-wing is defluctive to heros and times, recolable, applicable V 3. Should be reason with unprofitable tall? or with speeches wherewith he can do no good? I in this verish; endeavours to make good the former part of his charge, closely intimating that Jobs words were empty like wind: and in the next verie he plainly charges him with deftuctive words, like the Eafl-wind, that to be might, confirm the latter part of his charge, in the former verfe.

Should be] Secon ver.2.

reason] The word The fignifies, 1. To reason a case by answers and replies, Chap. 6. 25. 2. To convince, confuse or reprove such as and reprises, Chap. 6.26, 3. To correct or feptove tuch as are in the wrong. Chap. 6.26, 3. To correct or feourge one for fin, Pfal. 6.1. Here it staken in the first fense.

with unprofitable] Heb. that profits not. He chargeth Job with

using weak arguments, unable to prove the thing in question.

tall Heb, Heb, words. The Hebrew word 727 is used, 1 For tale.) Field, Moras. An encourant word 1-1 is used; 1, for a word, Hoffelt, a, For a thing; for as it is experified by words, for experified mans meaning, when it is done, 1 King. 17.17, 1 Sam. 15, 13,14. Here it is taken in the first fense for words used by Johin difference is in the friends; yet not for a bate word, but for lentences. So the ten commandements are called ten words, Exod. 34.8. See themargin there.

or with speeches, wherewith he can do no good] Bring no profit, Not be able to prove his cause, or do any good to others, but racher seduce thum. The fame thing urrered in other words for the more allurance,

and to expect the greater vehimencie. See on Chap.14.10,11.
V. 4. Tea, then caffel off fear, and referant prayer before Gal Thou doft by confequence reach men to cast off all religion, and worthip of God, as a thing that cannot profit them, because thou maintainefl, that God deals as ill with good men, as with bad, Chap, 94 23,23. Jobs friends fpeaking by turns, answer sometimes to whit Job aid to their fellows, as it came to their mind, as well as to what he faid to themfelves.

laid to themlelyes, year Thought not only speak winly, but also wickedly, which is yea? Thought not only speak winly, but also wickedly, which is works. Or, flow much more diff thus east off fear? How much more wickedly doft thou, in giving other men grounds of impirity? This is far works, then feeking vanily. See on Chap, 4.39, thought also for the feeking vanily. See on the dotters, 14.5, Thu man thought also feeking vanily is the control with dead of the property of the control of the control

troot any capt on) worn from my tru y and others, FISO. INON make left word. Befiles the perfor included in the verb, the pronoun is add in the Ciginal to brand Job the more , as if he had faid, None but finch an one as thou, would have fooken fo vitely. The word '18. out tuen an one as thou, would have poken to vitely. I newed it is there used figurifies, 1. To break a thing a finder, of divide it, 1811-74-13. 2. To make void, and of none effect, Numb. 30. 8. So bare. Now they that cast off the fear of God from themselves, or quari-

Now they that cate on the rear of God from fremiences or quality do at much as les in them, make it void, Plal, 119, 1156, fear] The fear of God: As the word, for the word of God, Jim, fear] The fear of God: As the word, for the word of God, Jim, 121, Pet. 2, 2, So the Jaw, and testimony, Isa. 8, 20, Forthele are most excellent in their kind, and therefore men will wish most reason gueste them to be intended, though Gods name be notaded to them, TINT is taken, I. for a fear of finning against God, Exod, to them. The Pit caken, a crora rear of mining against send a said a said a fear of reverence. Mal. 3.16. 3, for the true Religion, a King, 77.35. Job 1.1. So it is taken here; as appear by the end of the verte. Thou wile mike men not to care for fering Ood at all, feeing no good is to be gotten by it, Mal, 3 - 14, 15. Thou wilt

activoj at terminoj.

and refirainciji Dificurspelt men frompriving by thy ungodijwarki,
prajer ji hie werd Iri Wifignifes, t. mediation, Pal, 164, 184,
2. a prayer or complant, which proceeds our of mediaton-prinsipalite in the title, 7067, 135, So it is titled here, and caft in Jobs dibas great fault (as indeed it were, had it been true) that he bindreduen

on praying to God, See on Chap. 8.3.

V.5 For thy mouth utereth thine iniquity, and theu shuff its langue of the crafty.] I need not prove the former charge, that thou discouragest men from the worthip of God, for thy own words have

efficiently discovered it.

is sticted by discovered it.

For the mouth of the body Plates, 5, 2. The speech, or wards that
come out of the body Plates, 5, 2. The speech, or wards that
come out of the mouth 5 Grn, 41,40. Thy word, then they mouth,
which is like a 3. The round top of a well, or garment, or vedel, which is like a mouth, Grn. 29 2. 4. The edge of a fword, which derours, or der froyes men, as the mouth doth mear, Gen, 34,26, 5. The end or care uroyes men, as see monta organ meas, seen, 34,466 5, a fee mo viced are of a place, a King, 10. s. it, 6.4 per co proficing at the maduli a part of the faxe, Deuts 1,17. Here it is taken in the feend feely for the words the come out of John mounts, a sub-tooping as is found in this vertey and the tips in the next. For these are the instant in this vertey and the tips in the next. For these are the instant ments of speaking; and if Job had said nothing, his mouth had not

uttergth] Heb. reacheth. The word 9 N fignifies , 1, by fperch, . interesting price, restorate, a new work of 700 figurities 1, 1,000 prices to inflintful others as Chipp 37, 8, 8, 1, 0 there one formings he first, or obligated not before 5 fixeds 15, 125, 50 hier, by figured by wriary, this civil purpose of the pherical prices of the works. There do no there witnedses.

thine iniquity] See on Chap. 7 11. Others read it thus; For thing Secon ver-4. inquiry tracheth thy mouth. Thou could ft not freak lowerkedly, if thou hadt not a very routen beart. But the former reading agrees bed thou hadt not a very routen beart. But the former reading agrees bed with the cohetence of this verle with the former : 45 allowith the fol-

and show chufeft] Or , though thou chufeft. That doft not directly fpeak against piety, but dost closely undersome it by thy words, See on ver4. Fo. 1 though the 2 Chr. 20.19. Engineering is Thou declared to the control of the control of

lightest to speak crattily, rather then plainly.
the tongue 1 This word, 1107 s. fignifies that member , which we incrongue] Anis words, Fru / 1, includes that memoer; who are call the rongue, Plaf. 11.4.3, 2, ch. injust or words, for the rongue in the chief influment of peaking, 2 from 31, 35, 3, the language of nation different from others, Bills, 1, 21, 4, 4 having that us one nation different from others, But, 1. 11. 4-11 had tongue; \$ tongue or language, 16. 66, 18. 5. Any thing, long like a tongue; \$ wedge wedge of gold, John J. 11. 6. A bay of the feathar runs out of it like a ther. See before in this verie, on the word feight. The like arrogantongue, narrower to the landward, as the tip of the tongue, put out of the mouth. John 15.5. Ifa. 11, 15. 7. A firme of fire, which is also likea tongue, narrowest at top, Isa. 5. 24. Here it is taken in the fecond fense for Jobs speech, or words, as the mouth was before in this verfe.

of the crafty] See on Chip. 5.12,13.
V.6. Thine own mouth condemneth thee, and not I; yea, thine own lips teftifie against thee . I hou mayelt think that I deal too hardly with three in judging three to be a wicked man, and an hinderer of pi-cty, but I shall need no witnesses to prove it for thy own words that have dropped from thee, have abundantly proved. See the like', Mat. 26,65. Luke 19 2 z.

thine own mouth | See on ver. .. condemneth thee] Of impicty, and hinderance of Religion in others

See on chap 9. 20.

and not I] I shall not need to fearch for witnesses to condem thee : thine own mouth will do it sufficiently. Or I am not thy chief condemner, but thine own words are. See the like phrafe, Joh. 5.45. yeathine own lips] This word HOU r, fignifies the lips themselves Ifa.6.7, 2,a speech or words, for the lips are instruments of speaking Prov. 12. 13. a language of a people, Gen, 11, 1. 4, the thore of the lea, Gen 22. 17, or brink of a river, as the lips to the mouth. Here it is taken for freech, as the mouth and tongue were, ver. 5.

teftifie against thee] If Job should object, How can my mou condemn me without witneffes? he answers, Thou thy self are both Witnesseard Judge, Thine own tongue guided by the conscience, will both accuse and condemn thee. The word 731) fignifies I, to answer to fomething spoken before, chap. 6. 1. 2. to begin a speech, especially upon occasion of something done before, Chap. 4 1. 3, to hear prayer; for he that answers it , questionlesse heard it, I Sam. 7. 9. 4. to bear Witnesse; for Witnesses ordinarily answer to questions propounded by the Judge, Exod. 20. 16. So it is here taken, as the translition

V. 7. Art thou the first man that was born ? or wast thou made before the hills? These words seem to take their rise from Job's words, Chap. 1.12. wherein he did tackly intimate, that he thought himself wifer then they, because he was elder. This is with much choler objected to him here by Eliphaz; asif he had faid, Thou dost arro-gate wildom to thy felf; as if thou hadst been the first man in the orld, and by observation of all occurrences, ever since the creation, hadft gotten fingular wildom to thy felf; fo that thou needest not to be raught by any other, but all others had need to learn of thee. Thus in an ironical way he goes on to deride Job in this verse, and the next,

an Homes way in general courter to the man state and annihules the contrary, ver. 9, 10.

art thus the fuff man] For the fuff, fee on chap, 8, 8. It is taken thereforthe find of all in time. For the word man, fee on chap, 14, 4.

that was born The word Thingnifies, 1 to be born; as chap. 24.1. 2. to be brought forth, for that gives a being to things, as well as birth, Pfal. 90. 2. So here, For the first man could not be born, but created. Or, Heb. And; yet it is often tranflited, or, as Exod, 21. 15 and fo it may here; for it differs from the former, and expresseth some

and to it may nere; for it ditters from it.: former, and expetiteth iomething more. For the hills were myde before man.

wast thus made; the word 7717 properly imports the bringing forth of children with pain by the mother, Ps1, 51, 5, and thence comes to fignificany other bringing forth of a person, or thing, Prov.

before the hills] A proverbial fpeech, to fet our antiquity, or rather eternity; for the hills were made at the beginning of the world, and in likelyhood appeared out of the Chaos before other parts of the earth; and he that was before the world, must be erernall. Hills being lasting creatures, are used to set out eternity. So much this phrase im ports, Prov. 8 25. Pfal. 90.2. And so much is incimated in the next serie. It is as much as if Eliphaz had faid, Dost thou think that thou wast before all men, and knowest more then any man, becaule of thine age ? or doft thou think yet more highly of thy felf that thou wast from eternity, and knowest as much as God? These are vain thoughts in thee. With the fame argument God bears down the pride of Job, in the beginning of his speech to him, Chap. 28 4, &c.

V. 8. Haft thou heard the secret of God? and dost thou restrain wisdom to thy felf ?] Here he doth more fully explain his meaning, that he intended not only to charge Job with a conceit, that he was wifer then all men, but also that he knew Gods determinations from

Haft thou heard] For the various lignifications of this word, fee

on Chip.13.17.

the feeret] Heb. in the feeret. That is, lish thou before the world

Call and hard what was feerely there was, been in Gods privie counsel, and heard what was secretly there determined? Jer. 23, 18,22. One verb included in another, So Ruth 4. 1. Turn afide, that is, turn back, and come hither. The word The fair a place to a test turn oack, and come minet. An evolution of the fair a place to a fair a place to a fair affembly, or councill of men met together fecretly to confult about matters of weight, Jer. 6, 11. Here it may be taken either in the first, or in the third fense.

of God] See on Chap. 4.9. & 11.5.
and doft thou refirain wifdom to thy felf?] Dost thou deny it to all others, and appropriate it to thy felf? One verb included in ano-

cie Job had objected to them, Chap. 12.2.
V. 9. VV hat knowest thou, that we know not? what understandest thou, that is not in us?] He proves that Job was not fo full of knowledge, as he boafted, nor was not of Gods privie counfell, for he knew no more then they. And so confutes Job with his own words; Chap.
12.3, & 13.2. For the meaning of this write, see the Notes on thas places; for the words differ little, and the sense is the same.

V. 10. With us are both the gray-headed, and very aged meny much elder then thy father. It is likely he hith respect to those words of Job, Chap. 12.22. with the antient is wisdom. Thou niedelt not (faith Eliphaz) bid us mark thy words, as things unknown to us, and never heard of before, nor cast youth in our faces to difgrace us, as if all antiquity were on thy fide; for we have received from our parents and teachers, who were elder and wifer then thou, yea then thy father, things more excellent, and more hidden myfteries, then thou halt told us, and therefore our knowledge is more ancient, and more grayheaded, then thine; and therefore by thine own argument, more fure and certain.

with us are] Some think that he means , that himfelf and Bildad vere ancienter then Jobs father, though Zophar might be younger then Job, as feems by Jobs answer to him, Chap. 12, 12. And they tead it, There is a gray-headed man a nong us , (meaning himfeit) and a very agedman, (meaning Bildud) So runs the Childee Paraphrate. But that is doubtfull, as appears by the notes there, And the Chal-dee Paraphrafe makes Zophar elder then Jobs father. It may be meane fimply. There are ancienter men then thy father now alive, and not in other Countries onely, but in ours, of whom we have learned what we speak, and find them to be of our mind. And these should know more then thou by thine own argument. both the gray-headed, and very aged men] For these words , see the

Notes on Chap, 12.12. where both these words are expounded. much elder then J Heb. more in dayes then. See on Chap. 8.2.

thy father] The word IN in the original comes from FIR, to defire, or to delight in a thing, because most men defire children, and defires or to defigir in a sining, occasine most men utime emigren, and parents take more pleafure in them, then in all their polffellions, Gen. 15.2, 8 30.1. 1 Sam. 1.8,11. The word lignifits 3.1. An immediate father, Ruth 4.72. 2. Anceftours, Gen. 31.3. 3. Rulers in a Com-mon-Wealth or Family, 2 King, 5-13. 4. Teachers, 2 King, 2, 11. 5. A reliever; for rulers and teachers, and relievers, take care of others, as parents do of children, Chap, 29. 16, 6. The first inventor of any thing, Gen. 4. 20. For children went not abroad then to learn, but were raught of their fathers, and continued ordinarily in the same trade, Gen. 47.3. Here it is taken in the first sense, for Jobs immediate father, For no doubt but Job had anceftours as old as they,

V. 11. Are the confolations of God small with thee? is there any fecret thing with thee? Here Jobs friends go on in an ironicall way to deride and vilific Job, as one that thought too highly of himself, and too meanly of them, and that in this verfe, and the two verfes following. He proves it by an effect of this pride, in the beginning of this verie, contempt of divine confolation. Which is fet out by the caufe ofit ; in the end of this verfe , and in the 12. verfe , to wit, blindnesse of mind, and impotencie arising either out of 100 much confidence in himfelf, or too deep tenfe of his miferies. And this charge is made good from the effect of it, ver. 13, angry words utte-red against God. The summe of the resses, as if Job floudd have faid. These comforts which we bring thee, as it were from God himself. they are too flender belike, and not for thy likeing : doubtleffe there lyeth hidden in thee fome greater and more profound wifdome, then every man knoweth.

Are] It feems they are fighted by thee; but they fhould not be fo. and therefore we marvel at thy firange carriage. See the like question of admiration, and not of deniall, Chap. 14. 14. Look the Notes there. the confolations of God | Some understand it of those comforts Job had had from God before in the time of his prosperity, as if Eliphaz went about to accuse Job of forgetfulnesse of Gods former proceed. ings with him, the remembrance whereof might have been a great comfort to him now in his troubles. But this was far from Bliphaz his scope, who endeavoured not to comfore Job, but to discourage him. It is rather to be understood of those comfortable promises that Eliphaz, and his companions, had given to Job in their former diff pute with him, promiting him from God much future prosperity, if he did repent. Others read it, the confolations of these men. Meaning the two last that had spoken, and in modelly saying nothing of himfelf. So he blames him for despiting their counsels, and in a kind of arrogancy calls them, The confolations of God. Men are cashly in love with, and think highly of their own projects. For 78, God, see on

Chip. 8. 3, 5. [mall with thee] Heb. too little for thee. Doft thou flight them , as things beneath thee? Doit thou expect greater promiles from God to draw thee to repentance, then we have given thee ? It feemsthou doft, becanfe thou art fo flow in heatkening to us,

is there any fecret thing with thee | Art thou by some fecret revelation better acquainted with Gods mind then we? It feems th authlukeft so, and therefore despifest our counsels, Bliphaz speaks this with a kind of contempt. See the like speech, 1 King, 23, 24. Others read it, And the word gently focken to thee. So it is traflated , I Samat 8, 50 Bur the former agrees best with the scope of the place. For the word 727, a thing, fee on verf.3. of this Chipter,

Chap, xv.

thine yes wish at? I Tell she I pray thee what the teafon is yithat thou at thus thangely transported and earlied out of thy felf, beyond all bounds of reason and modely, to life up thy felf against God and mock us?

Wbj So this word MO is translated, Chap. 7.31. But ordinarily it

fignities What; as ver-9 of this Chinters Doth thine heart] the word It is taken, I For that fleflily meniber, which we call by that name, 2 Sim. 18.14. 2. For the mid-dle of any thing, because the heart lyes in the middle of the body, Jon. 2 3. 3. For the foul it felf, which brings life, and refides first and John, 2.5. 4. For the four reter, which orings are, soft tenders fitted lift in the heart, 1 Sam. 16.5. 4. For the thought of the heart, Chapter 1.5. 1 King 5.26. 5. For the officient, 2 King 10.15. 6. For knowledge extended and the life.

1.5. 1 Ning 5. 20. 3. For the ancuron 2 Ning 10. 13. Or For Month ledge of understanding Prov. 15. 32. Here it is taken in the fourth faile, for the though of the heart carry thee away 1 mp 1 signifies, 1. To receive a shing given, Dear, 16. 19. 1. 10 okr awy a hing by violence (Jang green Josef, 16. 19. 1. 10 okr awy a hing by violence (Jang, 9. 11. 15 am. 13. 30. 3. To take a hing bought, 2 5 m. 4.6. 4. To rece ve influetion; or to lorn, Clan, 2. 3. P. 10-11. 5. To aller or take one win words, Pro-6. 25, & 13. 30. Here it is taken in the ficond fenfe, words. Pro-6. 25. & 13. 30. Here it is taken in the ficond fenfe, for a violent transportation, or carrying a man out of himself.

for a violent transportation, or cartying a man out or numeri, and what] Or, why; as before in this verify, dead, is not found to this reps wink at] The Hebrew word here used, is not found ellewhere in Stripture. But the phrase of winking with the ty 3; is used to expedie a gelhare of mocking, Pill, 3; 1; 9. Prov. 6; 13, 8; 10,10. Itmay be that Job was to ced by reason of his pain of the provided in the method with the contraction of the print of the provided in the method was to ced by reason of his pain. and fores to wink in his own speeches or his friends; and this they uncharitably interpret, as if he did it in contempt of God or them, at the words foregoing in this verse, and the words following in the next verle do import,

V 13. That then turnest thy spirit against God, and lettest such words go out of thy mouth? I have verie is an explanation of the former; for here he thews to what his heart did carry him away to violen ly, to wir, to speak such bitte words against God and his providence, as he had former ly uttered.

That] This particle hath many other fignifications ; but is thus

translated, 2 King 8, 13.

thou turneft] The Hebrew word DUM in this conjugation figure fice diverily: 1. When it is spoken of a thing, it lignifies refloring it to his place, or bringing it back again, Gen. 14. 16. 2. When of words, it lignifies answering, or rendring of words back again , Gen. 37. 14. 3. When of good or evill, it is to repay, reward, or punifs, Gen. 50.15. 4. When of anger, it imports reftraining of it, or reconciliation, Numb. 35. 11. 5. When of the face, it lignifies rejecting, or denying his request, I King. 1 fo. Deny me not. Hels. turn not away my face. See in the magnite there. 6. When of the heart, it intends calling 1 thing to mind, or thinking of it, 1 fa. 46, 8. 7. When of the foul, it fignifies to bring it back out of fin, or forrow. to convert, or comfott it, Pfal,19.7. Lam,1,16. 8. When of an acion, it fignifics turning out of a way we were in before, or come to fome other, as a reaveller turns his feet out of one path into another, Dan, tr.18,19. So hert Job is taxed for leaving that partint and other milite way he was in. Chap, r, and going on in that bitter way of complaining sgainft God and his proceedings, which he began,

Chap. 3.

thy spirit] See on vers. 2. Here it is taken for the soul. Thought the spirit is seen that the second that the second the sec fpeakeft as eirneftly againft God , as ifthy heart were clean turnet

against] Or, to God. Thou takest it off from mer, as if thou hadit nothing to by to them, but all against God. Yet 78 is tranflated Againft, 2 Chron. 11. 4. And to it may well be here,

God] See on Chap. 8. 3 5.
and lettelt such words] The word such , is no: in the Original, but well added, to exp elle the fenfe. For it is not a fault to ipeak, but to speak amisse. What manner of words these were, appears by Eliphaz his answer to them in the next veife, to wit, imparient words, formerly uttered by Job against Gods proceedings with him.

For words, fee on veil. 4.
go out Heb. makeft to go out. The like word fometimes fignifies a permission in this conjugation, as Psal, 119. 175. But Job did more then fuffer fuch words to go out of his mouth; for he willingly spake hem. At least is so charged by Eliphaz, For the word go out, 121, It figuifies, 1, Going out of one place to another, Gen. 8.7, 2. It is used of the birth of living creatures, when they go Seen, 9.7. 3. It is use of the officer in roung creatures, when the yellow out of them into the world, 3. King. 2-r. 18. 2. It is focken of things growing out of the earth, Deut. 14. 22. 4. Of the riling of the Sun, Gen. 19. 23. 5. Of feetch, which comes out of the mouth, and is fired at and featured abroad, Edh. 1- 17, 6. Of fome excane of the foul , when through admiration, grief, or fear , it is at it were gone out of it felf, Gen. 42. 28. 7. Of laying out in expences, 2 King. 12. 13. 8. Of going out armed forwar, Gen. 14.8. 9. Of escaping by lot, and so going out of danger, 1 Sam. 14.41. Here it is used in the fift sense, and Job is account of speaking evill words against God.

of thy mouth] See on verl. 7. Here it is used for the mouth it felf

the instrument of speaking.

V. 14. What is man that he should be clean? and he which is oved Job, now be falls to the work to prove that he had spoken share being appears by the following discourse. A will planty that born of a woman , that he should be righteous?] Betore he hid re-

CHAP. XV.

Why do by thine heart carry thee away? and what do vain words, as he had charged him, verf. 3. He answers Jobs words

V. 12. Why do by thine heart carry thee away? and what do vain words, as he had charged him, verf. 3. He answers

V. 12. Why do by thine heart carry thee away? and what do vain words, as he had charged him, verf. 3. He answers

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V. 12. Why do by thine heart carry thee away? and what do vain words, as he had charged him, verf. 3. He answers

V. 12. Why do by the heart carry the away? A supplied the heart carry the away? The arms the aw from the corruption of mans nature, which might be true, though Job were not a wicked man. And Eliphaz thews himfelf an empty and trouwere not a wicked min. and in pinz news names at empty and troublefom diffurer-because he wieth the same arguments here, verile 14, 15, 16, that he did, Chap. 4, vtf. 17, 18, 19. The sum of the veries, that 19b being born in suas other men, cannot be innocent before God. What is Spoken with admiration, as in the like phrase is used, Pfal 8 4. with what face canst thou pronounce thy felf righteous, being born as finful as other men? No man is of that account with God, that he can clear himself, Chap. 14.4. 1 King, 8.46. 2 Chr. 6.36. Pal. 14, 3. Prov. 20.9, 1 Joh. 1.8.

man] Sec on Chip. 5. 17. & 9. 2. that he fhould be clean | See on Chap. 1 1.4. to which place it is like y Eliphaz here alludes, See the like charged on him by Elihu, Chip.

that is born of a woman] Chap.14. 1

that he should be righteous Or , justified; as Chap 4 17. V. 15. Behold he putteth no trust in his Saints; year the beavens are not clean in his [ight.] Eliphiz proves by an argument from the greater to the leffe, that Job cannot be clean before God, whole knowledge is fo (x12, that he can find obscurity in the Saints and Angels, at least in respect of his own brightnesse and purity.

Behold | See on Chap. 1. 12.

he patteth no truft] See on Chap. 4.18.
in his Saints] In the Saints in heaven, or the holy Angels. See on

in his Saints I in the Saints in neaven of the noty engers. See on Chap., 18 See Match. 18. 10. & 14.36. the heavens See on Chap. 9. 8. & 11.8. Some underlind it of the visible heavens. Others of the Angels that dwell in the highest heavens. And so it agrees well with the beginning of this verte, and with Chap, 4, 18. So it is put for God himself, Dan, 4, 26, whois faid to be in heaven, Matth. 6.9. to have his throne there, Ifa, 66. 1. to be the King of heaven, Dan. 4.37.

ave not clean] If it be understood of the visible heavens, then the meaning is, they are not all alike clear and bright, but have in them ftars, and fome thicker parts or clouds, which are as fo many foors in rliem. If, of the Angels of heaven, fee how they are unclean, in the

Norson Chap4.18.
In his fight 1 Htb. in his eyes. So Prov. 1. 17, for the eye is the larkrument of fight. As if he had faid, Thou O Job, thinkelt shyllf clean, because men can find no fault, with thee: Due Gods eyes the clearer then mens. He can find out thy fecret fins, Others underfland it, in tomparison of God. Which though it be true, yet the Phrase in the originall will hardly bear it.

V. 16. How much more abountable and flithy is man, which drinked iniquity like water ?] The argument was in the former verle siken from Saints and Angels. The conclusion is in this verse brought down to men, who are in a far worfer condition.

How much more] O., How much leffe. According as it is kait to he former or latter part of the verfe. S'e the fame on chip,4.19.

aboninable. The word fignifics a thing that mer cannot induced look upon, not to have in their prefence, Exod. 8. 26. And this may well be fet in opposition to the beautiful heavens, which though that be not clean in Gods light, verf. 15. yet are delightfull to ment eyes, So is man aboutinable in Gods eyes, and like unto meat, which the Romack cannor endure, Chip. 33. 20.

filthy] Notione, flinking, like meat putrified for want of falt, dif-leating to the palate, and note. So are men in their natural condition on fichy in Go is account, Piel. 14.3, and 53.3.

is man] For the word, fee on chap. I. I. It is like that he gives Job a privy nip here. Thou haft been a man of great note, yet God the wes by these plagues laid upon thee, that thou are abominable in

which drinketh iniquity like water] Who is naturally as greedy to commit fin, as a rhufty man is to diink water. It feems Elihu und flood this to be spoken of Job, and chargeth him with it in particular, Chap. 34.7. Prov. 26.6. A proverbial speech to fignific plenty and abundance of fin in man; who as he was born in fin , fo it as it were bred and brought up in it. For the word Drinking, fee on chap. 6. 4. For the word iniquity, fee on Chap. 13.7. For the word mater, ier on ch p 14.7

V. 17. I will show thee , hear me , and that which I have feen, I will declare] hash z being now to begin a new mitter, to wit, to prove, that Goas flicts none, but wicked men fogrievosfly, as heaf prove, that Go. allicia none, but wucked men fo grievoully, as neal miced. Job, he begins wish a new perfaces, or gar catention. And that in the 1718 and 19, we fire. And in foune high terms, that Johnight men arrow what he had to flyas a thing full of uncertainty, it reliable therefore, whit he need not builde feor no be taught by him for he would produce nothing, but what he had either feor withher own 1955, or received from wite men, and those no ordinary osciptive, but fuch the state of the middle of the state of th ther, but fuch as were very eminent for power, and Justice. And thus he feeks to raife in Job an expectation of no mean things, but of great matters from him, not received from contemptible men, but wite observations delivered by famous ones, who for their wilden had whole Provinces committed to their clurge to be governed by them. So he headed to their clurge to be governed by

them. So he boafted before of his night vition, Chap. 4.12.

I will shew thee] I will see that before thee, and make it plain to thee, which yet thou knowest nor. Now what it was, that he should

Chap.xv.

hear me] For the various fignifications of the Hebrew word, and the right use of it here, see on Chip. 3, 17,
and that which I have seen] Which I have gashred in my time, by

oblerving Gods judgements on ungodly men. And therefore what I shall speak is a certain truth, and worthie of credit, as comming from I will declare | The word fignifies fometimes to number, as Gran

15. 5. And this we also call relling, in English. But here it figurities, to tell a thing by declaring of it: as also Chap. 12. 8. Some read the latter end of the verse thus, For this have I feen, therefore I will deelareit. I may be confident, I hope, in declaring what I have feen with mineown eyes. This reading gives a greater emphasis to Eli-phaz his words. And for the confirmation of it we shall find, that the Hebrew particle, a is translated for, and doth not barely knit things together, but gives a reason of what went before, Chap. 11.4. And it is also translitted therefore, and infers a thing out of a former ground, Ler. 18. 30.

V. 18. Which wife men have told from their fathers, and have nor hidit.] The whole verfe may be translated thus, And which wife men have told, and have not bid, having received it from their fathers. For fo the words fland in the Original, and are more plain. What himto the mount rank of the confirms by the tellimony of wife men, and last of all, by their certain destruction, from ver, 28, to the end and brings in their parents also for winelles of the truth of it. And leaft Job should slight his authority, he backs it with a second argument, taken from the confert and harmony of former ages. So he reasoned, ver. 10. and Bildad goes the same way, Chip. 8. 8.

Which] Or, which things, I tay nothing, but whit was faid long

wisemen] Men that had gotten much knowledge in Gods proceedings, by fludy and observation.

have told] Told me, or others, from whom I had it. It comes from a word that fignifies before, or in presence. They have spoken fo plainly and fully, as if they had fliewed us the things acted before

from their fathers] For the various ule of the word in Scripture, fee on verf. 10. It is here raken for ancestors , from whom, by tradition, they had taken it, and communicated it to their children, Pfal 78.3, 4, 5, 6. Others understand it from the time of their fathers hath been the constant received truth. Both interpretations

plead from antiquity.

and have not hid it] From their posterity, but fai hfully communicated it to them, as their fathers had done to them, that it might not perith. For it is likely, that no Scripture was written in Jobs time, but God appeared in some eminent men, and revealed his Will Due God appeared in Joine comment many and revenue in view as othern, and they raught it list infully to their optierity. But now the hath written his mind fully in his Word, and therefore there is no meed of traditions. This doubling the phrafe, in other words, is for the greater certainty of the truth of it, Joh. 3, 20. See un Chap. 14. 10, 11. The word 7173 fignifies to hide a thing, fo as it may not be Aten, or heard, or appear, 2 Sam. 18. 13. 2. To be cut off: for things cut off can appear no more, Exod. 9.15. Here it is taken in the fire lenfe, for hiding. They revealed it, that it might not be loft by

V. 19. Unto whom alone the earth was given, and no stranger paffed among them] Here he gives Job a ground to give credit to what he flould fay, if not for his lake, yet for those worthy mens, from whom thefe excellent inftructions came, being men, not driven up and whom their excellent initructions came, being mension given up and down, as wicked and ungodly men are, by Gods judgements, but men ferled quietly in their hibitations, and living plentifully, yea, coming to authority in their Country, and by Gods bliffing, keeping oft all enemies, and to being examples of the cominued prosperity of effodly men, which they held out in words, and therefore worthy to be believed.

Unto whom] Heb. To them. It may be understood, either of the wile men, mentioned in the former verle, or of their fathers, or of both : and that last makes the argument the stronger, as flowing from confent of judgement, and continued profperity of those men for divers

alone] Heb. by themselves. No others did dwell among them. They were a diffind people singularly bleffed by God, Num. 23.9. the earth] See on Chap. 9. 24. Or, the land, to wir, that land

watgiven] Given by God for an inheritance to them, and their flerity to live in, and so they did for many generations. A great fling of God. So the word is used, Gen. 17.8. Or committed to them, for their wifdom and juflice, by the people to rule, and fo the agument is the fronger. They were no mean men, but great Princis of great experience. Thus the word is uled, Pial. 2, 8, 9, 10, 8, 1 king, 11, 11. See on Chip, 9, 24. For the various fignifications of

word [1]. See on Chap, 14, 4, on the word, Bring, and no firanger] No man of another nation to moleft them, or no man of another family to take away their authority.

Mas an enemy in an hostile way to go up and down, in a

Reate to these, that what I, and my fellows have faid before, that onely wicked men are thus flurply handled, is true. This argument fliphaz [7, 18, 4. To pulle through a land to pundth it, Auros 5, 17, 17] by the through a land to pundth it, Auros 5, 17, 170 pulle through or violate an early or coverner, John piffe beyond, or violate an Oath or covenant, Josh, 7. 11. 6. To piffe over, or overcome one, Jer. 13. 9. Here it may betiken in the fourth lenfe, for paffing through the country to hurt it. No doubt th:

fourth fent-for paling through the country to hart it. No doubt they might paffe through perceably, and for terflick.

among them] Heb. in the middle of them. The meaning is, either three people, by doubt belling lived loquicity, thu no man most lefted them; or elfost that the governour guided them to wilely, that no entenie dust middle with them to take away this governments, or

oppresse their people.

V. 10. The wicked man travelleth with pain all his dayes, and the number of years is hidden to the oppressor. Now he shews whit were those wite sentences, so much commended by him, which he received from those samous men, and at what he principally aimed. Ha fets out to the end of the Chipter, the curfe and destruction of wicked men, how that even in prosperity they live alwaies miserably, expecting a change, and what they fear comes upon them, and then they defpair having no hope of eleaping, but it is far otherwise with godlie men. The same things he had spoken before, Chip. 4. & 1. but here he delivers them with great varietie of phrases and figures which is very delightful. He fees out the milerie of ungodly men by their pains, in this verfe, their fears, ver. 21. 22. their wants, ver. 23. their troubles, verfe, 24, the causes of all these miseries, ver. 25, 26, 37. of the Chapter. All or most of these things, he conceives had befallen Job, because he confessed such things were come upon him, Chip. 17. 13,14. & 3. 25, 26. which things are threatned by God, against ungodly men, Levit. 26, 36. Deut. 28, 65, and therefore Job must needs be a wicked man by his own concellions. As it Eliphaz hid faid in this verle, O Job, thou feeleft that in thy felf, which I have

miserable. There is not one day goeth over his head, in which he doth not marvellously to ment himself in all that term of years, that God permitteth him to live here on earth,

the wicked man] Sec on Chip. 3, 17. travelleth with pain] Fills himself with care and forrows and pains; like a woman in travel; for fo much the word impats, Pill. 48. 6. Others read it, Kills himfelf, or thrufts himfelf through. Suitable to the Apoftles expression, 1 Tim. 6. verf. 10.

told thee before, and now tell thee again, that a wicked man is most

all his dayes] As long as he lives. He will never give himself any reft. For the word Day fee on Chip. 14.14.

and the number of years] The time how long he shall live upon the face of the earth. As the wicked mans life is full of pain, and troubles to he knows not how foon his life may be taken away

is hidden] Is kept fo close from him, that he can no more tell the

day of his death, then men can fee things that are hidden, to the oppressor] Or, To the mighty one. It comes from a word that fignifies to fear, and notes out fuch men, as by reason of their power and cruelty, make others afraid of them. Others read the latter end of the verie thus, And in the number of years, which is hidden to the oppressor. And then it is the same in sense with the former, onely it is delivered in other words, for emphalis sake, It is certain, he shall have trouble all his life loag. Secon Chip. 14, 10, 11, Others read it thus, And soon numbred years, are stored up for the Tyrant. That is, God in his secret decree, but appointed him but a short time to live. The number of years then is the jame the years of number, Chap. 164 22. and men of number, Gen. 34. 30. That is, few, that may be quickly numbred. So may the dayes of tyrants, who are foon cut off for their cruelty.

V. 21. A dreadful found is in his ear; in prosperity the destroyer Shall come upon him] In this verle, he tets out the unquiet condition of ungodly men; both in regard of inward fears, and also of outward dangers. The fumme is, His eares ring alwayes with horrible, and feartul founds; and when he shall think himself to be in greatest afety, even then first the enemie come upon him, utterly to deftrey

a dreadful found : Heb. a found of fears, or terrours] That is, a most terrible noife. He thinks he hears terrible voices, telling him (and that not untruly in the end) that the enemy, or danger is neer, which threatens fudden destruction to him every moment. And he faith of terrours in the plurall number; that is of many terrours at once; or one coming after another, prefently without intermifion, and giving him no reflatall. It is likely he alludes to those fad melages, that came for hick on Job in the end of the first Chapter. The lages, that came to thick on Job in the end of the first Chapter. The name of a noise carries terous with s, telling s; tiever, that there is a thind, Jer. 4, 19. Nah. 3, 2. The wood '1]D, lignifus; 1. A noise, or found in general, though not articulate, as Exod. 1, 4. S. Ezzek. 1, 4. a. A voice of words, difficulty fooken, 35 Gen. 1, 1. 1. Here it is risk min the sift floring for forme great route, ending fear. The word '170, fignifies; 1. The act of fear, 161, 31, 11, 2. The negforn fear, G. T. 1, 21, 22. The word '170, fignifies; 1. The act of fear, 161, 31, 11, 2. The person seated, Gen. 31. 73. 3. The thing, or cvil feared, Prov. 3 25. Here it is taken in the third sense, for dangers, that make men afraid: lo it is alfo taken, Prov. 1, 26, 27.

is in his cares] Or, founds in his eares ; which is more elegant. The verb is understood in the Original. He means, that his fear makes him perpetually to think of dangers, as if the found of them were me manner. Of lay them or floolic their country, Nib. 1. 15.

him perpetually to think of dangers, as if the found of them were Theirb, word "Thy lightles; 1. To paffe through, as Gen. 15.17.

L. To die, For as men by birth come into the world, so by death they in the Original signifies; 1. The instrument of hearing, Levis, 8.33.

in proferity] Heb. in peace. So the word properly fignifice; and in propertify 1 secon in peace, so the word property nightness and because peace brings prospertify, it is put for that also. He shall be defluyed, when this at highest, Dan 4, 30,31, the destroyer.] If he have any time of quietnesse granted him, yet

then thall the deftroyer come unexpectedly to overthrow him utterly,

fhall come upon him; The Hebrew word 213 fignifies; 1. To come to a place, Gen. 43. 21. 2. When it is spoken of the Sun, it signifieth the letting of it, Gen. 28.11. 3. When of a mans carriage to a woman, it is a modest expecsion of lying with her, Pfal. 51, in the title, 4. When of dayes, it notes out old age, Gen. 24. I. S. When of words, it fignifies the fulfilling of them, I Sam, 9 6. 6. When of corn, it intimites the gathering of its Hag, 1.6, 7, When of a congregation or lociety of iten, it notes admiffion into it, as a member to enjoy all the priviledges of it, Deur. 23, 3, 8. When of a covenant, it fignifies making of a covenant, or accepting of it, Jer. 34, 10,

When with application to fathers, it fignifies dying, Gen. 15, 15, 10. When of a thing without life, it notes the coming to passe of a thing, Chip. 1. 19. 11 When it is j. yned with going out, it fignifics adminishing an office in the Common wealth, Church, or F. mily, Numb. 27. 17. Here it is taken in the first lenfe, for coming into his habitation, with a purpose to destroy him.

V. 22. He believeth not that he shall return out of darknesse, and he is waited for of the [word] If the wicked man fall into advertisy, be hath no hope at all to be delivered, but despaireth, looking for nothing but death, as if he saw a sword alwaies hanging over his head. He is periwaded his troubles will bring him to death. This also re-

Acts upon Jobs speeches, Chap. 10, 20, 21, 22.

He believeth not] The word PONT figulies; 1. to give credit to a thing, or believe it to be true, Pfal. 116, 10, 2, to put truft ir one, or confidence, as Chap. 4. 18. Here it is used in the fust

that he fhall return] Heb. to return. To wit, out of his milery to his former prosperity. For the various fignifications of the word,

fee on Chip. 14, 13. out of darknesses. The word fignifies darknesses literally, but here as in other places, it is put for calamity, which takes away the light

and delight of comforts.

and be is waited for 1 He is in danger of the fword, as if it had understanding, and did watch for him continually, to have an opportunny to kill him. Thus he lives in continual fear. Or, looked upon For those things we wait for, we think often of, and look on them state of the state

waies in fear of death. of the fword] Oc, by the fword. As this particle is transluted, Jer 33.4. Or, to be delivered to the fword. One verb included in an orher : waited for to the fword : that is, waired for to be delivered to the fword. See the like w. 8. The word 270, 1. fignifies the infrument of killing, the fword, which defroyes many, Pfal 89. 43. s, for murder, which is often done by the fword, Ifai. 65.12. If it be translated, Ofthe fwo d, then it is taken in the fift fenfe: If, To the fword, then in the second. Some read the latter part thus, But that heil waited for of the fword; thic is, he is fo for from believing this he usuate a jor of ine justice is the first the final elegate, that he eccationly perfected himself that he final behin. For 1, Bur, secon Chap. 14.10.

V. 23. He wandereth abread for bread, saying, Where hit? he

knoweth that the day of darknesse is ready at his hand] When God begins to affliet him, and take away his citate, he doth go abroad, to ick for things needful to preferve his life, but he stands alwaies in

He wandereth abroad] It may fignifie fear. He goes swifely from place to place, like a bamified man, and dares tarty no where, leaft he flould be flain, Gen. 4. 14. Ifai. 16. 2. Prov. 27. 8. Or, it may fignifie extrem poverty. He that was rich before, now goes up and down like a begger to feek for food, Pfal. 37. 25. & 59. 15. &

for bread] The Hebrew word mi fignifies; I. Food, in general, or mear, 1 King, 5.9. 2. Bread, which is mans common and ral, or meat, 1 Kmg, 5, 9, 2, Dreau, which is mans common and chief food, Gen, 25, 34, 3, Corn, of which bread is made, Gen, 41, 54, 4, For fail of trees, which is food for living creatures, Jer. 1, 19. Here it is taken in the first fents, for food. Yet it may be underflood of the meaneft food, fought for by him, with great labour and travel. He would be glad of a piece of bread, that might but fu-

flain lite, if he can get it, 1 Sam, 2.5, 36.
flaying, Where is it?) Or, to feel, where it is. One verb included in another, as Ifai. 38. 14, 17, 21. He leaves no way untried, that fo

he may get some. This shows his great necessity.

he knoweth] He hith a certain perswation of it in his heart. It is a great part of the punishment of wicked men, that their mind fore-bodes them evil. He perceives inevitable milery coming upon

that the day of darkneffe] For the word day, fee on Chap. 14. 14 here it is put for the time. For darkneffe, fee on ver. 22. of this Chapwhich brings a man to the grave, the house of driknesses, the content of the state of the state

a. The art of hearing; Deut. 31, 11. So here. He thinks he alwayes appears in the beginning of the verle, that was upon him, and theres fore could not be ready for him. But he perfeaded himfelf, that he should never be rid of his trouble till he died, and thought that would

quickly come to palle, is ready at his hand] Very necr. As fure, as if he were already deftroyed. So he thinks that God, who hath already made him poor, will foon kill him. Death is imminent, he expects it every moment, Chip. 18, 12. The Hebrew word, 71: 1. Signifies that member of Compt. 6, 12. The thirtew word, 11: 1. Signifies this member of the body, fo called, Jer. 4: 37. 2. Sterngth, or power, Dutt. 32, 36. 3. Countil, or advice, 2. Sun. 14, 19. 4. A firoth, or plogue, Chap. 13, 21. 5. A place, Deux. 23, 21. 6. Power, or polkflion. Chap. 26. 7. Actions, which are dually done with the hands, Phi. 24. 8. An infirument, a site hand is of many actions, Phi. 27. 14, 2. Bunny. King. 10. 11. Countile words with the hand. 1. List. 9 Bounty, 1 King. 10. 13. for we give with the h'nd. 10. Labour, Levit, 25, 47. Here it may be taken in the fifth finite, for a place, and ready at hand, is befide him, or neer to him; as I Sam. 19. 3. 2 Sam. 14.30. He is in great danger of death, Chap. 13. 14. He lives alwaies in fear of it, Deut, 28. 66.

V. 24. Trouble and anguish shall make him afraid; they shall prevail agains him, as a King ready to the battel] the gooth on to deferibe the milery, hat God will bring upon wicked men, when he takes them to task for their fins.

Trouble] It comes from a word, that fignifies to keep in, or ft:aiten a man, or to beliege a city, fo that men have not roomenough to breath, or to get things necessary. It imports any great trouble or grief, whereby mans heart is strained, kept in and oppressed, so that knows not how to get out of it.

and anguish] It is derived from a word, that fignifies cleaving fast to one, like a difease that cannot be parted from the body, that pains a man fore. Both words argue the greatnesse, and unavoidablenesse of their misery, Prov. 1, 27.

[hall make him afraid] The troubles he feels, shill make him fear

more and greater, coming on him.

they shall prevail against him] They shall not onely scare him, but

they findly reveal against him.] They shall not onely tare hun, but also urestly overcome him. See on Chap. 14. 14. 20.

at a king ready to the battel.] As a King, having a great Amystabut him, ready to form a City, puts it into a great affergive, and olderly diverge it, fo full their troubles do to them, Isla. 39-3; The word it taken from another word, that significe a Ball, Isla. 38.

For foulderies in a frege lite round a tout a City, that none may going

out, to compel the place to yield to them.

V. 25. For he firstcheth out his hand against God, and strengtheneth himself against the Almighty] Now he comes to set out the judgements, and punifiments, wherewith God will afflic and deftroy ungodly men, and fees the cautes of thefe judgements before, that all men might know that Gods vengeance on them was most just. And both the causes and judgements are set out with excellent metaphors and fimilitades. In this verfe and the next, there is as it werea picke battel betwixt the wicked man and God.

For] Some would have the causes of the troubles mentioned before, to be here fet down, why the wicked man is in fo much danger of troubles, ere they come; and despairs of help when they come on him, namely, opposing himself against God, who can destroy himin delpight of all incipers, Chap. 9. 13, and from whole power no mea can deliver him, Plat. 50, 22. Hol. 5. 14. Others read it, Because. And refer it to the words following, as the cause of Gods opposing him, veri. 26. So '2, is translated, Chap. 11. 16. he stretched out] Or, be hath stretched out. For he speaks of his

former productriage in time of his proferrity, as ver. 27, nor of his preferr carriage now in his advertity, as ver. 27, 20 nor of his preferr carriage now in his advertity, as ver. 23, 24-his hand] For this word, (ee on ver. 23. For the phase of streether than the carried has

ing out the hand, fee on Chap. 11. 13. yet the word is not uled here for a gefture of prayer, as there; but for refifting or fmiting, as an enemy freeches out his hand in battel to deftroy his enemy; as Zephi 1.4. So would the wicked man deftroy God, if he could. Orit may be taken for finning against God with a stretched out, or high hands or with all his power, Lev. 26. 21. Num. 15. 30.

against God] See on Chap. 8. 3, 5.

and strengtheneth himself] Like a strong Warriour he bends all his flrength against God, whom no man can refift, and who will overthrow all his enemies. It may be read, And hath ftrengthened himfelf;

to wit, before, in his prosperity.

dealing the Almighty Who can do all things, is sufficient for himself, needs no helps, nor weapons, nor forts, but is of himself in-

vincible. See on Chap. 8. 3,5. V. 16. He ranneth upon him, even on his neck, upon the thick boffer of his backlers.] Seeing they use all their firength against God, God allo will let upon them, like a furious enemy, that regards neither their firength against Adaptive firence in the company of the firence of the company of the their ftrength, nor armour, but runs fearlefly upon them, and throws them down to the ground.

He] Some interpret it of the wicked man, who in the former rie j some interpret it of the wicked man, who in the torus-tive was fait to firengthen himfelt againft God; and in this wrife they conceive, the his fear-lenstle and impudence is fer down, so that nothing can feare him from finning againft God. But it is subter to be under float God. understood of Gods proceeding against the wicked man in judgement, as he did againft him in fin, veri, 25, He, may have reference to cither;

for both are mentioned in the former verfer runneth upon him] A fimilitude from a valiant Souldier, who flayer

him, as foon as he fees eye upon him, I Sam. 17. 48. Dan. 8. 6. even on his neck] He flands not afar off, but comes close to him, and takes him about the neck to call him down; or ftrangle him, Owooll, Ifa. 1. 18. A yoke on the neck, fignifies flivery, in Scripture phrafe, Gen. 27. 40. Falling on the neck, intimates love, Gen. 45,14.

Chap,xv.

Speaking with a ftiffe neck, thew arrogancy, Pfal, 75.5. Hudening the neck, lets our impenituncy, Jan. 19.25. But running on the neck, here intimates a violent, and fudden defluction of the wicked man. upon the thick] His strong armour, that by reason of the thick-ness thereof, he thinks can keep out bullets and dirts. The word is sky, 1 K ng. 18.44. Sometimes to fet out the thick woods, Jer. 4.19.

Sometimes the clay, or thick earth ; as 2 Chr. 4. 17. boffer | The word II fignifies a thing that is higher then the reft. As 1. An house, or building higher then orders, Ez.k. 16.24. 2. The back of beafts, which useth to be highest, Plat. 129. 3. 3. The eyebrows, that are above the eye, Lev. 14.9. 4. The upper part of the wheel, 1 King. 7-33. 5. For the body of man, which goes upright, and is higher then the beafts, Job 13. 12. 6. For the boffes and highest parts of a buckler, as here. Others read it, the backs, in the fector lende, because bucklers were wont to be made of the backs of beafts

of his buckler] [10 comes from a word that fignifies to protect, or defend. And fign her, First, A buckler, or shield, wherewith the body is defended from wounds in battel, 2 Sam, 1. 21. Secondly, By a the wicked man have much wealth and strength more then others, which he trufts to as a Souldier to a thick buckler with high boffes on it, yet God will fer upon him, and rout him for all th t. Others read it, with the thick boffes of his buckler. God will fend exquite and high judgements upon him.

V. 27. Because he covereth his face with his fatnesse, and maketh collops of fat on his flanks] Though he live plentifully and deliciously for a time, yet he fiall come to poverty; as in the following vertes is express. He seems sacitely to accuse Job and his children, as pampering themselves in their prosperity, and so bringing hasty ruine up-on themselves. Peradventure he alludes to Jobs children scatting one

another by turns, Chap 1. 4.

Because) Their glutting themselves, is the cause of their ensuing ruine. O, Though. Although he did live in a Palace, and faired daintily, yet he thail come to extreme poverty. So the word is uled, Pal.

be coveretb] Not that his face is hidden, but it is all over fat, as : thing covered is hid all over. Nothing but far can be feen in it. No

his face] See on Chap. 14, 20. The face onely is named, because that lies open coall mens view, when the fat of the body is covered

with the appared, with this familie. The word literally fignifies the fat part of the body of man or beaft, as Deuts, 32, 14, menaphorically it is pur for the excellenced of any things, as the fat of the land, there is the beld fruits. of the earth, Gen. 44, 18, Some understand this phrase of covering his face with fatneffe, literaly, of fatting himfelf up with the plentifu and septificus use of Gods creatures given to him in abundance, Chap, 21.23. Pfal. 17, 10. & 73.7. Others understand it metaphorically of being proud of his prospertty; as Deut. 32, 15, Plal

78. 31. Je. 46. 21.

and maketh] See on Chap. 14. 9.

and maketh] Soe on Chap. 14. 9.

and of of fat] So much that one may as it were take it up by hand-

on his flancks] As Lev. 3. 4. Or, Loines, as Plal. 38. 7. To in-timate a tall delighting of hamfelf in the creatures, and fatning himfelfin every part, like a fat oxe, or abundance of pride, by reason of

V. 28. And he dwelleth in defolate cities, and in houses which no man inhabiteth, which are ready to become heaps.] Some understand it of the continuance of his prosperity. He grew fo rich, that he was able to build famous Palaces in places uninhabited before, or decayed. See on Chap. 3. 14. Others conceive it to be the beginning of the letting out of his poverty. He is glad now to dwell in defert plass, being driven out of his flarely Palaces,

And] Or, Ter. So it is tranflued, Pfal. 119. 109, 110. He hath hedwelleth] Maketh his conftant abiding in fuch places.

in defelate] The word 777 1. Signifies Hidden, as Phil. 69. 5. Cut off, or de Aroyed, or de folste, Exod. 9. 15. For Cities de-Stroyed by the enemy lie hid as it were, from mens light. Some un-driftand it of places tuinated by his oppression.

milital To places inimated by an opportunous milital To Comes from a word; that in the Original fignifies to wake or flitted up one of the diffusion and one of files, it is put, s. Port the city it fell, Gen. 19.

4. Let the inhabitants of it, Mic. 6.9. Here it is taken in the file of the city it of the original of the city is taken in the file.

and in bufes] 172 comes from 1712, to build, Houses grow not

habitations of men, Prov. 1. 13. 2. For the nells of birds, which are their boufes or dwelling places, Pfal. 84. 3. 3. For the Houfhold, Falls and Province of the Houffold, F mily, Nation, or Posterity, as the House of Jacob, the House of Juthere read it, with his need. That is, with a firetched out needs, to there has forwardness or fill upon him. So wooll is put for white dwelling places.

which no man inhabiteth] Unfit for dwelling, and ready to fall down on mens heads.

which are ready to become heaps] Which are very ruinous, and within a lutletime will fall to the ground, and the ftones there the on heaps. Such as are not fit for a man to dwellin. The word 11, fignifics. 1. An heap of ftones, Gen. 31, 46. 2. An heap of water, or a wave, Pfal. 65, 7. 3. A Fountain, which hithabundance of waused sometimes to fee out a cloud, which is the thickest partof the ter in it, as an heap hash plenty of stones, Cant. 4. 12. In this place it is taken in the first fense, for an heap of stones. See on Chap.

> V. 29. He shall not be rich, neither shall his substance continue. neither [hall he prolong the perfellion thereof upon the earth.] As his habitation is now become poor, and vile, [6] his condition fluid abide. He my toyl and labour till his heart ake, but he shall never attain to his former profperity again.

He shall not be rich] Some understand it thus ; Though he build him famous houses, yet he shall soon be put out of them, and lose all his wealth. He shall not continue alwaies rich, though now he be so. But it is ra, her to be understood of not getting tiches any more, and Gods blasting all halabourato that end; for he is fee out at a program

man already, ver. 23,
neither shall his substance The word 717, fignifi s. 1. Strength 18 defined from would not extend a state of the state of firength of a Nation confifts; an hoft, I Sam. 14. 48. 4. Riches, which are the rich mans fort and firength, 16. 10. 14. 5. For the fruit of trees, which comes from the ftrength, and is the riches of the trees, Joel 2. 22. 6. For a Palace, wherein confifts the ftrength, and lies the wealth of Princes, Pfs1, 122, 7, 7. For a wall, which is the strength, and defence of a City above unwalled Villages, Nab. 3, 8. Here it is taken in the fourth fenfe, for riches.

continue] For this word , fee on Chap. 14. 12. Or, Keep. If he do get any riches again after his poverty by his painful labour, he shall not keep then long, God will soon make him poor as

neither fhall he prolong] Heb. firetch out. A metaphor from the hand or arm therefield out at length.
the perfession thereof] He shall nor come to any great degree of

riches. God will blatt him before he get a large eftate.

crouble that now is upon him, he thill never get out of a but thill endure a perpetual night of affliction, till God take him away by at violent death

He shallnot depart] He would willingly remove out of this sad condition, but on find no way of escaping.

out of darknesse] Darknesse of trouble. See on ver. 22. Or dark-

neffe of death, ice on ver. 23. the flame] The flame of troublas, or difeafes, or pains, or enemies,

all which burn like fire, Ift. 43. 2. Jer. 48. 45. Lain. 2. 3.

Shall dry up] Shall quite extinguish or destroy, as the firedoch the

his branches] His children, yea his little fucking ones, as the word may import. Or all his wealth, if he recover any again. A metaphor from a tree thunder ftruck, whose green branches are dried up and blaft.d. Or from enemies, who burn all where they come, trees and ali, Joel t. 19. Zech. 11. 1. Efay 29. 6.

in Just 1. 19, Zecon. 11, 1, Ensy 29, 0, and by the breath | Secon Chap. 15, 2, of his month | Secon veil, 5, of this Chapter, And, Chap. 4. 9/ shall be go away | Remove out of this world, He shill be shain by ome judgement pronounced against him by God in hisanger, and fent upon him to make an end of him, as eafily and as fuddenly, as breath comes out of a mans mouth. Some understand it of Gode mouth, who was mentioned, verf. 25. Others of the wicked mans own mouth. He should by his words bring himself into capital danger, and so lose his life. Or, He should be so cholerisk, and impass tient in his trouble, that he fliould fend out his laft breath foddenly in a passionate fit. He shall die tuddenly with ut ficknesse or warnings Phl. 146. 4. 16. 2. 22. V. 51. Leener him, then is deceived, truft in wantty; for wanty

fall be his recompense]. Eliph 2 here begins the conclution, of his cloquent speech with a Proverbe, or famous fenerate, obliquely accuting Job, of crusting too much to his former profestly, and pera-fixeding him to do fo no more, if ever God thould rettore him to prosperity again, seeing he had been deceived by in already. The mi-fery of such deluded persons, he sets down plainly, vers \$2, and by divers elegant metaphois in the veifes following, to the end of the

Let not bim that is decrived | The word AUN, inerally fignifies to erre, or go our of the right way; Meraphoritally to fin, or, go out of Gods way, as Plat. 119. 170. And because, then are often mill d byothers, therefore in fignifice alfo, to be deceived. It may be the trees but muft be made by mens labour. It is put, I. For the leakin in generaly bere, for any wicked many for this all erre , and ere urcover. Or, a may be tooth particularly for a man thined by riches, and his own cortunion; And then it is likely, he though: Job to be fuch a one, that had abused his prosperity, and been misled

by it.

11 in III] See on Chip. 4. 18.

18 in vanity] In tiches, which are but vain, and cannot uphold him.

They are but empty things, and fail in the time of need, Prov. 11. 4.

Pfal. 119. 37. for vanity] For he shall by experience find the vanity of them, be-

ing made poor, shall be his recompence] Heb. his exchange. He shill change one vanity for another: The vanity of riches for poverty, which he shill tee to be vain, and empty, when his hopes are all disappointed, and he

V. 32. It shall be accomplished before his time, and his branch shall not be green I He goes on by implicudes, to fet our the fad, and fudden deitruction of ungodly men, 1. From the fimilitude of a tree, in general in this verle, 2. Of a vine, and olive tree in pirticular, ver, 33. 3. Of a fire confuming things fuddenly, and irrecoverably, ver 34. 4. Of a woman with childe, or rather conceiving ther felf to be lo, and being deceived, verf. 35.

It] The drying up of his branch ; mentioned ver. 30. and repeated in this verfe; or vanity, or his recompence, or change, mentioned ver. 31.

fhall be accomplished] The time shall quickly come, when he shall be deftroyed. See on Chap. 15. 2. Or, It shall be cut off.
before his time] Heb, in not his day. He shall be taken away before

he need to die by the course of nature. His wickednesse finli Borten his life, Eccl. 7. 17. Chip. 22 16. Pfal; 55. 23. or his proferrity shall be gone before his life; His wealth shall not last till his death, as it often doth with other men. His day, is taken fometimes for the as a continuous want outer train. In ady is taken to meetings for the day of his birth, as Chip, 3, 1. Sometimes for the day of mans death, 12 m. 26, 10, 19(a) 27, 13. Chip, 18, 20. So here, and bis branch. It comes from a word, that fignifies to be bowed

or crooked, for boughes ei her grow fo na urally, or are bowed down by the weight of the fruit that growes on them. The word before, ver. 30, lignified the leffer boughes, like fucking childr n this may fig. pife the greater boughes laden and bowed down with fruit. As foncethines wicked mens prosperity is interrupted, when they begin to thines to at other times when they are very rich.

in we, to at other times when they are Very rich.

"full my begreen] That is, shall be dry'd up. His life, or children, or riches, shall be fuddenly taken away by some exemplary ludgement; as the boughes of a tree blasted before it be old.

V. 33. He fullished of his unitye greps, as the wine, and full east tight in flower, as the oldies. It is terms that Vines and Olive trees the topics it had for diminishing and had he had be a before the trees. were trequent in thole Countries, and had their buds and bloffoms weet request in time to committe, and may their puds and bolloms fooner blown off then other trees in regar of their enders. He fisher was furthfor, Job to inflance in. The foope is, That a weeked mans wealth and polit floors full be raken away before they come to their height, as fruit before it be ripe. And it is not improbible, that Eliphaz fluites at the fudden and violent taking away of Jobs while we are also as the fudden and violent taking away of Jobs while we are also as the fudden and violent taking away of Jobs while we are also as the fudden and violent taking away of Jobs while we are also as the fudden and violent taking away of Jobs while we are also as the fudden and violent taking away of Jobs while we are the fudden and violent taking away of Jobs while we are the fudden and violent taking away of Jobs while we have the fudden and while we have the fudden and while while we have the fudden and while while we have the fudden and whi children, and cattel, Chap. 1.

He] God, as vern 30. See there. Or, The wicked man himself, as the trees drop their ble flomes sometimes, when there is no ftorm, nor no man to pull them off. And then it lasth reference to him that is deceived, ver. 31. Or, Impersonally, It shall be Shaken off. So the

third rerion is often uled, Secon Chap. 3. 3.

Shake off] Pull it off, or beat it off by violence. Broughton reads it, Inap off. The meaning is, that as a violent florm inaps off unripe figs, and bloffones of Olives, to shall God by some extraordinary judgement bring ungodly men to poverty. The word fignifies to take away by violence, as therees and robbers do, and as Jobs cattel were

bis unripe grape] The wicked mans wealth, which like an unripe

grape is not yet come to perfection.
. as a vine | Rather, as of a vine. For the Vine doth not shake off her grapes, but the wind or temp ft doth it. So God deftroyes wicked mens wealth; bo Broughton reads it, as the wines, That is, God will as eafily ftrip fuch of their riches, as he doth vines of their unripe

and fhall caft off] Or, caft away, as Ila. 2, 20. For it is rather spoken of God, then of the Olive tree it felf.

his flower] His wealth; as before. So Ila. 18. 5.
as the glive] Or, as the clives. See on, as the vine, before in this

V. 34. For the Congregation of hypocrites shall be desolate, and fire hall confume the tabernacles of bribery.] Here is the fecond timili tude, which fets por il e iudden, violent and utter deftruction of wick ed men. As of fire fitzing on an houle or city, spares nothing, but devoures men, women, children, goods, houses, and leaves places defolate, that were inhabited before; so will God deal with ungodly men. He will bring them to extreme poverty, and leave them nothing at all. Thus had God, dealt with Job, and therefore Eliphaz con-

ceives him to be but an hypocrite.

For 1 They deferre to be ruined, because they are but hypocrites at the beff, and very corrupt persons taking bribes.

the congregation 1. Not one hypotric alone, but the whole knot of

them, the use comeet together, as Merchants on the Exchange, to plot, how they may opprefic the poor, and ruine others. Or, Nor

are deceived : Or, it may be taken particularly for a man milled by | himfelf onely, but all his train also and family, children, and servants

Or, his riches and great effate which he hath gathered together.
of the hypocrites | Heb. of the hypocrite. That is, of every hypoof the hyperites 1 leto. of the hyperite. This is, of every hypo-crice, So verf, 20, the wicked man, And to he fpeaks of him, all along, in the fingular number, intending, this no wicked man on-clessed Gods judgement, or looking upon Job in particular, with an evileye, as on an hypocrite. For the word, fre on Chap. 8, 13.

Shall be defolate] His companions, family, riches, though never for many, shall be come like a defolate wildernesse. He shall be left alone. So fome read it: The congregation of the hypocrite shall be as one defolate. For the adjective is malculine, and agrees not with congregation in gender, in the Original. See on Chip. 3. 7. See also Chip. 30. 2.

and fire] UN is taken from a word, that fignifies to be ftrong for fire hath a great force, and will devour the ftrongeft places. It is uled metaphorically ofcentimes in Scripture, to exprelle divers things, as first, trouble, affiction, ficknesses, pains, which devour mens strengt, or wealth, Pfal. 66. 12. Secondly, War, or enemies, making spoile in or weatth, Pal, 60, 12, secondly, which are the reveales, Jer. 48, 45. Thirdly, for a hot burning blafting wind, which dries up pastures, Joel 1, 20. Here it is taken in the first sense. So flame is used, ver. 30.

fall confume] Heb. fhall eat, It fhill feed on their tabernacles pant conjunt of the point can, a first text of nonther text of such him, and devour them quite. So Amos 1.4, Nah, 3.15, Joel 1,19, Zech, 17.

Deur, 5.25, 2 King 1, 12, Chap, 10, 26, 50 the flowd eats up and devoures, 2 Sam. 2.26. The land devoures the inhabitants,

the tabernacles] See Chap. 5. 24. & 11. 14. of bribery] Of men that take bribes. The houses where such men dwell. The habitations of corrupt Judges, or Magistiates. So, tents owell, Inchipitations of certiful, judges, to implement of the controlled of wickedness, Pfal. 84, 10, that is, where wicked men dwell, at appears by the opposition to Goda house there. Ophouse built by bribes received, to prevent judice. Heb. tabernated of a bribe, the casts it in Jobs recein, that his state was gotten by indirect means, and his house built by bribes : and conceives, that therefore those judgements came on him, Chap. 1.

V. 35. They conceive mischief, and bring forth vanity, and their belly prepareth deceit] The third simulatude, to set out the destaution of ungodly men, is in this verfe, raken from a woman with childe. The m nd of the wicked man is compared to the belly of the womin : his hurtful thoughts are compared to conception, and the trouble be purs himself to , that he may bring his cruel plots to effect, is compaputs miner to, that he may be, from a woman that think the hath conceived, and is deceived, having either a timpany, or some false conception in her womb. She pleases her self-with the thought of a childe, but brings forth nothing but water, or fome dead maffe So do h the hypocrite think he shall undo others, and enrich himles

by his crafty plots, but they come to nothing.

They conceive] They imagine, or devile in their hearts.

mi(bief] They fludy how to breed labour and forrow toothers. For this monftrous conception, fee Pfal. 7. 14. Ifai, 19.4.

and bring forth] His outward actions are like his conceptions, hutful to others, or at least, not profitable to himfelf.

vanity] Their plots come to nothing in the end. Or, iniquity. hey undo others, and therefore must be undone themselves, ver.34. and] Or, though. As it is translated, Pfal. 78. 23. For the preparing doubt left went before the bringing forth, and answers to the carrying of the children in the womb till the time of delivery. Or, For their belly hath prepared deceit. For what is in the belly, muft

per near petty patts prepared deceit. For what is in the being must come fouth by birth. So I is translated For, Chap. 11.4. their belly prepareth] For the feveral fignifications of the word, fee on ver. 2. of this Chapter. But here it is taken figuratively for the inward part of man, or mind, which is in the middle of him, as the belly is in the midft of the body. For the mind nourifheth the thoughts as the belly the child, till it be born, Prov. 22. 18. within thee. Heb in thy belly, that is, in thy mind. And it imports the perpetual thinking of their plot, till ir comes to action, as conceiving fets out the fire invention of it. This is called preparing in the belly, that is, fitting it

deceit] He plots how to deceive others, whom he cannot overcome by might.

CHAP. XVI.

Verlit. Hen Job answered, and [aid] Bliphaz Hall been birter to Job in this feeond conflict, more then in the former, and given no comfort at all, as in the former; for their he periwaded him to return to God, promiting much happinedie to him, if he didlo; but here he speaks of nothing, but of the defined had wised men; as if he thought Job irrecoverable. Job in his answer, in this Chapter and the next, fets out his great griefe copiously; s definds his inno-curey, accuse his friends or inhumanity. He charges them with un-lindnelle, in repeating the fame things again, and again, which he had antwered before, and they still reiterated to no purpole, but to give him, as he conceives. Firth, he firewes the vanity, and uncomfortable neffe of their confolations, to ver. 6. of this Chapter; and then falls upon the matter, confidentially the mountains aftered on him, by reason of his dat affliction; Job there fore contends more eagerly for his integrity, then formerly, and affects it more plainly, and fully. He field rejects their fayings, and confolations, as unprofitable, troublefome, and reproachfull, in the three first vertes of this Chapter. Then by the contrary he shews, verf. 4. and 5. that he would oke a far other course with them, if they were in his case, and would be a far better comforter.

Then] See on Chap. 4. r.

Chap.xvi.

Joen J See on Chap, 4, 7.

anjaret d J The word "131) fignifies. 7. To fpeak, or, begin
a fpeech, Job 3, 12. 2. To eyo out, or fpeak aloud, I fair, 13, 22,
3, 7 to fing; P foil, 14, 77. 4. 7. To fpeak in warned: dearing; Brood,
20, 16. 5. To hear what is fair, or regard it, Job 19, 7. 6. To
distant antique on white if 6.11 Les give an answer to what is said, Joh 8. 1. 7. To gram what is de-fired, which is a reall answer, P/al. 18. 41. 8. To be afflicted, P/al. 116. 10. Here it is taken in the fixth fenfe ; for Job anfwe. s Eliphiz his former fperch.

and faid] See on Chap. 3. 2. The word TON is used, 1. Fo uttering the thoughts of a mans mind by foetch, Chap. 3, 2, 2, For commanding or fpeaking imperiously, Eff. 1, 10, 3. For fpeaking imperiously, Eff. 1, 10, 3. For fpeaking imperiously, and the second states of the secon proverbially, Gen: 22. 14. 4. For thinking or (peaking in heart, Pfal, 39. 1. & 53. 1. Chap. 1. 5. See there. Here it is used in the first senie, for Jobs expressing in words what he thought of Eliphiz his painted speech.

V. 2. I have heard many such things: miserable comforters are yo all] As if Job flould have faid, Is it any new thing, which thou fpeakelt, or have I not heard these things very often? Is this which ye do even all the fort of you, is this I fay, to comfort your friend, or is it not rather to vex and grieve him to the very heart?

I have heard) For this word, see on Chap. 13. 17.

many such things] Heb. many things like thefe. See Chap. 12. 3 & 13. 1, 2. I have heard many such things as ye tell me, of th destruction of ungodly men, from others, and from you, who often inculcate the fame things to trouble me. These things are common, and known to all, which ye think to be such hidden mysteries. Or 1 have had many fuch reproaches cast upon me by others, and often repeated by you in your vain discourses. And therefore he calls them miferable comforters, and wifhes for an end of their fpeeches. Here he feis out the needleineffe of their many words. Others read it, I have heard fuch

the necessaries of their many words. Center tead it, I nave near a just biting often, or, many times. And the words will be at it miferable configures ? Heb. configures ? mifery, or trouble, Chap. 13. 4. It may be an answer to what Eliphuz accused Job of, Chap. 15. 11. namely of setting light Divine confidences, which configures by the mouthes of his friends. Nay, faith Job, ye are well considered water counsilet, they have accomplisable. But I find on such ceited of your counfels, that they are comfortable, but I find no fuch sweetnesse in them, but rather more trouble from them. Ye come to comfort me, but instead of lightning my burden, ye lay more load contour me out mixed or againing my outsets, ye say more tood on me. Ye prefic me down with urging me, that my miferies arife from grievous fins committed by me. Thus he shows their speeches to be troublesome, and retorts the same thing on Eliphaz and his other friends, which Bliphiz had closely laid on Jobs shoulders, Chap. 15.35, where the same word 700 is used, and shews, that they were the devifers of mischief, and nor he : and that those things which they fpake of the wolent destruction of ungodly men, as they were not alwaics tiue, fo they were not fit falves for his fore, who being a godly man, had more need to be comforted by Gods promifes in

are ye all] No one of you better then another. Ye all con pite together to grieve and vex me.

V. 3. Shall wain words have an end? or what emboldneth thee,

that thou answerest?] Bildad had objected this perfisting in vain and now anjurge; 1) Dingan had copycard con permiting in vain and empty works to Job, Chap. 8. 2. And Eliphaz in the beginning of his fecond conflict with him, Chap. 15, 2, 3. Now he recorts it upon Eliphaz again, who laft objected it to him.

Shall, &c.] Heb. Shall there be an end to words of wind? Thou fouldft not speak thus to me, or at least quickly give over speaking fo, when I have flewed thy felly, and not reply upon me again. As is he had faid, When wilt thou Hiphiz make an end of such childis freeches? Or, I would to God thou wouldest at length make an

end of fuch fendeleffe ralk, for I am weary of hearing it.
win word:] Empty of folid reason, like the wind, that hath no solidity in it. Or proud arrogant words, that rage like the wind at Sea in a tempeft, or make thee fwell like a bladder blown up. He may allude to Eliphaz his high and contumelious speeches, as well as empty. See for these words, and this phrase, Chap. 6.26. & 8.2. & 15.2,3.

have an end] It comes from a word which fignifies to cut off. He and an area a recomes from a word winter against so what e him make an end of babling to no purpole.

of what emboldneth thee] What substantial, and sure grounds

aff thou, or folid reason to confirm whit thou sayst ? Sure none at

that then answerest?] That thou dost persist in answering, or anhas boldly, and confidently without any ground of reason. For the Mord Answering, Ice on ver. E.

4. I also could freak as ye do, if your foul were in my foules fuel could heap up words againft you, and shake my head at you I in the mental than the next, Job shews how different his carriage should be format. from theirs, if they were in milery, and he were to comfort them. He would deal more lovingly with them, but not out of want of wit, review deat more towingly with them, but not out of wall of the toold freak as curioully and futioufly as they, as he shews in this tak; but for want of will to discourage them, and willingnesse to Mourage them, as appears in the next verle,

alfo] This particle 11, fometimes imports a diftributions as I Sam. 28, 15, 2, A conjunction of things, Jer. 14, 18, 3, A comparison of things in away of likenesse or equality, J.r. 11.49. 4. An augmentation or encrease of a thing, Exed. 4. to. Here it is used in the third sense, as if he had faid; I could scotte as eloquently

as ye do.

I] The pronoun is added in the Original for emphasis sake, which needed not elfe, because the person is included in the verb I, whom ye now trample under foot, could do as much to you in your

could speak] This shews, that his forbearing to reproach them in their mileries, proceeded not out of want of wildome to fpeak elegantly, but out of a good conscience, and commisseration of other mens miferies, ver. 5. which yet they shewed not to him in his

if] The word 77, fometimes fignifies, Would to God, or Oh I would you were miferable as I am, and I in prosperity as you are, ye should then see, how I could play upon you, as ye do on inc. But this agrees not with Jobs fcope; who was not fo malicious as to with them in that condition, and professell in the next verse, that he would comfort them if they were. 2. It fignifies, Peradventure, or, it may

comfort them it they were. 2. 11 lignifies, Peradventure, or 31 may be, 23 Gin, 20, 15; 3. It lignifies, 1 pay thee, 33 Gin, 20, 15; 3. It lignifies, 1 has pay thee, 33 Gin, 23, 13; 4. It fignifies, 1 h, 28 Ezk. 1, 4, 15, long, 11, 12, 3. And 60 here.

your foul were in my folds flead.) For the various fignifications of the work flee on Chap. 14, 12. A Here it fignifies the perion, 14; were affilied as 1 am, or in as much danger, 32 my life is, 1 K.ng. 20. 39, 22. Kinn or 22. Down. 1. 21.

attacted as 1 am, or in as mechanger, as my life is, 1 k.ng. 10, 39, 42. King, 10, 44. Death 51, 11.

I could heap up word againft 30 af life. I could joyn againft 30 in words, I could lept heat so much again words, as ye base done againft mo. It is an eafiething to finder lenvy of words to grive them that

are microne.

and shake my head at you] Heb. and shake against you with my
head. In desight and mockery, whereof that getture is a signe. I

could deride you in words, and despite you in gettures, as ye do me, tould derine you in worus, and depine you in genure, as ye do me, a King, 19, 11, Pal, 2, 7, & 4s. 14, Lim, 2, 15, Ler, 18, 16, Others read it interrogatively, Would I Speak, 1900 do, &c? No, I would comfort you, ver, 5. It is evident that Job would not have done fo as they did : but onely told them what he could do, to fhew them to as they do: I out onerly tout them what we count oo, to new men-their errour. He might upon as good grounds contenn and deside them, if they were in his cale, as they do him now. Yet they would think it hard dealing, and fo might he now. A good way to bring them to be their fin in another, which, blinded with felf-lore, they

could not fee in themletves.

V. 3. But would friengthen you with my mouth, and the mavine of my tipe floud affine grow grief.] Though I could mock at
your forrowes, ye I would not do to. But if time and occasion were
offered, would perform the office of a comforter to you, much
better then you do to me. I would labour to frengthen you with
comformible words: and with seventh furnisher to get the words. confortable words , and with gentle speeches, to ease and asswage

your grief,

But I would frengthen you I in the former verfe he told them white
he could do: here he tells them what he would do. I would be fo fit
want be would or the second or the world with the wor from discouraging you with my words, that I would labour to comfore from niceorizing you win my words, that I would indoor to comfore you, and raise up your decoping spinits. A thing whichmen in miseise have much need of \$16.3 4, 5, P61.27, 14. Clapp. 4. 4. with my much) 3 cc on Chip. 15, 5. and the moving of my the 1 A persphasis of speaking, for men cannot speak without the movion of the lips. For the word Lips, see on Change.

should affwage your grief] Heb. should forbid, or, restrain. A metaphor, as iome think, from thole that affwage mens pains by incan-tation. So would be allay their griefs by kind words. Others under fland it of holding in unkind and uncomfortable words; for the words, your grief, are not in the Original. I would not give you to many

Josef grief, see nor in the Criginia. I would not give for inaps and girls, as ye have given me.

V. 6. Though I speak, my grief is not assigned; and though I forbear, what am I cased?] Job now acknowledges, that all those things had befallen him, which Eliphaz had fiid, did use to befall ungouly men, and instances in divers particular afflictions, from this verse, to yerfe 19, yet denies himfelf to be an ungodite man, and proves his affertion by divers tellimonies, from verfe 17, to the end of the Chapter. He begins this description of his troubles, with the continual ter. He begins this defeription of his troubles, with the continual exaction his pain brought upon him, which molelted him both when he fipake, and when he kild his peter. As if he had faid, if I fpeak, my complaint doth no good, and if I fit fill 1, and hear your discounter, I receive no camfort, but more exertion. I know not which way to turn me for este. For if I fpeak, my tormant will not thereby at ill be lessen; and if I hold my parce, how much fluid my tuffere thereby be diminished P pfai, 32, 33, 4. Or, if I fige it known minish in microcencie, vet for was affiliations prove the contrastic. maintain mine innocencie, ye say my afflictions prove the contraric. If I hold my tongue, ye think by my filence, I acknowledge my guiltineffe, as having nothing to fay for my felf.

Though] Heb. If. But it may fitly be translated, though, as it is

Chap, 9, 15, 19 Feed my caufe, and defind my innocencie. So the word is uded, Chap, 13, 3. Pfal, 5, 1. 4. Or, If I complain of my pain, my grief. J By realon of my forestor of your fore words, Or, my pain, which is the state of the state o For the word fignifies both grief of mind, and pain of body.

Annotations on the Book of Fob.

and though I forbear ? To speak, argue, or complain. Whether I give

and itsings I forder.) to speak, argue, or complian, wincenter give my forces a vent, or kept in fall is one, I find no cafe.

what and left by the what goth from me? White part of my such as you be foreigned from the part of my site forea way by speaking or lience? Not a dram, may, not a steeple. My fortow will not be a whit the left. For the word, see on leeple. My fortow will not be a whit the left.

generall. And it is as a the fine take, whatever my create too, and whatever I am able to alleading for my fift, God hath wearied me with miferies, and overwhelmed me with estamines: thou, 1 Gy, O God, hift wafted and defreyed, both my felf, and all that I had. So this has now begins to fet our his troubles, and amplifies them by figures and hyperboles, to move God, and his friends to pity him, and to flew, that he, fuffering fuch great miltries, complains not withour caire. And labouring between two extreams, whether he fhould expresse, or supported his forrows, he enclines to the former, and now fecks some case by complaining.

But] I am to far from being cased by speech, or silence, that my

now] God hath dealt more kindly with me formerly, but now he

laies load on me.

laies load on me.

laies load on me.

laie load on me.

laies load on me. cause of his troubles, in the continuance of Jobs complaint, ver. 11 So the ancecedent is named after the relative, Pfal, 87. 1, 2. And it argues a great indignation, as if all men knew the author of his troubles, though he did not name him. So passionate may Gods Saints be fonetimes in their grief. So God is underflood, Or, the enemy, ver. 9. Or, it; that is, my grief, veif. 6. Or, your hirth carriage, ver.
2. &c. But it is most likely he means it of God, and so fers out the author of his forrows here, and the effects of it after.

hath made me weary] With those manifold afflictions, pressing

me lo fore, ver. 6.

thou] Now he turns his speech directly to God, and charges him that J Now he turns his perch directly to God, and charges him the his miferiest: before he fishes but obligately ob him to his friends the hist made mevery. Now he faith directly, Thou helf made deflate all my company. This flows, that he means God in the form and the most of the verfes, though het mand him not, And it may be, he might hook up, or point to heaven, when he faith, He hash wearied me, at the contract of the verfes when he faith, He hash wearied me, at Chap- 19. 26. where it is likely he pointed to his body, when he faid. Worms deftroy this. So Chap. 13, 28, 1 Cor. 15, 53, 54. Thus men in grief sometimes complain to others of them, whom they conceive

in graryometimes companie to others or than whom they concerte
to wrong them, and fometimes tell them of it to their faces.

half made defolate] Laid wafte. Deprived me of all my people. See

on Chap. 15. 34:
All my company] My family, children, attendants, as Chap. 15. 34. Thou halt left me hone of mine to comfort me in my milery. A preat addition to trouble. His wife was left, but for a vexation. tan by his commission, might have taken her awayas well as his children, Chip 1. 11. and doubtlesse he would have done so, Ind he not

kep- her olive to vex Job.

V. 8. And thou haft filled me with wrinkles, which is a witnesse against me: and my leanness rising up in me, beareth witnesse to my sace 1 He now sets out the effects of his pain and grief, the wrinkies Jee; It in now uses out me enects or me pain and giver, the writings and learnest, which appeared in his face, thewing that it is not with him, as Eliphas faid it was with ungodly men, Chap. 15, 27, He had no fat, nor colleps of been him; obe confesse tast he neither cauld, nor would deny, the Gods hand was beavy upon him; for if he

nor would deny, the Gods hand was berry upon hun; for it he thould, the winkless nh his face, would infficiently wincile it, and the leanntife who duffigured all his body would manifelly here it.

Any then helf filled me with wrinkles I Thou half to confumed my fish with for son and hun, that no thing is left but my fish and that is contacted into wrinkles i the usual futie of great and long facts.

I would write out of the conformation in the first of the conformation in the confo

is contracted into wrinkles; the ulus! fruit of great and long technells. Is t translited, outing off, Chap. 22, 16. But that future now.!! with this place, 10. Job was yet alive.
which is a witteffle against me! I have my girefs are not feigned or counts. feitung my trumbles finall, but very great, verf. 6. Chap. 10.
17. for they have worne me away. Or, that thouart very angy with me and doft punish me as an ungodly man. By laying these sad krokes upon me, thou doft confirm the evil opinion my friends have of me, who have urged these my heavy pressures, as a testimony of thine in-

dignation against meanand The falling away of my sless, by continuance

flanding in me, that is, ab ding with me fo long. For the use of the

Jianung mme, interpase unsynthemic room.

1 kbri w word (feen Chip, 1411).

1 mme] In my body. Of, agadaft me. To wir, to bear wintestea gandt me, 24 follows in this verte. So] is used, Num. 23. 23.

beareth winteste] Depoterh, 24 awittestic before a Judge. For the beareth winteste

O iginal word, ice on veife 1, and Chap, 15, 6.

is not aswaged] See on verif. 5. It doch not cease, nay, it is not at | rell me (6, Chip, I. 11, My lean body, being like an anatomy, doch as a witnesse produced against a man, and brought face to face to convince him, testifie that which my friends accuse me of, that thou countwince a my tenne time winching tricing active the ory tratting countered in the a wicked man, because thou fetted in the below the condition of ordinary men. Or, In my face, which being most conspicuous to all men, shews forth my teannesse most of all. For the word, see on

all men, thews torm my trainfile monoton and to the words, ne on Chip 14, 20, on the word countenance.

V. 9. He teareth me in his wrath, who hateth me: he gualhub upan me with his teeth; mine enemy fharpneth his eyes upan me.] He v. 7. But now me Dath made me weary: 10m hoji made adolate all my campany. In facting out his milety here, he alludes to likelyhaz his woods, Chap. 15, 14. as if he thought he fluck at his other in gazicular, in tolke worlds, which he flocks of bypocrites in generall. And it is as if he hid faid, Whatfower my of that be, and after that him with his certs, looks angerly upon him, makes all his after that his difficulties. So much hurt hid God done to him, as generall. And it is as if he hid faid, Whatfower my of that be, and the hid hid hid his difficulties. So much hurt hid God done to him, as the hid for the hid hid hid hid hid wardful man would do to his enemy. He doth all chiam...s. tuch a wrathful man would do to his enemy. He doth all this out of the fenfe of the fifth, prevailing against the fight; and out of the great-nelfo of his grief. But when the fpitte prevailes, Job is an another temper. Then God thall be his filtavenin, Clap, 13, 16, and his with reflex gainful his foorning friends, yet, 19, 10, of this Chapter. But now Job cannor farishe himfell, in experling the greateffer. But grief, and of the plagues which God had laid upon him. So fenfole are Gods children of his heavy dispeasure, when he afficies them not controlled the plagues which is the little for fast unon their faviration was not to the food to the first of the controlled the controlled to the controlled the controlled the controlled to the first of the controlled the controlled to the controlled the controlled to the controlled to the controlled the controlled to the an extraordinary manner. It lies fo fad upon their fpirite, that no words will ferve to vent their forrow.

He] Some understand it of Satan, who had a commission to affl & Job. But it may be, that was more then Job knew. Other, of Eliphiz, who tare him with bitter words, as hiving froken oftener against him, then the reft, end most bitterly last of all, Chip, 15, Plal, 35. 15,16. Others, of lome principal adverfary among thole, mentioned, rer, 20, and fliled the enemy here, as they conceive. Others, think Jub speaks like a man distracted, or one wounded in the dark, who to property the a man unracted, or one wounded in the only who is c ies out against his enemy out of sense of pain, but knows not who it is. But furcile is meant of God, whom Job often complains of, for laying thefe affi ctions on him, As ver. 7.8. and elicwhere,

teareth me] Me, is not in the Original, and it may well be omitted. Gud is compared to a Lion, that teares his prey to picce, as foon as he his shold on it, Hol. 5-14. Pfal. 50, 22. Lam. 3, 10, 11,

Pfal. 7. 3. Chap. 10.16. in his wrath | See on Chap. 4. 9. & 9.5, 13. & 14.13. Others geadi., His wrathteareth me: because there is no in, in the Ori-

who hateth me] Heb. and he hateth me. His blows upon meare heavy, that they may feem to come from inward hatred, Gen, 49. 23. & 50. 15. Chap. 33. 10, of this Book

he gnasheth upon me with his teeth] Or, against me. In ditison, or egnapieto upon me with on teeta). Or, againg me. in estima-or contempt, or as a ligne that he will deflroy mr. Pila 35-16. Likes wilde berft, ready to devour a poor Lamb, and preparing the influ-ments of his deltrudition, flirapoing his teeth, &c. And by grafting this teeth, threatning deftruction, Pial. 37. 12. The Hebrew word W, 1. Signifies any tooth, Exed. 21. 24. 2. Ivory, or an Elephins tooth, 1 King 10, 18, 3. The crag of a rock, which is sharp like a tooth, Chap. 39, 28. Here it is used in the first sense.

mine enemy] God, who carries himself as an enemy to me, and

The pneth his eyes upon me] Make, h them to sparkle for anger, like glittering worus Plal. 7. 12. Before he do pierce me through with as fword, he doth it with his eye, and terrifies me, as a fword new betted, and drawn forth by an enemy.

V. 10. They have gaped upon me with their mouth, they have smitv. 10. Inc. nave gapea upon me with their month, but you've their upon the cheek reproachfully, they have gather dathenflets in gether againff me.] Job in the teven tollowing veries, teckons updates the control of t his friends are permittedd to blaft his reputation, by occasion of his troubles, in this veries Hereupon he takes occasion to reptat his troubles paft, verf. 11. 12. and prefent, verf. 13, 14, 15, 16. Jobs complaine againft his friends here is very bitter. As if he had faid, They have leaped upon me violently with open mouths, as if they would wallow me down at one morfel; and fetting upon me, all at ones, with mocks and revilings, have bufferted me, as it were, and thumped

They] Wicked men, who were Gods instruments to disgrace him. He focaks in the third person, They, but he night have side, Te. For it is likely he meant his three friends, who had condemned him for a wicked man, He payes them in their own coin. They, under general terms, condemned him for an hypocrite, and he, under general terms. fets them our for fooffers. And he speaks in the plurall number, They not He : because he aimed not at Eliphaz alone, who spake I but at the other two allo, who fpake before, and were bitter against

him, as well as Eliphaz.

have gaped upon me with their mouth] As a wild beaft opens his
have gaped upon me with their mouth] have show fought to defice rijing up.] I aking itt trom my pains within. Or, like a wienele coming from his teat, and funding up to give in evidence against me, pfl. 35, 11. For he continue fill in his allusion to a judiciary way. Or, being in me. So arising, it taken for being. Math. 11. 11. Or, flanding in me. that is, abding with me follow. For the use of the Sometimes, a strong agreed define of taking the life away, as Pfl. 22. 12. 13. 14. 15. Sometimes, a strong and are not sometimes. The sometimes, a strong and are not ball a manner reputation as Pfl. 1. Sometimes, a strong and are not ball a manner reputation as Pfl. imports a great defire of taking the life away, as [91, 22, 12, 13]. Sometimes, a firong orderwour or bloff a mans-reputations 25, 13, 14, 14, 12, 15, 16, 50 it is taken kine. See ver. 20. This fault he often chingeth his friends withal, to wir, a defire to ture the creputation: a \$Chip, 6, 27, & 12, 4, & 17, 2, & 19, 22. For the word, matthe for on Chin 15 e

word, mouth, see on Chip. 15.5.

they have smitten me on the cheek repreachfully] Smiting on the they have familien me on the cheek reproachfully 1 sources on the have familien me on the cheek reproachfully 1 sources on the have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on they have familien me on the cheek reproachfully 1 sources on the cheek reproachfully 1 sources

greatnesse of the blow, or wound, as of the dignity of that parr of the hody, which is fmitten, to wit, the face, 2 Cor. 11, 20. Plal. 3.7. Mic. 5. 1. Lum. 3. 30. 1 King, 22. 24. His meaning 15, My friends have digraced me as much with flinders, as if they had openly fluck me upon the face, Jer. 18, 18.

they have gathered themselves together against me] Not onely sethey nave gainstean tremptives ugenter against me; 1 voor outer te-verally mocked me, but come together with a purpose to do it, Pfal. 35.15. It is likely he aims at his three friends, who uphild one ano-ther in censuring him for a wicked man. Ot, They have filled themfelves upon me ; That is, They have glutted themselves with my forrows, Exod. 15.7. Or, They have filled themselves with matter to plead against me. Or, They come by full troops upon me.
V. 11. God hath delivered me to the ungodly, and turned me one.

into the hands of the wicked.] Here it is manifeft, that he chargeth God, as the author of his troubles, and it appears hence, that he means

Chap.xvi.

God, a the source of the control of me into the hands of wicked men, as Jaylors to thut me up in prifon See on Chap, 15. 8. So Pfal. 68. 18. Thou haft received gifts for men. Section Couples, 5, 30 that Soc. 18. Look half received gifts for men, that is, to give to men, as it is expounded, B.p. 4. 8. So also Prov. 25, 22. Thus shall near coales of fire on his head. Heb. Thus shall take callet affer on his head; that is, Thou shall take them off from the hearth, and put them upon his head.

to the ungodly] . The fingular for the plurall. To ungodly men, as appears by the end of this verse, and in the verses following. He hath given me into the hands of Chaldeans and Sabeans to spoil me,

and turned me over] Made me to fall into their hands. into the hands] Given me into their power to strip me of all I had.

See on Chap. 1. 12. & 15.23.

of the wicked] See on Chap. 3. 17. V. 12. I was at ease, but he hath broken me asunder: he hath also taken me by the neck, and shaken me to pieces, and set me ps for his mark.] As if this were not enough, that God had given him into the hands of wicked men to spoil him, or they had not malice or power enough to hurt him, he chargeth God in this verse for his greatest enemy. As if he thought, that men could not have done him to much hurt, if God had not joyned with them. And it appears, Chap. 1. 16,19. That the destruction of his sheep, servants, and children, was by fire and wind from heaven, which no man could fend, and there fore Job here attributes them to God.

to to to be earthbutes them to wood.

I was at cafe] He now exaggerates his prefent milery by his former felicity. I was quiter, or in a plentiful efface; for outward plenty brings cafe of body, and content of mind, Plal. 30.6. Jec. 49. 31. Zech, 7. 7. Plat. 122. 6, 7. Chap. 29.6. My forrow is fo much the more, because I am cast out of a prosperous estate, into a

but he hath broken me afunder] Some learned men conceive the word to lignifie breaking of grapes or olives in the fat, to make wine or oyl. The weight of calamity had pressed out the juyce of all their prosperity, Mr. Broughton expresseth the sense well, reading it thus; was wealthy, but he hath undone me. And we call undoing men,

breaking them, to wit, in their effates, he hath alfotaken me by the neck] Like a Wrestler, who takes his enemy by the neck, and then flings him down, and wounds him. Heb. he hath laid hold on my neck. The word properly fignifies the hinder part of the neck, opposite to the throat, which men lay hold on to pull their enemies down, Chap. 25. 26. Sometimes it is uled figuratively, to fer out an hard heart, as Isai, 48, 4. Sometimes, turning the neck to the enemy, sets out flight in War, Psal, 18, 40, which is translated turning the back, Exod. 23. 27. Here it is taken literally, as was

and shaken me to pieces] He fets our his great pain, by very great and his practing in the precess in the test out the great painty very great and high expeditions; of breaking a funder, taking by the neck, shaking him to pieces, shooting at him, as at a mark Heb, be hath feathered me, it is not a superior of the process. nines to break a thing into the least pieces, and then throw them all abroad : like an earthen por broken, whereof one piece flies one way, another, another way, so that it cannot be pieced together again. This arguet an irrecoverable loffe of health and wealth. For fo Job thought, his mifeties were fo great, See Pfal. 2.9 Jer. 23. 29. And fet me up.

the matter were to great, Sec Fig. 2, 9, 261, 25, 29, 2010, pp. 14, 22.

[the And made me rife. For the word, fee on Chap. 14, 22.

[pr his mark.] To fluor all the arrows of his judgements into me, Pal. 3, ..., lob 6.4, God floor at him as at a mark, when he rook away his children and goods, Chap. 1. Chap. 7. 20. Lam. 3. 12. Heb. for a mark to him. The Heb. word is taken from a word, that fignifies to observe, because all men observe the mark carefully, that they may where men are carefully observed, and kept, that they may not escape, MJer. 38. 28. But that fignification will not fit here.

13. His archers compasse me round about, he cleaveth my reins sfunder, and doth not spare; he powreth out my gall upon the ground] He gots on in the similitude of shooting at a mark, or rather of war, God fet wicked men, or rather fores to afflict me who will not miffe the mark, but hit home, and shoot the arrowes of affliction and pain into me up to the head. He shews the effects of these sharp weapons, and by choice allegories makes it appear that he endures most grievous Pains in his inward and most noble parts.

His] Gods inftruments appointed by him to afflict me.

archers] The word comes from 221 which fignifies both many and great. For in war there are many archers, and in the quiver many arrowes to shoot. And Jobs fores as they were many and great, so they had made many and great wounds in him. So this word is used for archers, Jer. 50. 29. It appears that hereby are no: meane his friends that mocked him, but his fores (that like flarp arrowes hid made deep wounds in him) by that which follows in this verse, and those that ensue.

compasse me round about] As fouldiers go round about an enemy to shoot their arrows into him on every side, that no part of him nught escape unwounded. And indeed Job had many arrows shoot at him. He had many afflictions upon him. Heaven fhat fire againft him to deftrey his cattel, the aire, wind to deftroy his children , his wife and friends reproaches to trouble him, and God flot fores into him, to put him to pain.

he cleaveth my reins afunder] Every one of these archers doth it, or God who fet them to work. The pain strikes me to the heart. The arrowed do not pierce my skin onely or slesh, but my inward parts alfo., He followeth me with most sharp and bitter paines. The word סרינה for reins in the Original comes from a word that fignifies defiring, because the reins are the seat of the appetite or defiring fa-culty. Sometimes it is taken literally for that fleshly part of the body fo called. As Lev. 3. 4. The two kidnyes, or reins. Sometimes figuratively for the inward thoughts or defires, As Pfal. 7.9. Sometimes meraphorically for graines of corne, which resemble the fashion of the reins, or kidnyes. As Deut. 32, 14. Here it is taken literally,

As also, Lam. 3.13.

and doth not pare] He shews no manner of compassion towards: me, but goes on with all manner of extremity against me, and inficts grevious wounds on me. Or, Headdes wounds to wounds, and dorh not ceale, Chap. 27, 22. Lam. 2. 2, 21.

He pareth out my gall upon the ground J He Inth wounded me mor-tally as it were, like one fine into the gall, the bag whereof being broken kilg the party, Chp., 20. 25, So Job made account his fores would certainly kill him. It hath his name in the Original from birterrieffe, for nothing in the body is more bitter then it. For the word

ground, or earth, fee on Chap. 9. 14.
V. 14. Hebreaketh me with breach upon breach, he runneth upon me like a grant] Heexpounds here, what he meant by not sparing: Inflicting many wounds without pity.

He breaketh me with breach upon breach] Heb. upon the face of breach : with continuall breaches one in the neck of another without any intermission, Pfal, 19, 2. & 42. 7. Bither he means his body brake out with fresh fores daily, or alludes to the messengers of his losses coming fast one after another, Chip. 1,14. &c. From the time he began to afflict me till now he never left tormenting me, nor gave

he runneth upon me] Affoon as any occasion is offered , he runs upon me presently, as one greedy to destroy me, Chap. 15, 26. Or, he runneth against me. To wit, with a weapon in his hand to run me

like a gyant] Or, like a strong man. He hath rushed upon me with all his strength, and hath shewed the uttermost of his power against me, coming on me fuddenly as a strong warriour on a weak enemy to deftroy him. It comes from a word that fignifies to prevail, for ftrong men or gyants use to prevail in war.

when or gyanis are to prevail in wir.

V. 15. I have lowed lackelsh upon my skin, and defiled my horne in the dust] lob now has he relation to Bliphaz his words, Chap. 15.25; showing that in all these troubles he had not swelled against God, as he had hinted there, but that forgetting his former dignity and pro-fectivy he had abased himself, and put on apparel suitable to his sorowful condition.

I have fowed] Some interpret it thus, My affliction is fo great, that I have not onely put on fackcloth, but kept it on fill, as if it were fowed or fastned to my skin, as expecting continued troubles. I had towed or Hunca Comp sampas expecting continued comois. 1 mad once (of apprels, but now harft), answerable to my condition. Others thus; The fackcloth which I put on, when my great loffs befel me, Chip, I, now cleaves to my skin by reason of my fores, as if it were

[ackeloth] Some take it as an act of humiliation, for it was an usual thing even for those that were wealthy to put on sackcloth in auditumg even or note that were weatny to put on tackton in token of forcow, when Gods judgements were upon them, as 1 King. 21, 27, 2 King. 6, 30,] On. 3-5. Others think he did it out of extream poverty, as if he had no better clothes left to weat, and therefore was forced to wear course fackcloth, such as men carry corn in, Gen. 42, 25. Jofh. 9.4; It was therefore very troublefometo a man full of fores, as Job now was, Ifa. 3. 24. Am, 8, 10.

upon my skin] He wore it next of all to his fkin, and therefore it

was the more troublefome.

and defiled] Or, wallowed. The word lignifies an action with

my horne] My Rrength, power, and honour, and what forcer is exdellent for me. For the horne is most eminent in many strong beasts, and with it they defend themselves, and affault their enemies. The and when any accuse tenureves, and answerence elements. A see word [7] figurings. T. The home of a beat. Dan. § 3. 2. A home to found withall, John. 6.5. 3. A vefiell of home to carry oile in canonix Kings, 1 Sam. 16. 4. An hill, which flunds higher then the rest of the ground, as a home is highest in a beats, i.e., 5. 1. 5 K 2

then others, 1 Sam. 2. 10. 7. The honour or outward ornament of then others, I Sam. 2, 10, 7, 1ne nonour or otherare ornament of a man repreferring its Pfal. 75, 4. 8. The corners of the altars made like homes, Exod. 39, 12, 9, Brightneile or fhining like hornes, Exod. 39, 12, 9, Brightneile or fhining like hornes, Hab. 14. Here it is taken in the feventh fenfe for the lotte of his dignity,

or polluting his fine apparel. as Chap. 2.8.
in the duft] Pial. 7.5. For the word fee on Chap. 14, 8, on the

V. 16. My face is fosle with weeping, and on mine eye-lids is the shadow of death] Neither did I thus abase my felf for a vain show, as hypocities do (howfoever thou O Bliphoz doft mod unworthily account me fuch an one) feeing this my face is with tears continually rickling down my checks beflubbered as it were with dire, and my eye-lide falling down, and waxing dim do represent the very image of

dea h being near at hand.

My face] See on Chap. 14. 20, upon the word Countenance. is foule] Like a troubled water full of dire, 162,7 20. Lam. 2, 11. with weeping] Incredible and implacable griefs cause me to pour out abundance of tears, whereof not mine eyes onely, but my whole face is a witnesse, which is all over fouled with them.

Pace 13 a Wittelle which is at over toucke with them, and on mine eye-lidd. See on Job 3. 9: it the fluidator of death! See on Chip. 3.5: V. 17. Not for any lightee in mine bands: also my prayer is pare! He had before lought to move them to pity him for the abundance of his forrows; but now he addes another argument of pity, taken from his innocency. Or, He had before acknowledged, that he felt those m feries, which they fild, did tife to fall on ungodly men; and now he labours to prove that he was no hypocrite, although God dealt thus ne iaoours to prove inte he was no hypocrite, aithough God dealt thus flauply with him. As if in other words he had dird, hive nor deferved to be thus made more inferable then all other men, who have carryed my left purighly towards God and man. Neither is there any cauch, why you floud inveigh against my former life. For thefe thengs are not befallen me for any injury 1 have done to my man. In a troubbase religion. Lell woon God with a wood any man; and as touching religion, I call upon God with a good

not for] Hib. for not. A transposition of the words. So Ifa \$3.9. in the Original, where it should be translated, not for any violence he had done Mr. Broughten reals a here, For no mildoing of my hands. Hereby J.b intimates, that he was not able to comprehend the cause of this his grevious purifiments, for he was not guilty of injuffice to-wards man, not of hypotrific before God, Clup, 31, 13, 21, 38.

any injustice] Violent dealing, or other injuries done to men-in mine hands:] In mine actions. My hands have not handled any man violently, nor given him cause to complain of mr. Injustice is attributed to the hands, because men smite others with the hand, and

with their hands take away their goods.

With their hands take away their goods.

Joney prager is pure 1 I have worshipped God aright. Thus he takes away what Eliphiz had charged him with that he referance takes away what Eliphiz had charged him with the programmer. prayers before God. Chip. 15. 4. Mr. Broughton reads it, But my wish is clean, faying, Meaning his defire expressed in the next verse.

V. 18. Oh earth cover not thou my blood, and let my cry have n place. Because this was the great controverse between him and his friends, about his integrity, he calls the creatures in this verit, and God himself in the next to bear witnesse of it with him. He wishes heavy things may light upon him, if he be guilty of those things, whereof his friends accuse him.

O earth] Seeing my friends will not hear, but condemn me un-juffly, I wish the earth could hear. A vehement speech of one, that in his diffretle findes no help from men, yet wiftes it, where it cannot be had, and speaks to the earth, as if it were alive, and could restifie for him. Such exclamations to senseless things shew, that men fail in their duty, and therefore natures frame being as it were out of order in men, all creatures are after a fore wronged in it, and had need to look about them. See the like, Deut. 32. It in the beginning of Moles fong; and If . 1. 2. in the beginning of his prophecy. For

piols 10ng; and 11. 1. 1. in the beginning of his prophecy. For the word barth, ieeo n Chap, 9. 24. four not then my blod] durning his freech unto the earth, he defines that if he be guilty of fliedding any mins blood, or any his jury to men; is would reveal it, and ery our against him, so that his prayers may never be heard. The word [7], bloods tuck, 1. For heards [7] the property of the prop the blood of living creatures, Levit, 19. 26. 2. For things like blood in colour, Joel 2, 31. 3. For murder, or blood-including, because the life is mine blood, and departs when the blood is fined. 162. 26. 21. Deur, 17, 8. Ph. 1, 5. 6. And so it is taken, not for Johs own blood by the blood is fined. blood, but the blood of other men supposed by his friends to be shed A manner of spe, king taken from murdeters who tile to cover all the tracks of blood fired by them, left thay should be discovered, Gen. 4. 10,11. Ilin. 26. 21. Ex. 8. 24. 7.

10,11. Ilin. 26. 21. Ex. 8. 24. 7.

and et my of yature m plate 1. Let God deny to hear me when I call and the my of yature moderness, greater than 1 call the states of the sta

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5. Strength, for the fleength of many beaft is in their herners, Pfal.

6. Kingly-power and authority, whereby the King is higher learners, Pfal.

7. 10. 6. Kingly-power and authority, whereby the King is higher learners, Pfal.

8. Si fie had faid, I do not affirmmy fell to be innocent of thefegrear crimers ye lay to my charge upon my own word, for that were your I, products, Pfal.

7. 10. 6. Kingly-power and authority, The honour or outward ornament of land my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me, and my No: neither do I look that the earth flouid legals for me the my No: neither do I look that the earth flouid which I know it cannot, but God himfelf will bear withelfs of the truth hereof. See the like, Joh. 5, 31, 32.

truth hereot. See the like, join, 5, 31, 32.

Alfo] See on verf. 4. of this Chapter. Befides men among whom I live, God allo knows now jintegrity.

now] Even at this prefent time, when ye condemn me, God cin

behold] See on Chap. 1. 12.

my witnesse] God, who knows all my thoughts and secret act. ons, and can clear me of all those evils , ye falsely impute unto

in heaven] Sec on Chap. 9. 8. & 11.8. God is every where prefent, but most gloriously manifests his presence in the highest heavens. There is his Court and Throne, Ifai. 66, 1. and thicher are we taught

and my record] The fame in fenfe with the former word, witnesse; onely the one is an Hebrew wo d, and the other a Syrian. Theone used by Jacob, the other by Laban, Gen. 31. 47. It is doubled for

more affurance. See on Chap. 14. 10, 11.
is on high] Heb. is in the heights, or high places. The fame in fense with heaven mentioned before, which is higher then any other place. See Chape, 25, 2, & 31, 2, Plal, 148, 1. Marth, 21, 9, Luk, 2, 14, yet it is worth noting, that the Hebrews have another word, when they speak of high places used to facrifice in, contrary to Gods word, INDA, i King, 12.31. And this word DIDI is used, when God or heaven is mentioned, as if God in very words would diffinguish perween true worfhip and falle,

V. 20. My friends fcorn me, but mine eye poureth out teares unto

It appears by Jobs confident appeal unto God, that he was well

affured of his integrity; elfe he dust no have done it.

My friends: Seeing ye, who as friends should comfort me, condemn me, I appeal to God who can clear me. The Original word comes from a word, that fignifies to feed, because friends often invite one another, and feed together, Pfal. 41.9. He meant doubleffe these three friends that came to comfort him, and now use all their wir and eloquence to discourage him.

forn me) Heb. are my feorners. My forrow is the more because they are not frangers, which deride me, but friends; having thetetory are not triangers, which define the your receives them of ore no hope on earth, I put up my prayers to God tockerner. See the like complaint of David, Pfalm. 109, 4, & 55, 12, Theword V17 formetimes lignifies Embaffidours, 25 2 Chr. 32, 31. Sometimes Interpreters, as Job 33. 23. But here it fignifies fcorners, Asalle Pul, 119. 11. Prov. 3. 34. & 19. 28.

but J O., therefore. So it is tranflited, Job 35. 16.

mine eye] I weep in my prayers. And the eye is mentioned, bal cause that is the instrument of weeping. See on Chap. 15. 15. on the

poureth out tears] Diftils them, or puts them forth abundantly. metaphor from dropping rain, P al, 119. 28. Prov. 19. 13. I weep lentifully, as men use to do in praier to God in their extremity. Mind necutations and necessary of the state of th

unto God] That he may right me against your falle acculations I pray to him with a heavie heart to that purpofe. Rain-drops fall downward to the earth, but prayer-drops go upward to heaven to the thione of God. By God here he means Jelus Christ, whom he delires in the next verse to put up his prayers unto God the Father. For the

word, see on Chap. 4. 9. & 11. 5. V. 21. Oh that one might plead for a man with God at a man plead! V. 21. Oh that one might plead for a man with God at the feed of discontenced with of Joh defining so plead with God. But wordfor with your unthus. And he will plead for a man with God, and the fint of man for his friend. Thut is, Christ, who is God and man will solved my entire work his father. I he was nearly bestule he is God vord, fee on Chap. 4. 9. & 11. 5. of man for uns friena. This is, Christ, who is you among the plead my cause with his father! he can prevail, because he is God equall to the Father, he will underrake it, because he will be man. like to me. This interpretation agrees belt with the coherence, and the words following. And accordingly we shill interpret the place and be] Christ Jesus the Mediatour between God an man. See in

the end of the former verse,
will plead I know he will plead for me, although you plead carneftly against me. For the word Pleading, see on Chap. 15.3.

for a man] See on Chap 3 . 2. & 4.17. & 10. 5. & 15. 10. which food] With God in Ruher. One perfon which is God with God in Ruher. One perfon which is God in Ruher.

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fee on Chap. 14. I. for every one that believes in him. These he calls his friends. Joh. 15. 13,14,15. For the word Friend, fee

on verf. 20. V. 22. VV hen a few yeares are come, then I shall go the way whence I shall not return] He being not guilty of a wicked life, flews, that he appeals to God not feignedly, but confidently, and with a fincere heart, speaking as one that were ready to dye, even from his heart, or really as he thinks. Or, Seeing he had but a while to live, he delires he might be cleared before he die, that he might not remain in perpetual infimy, and his memory be odious to posteriry. This would be a great comfort to him, If God would please to restore him to ease and credit before his death, which could not be long expected, if God relieved him not.

when] Or , For. So it is used chap. 7. 13. I wish that God to whom I appeal would clear me quickly. Elfe it will be too late, when I fhall be dead

a few seares] Heb. years of number. Numbred out and determined for me to live here on carth. Or rather a small number of years, as it is translated, which may quickly be numbred. For it is very likely that Job thought his troubles would foon make an end of him. So this phrase is used, Gen. 34. 30. Numb. 9. 20. Deut. 4. 27. And on the contrary, very much corn laid up by those, Gen. 41, 49. is faid to be without number. Sze alfo on Job 15.20.

are come] Come to an end well-nigh , I must needs dye

then I shall] Or, when I shall. So it is translited , I Sam.

gee See on Chip, 14, 20, on the word Pafferh, the way The course. A metaphor from travellers.

whence I fhall not return I fhall dye, and not come back into this worldany more. A periphrafis of death, the way of all the earth, Joh. 23.14. & 1 King. 2.2. See chip. 5.9, 10. For the word I'W fee on chap, 14.13, on the word Paft.

CHAP. XVII.

Vers. 1. M' breath is corrupt, my dayes are extinel, the graves are ready for me.] He goes on where he left at the end of the former chapter, and proceeds to the w, that he draws every day nearer to his end. As if he had faid, seeing my breath is pasfing out of my body, and I have now as it were finished the course of my life, nothing remaineth, but that I be laid in the grave.

My breatb] See on Chapter 15. 2. upon the word East-

is terrupt] It finells ftrong and noisomely arguing much corrup-tion within me, chap. 19.17. Or, Is drawn painfully. I breath, but with much difficulty.

My dayes] The time of my life: sec on Chap. 15. 32. and on

chip. 14-14.
are extint!] They will foon be extinguished. They are like a candle burning in the socket, and ready to go out. I am ready to dye. See the like similitude, Prov. 13. 9. This natural monture as he thought, was well-nigh confumed, and then death follows.

The graves are ready I have nothing left but to think of my grave and buriall. The nearnesse of his death is hereby intimated, as wasin other words, chap. 16. 12, Sce the like, Pfilm, 88. 3,4. I can endure these pains no longer : I must needs dye thortly. And he faithgraves in the plural number, because every place did as it were proffer a grave to him, and threaten him with death in regard of his many pains. Or by the graves he means, some one grave or other would fivallow him up ere long. As Johnah was buried in the Cities of Gilead. That is, in fome one of them, Judg. 12, 7. The Mefer would five the Association of the Cities of Gilead. fas must ride on a colt of the Asses, that is, of some one affe, Zech, 9.9. There is another word used in Scripture for the grave. See the difference, chap.7.9.

V.2. Are there not mockers with me? and doth not mine eye contime in their provocation ?] He now layes down another cause of the flortning of his dayes belides his fores and pains, which he had mentioned before, to wit, the scoffes and raunts of his friends, who came to comfore him, and yet derided him continually.

Arethere not] Sure there are mockers with me. A negative quellion ordinarily includes an affirmative answer. And it is more emphatical then a bare affirmation. As if he bad faid, I challenge any man chainfing Dare affirmation. As if ne man land, a chainfing any man to deny, that there are mackets with me, to 2 Sam, 11.3. Is not this Buildings? Sure it is. This mocking of Job by his friends was a great addition to his forrows, as appears by his complaint, chap. 16. 20. Heb. If there be not mockers with me. Understand, then let God fated interrogatively, as it here, Are there not mockers with me ? fo it is uled, chap, 4.17. & 36. 29.

mockers] Who mock at my innocency and scoffe at me, as at a Wicked man, chap. 16. 20, & 11. 3. He means his three friends who diputed with him, as appears by the places cited. And that they did not for much mock at his fores, as at his words, which they thought to be should not for much mock at his fores, as at his words, which they thought to be abfurd and unreasonable, and therefore he first tells them of their koffing, and then answers their arguments.

withme] He doth not mean that they were in his company, and

vilible Redeemer. For the word Son, see on Chop. 14. 22. For Man, did mock at others, which yet is a grief to a good man to hear others did mock as others, which yet is a giver to a good man to near ourses derided; but that they mocked at him: fo Pfal, \$5. 18. There were many with me, threis many did fight against me, as appears by coherence. And Pfal, \$5. 4. Caufe thine anger towards us to ceafe,

herence, Anu ria, 67,4. Cause tome anger covaria, see the within their saganitum, and doth not mine eye! See on chap1,515, upon the word Sight. I am compelled to be a looke on, when I am modecal. It is not done behind my back, but before my face, which is the greater of the model.

continue Heb. Lodge, or Tarry all night. Men go abroad in the day, but lodge at home in the night. Bither it may be understood, that they mocked both day and night and gave him no reft at all, or elfe that their words were so bitter against him in the day, that he could not fleep all night , but wept continually upon the thoughts thereof, chap. 16, 20. Pfal. 6.6. And fo they were as it were in his light, when

in their provocation] Not a lively in provoking them, but paffivey in being provoked by their continued taunts. Provocition here fignifies bitter speeches, and provoking words. Plal. 106. 7. They did fo irritate him with their words, that he lay awake all night, and could not fleep for thinking what to answer to them.

V. 3. Lay down now, put me in a surety with thee. VVho is he that will strike hands with me?] An Apostrophe to God, as chip. 16.7. not a speech to Eliphax. The words are ordinarily interpreted by way of a challenge to God, as if Job had required a furety to undertake for God, that he should have fatisfaction from film, if he were call in for God, that he inoued have ratisfaction from him, it is every furely judgement. But they may be read thus, Appoint I pray thee very furely with thee; who is he then, that will firlie upon my hand? This is , appoint Chrift, who is with thee in heaven, and hath undertaken to be my furety, appoint him I fay, to plead my cause and to fland up for me, and then no man will dare to contend with me. And fo it is Surable to the notes on chap, 16.11. and to Rom. 8. 23.

Lay down] Oc, Appoint, as Exod, 1. 11. They did fet over

them task-matters. Thir is , they appointed task-matters to be over them, so it is used also, Exod. 21. 13. Appoint Christ to

Now] Or, I pray thee, See on chap. 13. 18.

Put mein a surety Ot, My surety. So the same word is translited a surety, Prov. 17, 18, And not putting in a surety, And then it depends upon the former words thus , Appoint I pray thee my furety with thee. Christ is called a furery, Heb. 7. 22, where the same word that is here, is used in the Syrlan Tettament.

with thee] Who is with thee in heaven ready to plead for me : fee on chip. 16. 21.

who is he] I shall need fear no enemy , if Christ take my cause in hand.

that will strike hands with me] Or, that will strike upon my hand, tota with trice canan with me. Or, that will firle upon mp hand, Its ordinarily underflood of fitting hands as a fuver for Gol, this would palie h i word, that Job fhould have a fair trial with him, and fastisfaction if it fhould appear he was wronged, as it used to expected for the canan with the control of the canan and the canan and the canan and the canan are can also be considered. prene intergrangs to the property for many be they did fo in furetithip for trials, and appearance in judgement. And then the meaning is, Who dare contend with me in judgement, if Christ stand up

V. 4. For thou hast hid their heart from understanding; therefore shal thou not exalt them.] The cause why I do so confidently appeal to thee in Jesus Christ is, that I know I thereby shall prevail against the acculation of these my friends, whereby they have accused me as an hypocrite before thee, and that thou wilt pun th thefe my friends for accusing me fallely, out of grosse ignorance. These things are spoken by way of preocupation to prevent a suspicion of too much boldnesse in Job.

boldnene in job.

For thou haft hid their heart from understanding Thou hast cast such a cloud before the heart of these my friends, who most me thus; and pronounce me a wicked man, because of my troubles, that they and pronounce me a wirked man, occasion or my troubles, that they cannot rightly underfland things. For if they were not blockish, and wanted common understanding, they would clear me themselves. They would fee, that good men are subject to heavier afflictions, as well as bad. Ecclef, 9.1. Here is an invertion of the words, and the meaning is; Thou haft hidden understanding from their heart. So ludg, 1, 8. They fee the City on fire. Heb. They call the City into the fire; that is, they call fire into the City. So Plale 74. 7. They have cast fire into thy Sanctuary. In the original it is, They have cast thy Sanctuary into the fire, and fo it might have been translated here, Thou hast hid understanding from their heart. And then the words had been more clear. For the word Heart, see on chap. 15, 12. Therefore shalt thou not exalt them. That is, thou shalt cast the moon. Meiois. See on chip. 12. 7. Bither thou thalt caft them down from that puiss me for speaking fallely, see on chap 1, 11. Yer it may be tranfiale passe sentence for me against them, and so cast them down in this cause, Pfal. 1.5. This suits well with what follow vers; 5. and with the

v. 5. He that fpeaketh flattery to his friends, even the eyes of his children shall fail. Ye have all this while flatter G. do condemn me, as if you could with fine words make the world believe, that ye flood up for God, as though his Justice could not be upheld in afflicting me lo grievoully unlesse I were an hypocrite. But God will punish you and your politrity for this your groffe dealing. See the like

change upon them, chap. 13. 7. And this interpretation agrees well with the former verfe. God will furely pull you down because you deal fo corruptly in this bufinelle. It fuires allowell with the words following. I. 15 true, such troubles are upon me, as ye speak of; but not to piece me an hypocrite, as ye lys but for other good ends and purpotes. Others take it thus, ye tell me of reflauration to profesrity again upon repentance, chip. 5.17. & 8. 5. & 11. 13. Bur ye do but flatter me. My mileries thew, that I am past recovery. Others thus, If I should flatter you I should bring a curse upon my posterrity. I must therefore tell you plainly of your bad dealing with me, chap. 32. \$1,22. the first is the best, as being most suitable to

be that freaketh] Heb. Of him that freaketh. Or , as for him

that speaketh.

flattere] The word pin in the original fignifies 1. a part of any thing divided for portions to divers perfens. Plal. 143, 5. 2, le any thing award for portions to divide persons things to be divided fignifies two schnelle of any thing, because many things to be divided are full made imooth; Gen. 27, 16, 3. it fignifies flattering, when mens words are smooth; Prov.7. 21, Pfal.55. 21. 4. because smooth things are fl pperty, and men may quickly flide if they tread on them, it ignifes fl pperty places; Plal. 73, 18. Here it is taken in the third fenic for imouth words and fluttering opeches. For flattery see Provide 16. 8.5.3, 8.7.5, 8.29.5. Plate 9. 16. 8.5.3, 10. to his friends] See on chap. 16, 20.

Even the eyes] See on chap. 15, 15, on the word Sight.

6 his shidden] See on Chapter 14, 21, upon the word Sonness (ball fail) God doth fo hate flittery, that he will not only punish him for it, but his children alfo. Or, if the punishment of his flattery light not upon him, while he lives, it will be fute to light on his children, when he is dead and gone. Se the like, 1 King, 11.12.

& 21, 29.

V. 6. He hath made me also a by-word of the people, and afore time I was as a tabret] his triends might object and lay, We neither fluter God, nor wrong you, If you be not wicked, why doth God then nater 500, nor wrong 700, it you or noe waseso, way do to 500 then punift you fo grievoully? Joban(wers, lint by confiling that which all men fas, and he could not deny, namely, that God had indeed laid heavie afflictions upon him > wif, 6,70. And then fhews that it was for other ends then they dreamed of, and that godly men would walk however the fell in afflictions then then that it is this more beautiful. make better use of his afflictions then they did. In this verse heamphilies his miseries, shewing that they were so great, that not onely thee friends, but alfo all the people mocked him, even the bale & of them, as he speaks, chap. 30.1.

He hath made me also] Heb. He hath set me, or plated me. As the

ne natu mace me aijo 1 rico. He nato jet me, or placeame. As the word is ufed, Gen. 30, 38. He doth look higher than the people, that feeffed at him, acknowledging that this contempt befell him by the will and counfell of God. As David did in a like case, 2 Sam. 16, 10,

And so Job did before in this chipter, veri 4.

a by-word Or, a proverb. To speak proverbs against a man, or to make him a by-word argues him to be in the depth of milery, Numb. 21. 27, 28. Deut. 28. 37. Pfal. 44. 13, 14. Job was a man feeff. d at by all men, and generally accounted most miterable. So we speaking of a man very poor say, He is as poor as Job, or Lazarus.

For the word, fee on chap. 27.1, upon the word Parable. of the people] Not of some few men alone, but of the multitude, It comes from a word in the originall, that fignifies, To cover, For a multitude of men mer together do cover the face of the

and aforetime] Or, to mens faces. That is, I was openly mocked and derided.

Iwas] Or, Iam. If the former word be translated, openly, then it will run best thus, I am gent y a Taber. So Mr. Brughen reads it, and the words will be r r r, for r is the stutte tense in the original, which for want of a present reafe in the original, which for want of a present rease in the brew is put more often to the present time, then for the time past, And it better suits swith Jobs condition who sets out his present miseries, and amplifies them by the (coffes of the multitude, as a Tabret \ They not only spake Proverbs in derision of me , but

also made fongs of my miseries to sing abroad, and play withall upon the tabret, as men use to do in the calamities of famous men. And other men , that hear it, are pleafed and laugh at my mifery , as at a mufical initrument, and fongs to make them merry. It is a great grick munta merument ann songsto mase tient metry. At 11 a greef greet en men in Mildons, tofe cothers laugh, leap jing, dance, make mu-fick of their forrows, Lame. 15, Plai.69.11.12. The Hebrew word Topher commonly is the name of the place, where they made their children pile through the fire to Molech, and because they played on t. brets, and fuch loud inftruments then, that they might not hear the noife of their children, it was fo called: fee 2 King. 23. 10. Jer. 7. 31. But it cannot be to taken here. The whole verife may be tead thus, He hath made me also a by-word of the people, whereas a foretime, I was as a tabret. That is, I am now a scott to them, who delighted in me in my prosperity. So he amplifies his misery by calling to mind his former comfortable condition. This he doth largely, chip 29, showing his former prosperity; and chap, 30, his pre-

fent calamity. V.7. Mine eye also is dim by reason of sorrow: and all my members are as a shadow] He now sets out his troubles, and forrows hyperbolically, as if they had made him a blind anatomic, and rather the shadow. dow of a man, then a true man. Man in bis prosperitie is but as a fhadow, Pfal 39. 5,6. 1 Chron, 29.15, much more in his miserie.

mine eye alfo] See on Chapter 15. 15. upon the word.

is dim The word Tild primarily fignifies contraded or fbrunk up. And it is applied sometimes to the eye, the nerves whereof being thrunk up by ficknesse or old age, the sight decayes, as chap 16, 16. Pfal 6. 7. Sometimes to wounds , which when they begin to heale, over-fpread not as before, in the skin , but are contracted, and grow leffe and leffe, as Lev. \$3.6. Sometime to the mind , the fpirits being contracted or left ned by grief of heart, As Ezek. 21. 7.
by reason of forrow] See on thap. 6. 2.

and all my members] The word primarily fignifies formations or things formed. It dorn not fend us back to our creation, but to our formation in the wombe to know our nature, as Pfal-

are as a shadow] All my bodily members are so extenuated, and confumed, that they feem ro make up rather a picture or fladow of a man, then a true body : for my flesh and strength is gone, and no member is able to do his office.

V. 8. Upright men shall be aftonied at this , and the innocent shall firre up him/elf against the hyperrite I In this verse, and that which followes. Job comforts himself in hope that godly men will make a better use of his adversity, then his friends had done. And that make a Detter the of its advertify, the hard first and uont. After the although at first shey might be associated to see a min so upright to fulfer fuch heavic pressures, yet they would not condemne him nor neglect their own daties to God; but hate hypocnife and grow in piety.
upright men | See on chap. 1. 1.

that the upright wonder. The first way south the springs wonder. Others, let the upright wonder. The first way sets out the events of Jobs troubles. The second Gods intention in afflicting him. The third, the duty of good men beholding his afflictions. The fifth terpretation is the best. The word DOU fignifies 1, when it is spotentially the state of the best. ken of a thing, to be desolate, as chap. 16.7. Lam. 5.18. 2. because fuch defolations of houses or countries make men wonder, it signifies to be astonied, whereby the mind is as it were laid waste and desolate alfo, as not being able to give an account of the caufes of fuch defolations, as Ifa, 52. 14. So here, they shall wonder at Gods sharp dealing with me, but yet not condemn me as ye do, for an hypocrite, And no wonder if they did admire at it, that could not look into Gods fecret intentions in it. Neither is it any wonder that I, who feel all this, complain, when every just man wonders at Gods proceedings at this] That I being a godly man should be so much afflicted by

God, and derided by men. Plat. 73.13. Hab. 1.2.
and the innocent He that is like clear water free not from all fin, but from hypocrific and wickednesse of lite. So the word is used this 4.

7. & 9. 23.

[hall stirre up himself] Or, raise up himself, as chap: 14. 11. He was allesp at first, but having better considered of the matter he will clear me, and joyn with me against mine enemies.

against the byporries See on chap. 8. 13. 8. 15. 34. Though the just man may wonder, when such such that him, yet having me for an Cample he will not joyn with the hypocrite, who prospers, but will keep the further off from his way, verf.g. Or, he will be very zerlous to maitain his innocencie against the hypocrite, who fallely accufeth him. Or , Because of the hypocrite. Godly men not only are offended at their own miferies, but also at the prosperitie of the wicked. Buethe former fenfe is best. Others take it, as if Job had faid, I know that not only bad men, but also good men will wonder at me, and be offended at me for my mileries, as if I were an hypocrite, Bug

this agrees neither with the words foregoing, nor following.

V.9. The righteous also shall hold on his way, and bethat hath clean bands shall bestronger and stronger] Although a good man way be offended at my mfery, and the hypocrites prosperitie, yet not fo a to cast off all pietie, as if he measured Gods love by prosperitte, and his hatted by adverfitie, contrary to Eccl. 9. 1,2. but rather he will fo much the more confrantic go forward in vertee and

the righteous alfo] He that truly fears God. The fame with the godlineffe. innocent opposed to the hypocrite, vers. 8.

muscent opposed to the hypocrite, vers. 8.

[flat llas llas his way] That is, go on in it othered. Or, Haldin falls, and not go as the out of it. Or, Lay fast hald onit. So as he will not let it go. He will not give over the way of rightcoulonse for all his metrics, and derifion, nor follow ill waits for all the hypothes profestrict. He shall be confused in survey constitution this profestrict. He shall be confused in survey countilloading this profestrict. propertie. He final be confirmed in pierie nowithfunding this leadall; the word "ITI or way fignifies a diffinite courfe from their sas the way from one town differs from the way to another. So in the linearies." in the literall fense, Deut. 3.1. and in the figurative it is put for a diflinct course of life, be it good or bid. Pfal, 1, 6. Here it is taken for a course of pietre.

and he that hath clean hands | For the word Clean, (ce on chapanu ne that nath clean hands | For the word Clean, to on chapter 11.4. & 14.4. For the word Hand, fic on chap. 15.23. The meaning is, he whose life is free from wicked waters, and finfull courfees. Del. fes. Pfal. 24.4. Gen. 20. 5. for hands are put for actions in Scripture

fault be stronger and stronger.] Heb. shall adde stronger. If the shall be stronger and stronger. The will be the more godile for his mid-so-special other mens deriding of him. Job streets hereby, steries, and other mens deriding of him. Job streets hereby, the stronger of the stronger

phoz had fallely accused him, Chip, 15, 4. V. 10. But as for you all, do you return, and come now : for I cannot find one wife man among you] Some knit these words to the words foregoing, and make the coherence thus, feeing I have proved that good men are subject to great troubles as well as bad, yeeld ye to truth, and change your mind, and have a better opinion of me. Others join it to the words following, and make it to be a confutation of that hope of recovering his former effate, to which his friends perfivaded him, and because he would not yeeld, confused him obliquely for a wicked man, thep. 15. 22. to which he answers, ye are all mad men, that cannot see that nothing remains for a miserable man in my condition to hope for, but a grave. And this argument he profecutes even to the end of the Chapter. I he paints out with most elegant figures, his great and deplorable miferie, verf. 11, 12. and 2, flews that all hope of life was cut off from him , fo that nothing was left him to think on but death.

Chap. xvii.

but as for you all] Heb. But furely all they. One person for another , which is frequent in Scripture, especially where men speak with troubled spirits, and so are apt to mislake persons or doubt whether they should speak of or to them, that are before them. The like phrase is 1 King. 22. 28. Every one of you. Heb. Of them, so Mich. 1. 2. .

do you return] Chap. 6.29. For the Various fignifications of the Hebrew word, see on chap. 14. 13. Upon the word, Be past. Return from your falle opinions, whereby ye condemn me for an hypocrice, because of my sufferings; and give me vain hopes of restitution in this world, Others take it for a challenge, as if Job feeing them buftling as if they would confure him, should bid them do it, if they can, But this agrees not with what follows. For Job goes not on to fatisfie them, much leffe tarries to fee what they would fay, but complains of his own miferie.

come now] Come hearken to me, and learn of me. This interpretation fluis well with the words following.

for] Heb, and. But it is often used to infer a reason of what went

before, and is stanflated, For, as chap. II. 4. So here ye had need

other in the state of the state And y a terrain ya we care my a support, of your down and many Andrea for the finding by feeking or enquire. [18,76, 6] Here it is used in the fecond sense, Job gad observed all their speeches, but could not subset any true wissome in them, one my true wissome in them, one my true wissome support Ye think your selves wise and me soolish, but the wiself of you all may learn of me, I Conf. 6.

V. 11: My dayes are pair, my purpoles are broken off, even the abughts of my heart] No marvel, if Job return unto his complaints, for his milene was so great, it would not permit him to dispute the matter any longer , yet he fets out his miferie here but briefly in two verles, having fet it out more largely before in the fixteenth Chapter,
My.dayes] The time of my prosperitie, or the daies of my life.

For the word, fee on chap. 14. 14.

grepaft] Secon chape 15.19. It isin vain for me to hope for pro-Speritie, those daies are done with me, and the daies of my life also well-nigh at an end, chap.7.6. & 9.25.

my purpofes] My intentions of continuing in, or encreasing my prosperitie: or of using means of living longer. The word for the most partis uled for the purpoles of evill , but it is not likely , that Job would so charge himself, where he goes about to clear himself againft his friends.

are broken off | Or plucked up, as trees by the roots , they are clean

destroyed, have no hope to effect them,
even the thoughts] Heb, the possessions. Those thoughts wherewith my heart was possessed of the restituration of my prosperitie in regard of my integritic, are now clean cut off. I fee death approaching, which will pur a period to them all, Plal. 146.4. His forrows were fo great threalthough he did endeavour to keep fome hopes of life and profig-rate in him, (as men naturally are willing to do even at the point ofdeath) yet he could not nourifs any fuch imagination within

of my heart] See on chap. 15.12. V.12. They change the night into day: the light is short because of darknesse] He shews the reason why he had no hope left of future prospecific, because he was worne with forrow and pain, which gave him

little or no reft day or night.

They My thoughts which perpetually trouble me, or my pains, which lie upon me without intermission, chap. 7.3, 4,13. or my friends which do fo provoke me with bitter words, that I cannot fleep, verf. 2. And then he speaks not to them , but rather complains to God of them fpeaking in the third person, they change &c.

change] Heb. put. They keep me awake in the night, fo that I cannot fleep, and so make it as day unto me.

the night It is given for man to relt, but to me it is as a day of

the fun, the most lightsom body in the world, and the eye of it, again, Chap. 44. Job 31. 26. 3. the morning when the light first appears, Nch. 8, 3.

4. deliverance out of advertitie, or prosperitie or joy, Pfal. 97. 114 5. favour or grace, P.ov. 16. 15. Here it may be taken in the lecond fenle for the lun, which gives light in the day.

is fort] Heb, neer. If I have any case or comfort in the day , it is long ere it comes, and the fun foon goes down upon it, fee chip. 20. 5.

there the word is fo used. because of darknesse) See on chip. 15. 22, 23. The night return-ing brings my pain again, and with the light of the day takes away als

that little comfort the evening afforded me,

N. 13. If I wait, the grave is mine bouse: I have made my bed in the darknesses I In this verse and the next he shews, that if he would force hunself to hope for life and restitution, he could not do it. And doth as it were folemnly take his leave of his house and cofflie furniture, which he had enjoyed, as one ready now to dwell in the

if] If there be any hope left in me, it is at the most but of quietnesse after death in the grave. Or, though, so the word is used, chip, 9.15, & 16.6, 111 should have any hope of longer life, or renewed prosperitie, I should be deceived. Both I and my hopes must be suddenly lodged in the grave. I wait] Expect comfort promised by my friends upon my repen-

ance, chap. 8.6, & 11, 15, 16, 17. the grave] See on chap.7.9. What can a dying man wait for but a

grave? fee on verfe 1.

ismine boufe] Where I may reft, as men coming from their labours broad may rest at home. Or, where I must abide longer then I have done in this world. The grave is mans last house. He alludes to their words before, chap, 5,24. This is the flately house ye promifed me, it is nothing but a dark hole in the carth. For the Hebrew word, and various ules of it, fee on chap. 15.28.

I have made my bed] I prepare for my death, as a man makes his I met muse my veril 1 prepare ort my utening a mont masses mo bed againft night, flook for no refiltere, in the gauet I full sleep quietry after my wertre journe in this world, Ia, 57, 2. In the darkings [5] See on chap, 15, 24, 34, My windowet will be shut up in the grave. There I may sleep quietly in the dark, Chap

10. 31. 22.

V. 14. I have faid to corruption , Thou art my father, to the worm , Then art my mother, and my fifter] As in the former verfe he had taken his leave of his house, so here to thew how far he was from any hope of restitution, and what little account he made of all he had left in the world, he takes his leave of all his kindred , and as it were courts corruption, and the worms with terms of kindred, that they might be willing to receive him.

I have [aid] Heb eried, or called. For the word fee on chap. 130

22. I am certain, that I shall shortly putrifie in the grave.
to corruption] O:, to the pit. Pial. 88, 4, 5. & 16, 10. They that go into the grave use to putritic there.

Thou are my father] I am a son of corruption, I must die, and

noulder away. Or corruption will give me eafe of my pain like a tender father. Por the word Father, lee on chap. 1 9. 10.

to the worm | Worms breed out of dead carcaffes, and devour them, and therefore are firly joined to corruption.

Thou art my mother] Of kin to me. I shall be vile like you, Cor-

uption and worms, that do as it were keep house in the grave, will receive me as a fon of death, and then I shall be as it were at home with my friends and kindred eafed of all my pain, which now lies fo fore upon me, The Hebrew word DN is taken I for a narural mother. as Prov. 1.8, 2. for the dam of a bruit beaft or bird, as Deur, 22.6. 3. for a chiefeirie, out of which fpring villages, and are subject to it as to a mother, \$ Sam. 20. 19. 4. For the parting of a way, which like a mether brings forth feveral ways, as fo many daughters, Ezek. 21.21. Hereit is taken in the first fense for a naturall mother . yet with a metaphor. The worm would abide with him, as a mother with her

and my fifter] He mentions not brethren, because sisters are more at home, more tender, and more attendant on their fick brethren , then brethren are. Tamar is defired by Amnon to tend on him in his ficknesse, and not Absalon, 2 Sam 13, 5,6.

V.14. And where is now my hope? as for my hope, who shall see it?] Why dost thou then O Eliphaz delude me a wretched man, as it were already in the shadow of death, with hope of great profpsrity, and account mea wicked man, because I will not believe it ? I may rather admire at your folly, who would lift me up, and feed me with a vain hope against the course of nature, and Gods disposition of things: Ye shall soon see all those hopes go with me into the

And where is now my hope] Or, And where then will my hope he? It will be no where, when I shall be taid in the grave. The Hebrew is very emphacical , And where, where is my hope? I am fure no body can tell where. Much like that trembling speech of slare, Gen. 27.33.
Who, where is he, &c. By hope here is meant the thing hoped for. How can I enjoy prosperity here after death ? fee on chap. 1. 16. &

7.6. & 11.18. & 14.7.

as for my hope who shall see it? Who shall ever seems in that ing day See on chip. 14. 14.
The light 1 The Habrew word "IN fignifies, 1, the visible light, fulfilled? Not I, nor any man else. Thus low was Job brought past we behold with our eyes, and whereby we see all things esse, Gen. 1.3. the Cope of good hope in his own apprehension, yet God railed him

V. 16. They shall go down to the bars of the pit, when our rest toge-

ther is in the duft.] Here Job concludes what shall become of himfelf and his hopes of prosperity. They must be lodged together in

They] My hopes, verf. 15. or My purpoles and thoughts of prosperity, Verf. 11. Those things ye promise me, and my heart would be

wi ling to hore for. fhall go down] Shill vanish clean away, as things buried in the grounds for his wealth could not go with him to the grave. Or, it may be spoken it onically. Belike you think I shall be rich in the grave, who promife to much to me, for I have no hope to be rich in this world

to the bars] To the most inward parts, which uphold all the rest I fall be utterly ftript of all proferrity, as if all my riches lay below me in the grave. The words translated Strength, chap, 18. 13. And me in the grave. Aneword is cranuaced outling that has are the ftrength of a city, Deut. 3. 5. for they keep the gates fall, that the enemies cannot enter. And then the fense may be, Rickes are as far from me, as if they were buried under ground deep , where I could not come at them. See the like expression, though the Hebrew word differ, Jonas 2. 6.

of the pit] See on chap. 7.9 when Heb. If. But it is also translated when , and fets out : timerather then a condition : fee on chap. 14. 14. fo it is tranflued,

our I his word is added to explain the place. When you and I flull be lodged together in the gave. Neither you nor I shall ever see me prosper in this world. We shall both be dead before that time. Or, when I and my hopes that both be gone out of the world,

reft] Or defent] When we shall go into the grave, or Iye quiet-

together]. One with another, Chapter 3. 17, 18, 19. & 20

is in the dust] Or, shall be in the dust. Which is likely to be quick In the latter end of the verte may be thus tend, when I fall reft sole in the dadf. The is, when I being flript of all my podelinm. thall lye folirary in the grave, chap, r. s. 1. And that the wood "I'll is before the face from the grave, chap, r. s. 2. And that the wood "I'll is before the face from the grave, chap, r. s. 2. And that the wood "I'll is before the face from the grave that the wood "I'll is before the face from the grave the gr is uled for Alone, fec on Ezr. 4. 3. It is fo tranflited. Against a man only, Job 34. 29.

CHAP. XVIII.

Veil. 1. Hen answered Bildad the Shubite and Said, In this fecond conflict Bildad rather inveight against Job in fliarp and angry oration, then disputes. He contends, that however Job go about to defend himfelf, yet it might appear by those Judgments, which now lay on him, and which God did use to lay so heavily on none but ungodly men, that he and his fellowes did not accufe lob without a caufe. The parts of this Chapter are two. First, and now strinous active. Are parts of time Competer are two certify a preface in the four fifth write. 2. A witty delegiption of the mile-ries of wicked men both in life, in death, and after death. He doth no other thing in the held ichaped, fave only that he doth more lively focus on an apaint to the quick the mileties of ungodly men. But he tecour, and paint to the quiest the miteries of ungoing men, but he doth not speck any thing as before of the reward of good men, or persiwad job to reprinance, as if he threatned all these miseries to Job as unavoydable. Yet he falls somewhat from his first principles, Jodas unavoyable, act ne talls following troin as an principles, as beaten from them by Job, who had clearly evinced, that in this world good men formetimes were punished, and had men preferred; and therefore he minces the matter and pleads, that if good men be affliced for a time, yet they shall flourish afterwards in this world , and it had men profeet a while, yet they findl certainly come to a first where before they die. In the preface is fet our, \$3. the speaker in this verse. 2. the matter in the three verses following.

Then] Sec on chap. 4.1. answered] Sec on chap. 3, 2, & 4.1. & 16.1. Bildad the Shuhite] Sec on chap. 3, 11.

and faid | See on chip 3.2. & 4.1. & 16. 1. ann jana] see on thin 3.2. 66 4.1. 66 19.15
V. 2. How long will be every our make an end of words? mark, and often wards we will speak. [In the matter of this preface, Bload chargeth Job with three great railets. I. Loquacity, and too much taking smore then believed him, in this verie, 2. Pride and arrogant

contempt of others in the third verse, 3. Freefulnesse and murmuring against God, in the fourth verse,

How long will it be] It is true that John speeches were longer then theirs, in regard of his great preffures, and their unjust censures. Yet he is not to be accounted tedious who in his just defence speaks much to the purpole: They rather were guilty of this fin , who speak the to the purpole: I ney father were guily of this un, who leak the fame things to fitten, and repeat things answered by Job before, to wex him. See the like phrase, chap.8.2.

ere you!] He speaks to Job in the plurall number. Some conceive

the reason to be, because he would include his sellows , Eliphaz and Zophar, as well as Job, acculing them of making too long freeches, and mot understanding one another, whereby they keep him from speaking, that strought he could better clear the matter. But he had no quarrell with his fellows, and he accounts them wronged by Job as well as himfelf, verf. 3. Either therefore he includes Jobs friends who flood by, and by geftures and cheerfull countenance might canood by, and by genures and teertual counterlance might ex-courage him, as chap.3.4.2. or elfer the plurall number is put for the fingular, which is not unufuall in the Hebrew. As Mich. 1.11. So he speaks of himself in the plurall, in this years. And afterwards we will fpcak.

an end] Heb., ends. It feems that out of impatience Bildad cut off Jobs speech before he was willing to make an end. See on

of words] Such as these that are nothing but words. Hethought

Jobs words had no weight in them.

mark] He conceives that Job did not sightly understand him , and his fellows, and therefore had need to attend betterto them, and not take upon him to teach them, as thap, 17. 10. he seemed to undertake.

and aftewards we will speak] When thou art in a capa-

V. 3. Wherefore are we counted as beafts, and reputed wile in your fight? Thou O Job not only answerest rashly, and nothing to the purpose, but are grown so insolent, that thou torgettest we are men, and makeft no more account of us, then of the beafts of the field, O my companions, had not we need to take notice of this injury, and to beat down Jobs arrogancy?

Wherefore J Show us a reason of this thy bold assertion, and

aspertion of us.

are we] I and my fellows. If I would swallow mine own difgrace, yet I must not theirs. counted] By the O Job, See on chap. 13. 24/

as beafts] He alludes to Jobs speeches, who had fent them to the as peages; He amouse to jobs specenes who had refit them to the beafts to learn, chap.12. 7. And pronounced them void of underflanding, chip, 17.4, and of widoms, chap.27. 10. What was this but to make them blockiff and fenfeleffe like the beafts? But Bildad flould rather have confidered, what great pains lay on Job, and whit provocations they had given him, and whether they had noted ried themselves fo, that they deserved such language. These thoughts

would hive taught him patience.
and reputed vil. I Heb. polluted, or unclean, and therefore fit to be rejected. Why doft thou O Job despile us as vile things, whit to be looked upon by thy delicate eys ? chap- #9.85. Some think it to be an allufion to unclean beafts, which were not looked upon as fie for fatifices, nor allowed for food under the law. It tather may have refect to beafts wallowing in the dire; and growing filthy for want of witto keep themfelves clean, and for their filelineffe loathed by men, For-

keep themselves (clan), and to turn important the word for outley, 14.4 in your fight]. Heb. in your eyes. For the phase for on chapis 15, 14. in your fight]. Heb. in your eyes, as chap 1.9.15, 82, 1.1. For, 3.7.16 God, and raging against him, as if he would have God to alter the

whole course of nature to please him.

He teareth] Some would have it to be one person for another, and read it, O thou that tearest thy felf. See the like alteration of the perfon, chap. 12. 4. & 16. 7. & 30. 19, 20. Obad. verf. 3. But thee is more elegancy in this change of the perfon. Bildad first looks upon his friends, and bids them take notice, how furiously Job carried himfelf. Do ye not fee how he rages? Then he turns himfelf to Job, and looks him in the face, and directing his speech to him goes on in the fecond person, shall the carth be for faken for thee? He compares Job to 2 furious beaft, tearing himfelf as the beaft doth his prey, whereby he intimates Jobs extream vexing himself in his anger, as if he would tear himself to pieces. He takes occasion to charge him thus from Jobs words, chap. 13,14. See on chap. 16. 9. The word is used Gen 37.33. himself Heb. his soul. For the word see on chap. 14.22.

mining 1 120. Majorita of the many 14, 13, fall the earth] See on chap, 9, 24, fall the earth] See on chap, 9, 24, be forfaken] of God. Should be give over governing it juftly to blesie thee 6 Or thould it be forfaken of men? wouldft thou have God to destroy altmen on the earth to humour thee ? for thee] For thy fake, that theu mayft have content, and no man

jor nee 1 voi carpuse; met meu mayst nave content; amay be felt open card no fpeak againft the for the wickdenfle, and fhall the reck.] Shall God change the order of his governing the world juffly in punifing the wicked and propering the goding the wicked and propering the godings, which is as firm and constant, and unmoveable, as a rock? I femyly, which is as firm and constant, and unmoveable, as a rock? I femyly, which is as firm and constant, and unmoveable, as a rock? I femyly the constant of the cons

be alludes to Jobs speech, chap. 14.18, though Job use the similitude of a rock there to another end.

be removed out of his place] And carried into another place. This be removed one of the place! And carried into anome place is in modible. So it is for the to clear thy felf, unleftle thou accuse God of injudice in his proceedings. Or it may be he accuse Jobo unreasonableness, that could be content, that all the world might be

unresionableness, that could be contents, that all the worst migative unto of orders, to be might enjoy his will.

V. 5. Tea the light of the wicked final be put out, and the farth of the fire fine fine. I Now Blatch having finished his present endeavours to make his cause good and largely sets out the definition of ungodly men, 1. by similar terms, from there to the end of the chapter. The similar terms, from there to the end of the chapter. The similar are sour. 1, from the light in versi5, 6, 2, from having, and having and having and source source of the similar transfer o with ungodly men.

Tea J See on chip, to, 9, on the word, Allo, For the Hebrew word is the time, Here it may be used by way of augmentation, 33 if he had faid to Job, Thou facelett Gods hand heavie on thee, and thou freelf and funcil verf. 4, but it will goe

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finall be pur out,
the light] For the word fee on thap 17.12. By light here is meant as weating notionary intends. For an ignit concern our opinion, anceces us to work or walk, and makes us to be looked upon by orbites, for dothprosperity. So is Light used, chap. 22, 28, & 30, 26, & 38, 25, Pal. 37, 11. Prov. 13, 9, 16, 59.9, Eth. 8, 16, Job 11, 17.

of the wicked] See on chap. 3.17. [hall be pur out [Though God fuffer them to profper for a time yet he will bring them to mifery in the end. Their prosperity shall fail them, as a fnuffe of candle goes out and leaves a flink behind it, Men did not so much admire them in their prosperity, but they shall as much contemn them in their adversity. He usesh many severall words in this verse, and the next to the same purpose, to shew that their prosperity shall suddenly and unexpecedly be taken away, fo that no part of it shall appear any more, which will be a great wonder to the beholders, as if they should see the Sun go down

and the spark] He doth not say the flame, but the spark, intimating a totall detituction of their prosperity, as a fire is quite our, when nor formuch as one figure appears, 2 Sam. 14. 7.

of his fire] The word UN is derived from a word that fignifies

to be ftrong or mighty", for fire hath a great power to burne, heat and confume. It lignifies I, literally the fire, that we use to warm us. Job 1, 16, 2, it is put for war, which devoures and fets fire on all us. Joo 1, 40, 2, 11, 19 put for wars winch acrounces after tees in our assistance, PGL, 78, 62, 63, 3, for a fitting burning wind that parcheth graffe and corns, yea the very flubble. Joel 2, 7, 4, for trail of Gods people by afflictions, which tries them, as fire tries gold, Zech. 13. 9. Pfal. 66. 12. 5. for profperity, which warms and comforts men like fire, and makes them thine before others. So in this olistic. For what he called light before, now he calls fire. Of his fire. That is, of every wicked mans. Before he spake of them in generall, in the plurall number, now in the fingular , as if he pointed to every particular man, and intended to face, that not one wicked mans prosperity shall continue.

fhall not fhine] Sparks do fly up quickly, but do not fhine, they are joint to joined sparts on my up quickly, but do not thine, they are foon extinguished: fo is the prosperity of the wicked. The word mayallo import an utter extinguishing of it, so that they shall never prosper again. No morning of prosperity shall come after the night of their adverting. For the word fometimes imports the breaking

of their surveinty. For the word issufed. If a. 59.9, V. 6. The light shall be darke, his tabernacle, and his candle shall be put out with him.] Both he, himself, and all his house shall fall out of this light of comfort, into extreme datknelle of mi-ferly, by reason that his light shall be suddainly turned into darknesses, and his beauty and brightnesse in a moment shall be turned into deformity and mifery.

The light] See on verf. 5: ineligot 3 Sec on vert, 5.

shall be darked Or, darkened. It shall be clean taken away, and distinctly come instead of it. For the word see on chap. 15, 21, 23. in his tabernacle] There shall no prosperity at all be left in his family. Heandall his shall come to ruine. The glory of his family

fhall be obscuted. For the word see on chap, 5. 14. & 11, 14.

they might give the more light. O., His candle in it. That is, in his Tabernacle, All his riches and goods in his house shall be taken away: fo this particle is used for In, Pfal.62.8.

V.7. The Reps of his fivength shall be straightned, and his own conn-fell shall aft him down.] Now he proceeds to the second diffinititude, wherein he compares ungodly men to wild beafts and birds for whon nets and inares are fee every where, and most of all where they least Superthem , which makes them often run into inares unawares, neither can their ftrength or fwiftnesse do them any good , when they weeken; Healfofets our the many feverall wayes that God hath to hine ungodly men by the feverall device; hunters and fowlers have to the augous men by increveran devices universally lovers have the first birds and birds, as by nets, fnares, gins, traps. And as they fure birds and beafts, and make them use their own legs and wings to be a supported by the support of the support to bring them into finres, fo doth God bring down wicked men by their own own counsels and actions. The summe of this verse is to was wisked man durft take it in hand, and make fure account to bring atopasse by his strength, now when want and penury is come upon his his heart failes him, and he is brought into straights, and blick he seeks by policy to tree himselfe, he hattens his own de-

The fleps] The devices of his minde , or actions which he

Chap.xvIII.

Tag J See on chap 16. 9, on the word, Alfo. For the History was a second of the first part of the first par Pfal, 90. 10. Here it is taken in the first sense for such steps, as flrong men use to take.

shall be straightned] Strong steps make quick dispatch, except they want room, and be hindred by the narrownesse of the way. The wicked man cannot carry all before him in his adverfity, as he did in his prosperity, he wants then counsell and courage to oppresse chersor escape himself. He is like a bird or beast in a snare, he cannot go at liberty as before. The Hebrew word In fignifics, I. tote itraightned, as P. OV,4.12, 2. to frame or fushion a thing, which is traignines, as 15.004,51.2, as to name or ration a sining, which is often done by thraightning and prefling down the matter, whitefor it is made, Gen. 2. 7. 3. framing in the minde, or imagining, for thoughts are framed by the heart, as works by the hand, Jet. 16, 11,

Here it is taken in the first sense.

and his own counsell I His own devices and those counsells which

his own head give, him, fall ruine him, Prov. 1-31, 84, 144.

field tagh him downe I linto those mileries into which he is false. O., full cash him away. That is, his former policies shall fail him, his wit is lost within his wealth, and his brains with he can be supported by the control of the can be supported by th with his fubstance.

V.8. For he is cast into a net by his own feet, and he walketh upon a fnare] This verse is an explication or rather an amplie fication of the former, and shows by white means his steps were fraightned, in that not only he hath brought himfelf into a fraight place, but elfo is taken in a net there by his own foolishnesse, so that he cannot get out.

For] Why is he in such straights? Because he hith brought him-

For y way saw. All the second from them.

He is cap! I For the word fee on chap, 14, 20. Here it fignifies fending fouth or cafting away. He is like a beaft humed

into a net] The word MUT is taken, t. literally for an engine o catch birds, or beafts, or fifnes, Hof. 5. 1. Prov. 1. 17. 2. For Letwork, Exod. 17. 4. 3. for politick devices to intrap men , Pfal. 9. wors, Exon. 17, 4, 5, tor pointed devices to manapinen, and y. 15, 4, for a condition of milery, our of which there is no getting, Ph. 1, 66, 11, So it is ufed here,
by his own feet] That is, being taken in it by his own feet. He

s not only cast into that irecoverable milery by Gods secret providence over-ruling all things, but of his own accord runs into it, though unwillingly. For one verb thus understood or included in another , fee chap. 15.8. & 16.11. 1 Sam. 7. 2. Ifa. 38. 14, 17,21. another, see chap 14, 8, & 16.11. Sam, 7, 2. Ifa, 38, 14, 17, 21. Hb, in his own feet, But the particle II is of tuffe from influence, Pfil. 23, 6, to that here is both the chief cause or inflicer of his milery included, and likewise the influence, God and the wicked man himself. His feet here are lacken for his wayes or courted as figure of the cause for his heart photo. The richting It, all the Cale 14, the lithouse bean himself is no invertisable of the cause of the he shall by Gods just judgement bring himself into inextricable diffi-

and he walketh] Secon chap. 14.20. on the word, Pallith. Here it fignifies a being in continuall danger, as a beaft, that hath all his way spread with nets to catch him, that if he cleape one, is sure to be taken in another

when a house the superior reads it, a platted gin. And fitty, for it comes from a work, that figurifies platting or wreathing thougs together, as a speas rewifted, and boughest of treetgow on a within another. So nets are made, and finates. Walking upon nexts and fnares, ir like walking upon coals. A proverb to fet out perpetuall

danger.
V. 9 The gin shall take him by the heel, and the robber shall prevail
V. 9 The gin shall take him by the heel, and the robber shall prevail against bim] He shill not only be cast into the net, but also be taken in it by the heel, and that so fail, that there shall be no getting out no more then a weak mon can get out of the hands of a thief, that is too

Thegin shall take bim] Lay fast hold on him so that he cannot

escape, Eccl. 9. 82. Cant 3.4.
by the heel] Dy comes from a word that fignifies , to be crooked, and fignifies, 1. the heel which is crocked about, Gen. 25. 26, the end of a thing, for the heel is at the lower end of the body, Pfal. 119.33: 3. the reward of an action, good or bad, Pfal. 19. 11. Here it is taken in the first fenfe. Others read it, He fhall lay hold on the gin with his heel. That is, he shall undoe himlelf bis own over-

and the robber] See on Chap. 5. 5. Yet here may be meant the hun .

ter, that layes the snares to catch the wild brast,

shall prevaile] He shall be too strong for him, and by his might finil overcome him. Here he flews what fnares he meant. The wicks ed man had by fraud oppressed others, and God would give him over

to robbers to be spoyled by them.

against him He shall come against him violently, and set upon per about , which are fo many fleps made to got forward in | him, He shall get a compleat victory over him, and take away all he

23 J. CHILLAGOR IN PART 1, 22, INIT CONTUME ham. On the brill born of death, at in the words following. And 6 the Duch transfittion reads it. The first born of death shall devour, 8c, So the antecedent is taken out of the words following, at Pfal, 8p, 1; 2, shall devour, 5c con chap; 17, 34, on the words Consume, the strength). Heb, the barret, Sec on chap; 17, 16, the started. Some base before or though the base of the started of the st bath gotten in directly from others ,Mar. 12, 29, V 10. The snare is laid for him in the ground, and a trap for him in the way Ashunters and sowlers sometimes make snares of cords an the way; As nunters and towards sometimes make infares or cords to catch birds or beafts by the legs, and sometimes make pit falls in the ground for them to fall into, so the wicked man where ever he walks, shall find spares and traps laid to catch him in every place.

the snarel Heb. Hi. rope. To wit , wherewith he shall be taken. the mare | reco. th. rope. As wis, wherewin he man is taken. The word AIII fignifies, I aropeocord wherewin things are ty-ed, Edb. I. 6.1-a finare, whereby beafts or birds are taken, Phil. 104.4.
3 a mediuting cord, or line whereby land is mediured, Amos 7. 3 a measuring comp, or time whereof some is measured, rimos 7, 17, 4 a man sportin of fland 6, that fills to him by fuch meafairing, or otherwise, Pfil. 16, 5, 6, 5, grief or paine, whereby men or women are taken and tyed up as it were with a cord, 16, 66, 7, 6 coruption or defl. uclion, which binds men up like a cord, for that there is no getting out of it, Mich. 2, 10, 7. a company of men knit together as with a cord. I Sam 10 f. Here it is taken in the second

tente, is laid for him! Heb. bidden. If the finare were to be seen the birds would avoid it. The meaning is, that God hath many secret wayes to bring down ungodly men. An allusion to fowlets, who cover their fnares, and pits with boughes or boards, left the bird should fee them and escape. Pfal. 194. 5.

in the ground See on chap. 9. 24.

and a trap for him] Heb. his trap. That is, a trap laid to catch himSo the word imports, for it comes from a word that fignifies to take towns and cities.

in the way] Or. by the path. For Ly, In, fee on verl. 6. Some think the Hebrew word here used signifies a pathan woods where snares use to be layed to catch wild beists, thit walk there. However it is the cultome of hunters and fowlers to lay finares in or near ways, where the beafts or birds use to paffe, as adders and ferpents use to lie paths to thing pallengers, Gen. 49, 17. The wicked mans ways here are his actions and courses of life, out of which occasion is taken by

others to undoe him. V. 11. Terrours shall make him afraid on every side, and shall drive by 1.1. Let rous y pain mace mm ay rate on every jues, and man arive into this feet. Now follows an elegant finishitude taken from faulty persons in a flare, that are in danger of a public trial log giest oftened. In such a condition are wicked men, though in property as present. And t, he sets out the terrours they see in their life, vers. 11, 12, 2, their horrible death , verf. 13, 14. 3, the deftruction of their houles after their death, verf z. 5.like traitours, who are clapt ener nousessteet torge death, years, yake traisours, who are captup in prifin, a reked there, pute a humefull and partfull death, and their houffs birther or pulled down, and for expirin as a perpetual brand of infamy to their family. In all this Bladd triples cloidly at 10b as at a wicked man, who had before complained of his terrours. and affrightments, chap 7.14, of his goods taken away, and house left desolate, chap. 16.7,11, and of other like miseries in many places. The fum of the werfe is, that as the wicked man shall have many imminent threatning dangers abroad, so he must look for many terrours within, to that he shall not think himself any where fafe, but ready to betake bimfilf to flight, if he could tell which way to cleape. Terrours Terrours Terrours of confeience, or fears of mind ariting from

his prefent troubles, which have feized, and make him to fear greater

minimutes

finall male afraid] Chapat 5: 22, fee there.

On every fide] Heb, round. Our of every place he shall fear trouble, as if an army of fears were round about him. Jer. 6. 20. & 25. 3. & 46.5. & 49: 29. and [hall drive him] Heb. scatter him.

tobis feet] He fhall rhink bimfelf fate in no place, bur berake him-

room jeer, i ne mair min namet rate in no piece, out orase nim-elfet o his legs to lye from plice to place for falley. He finli not tulk to others to hide him, but ule his own legs to get sway. V. i.s., His flyength fall be hanger-bitten, and defination fall be ready as his field. Before he hid liewed what our ward troubles and inward fests of mind flould by hold on the wicked man, now he fest down what he mult foul his kendu. down what he must feel In his body.

His french] See on vert. 7.

[ball be hunger-bitten] He that had abundance and fired daintily and was throng before, now God bath blown upon his efface shall, be fo poor, that his bodily strength shall decay for want of food, chap

15.23. 15am, 2. 5,36.
and deffrution] The word literally fignifies a cloud, that darkens the and adjustion] I he word literally bignited a cloud, that darkers the eky, and haddenly diployes, and conses down, in an unlooked for tempth. So fluil fidden defluidion dann, se tim wicked men, \$20,6.76, fluil fidden defluidion dann, se tim wicked men, \$20,6.76, fluil fidden defluidion dann, se tim wicked men, \$20,6.76, fluil fiden for perpetual for canob, prevent in. But it is factor traillated Ready. That is, near at hand, as appears by the world following.

at his fluid in. The word YIS fignifies, it, a this of a man or woman, Grin \$1.3.7, a because mans reb is in his fide, it fignifies the fide of any bloog, as allecting site, the beauty of an annot woman.

It] Deftruction spoken of verf, 12, shall confume him. Or, the first

of the skin | Some by the barres or ftrength of his skin underftand the fl. ft, which upholds his skin. Others the bones which uphold borh fleft and fkin , and carry it, Others tranflate it bianches. And fome of them underftand it of the members that are under the (kin, that shoot like branches. And some, of his children, which are as it were branches of his body. It is most like to be meant of the defruction of his flefh or bones,

the firft-born of death] The word 7132 fignifies , 1, the firftborn, as Gen. 27. 32. 2. 2 prince, or tuler, because the firft-born of the family had the rule at first, Pfal, 89. 27. 3, one that is dear and recious to us, as a a first-born fon, Exod. 4 22. 3. one that is elder then another, because the first-born is the eldest, G:n. 43. 33. Some understand by the sirst-born of death a violent death, which seizeth upon all a mans members, as in the death of a w.ld beast. For the firth-born was the fathers firength, Gen. 49. 3. fo the first-born of the poor is the poorest, Ifai 14 30. So the first-born of death is a most terrible death, that carrieth away the principality of from other kinds of deaths, as the first born did from his brethren.

Shall devour his ftrength] See before on this verle for both thefe

V. 14. His confidence shall be rooted out of his tabernacle, and it hall bring him to the King of terrours.] In all the muchief which befalls him, he shall no: know whither to go for help, whatfoever in his house he trusted in; shall be taken away, and he shall find no way to escape a terrible deails.

his confidence] See on chip, 8. 14. & 11. 20. Prov. 10,28. All hope and comparing over on empt. 14,00, 174, 180, 1767, 128. All nope and means of re-Chabiliting him in his former cliate finil be taken away, a health, fitengel, wealth, and whitever elfe he trufted in in his property, O. p. he final have nothing left with him, which may give him my affirmance of continuance in his houfe.

Shall be rosted out] There shall nothing remain on which he may truft : He can fee no fafe abiding in his dwelling.

of the table of the control of the c Or, thou fhalt bring him. As if Bildad turned his freech afide to to God; and left the wicked man in his height of proferrity flould think, that no man could pull him down, tells him that God would

do ir. Or impersonally, He shall be brought. See on chap 43.85, to the King of terrollys 1 to death, which is more terrible to flesh and blood, then any thing elfe. To the greatest of all terrours that might rule over all the rest. As the first-born of death for the most terrible death, verf. 13, For Terrours fee on verf. 11.

neurone coeth, ver. 133, for a terrours te on vert. 14.
V. 5. If held dwell in his tabernately, becage it is not of his himflone fhall be featured upon his habitation. Henow comes to feature for two for his hoofs, signifyings, that, God his wickednelle would not only delitop him, but his habitation's also.

It Terrour or despair spoken of vets, 14. There shall be no hope, that any shall dwell in his house any more, except terrout and desolation:forit shall be destroyed by Gods judgment, as follows in the text,

ton-frint final be deflroyed by Gogis judgment, as follows in the text, final dwelf]. Confinantly abide thate.

Jan district Confinantly abide thate.

Jan district in most finit 1 HeA. Not his, because his got the money, with which he built it, by fraud and indirect means, therefore God will turn him out of dores, and lest probing but terrour dwell there.

This is added complicated by by way of correction. Did I call, ip his 4a-bernate? A hash was mulkent, it is most of his, it was builted because the Allas was mulkent, it is not not only the control of t

ralt, Gen. 19. and to the cuftom of punishing men for treafon, winn not only the variousts themselves are put to a cruell death, but allo their houses are definited for a note of infany. Hereby is intended fome exemplary jadgement of God, that flould light upon theur godly main Deur, 49-23, 16, 34.9. He may allude also to the defruction of Jobs theep and thepheards by fire from heaven, chap. 1. 16.

or to thunderbolk which well like brimflone.

findle befartered, Spread aboad as feed is cast upon the groundupon his babitation. Upon his dwelling house, and all that belongs

V. 16. His robis shall be dried up beneath, and above shall his branch V. 16. His room fall be dried by beitecht, and above fluid his branch for a 23.3. 2. because many in in fiss side, it significes the side of any thing, or a place practice, as a side of the body; it sing, 7.3. 3. it signifies a chamber side at the out-side of the body; it sing, 7.3. 3. it signifies a chamber side at the out-side of the body; it sing, 7.3. 3. it signifies a chamber side at the out-side of the body; it sing, 7.3. 3. it signifies a chamber side at the out-side of the body; a smay were about site Teinple; it sing, 6.8. Here is to taken in the second single. And it immarkes that his definition is a sanctaining, a soon east state of the side of th near in place, are nears in time. It will come fuddenly.

V.13. It shalldeware the strength of this stellar even the strength of the the str

withered and branches eut off, and it left dead and nakede

His roots | See on chap 5.3, & 14. 8, & 8.17. final be dryed up | Wither for want of moisture, beneatb | Within the bowels of the earth.

Chap.xviii.

and above Above ground, or upon the top of the tree. shall his branch) See on chap 14.9 on the word Boughes. Some understand his children by the branch, but then his parents must be the roots, which is not here intended. But by his roots may be meant

all his fecret wealth and ftore, which is unknown to the world, as roots of trees lie unseen in the ground, and by his branch may be meant his outward pompe, which is feen by all men as the branches of trees, and is upheld by his inward ftore, as a tree by the roots. All must be lost within dores and without,

be sut off] Taken away as branches cur off from trees. The word fignifies circumcifing or cutting round. He that lops the branches cuts round, till the bough fall down. So will God cut offall the hold of ungodly men, and make them fall with their own weight, See on

of ungousy men, and unactional wall their own weights december, 14.2. on the word, cut down.
V. 17. His remembrance shall perish from the earth, and he shall have no name in the street. What he had before spoken allegorically of the deftruction of ungodly men , now he fets out in plain terms to the end of the Chapter, that Job might not milunderstand him. Also he doth particularly fet out those things which follow after the wicked mans death. The first whereof is ignominie, and contempt, set out in this verse. After many perils and calamities in this world, and a miferable death, his name thall be buried with him. And he that was fo much magnified while he lived, shall not be spoken of unlesse it be in difgrace after his death, Pfal.49, 18,19. As a tree when root and branch is gone, is clean forgotten, and no man remembers where it grew, Pil. 109.13. Prov. 10.7.
His remembrance] See on Job 13.12.

shall perish There shall be no remembrance of him. No man fall speak of him. He fall I quite fall out of the memories of men-fethe day is said to perish, when it is not, chap, 3, 2, and expectation perisheth, when men have nothing to expect, Prov. 10, 28, from the earth] The men of the earth shall speak of him no more:

[ste on chap. 9, 24.

and he [hall have no name] Not so much as once be spoken of or named. Or, no credit of renown. So men of name in the Hebrew are manusc or from the trindition. Oct. 4. He fiall have no bonour-able name left, whetely polletitis final temenaber him. His evil deeds, and God, by disperants on him have blocked it clean our-in the free! Heb., pun the face of the freet. For the word Face feen chapt. 4th., for the word WT fletter, it fignifies I, without;

or abroad, Lev. 18. 9. s. the freets of a city, mhich are without the houles, Jer. 37, 21. 3, countrey villages and fields which are out of the walled towns, and lye open to all commers and dangers, Prov. I. 20. Gen. 19, 16' Numb, 37. 4. Men use to meet together in the streets, and there to talk of all occurrences. But no man shall ever make mention of this wicked wretch there, who is faln out of the me-

mory of all men living.

V. 18. He shall be driven from light into darknesse, and chased out of the world Now followes the revenge, that God, and men op-pressed by this wicked wretch will take of him: they will never leave im, rill they have rooted him tlean out of the world,

He shall be driven] Heb. they shall drive him It may be taken imperionally, as chap 3. 3. fee there; yet it may he with respect to the persons wronged by him. They shall finde a time to be revenged on him, and never leave him, till they have taken away his life. So the Dutch translation reads it, men shall drive him.

from light into darknesse! Not literally from day to night, not from prosperity to adversity, not from joy to sorrow, as the words sometimes are taken, but from life to death, as appears by the words following. See on verf. s. chap. 17. 12, 12. & 15. 22,23.

and chased] Heb. and chase him. As dogs follow the wild boar

till they kill him, to fuch as have been undone by him shall pursue him to death, Pfal, 140, 11, Out of the world. Not onely out of his country, but out of all the habitable world. He shall no more converse with men here upon

V.19, He shall neither have son nor nephew among his people, nor any remaining in his dwellings, He goes on and shews the milery of this ungodly man, in that not only himfelf final be chafed out of the world, but his posterity also. He laboured to get riches for them, but none of them shall enjoy it. It is likely that he girds at Job, and obliquely, though not in direct terms, objects to him the loffe of his thildren by Gods extraordinary judgement, thip. 1. 19. which Eli-phaz alfo had objected to him, chap. 5. 4. And Bildad himfelf more

plainly, chap. 8. 4.
be shall neither have son nor nephew] None of his posterity shall inof patient the many join nor neprest; a voice or in posterity man in-bit its pselfidors. See Gen. 21, 23, 1fa. 24, 23. It may be he might have children or nephews, but they should never enjoy what he had gotten, as Jer. 22, 36, so it follows in this verse; They shall have no place among his people, nor have their fathers dwelling, 25 children use to have

among his people] In his countrie or city.

flould live in a poor fashion, not in such a stately house, and enjoying fuch great means as he did. The word properly lignifies one that is left in war, and not deftroyed by the fword, Such as were oppressed by him fhall fo hate him, that they fhall feek to deftroy him, and all his fa-

in his dwelling; I he, unit ability in his ability; I have a place wherein it rangers abide for a time, then houles of mens own The wicked man thought he had got a fure habitation for himfelf and his : but it was but as an Inne to him in his pilgrimage, and his posterity shall never enjoy it.

V. 20. They that come after him, shall be associed at his day, as they that went before were affrighted. The calamitie of that lait day, when the wicked man final die, thall be fo rerribje, that it thall be full of horrour and admiration, not only to those that shall see it with their eys, but to those also, that in after-times shall hear the relation of it. They that come after bim | Such as knew him not , but hear by o-

thers the relation of his fearful fall.

[hall be aftonied] See on chap, chap, 17. 8. It fignifies fuch an aftonishment, as uterh to possesse pasters by, when some pleasant place is laid utterly wafte, or when heaps of dead carkaffes lie on the ground after a great battail. Jer. 19.3. 8. Lev. 26. 32. So terrible thall be the deftruction of this wicked man, and his whole family, that even the ages that come after, when they hear of it , shall stand agast, as if they beheld the dirtie ruines of some once beautifull citie,

at his day 1. See on chap, 14.14. Here is meant the day of the destruction of the ungodly man: or rather the destruction it self filling out on that day, which should be so great that it should be as it were yearly observed by recapitulation of Gods hand upon this wicked wretch, and that from generation to generation. For the phrase, see Obad vers. 12. Pfal; 237. 5, 37. 13. Bzek. 21. 25.

at] Heb. and, but it is often translated at, and is a note of similatude. so Job 34.3.

they that went before J. Who lived before these men, that onely

heard of it. That is fuch as lived at the fame-time, when this wicked man was destroyed, and saw his terrible destruction,
were affrighted] Heb, laid hold on horrour. The word significa

fuch a fright as makes a mans hair fland an end, Ezek. 27. 35. & 32. und a trigor as makes a mans are trane as the measure 37, 30, 52, 50.

Job. 41, 7 The meaning is by invertion of the words, that horror huth taken hold on them, 111, 12, 8, 8, 21, 7.

V. 21. Surely fuch are the dwellings of the wicked, and this is the plate of him, that knoweth not Gold.] He concludes all with the catning

a certain ruine and destruction of the habitration of every wicked man, and fets down the cause of it, because they have no acquaintance with God, and therefore can look for no protection from him.

Surely] This you may make account of: I willfay no more, but

leave you to observe whether it be so or no-fuch] Heb. these. Which is more emphaticall. As if he had set them out fo plainly, that men might fee them falling with heir yes, are the dwellings! Thus God will deal with the dwellings of ungoldy men. They think themselves fafe in their fumpyous houfes, but they thall be deftroyed. This shall be the end of this once flourithing Palace of the wicked man.

of the wicked] He fill speaks in the fingular number, as if he had a fling at Job, and would have him apply all this to himfelf.

and this is the place | This is the houle, So a place is taken Exod. 18, 23. Job 8, 18, ye see what is become of his house. It is urrerlie ruined. And so it answers stille to the beginning of the verse, Or, This is the eftare and condition of the ungodlic man.

This is the entare and conductor of the unguine than, of him that knoweth not God] Adelerption of a wicked man. One that hath no acquaintance with God, nor doth, not worthing in according to his will, Bxod, 5.2. Judg, 2.10. Plal, 79 6. 2 Theff. 1.8.

Or, Of him who dath not approve of God, So the word is uled, Plal, 1.6. But the former reading is the better, because it answers best to the beginning of the verse. And expounds what is means by the wicked man whole habitation should be utterly destroyed, namely such an one, as had no acquaintance with God at all. For the word God fee on Chap. 8. 3, 5. Thus ends Bildads fecond furious charge against Job with as little streets as his former, as will appear, when we have confidered Jobs answer in the following chapter.

CHAP, XIX,

Vers. 1. Hen Job answered and said In this Chapter Job I moves his triends to pitte him with fuch pationate expressions as might move stonic hearts. He acknowledgeth, that not onely those mileries Bildad spake of, but also many others lay foreupon him. And that they came not by chince; but by Gods appointment. Yet he shows, that he should not therefore be account. ed a wicked man, nor be to reproachfully dealt withall by his friends, but rather be pitied fo much the more, by how much the greater his affliction was. And hoping to find but little comfort from his friends, he plainly declares, that although he looked for no reflication to prosperitie here, yet he expected a glorious resurrection hereafter. The parts of the chapter are four. 1. A preface to verse 4. 2, a Pathetical perswasion of his friends to commisseration. From thence to ver. 23. 3. a clear testimony of the resurrection. From verf. 22. to verf. 28. 4. 4 perswasion of his friends to repentance. From thence to the end of war any remaining Either the meaning is that all his family and the Chapter. In the preface note first the speaker set out verse 1, haded should be destroyed together with him, or else that they 5 Lz

out, 1. by the continuance of their rexistions, verf.2, 2. by the frequency of their calumniation, verf.3.

Then] See on chap. 4. 1. & 8. 1.

Job] See on chip, 1.1. answered and faid] See on chap. 16.1.

1) never a new james of the control words?] Will ye never make an end of your cruell speeches, whereby youll me with grief who am too full of it already? Is this to comby you me win giret was an too into it auctory: a tous to com-fort the sfil Red, to reflore the broken-hearted, to lift up him that is sfil down? He payes Bilded dish is son coyn, chip., 18, 2. Thou dominded to fine, when I will make an end of answeing, but I by to you again, when will you leave off thus mistra-ble to write. and with hele water concachfull foreches to kill not bly to vex me, and with these your reproachfull speeches to kill my

How long | An interrogation with indignation See the like, chap-

8 2. 8. 18. 1, will ye use J put me to trouble and grief, and labout to defend my felf. So much the word imports. He speaks in the plurall number, because the rest had vexed him, as well as Bildad.

my [ant] See on chip. 14, 24. The person may be meant here, How long will ye vex me? But with relation to the soul, as if he had fid, Ye fee what a cale my body is in full of fores. God hath fpared my foul. But ye adde foul-affictions to body afficions, and grieve my very foul in feeking to make me a wicked man, and putting grieve my very four in feeking to make the a wikked man, and putting me out of Gods protection; fee the like Pfal, 3.2. We fay in our English expression, when we would fet out a great injury, He vexed

and break me in pieces] Or, crush me, As the word is transl.ted, me to the yeary foul. Job 4. 19, ye dumanth the firength and comfort of my foul.
with words With your bitter and investive speeches, Job could

bear many lottes, and among the rest the losse of his dearest children , chap. 1. 21,12. but cannot bear bad language of fo high a firm, as to queftion his integrity.

V. 3. These ten times have ye reproached me : you are not ashamed that you make your felves frange to me.] The thing objected against than in this verie is then often shameleffer eproaching of him. Thefeten times That is, oftentimes, A certain number for an un-

certain, as Gen; 31. 7. Numb: 14- 22. Levit, 26.26. Nehem. 4.12. Eccertains, as Sensy 1, 7, assume 14, 2, Levit, 20, 20, Scenemal 12, Levil, 7, 19, Zech, 8, 23, Thought hay had yet made but five freether against him, yet in every one of those they had often reproached him. If but one of you had but accused and reproached an innocent man, it had been an inhumane carriage. What is it then for you to reproach me often , and to continue fill in your calumnies a-

have ye reproashed me] Ye have difgraced me, and spoken contumelioufly of me, Ru h 2.15. Judg. 18.7.

you are not ashamed] Yet ye do not so much as blush , nor are no a whit affiamed of all the wrong ye have done me. Others read to by way of interrogation, and that is more emphaticall. Are ye not

by way of incerogation, and that is more emphatical, are ye in a shamed, Gre, You flould be foo, if you had any shame in you, that you may your felver strange to me! That ye deal hardly with me, as with a stronger and foreiner, and not lovingly, as with a stronger and foreiner, and not lovingly, as with a stronger. Or, that you harden your selves against me. That ye with a strong.

deal impudently with me-

ar impuactivy with the.
V. 4. And beit indeed, that I have erred, mine errour remaineth with my felf] Job doth not acknowledge, that he was punished for any wickednesse, but of it were so, yet his friends should not deal so harfully with him, nor adde to his afflictions, but let him quiedy narmy wan mun, nor away to the authority, but it is min query bear the punishments which God had laid upon him. Thus he comes to the fector days of the Chapter to perfeate his friends to commission of his fad condition. First, he shows vers 4,3,5, that they deal unequally with him, though he were worfe then he is. Secondly , he layes down at large, what heavis preflutes God had laid upon hint, from veil, 6, to verl, 13, 3. How unkindly all his friends had deale with him, from thence to vert. 20, 4. How low he was brought, verl, 20, 5. He intreats his friends to puy him, whom God fo forely follows with his judgements.

And be it indeed] Heb. and also surely. Suppose I had error

which yet I do not confesse,

that I have erred] That I had committed some great wick ed act our of errour or instring. Or, that I had erred in my disputations with you, and been too stiffe in maintaining mine own innucencie.

mine errour remaineth with my self] Heb. Lodgeth, or tarrieth all night. Let my errour be what it will, I muft foffer for it, and not you, and therefore ye need not be fo harfh againft me. O sit may be I have erred, yet we have not convinced me of errour. And therefore I must full be of the fame mind, till I fee my errour.

V 5. If ndeedye will magnify your felves against me, and plead against me my repressib] Thought had erred, yet it did not become

you to infult over me for my errour,

If indeed If ye be resolved to triumph thus over me, remember that God hathlaid these all clions on me, versio, and punished me forely for my errou. It may be that thought may make you alter your resolution, and deal more kindly with me. But the word DN oftentimes notes out a question, and then it may be transla-Les ottenumes notes out a quettuon, and then it may be trantia-ted thus, Will ge indeed magnific your felver against me? And so it may be hant to the source verse a and the fussible the subject to the source verse and the fussible the subject have transported of all thus: so is my condition, God may be hant to the source verse a and the fussible transport to the source verse and the property of the subject to the source verse and the subject to the source verse and the subject to the subject to

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7.2.1ce there.
ye will magnifie your felves] Ye will fer up your felves in your words, and pull down me, commend your felves, and difcommend me. words, and pull down me, commend your retrees, and discommend me. Set up your own tongues, and speak big words against me. Pfal. 55.

12. & 38. 16. Jer. 48. 16. 42. Or, ye will magnifie it. To wit, mine

errour by making it greater then it is , to disparage me, against me] Who am low already, and may casily be trampled

under foot,
and plead against me Bring my wretched case against me for an
and plead against me Bring my wretched case against me for an and plead against me in bring any dicked man, fee on chap. 15. 3. upon argument to reproach me for a wicked man, fee on chap. 15. 3. upon

the word Reason. my reproach] My errour, as ye conceive, verf. 4. which ye think to be a reproach to me. Or, to my reproach. Cast it in my teeth to my

disgrace, chip. 20.3. V.6. Know now that God bath overthrown me, and hath compasled me with his ner] Here Job begins to teckon up the mainfold mi-feries, which Good his inflicted on him. And doth it partly in Bildads own words. He confesseth, that God had raken him in his nets, as Bildad had faid, he wied to do wicked men. Chip. 18. 8,9. As if as Billiad had faid, ne med to no wiescu men. Sury. 10, 0,9. As if he had faid, I deny not that which you fay, and I would have you more and more to observe it, that I am overthrown by Godsown hand: but I would not have you to adde affl. ation to those whom God hith afflicted, but to pity me the more.

[hnow] Take special notice of it.

teous cause in not suffering me to plead for my leif. The word properly figurities to bow down or make one crooked , Pfal, 38,6, fee on

criap. 6 3, and hath compassed me with his net Heb. and hath compassed he net about me. O., and his net hath compassed me about, He hath brought me into such troubles, that I am like a bird or wish healt in a net, taken and tied fo faft, that I cannot possibly get out. A smile tude taken from fowlers and hunters, chap, 10.16, & 18.8, Lamitig. Ezek, 12.13. Hof. 7. 12.

V. 7. Behold I cry out of wrong, but I am not heard : I cry aloud, but there is no judgement.] How miderable a condition he was in being hus raken in Gods ners be further thews, because as be could not halp himfelf, fo he cried in vain to others for relief, feeing neither God nor man would hearken to bim to deliver him.

Behold It is a'remarkable thing, that I being thus unjuftly affl; Red thould cry for help and finde sione. See on chap. 1. 12. Qr, If 1 cry out of wrong, I am not heard. So 771 may be translated, chap, 9, 13,

I 619 out] This shows the vehemency of his affl dions, who in his mileries did not call faintly upon God, but cried strongly for help and de liverance.

of wrong | Oc, of violence. That I am without cause thus heavily affl ded by God, and derided by men. See the like complaints, Jer-

o 8. Hab.1.2. but I am not heard] For this word, see on chap, 16, 1. on the word Answered. So Johneans here, Lam not auswered. God pitiesmeno more then a deaf man that cannot hear. He will not deliver me, Lam-8. Phi.32. 2.

I cry aloud As men ready to perifficry aloud for prefent help. but there is no judgement] Sec an chap. 8. 3 & 9.32. It is a just

out there is no progeness 1 300 up they 0.5 or 3.

thing that I floudd be delivered yet cannot obtain it. chan 34.5.

V. 8. He hath fenced up my map, that I cannot pelle, and he hath feather [see a see a antenerie in my paint 1 Job having now specification in solving a upon a large specific no and emisperation of them being arried away as it were with a corrent of girl. And turns away his speech from his friends to Gud, without naming him; as he had done, thap, 16.4, he Lits out his cemedileffe condition, 45 he conceives it , by a fimiliade taken from a traveller. Two things are most troubletome in a jour-ncy, bedges, and darknesse. The latter hinders him from the sight of his way : the former from walking in it. So had God dealt with him, that whit way foever he went, he could not get out of his mileries.

He] God mentioned veri, 6, and cried unto for help, vetf., 6, hath fencedup] See on chap. 3.23, fee the like, Lam. 3.7 9. Hofts.

he hath call obstacles in my way.

my way My life which is so full of troubles. A metaphor from that I cannot paffe] I can finde no with that can lead me out of my travellers.

that I cannot puffe] I can finde no way, that can lead me out only affilic out. For the words fee on this, 14, 19, 18 and be had be feel feel daying feel any pathol. He hash laid for great troublet on me, that all consider is gone should be can be on the feel on the feel of the fee flould in an inflant be deprived of all this : fo is my condition, God

Chap.xix. He hath ftript me] He hath taken all my glorie away, as a beaft Esthall his skin flead off by the butcher, Lev. 1.6. Mic. 3.3, or as a man'robb.d, that hithall his clothes taken off, and is left naked, Lev.

6. 11. Gen. 37. 23.
of my glory] Heb. my glory from upon me. That is, my riches, au thoride, dignitie, glorious apparel, children, and all for which men respected me above others, Job 29. 7. 14, 20. & 30. 11. Hof. 9. 11. Gen. 31.1. Pfal. 49. 16, 17. Ha. 61. 6. & 66. 11. Garments are used to see out glory, 6xod. 28. 2. Mat. 6. 29. And the putting off of flately apparel is used for a note of difgrace, 2 Sam. 6, 20.

and taken] Heb. and removed. Sec on Chip. 12. 20. the crown] That which was my greatest ornament, as a crown is a Kings. He means the fame things which he intended by glorie before in this verf. Lam. 5, 16, Prov. 17. 6. & 14. 24. Pial. 65. 11. the word fignifics fuch a crown as compaffeth a mans head abour, and doth as it were feparate him from other men, I Sam. 23. 26. Pial, 8

5. & 103. 4. & 141.7. from mine head | Heb. of my head. Which did adorne my head Kings use to wear their cownes on their heads, as the most honour able member, and that they may be most conspicuous. The word UNI lignifi s. 1. The head, which is the beginning or highest pare of the body, Prov. 1. 2. The highest pare of any thing, which stands above the reft, as the head above the other members, Gen. 28, 12, 3. A commander in war or peace, who is above the rest, and guides them by reason, as the head doth the members, Numb, 14.4. 4. The them by reason, site in the doctor in the include 3 country at the beginning of a thing, Judg. 7. 19. 5. The chief part of any thing, or most excellent, as the head is in the body, Exod. 30. 23. 6. The sum of things, which is the head of number. Exod. 30. 12. Here it is taken in the first sense for the head of the body.

V. 10. He hath destroyed me on every side, and I am gone: and

mine hope hath he removed like a tree.] The third comparison is taken from pulling houses down, and rooting up trees in this verse, of which there is no hope of building up. or growing any more. No not for much as is granted, Chap. 14.8, 9. This Bildad forerold should be the end of wicked men, Chap. 18.6. &c. And this Job confesses to have befallen him, though he do not confesse himself to be a wicked

He hath destroyed me] He hath pulled me down, as a man pull down an house. So much the word imports, Lev. 14, 45, Judg. 8.17.
And it answers fitly to Jobs losses, which came one presently after

another like the precess of an house tumbling down. See Chip. 1. on every fide Heb. round about. As Chip. 18. 11. secthere, 2: alfo on Chap. 16. 13. & 18. 11. As an enemy compaffeth a rich city about and enters on all parts, and spoils all, so God had spoiled lob of all his goods, and as it were wounded him in all parts of his

body...
and I am gone] He hath stript me of all and I am going out of the world, see on Chap. 14.20. ye may count me as a dead man, I am as

good as gone already.

and mine hope | To wit, of reflauration to corporal health and tolperity, Chap. 17, 15. not of eternal life, for that remained firm in

him yers. 15. & 13. 15 & 14. 14.

hath he removed] H.b. made to go away. Hence the removes of the children of Ifrael had rheir name, Numb. 33. 1, 2, 3.

like atree 1 I have no more hope to recover my health and profperity, then a tree plucktup by the roots. This Bildad threatned also to the wicked man, Chap. 18, 16. For the word fee on Chap. 14-7.

V. 11. He hath allo kindled his wrath against me, and he counterly me unto him, as one of his enemies. | The fourth compariton is taken from the wars in this verfe and the next. Herein Job compares God to a powerful King, who being exceeding angry, prepares himfelf to be revenged of his adverfaries, and in his anger beliegeth them, and

puts them to great ftrairs. He also hath kindled ! Anger is compared to Fire, which being blown up, riferh to a great flame, and doth much hurt.

his wrath] See on Chap. 4.9. 8.9.5, 13. 8 14.13.

against me] He hath singled me out to exercise his wrath upon me,

Chip. 7. 20. andhe counterh me unto him] He deals fo florply with me, as i heaccounted me an utter enemy, and had a full purpole to destroy me. Thus he useth to deal with his foes, see on Chip. 13. 24.

as one of his enemies] Heb, as his enemies. He makes no more account of me then he doth of his enemies : fo the plurallis put for the fingular, Judg. 12. 7. Zech. 9. 9. Pfal. 1. 3. See on Job 13. 24. & 16.9. This is objected to Job by Elihu, Chap. 33. 10. Heafflicts

me as men use to afflict their enemies.

V. 12. His troops come together, and raife up their way against me, and encamp round about my tabernacle.] He goes on in fouldiers terms, who when they purpose to beliege a city, first call all their troops together to go against ir, then cast up a trench, and last of all begitti round. So did God begitt him with afflictions. Because he had mentioned Gods dealing with him as an enemy, now he makes mention of an army prepared against him. All the engines of the ene my are fee on work at once against me, and have stript me of all my

His troops] Abundance of afflictions like enemies threatning to mineme. See on Chap. 16. 13. Troubles are Gods fouldie, s, and fickneffes fight under his Banner, and he fends them fometimes by troops, Marth, 8. 8, 9.

came] See on Chap. 15. 21.

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together] My mileries came like troops of enemies, and fet upon me all at once to undoc me, Chap. 1. and my friends to undoc my

good name, verl. 2, 3. of this Chipter. and raife up] As touldiers use to do, to raise the ground either to and raye my 1 As tondares are to do; to same the geometrical repaile through dirty places upon caucharyes, or to make trenches and fortifications against besieged cities,

their way against me] Sec on Chip. 17. 9.

and encamp round about] Are as it were let down on every fide of me, as fouldiers about a belieged city, I cannot look out of doors, but more troubles feize upon me.

my tabernate] My dwelling, See on Chap. 5, 24.

V. 13. He hath put my brethren far from me, and mine acquaintante are weily eftranged from me.] What, how greets, and how many Jobs troubles were, he had thewed by choice metaphors, now he thews in plain terms how much discommodity, losse, thime, and contempt, attended his fharp trials, Men in affliction look for comfort from thei friends and kindred, but his friends forfook him, which often befalls Gods children in their afflictions, and is a great addition to their for-Goos children in the raintening, and is a great addition to been on-rows. He shows, it. How he was for then by his friends and kind-red, verse 13, 14. 2. By those of his houshold, verse 15, 16, 17. 3. By his intimate and most familiar friends, verse 19. 4. How low ne was brought in his own body, veif. 20.

He hath put far from me] Heb. from about me. He attributes this brangeneffe of friends to God. He had put them all out of his fight, when he had most need of their presence and comfort, Some were indeed with him, but better for him they had been ablent, for they were

miferable comforters, Chap. 16, 2.

my brethren] The word FIN fignifies, 1. A natural brother born of the same parents, Chap. 1. 18. 2. A kinsman, Gen. 13. 8. & 14. 14. 3. One of the fame country, Gen. 19. 7. 4. One of the fame office, I King. 20. 32, 33. Here it may be taken in the first lense, for natural brethren, because his kinffolk are mentioned diffinctly, ver. 14. And he might have brethren left, as well as kindred, though he

had no chitdren. See another fenfe on Chap, 30, 19,
and mine acquaintance \ Who would acknowledge me before, and ske fome care of me, and thew fome respect of me. See the like complaint, Pfal. 21, 11, & 38, 11, & 69.8. & 88. 8,18.

are verily estranged fromme] They take no more care of me then if they had never know me. Some read it, Surely estranged. It is too true, I find it to my fortow. Others, Onely estranged. They are onely as strangers to leave me, not as friends to help me in my militie. On thers, Utterly estranged. This is, they have clean for laken me.

V. 14. My kinsfolk have failed and my familiar friends have for gotten me.] So great was my milerie, that not onely my kindred fortook me, but the most familiar friends I had in the world, which wie to flick clofer to us then our brethren, Prov. 18, 34.

My kinsfelk] The word 2777 first fignifies neer, as Exod. 12.4. . A neighbour that dwells by a man, Exod. 32. 27. 3. A kinfman who is neer in blood, Ruth 2, 20. Here it is put for kindred.

have failed | Heb. have ceased; to wit, to visit or do any friendly ffice to me. We were joyned together in blood, but my calamitic hath : divided us.

and my familiar friends] Broughton translates it elegantly, They whom I favoured. I took notice of them in their mifery and did them good ; they forfake me in mine : an ill requital. So the word is used for favouring, Plal. r. 6.

have foresten me | Take no more care of me, then if they had forgotten that ever there was fuch a man as Job in the world,

V. 15. They that dwell in mine house, and my maids count me for a stranger: I am an aliant in their sight]. Job having thewed what ill measure he had received abroad, now fets down, what course enteraioment he had at home.

They that dwell in my house] Heb. They that fojourn. Some understand it of widows, and orphans, whom Job kept in his house: but it may better be understood of hirelings, which were as strangers abiding in the family but for a time, whereas bought fervants or flaves continued there all their dayes unleffe their mafters fet ,them at liberty, Exod, 21. 4, 6. Now that Job had fuch birelings in his house may well be conjectured by the multitude of imployments in to great an estate, and by his fimilitude taken from thence, Chap.7, 1, 2. For the word House, see on Chip. 15. 28.

and my maids] They which daily tended on me in my health and

professing, now, neglect me in my fickness and advertitie,
count me] See on Chap, 18.3. They neglect me and look no more
after me, then they would do after a meer stranger, to whom they never had any relation.

for aftranger] See on verse 13.

I am an aliant] That is, I am as a stranger, no more regarded, then. traveller in a forain countrie. So the note of likeneffe is omitred, Chap. 7. 7.

in their fight] Secon Chap. 15.15. V. 16. I called my fervant, and he gave me no answer : I entreated him with my mouth.] He fets out the impudencie of his lafting fervants, which thould have been more kinde then hirelings, and thews how much they contemned their mafter, in that when their mafter was in fore and great miferie, and intreated their help, they denied it to him, which no man would have done to a ftranger in fuch a condition, but he that had no humanitieleft bim in.

I called] I called him to come to me to help me in my miserie.

For the word ice on Chap, 13.22. my fervant] Him that flould have attended on me without calling,

and would have done it in my prosperitie.

and begave me no answer] He was far from coming to me, or belping me, that would not youthfafe his master an answer. For the word see on Chap. 16. 1.

I intreated him] I forgot that I was a mafter, or an equall. I came fo low that I intreated him, as if he had been my superior: yet he would neither hear nor help me. It may be read, Though I intreated bim, as verle 17. 27. He hath forgotten that he is a fervant, and is far from obeying my commands, that will not hear my intreaties. Here-

by it appears, that Job had his house fill and had fervants in it to live upon what was left; though they would do no dutie to him. with my mouth] With fair words. See on Chap. 15. 5. I did not fend to them by others, but fpake to them my felf, yet they would no

V. 17. My breath in firange to my wife, though I entreated for the childrens fake of mine own body.] He goes on to let out in few words the inhumanitie of his wife, who neglecting the band of marriage, and her husbands prayers, could not endure her husbands breath, but left him helpleffe in his miferie. My very wife doth loath my breath, and cannot abide it, as being ftrange and unpleafant, yea even when I befeech her by those common pledges, our children, that God hath giver

My breath] See on Chap. 15. 2. upon vain knowledge, or know ledge of the wind. It hath many fignifications, but here it is taken for the breath, as alfo Ecclef. 3. 19.

is strange] See on verse 13. to my wife] My sores and ulcers do so slink, that they make my very breath unfavory, which makes my wife neglect me, and keep far off from ane, as if I were unknown to her. It is likely that he had

inward corruption, as well as outward, which made his breath to though I intreated] Though I did not charge her as an husband but intreat her as an inferiour. See on verfe 16.

for the childrens fake | For the love that the bare to our children, and should for their fake bear to me, who had as great an interest in them as heifelf. This flould have been a powerfull argument, but could not prevail with Jobs wife. Others reade it, And I intreated the children. Thinking that Job had some leffer children lefe, or nephews that were not at the feaft. But what help could thefe little ones bring him? nei her are any fuch mentiond in the end of the book. Some understand it of Jobs children by some concubines, but neither doth it appear, that Jeb had any such, neither was it an argument to move Jobs wife to pity, but rather to anger or jealousie. For the word children, ice on Chap. 14-21.
of mine own body] Heb. of my belly. See on Chap. 15. 2. Chil-

dren lie in the mothers belly, yet are faid to come from the fathers belly alfo, Pfal. 132. 11, where it is also translated body, as it is here. The Philosophers give a natural reason of it, because the feed whereof the childe is made comes first out of the fathers reins or kidnies.

V. 18. Tea young children despised me, I arofe, and they spale againft me.] Now he flews with grief of heart, that he is contemned of those who honoured him before, to wir, of young ones ; Chap. 30. I. and this was a great addition to his mifery. Tea] See on Chap. 18.5.

'young children] Such as by reason of their tender years should re-

verence my age, yet they feeing how much I am contemned by o-thers, despite me also. See the like, 2 King. 2. 23. so this word is uled , Chap. 21. 11. Or , ungodly men, as it is tranflited, Chap.

despised me] They abhorred me as a thing to be loathed, and would

not come neer me,
I arose] To rebuke them for their ill carriage toward me, or to pacific them, or to fiew respect to them, or to go away from them. Or, affoone as a mup in the piorning. Or, I flood fill, yet they went on

and they Bake against me] Others read the end of the verse thus, when I grofe then they bake against me. They use reproaching and

reviling words against me.
V. 19. All my inward friends abhorred me: and they whom I loved, are turned against me. Now sollows that which was hardest of all to be brooked, and went nearest to Job, to wir, that he was an abomination to his most intimate friends, and found them adversaries, to whom he had shewed most love and affection. As if he had faid, all those with whom before time I communicated my secrets, as with my dearest friends, do now turn their face from me, meither do any deal more despightfully with me, then those of whom I have best descreed, and whom I have most trusted.

All] Not fome alone, but every one. I have not one friend left, in whom I may confide.

my inward friends] Heb, mortals of my counfel. Those men that are mortal like my felf, and therefore should pity me in my mifery, and are thrill like myschos and to secret module just in my minery some to whom I communicated my fecret and weighted 18 shires in my profiperity, as men dot to their beh friends, left they should be revealed. These had great advantage against him; and might do him much harme. Of such David complains, Ptsl. 41, 9, 8, 53, 13, 14. For the word, Counfel, fee on Chap, 15, 8, upon the word, Secret,

abhorredme] See on Chap. 15, 16. They would not some near me, but kept aloofe off from me. The word JUN fignifies that which is displeasing to all the senses, which a man would neither fee hear, ell, tafte, nor touch, fo much he doth deteft it. Hateful to the fight, from which a man curns his eyes away, Exod. 8. 26. To the hearing, to that men turn their eares away, Am. 1. 10. To the tafte, against which a man shuts his mouth, Pfal. 107. 18. To the smell, To that the note is stop against it, 11a. 1. 13. To the touching, so that the singer will not couch it, Lev. 11. 23, 24, Hereby Job shows that his bolt friends did utterly detect him, and for the him in his miscries, which was a very great addition to his forrowers.

and they whom I loved \ Heb. and this man whom I loved. The fingular for the plurall, as if he had pointed to his friends, and faid these who were most of my counsel and best beloved by me, are now every one of them become mine enemies. O, it may be he ftrikes at Bildad in particular, that fpake laft to him. All my friends abhor me, yes even this Bildad, whom I highly prized, that now speakes so bit-terly against me, he joynes with the rest to condemn me unjustly, This is well joyned to the former, for those whom men love, they use to make of their privy counfel.

are turned against me] Are become mine enemies, and fer themlves against me to do me burr. It was a great grief to him for such friends to faile him in his mifery, but greater for them to hurt him, and to change their love into hatred.

V. 20. My bone cleaveth to my skin, and to my flesh, and I amescaped with the skin of my reeth] Job now concludes his discourse of his harsh entertainment by others, with a description of his own low condition to move his friends the more to compassion. He was forfaken by breehren, neighbours, kindred, fuch as he had done good to, hirelings, maidfervants, menfervants, wife and all (for children he had none left) despised by children, and friends, and withal brought to low in his body, that he was become a meer anatomy having nothing left on him but ikin and bones. A fit object for committees

My bone] That is, my bones. The fingular, for the plurall, as

cleaveth to my skin] My flesh being all gone, my bones and skin now grow together. This argues an extreme learnefie and confump-tion of his fieth. Others take the meaning to be, that his bonesap-

tion of instelli. Orders take the meaning to U.; that his owner peared through his fikin, but that the words will hardly bear; feetbe like phrase, Pfal. 101. 3, Lam. 4.8.

and to my fleft] Or; as to my fleft. As it was wont to cleave to my flefth, when I was well, to now that being contumed, it cleaves to my (kin. See on Chip, 18,20, and for the word, Pleft, on Chap-14,22,

and I am escaped] I am yet alive, but have scarce any whole skin left, but what is on my teeth. The rest is all full of sores. Some conceive that the devil left his mouth whole, that he might have liberty o curse God, whereunto Satan aimed to bring him as before, by his

loffes, Chap. 1. 11. fo now by his fores, Chap. 2. 5. with the skin of my teeth) Some understand it of his lips, which over the teeth, as the fkin doth the body. But it is likely his lips to the teeth, as the term dorn the body. But it is many many-hal direct as well as other parts; Chips. 2.7, and the Scripture ufeth not for to fleak of the lips. It is rather meant therefore of the kin that covers the gummes, the flesh being worne away there allo, and nothing but kim left on the roots of his teeth, and no fores there withn, as were all over his body without. For the word, Teeth, fee on

Chap. 16, 9, V. 21. Have pity upon me, have pity upon me, O ye my friend; for the hand of God hath rouched me] Here Job goes on from a lamentable description of his troublesto a pathetical infinuation to his friends that he expects, that they having weighed all the particulars, flould rather pity him, then so surjoy weighed an interaction fould rather pity him, then so surjoy prosecute him. This he pressent with a double argument, one in this verse from those great plagues, which God had laid upon him, which might suffice, and need not be aggravated by their unkindnesse; the other from his low condition in the next verfe who had no flesh left, and therefore had little need to be further perfecuted. All that he had fpoken bofore wasto move them to compation, and now he moves them directly to it. Ye fhill fhew your felves moft hard hea ted creatures, if fo lamentablea frecacle of one fo afflicted and forfaken of his nearest friends will not move you to pity, which might work upon an heart of flint,

Have pity upon me] Forbrar to reproach me in this manner, and fperk comto tablly to me in my affi ctions.

have pity upon me] The doubling of the word thews that Job bad great need, and carnell defire of commiferation. Others take it for a diminution. If ye will not relieve or help me in my mifery, at leaft pity me. This is the least courtelie a man can look for from his

Oye my friends] Speaking (o particularly to them there his gett defire of confort from them. Ye that once carried you filled the filled to me immy profetric, now thew your felves not like toldes falled ones lately spoken of, but pit we in my advectior, the most configuration of the filled to th

for the hand] An argument from Gods afflicing him to move men to pity him. Else they might sin against God, Plal. 69, 26. For the word, Hand, see on Chap. 15. 23. Here is meant Gods striking found, or his plane.

hand, or his plague,
of God] The powerful God, who can lay on load : (ee on Chap-4,9. & 11.5.

Chap.xix. hath touched me] See on Chap. 1. 11.

V. 22. Why daye perfecute me as God, and are not fatisfied with my doft in it. feft ?] As the heavinefle of Gods hand upon him, to the weaknefle and low efface it brought upon his body should have moved his friends

Why The question addes Emphasis to Jobs expostulation. What reason have ye to be thus severe against me? What cause have I given you to use me thus harfuly?

do ye persecute me] Follow me so closely with reproaches to do

as God] As if ye had as much power over me as God, and might lay what load ye would upon me, Or, why do you joyne with God in perfecuting me, and adde toornes to my fores? Ye should not do fo, fee on verf. 21. For the word God, fee on Chap. 8. verf. 3,5.
and are not fatisfied] Are not filled. Think I have not hurt enough

already, fee on Chip. 7. 4 & 10. 15. on the word, Full. min my field] See on Chip, 14, 22. We are like wilde beafts, which are not content to ear the flesh, but break the bones of their prey. So ye are not content, that my flesh is confumed with fores and pain, but ye adde forrows alfo to my mind to break it with your re-

proaches, Chap. 31.31.

V. 23. Oh that my words were now written, Oh that they were printed in a book !] Johnow goes on to another part of the Chapter, the confirmation of his integrity, wherein. I. He fubmits himfelf to mans judgement, verf. 23, 24. 2. To God, verf. 25, 26, 27. Bildad feems to reckon Job among those that knew not God, Chap-Is, vef, 21. Job therefore here professed in Saleth in God and Christ his Redeemer, and his expedition of a joyful resurrection from him. In the first defires to approve himself to the judgement of the present age, vers. 23. secondly, of the age to come, vers. 24. Do not think that I babble I know not what, but seeing ye have no care at all of consforting or relieving me, I with for this one last folace, that those words which I shall now speak in your hearing, were recorded in fome publick inftrument to all eternity.

Oh that | Heb. who will give that ! The form of a wish in He-

brew, fee on Chap. 6.8. & 11.5.

my words] Which I now shall speak concerning my integrity, and the refurre frien.

were now written] That some cunning scribe were present, that could take them now presently, as I speak them, and not lose one of them. For the word, Now, see on chip. 17.15.

Oh that they were printed | Or, drawn out. That is, written in greet and capital letters, that every man might read them, 118b. 2. 2. for there was no printing in those dayes. He wishes they were, not witten onely in an ordinary way, but in a large and lalling hand, as lawes and publick records ufed to be written, 1fa. 30. 8.

in book where they might be kept together, as publick Records are in-groffed in a book, Gen. 5. 1, Matth. 1, Efth. 6.11. And Kimchi in his preface to the small prophers gives this as a reason, why they were all twelve bound rogether in a book, lest by reason of the smallnesse of them any one of them flould be loft. Job would have none of his precious words to be left. Allo he with: s them in a book that they might home to many mens knowledge, that could not hear him speak them, nor perhaps might never hear of them by report.

V. 14. That they were graven with an Iron pen, and lead, in the and to be graven in a rock is more then to be written in a book. Hereby Job shews, that as he feared not the judgement of all then alive, to not of pofferity neither, who use to judge more freely and impartially of things, when fear and favour of the persons is gone with them. As if he had did, I could be content my words were written in a book, but I wish rather they had a more lasting monument. Moths and age can corrupt books. I would therefore have an iron pen and a leaden book that may ft ind out all the injury of time, and pre-fewe this restimony of the resurrection, to the resurrection. And this with of Job God hath granted him, for his words are written in Gods book, which will laft as long as rocks to the worlds end. Elfe had we fiever heard of this excellent testimony of the resurrection

That they were graven] Cut into some hard, matter, as stone, brassle, or lead, where they might last longer then things written. So monuments are graven on tombes for remembrance of great men that

with an Iron pen] It had need be an hard and tharp instrument, this shill grave in stone, or lead, or braffe. And that which is so with ten by lichan infirument on fuch hard matter will last longer, then what is written by pens on paper, Jer. 17, i. The word 1772 I. Significate it on tells, Deur. 8, 9, 2. An axe made of iron, 2. King. 6, 5. All bon chaine, Pfal. 105.18, 4. A ching hard or difficult, Deur. 28. 23, 48. Here it is taken in the firft fenfe.

and facil. So some cast it, so of lead. But leaden pens are too folt to culteties in floore, although they may ferve to write in paper, yet in light writing allo neither for withlen or dutable, as others. But lead her must be the matter of the writing, not the influenter. Some confined to the works of the writing nor the influenter. Some confined the residual of the matter of the writing nor the influenter. thre that they used for preservation of monuments to cut the letters

that fignifies duft, because lead is taken out of the dust, and hath much

in the rock] The word TIK fignifies. I. A rock or flone, as Pfalin the rock, 1 the word its injunce. I. A rock or itone, as rain \$1,16, 2. A thurp flone, that will cut like a knife, Exod. 4. 25, 3. A flrong caftle or fort, for fuch were often built upon rocks, Pf. 161, 2, 4. Strength it felf, because rocks are strong, and stand our all. 61.2, 4, stering in trens occasio cores are strong, and mana on-an-frames. Ha. 26.4, even lating through. Heb, a rock of ages, 5. God binafelf, who is fitting in refer, Deut, 32.18. Here it is taken in the little fine. Things written in rocks and flones are durable.

for ever] That they might last longer then one generation, even s long as the world lafts.

V. 25. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth] I have appealed to men prefent and to come: but if they should all prove corrupt, and take your part grints me, yet I know there is a general judgement to come in which I shall be cleared. He fets out the doctrine of the Refurrection largly, r. By the excellent qualities of his Saviour and Judge, that he is living, and firall abide, when others are in the duft, and fhall be the Judge in the laft and folimne Judgement, in this verf. 2. From the effects of death, which brings a min very low, and confunes his skin, and pierces through his flesh, yet Christ will raise him up again, yet i. 2. From the cReRs of the Resurrection, which will restore his own flesh to him again, and those eyes he now hath, to look on Christ at the last day; though for a time he lie in the grave, as one (wallowed up by death, verf. 27. The sum of this verse is, as if he had faid, Left haply ye magine, that because I have no hope of this life, that therefore I have none of the life to come neither, I tell you that I know that he by whom I thall be redeemed is immortal, who as he was before this duft, as being the creatour of it, fo shall he not be distolved with it, but remain after it is diffolved, and brought to nothing. The Hibrew Writers and Metere with them conceive it not to be meant of Christ, nor of the RefureCtion, but (tither of Jobs prefent condition, or of a certain expectation of property in this world after all his troubles. Though Job might as prefent Co Obby the eyes of faith, yet this is not the light here spoken of, but a bodily sight with the same eyes he now had, verf. 27. which Job could nor then do. And for a certain hope of prospericie, it is clean contrary to all the tenour of Jobs speech, Chap, 16. 22. & 17. 1, 11, 13, 14, 15, 16. He never dreamed in all his affliction of his following professive. It was a great wonder both to himself and others to see it. Therefore it must need be meant of the sight of Christ in the Resurrection, which was his greatest comfort in

For ? Heb; And. Yet that particle is in Scripture translated for, and others in a reason of what is faid before, fee on Chap. 11. 4. & 19.10. Job reasons from his affurance. I am fure it is true, and therefore being of great weight it is worthy to be written down. Others read it, How, or That. As fetting down the matter to be write ten, Jobs faith of the Resurrection. So this particle is used, Chap.

I know] I am fure of it upon good grounds. And the pronoun is added in the Original for emphasis, however you may think me a wicked or an ignorant man, yet I know this great mystery.

that my redeemer] An allufion to the ceremonial Law, where the nearch kinfman was to take the wife, and buy the land, Ruth 3.9, 12, 13. with Ruth 4. 4, 5. Hereby is meant Christ our Redeemer, who is of our kindred by incarnation, and redeemes us by his patien. That Job knew this, see on Chap. 16, 20, 21, & 17, 3. This may more fitly be applied to Christ, then to God the Father (to whom the Jews apply it) for the Father never did redeeme persons, nor inheritances in the Law, but the brother, or nearest kinfman : and Christ is our brother by incarnation, and we are his brethren by adoption, We were Satans by nature, Christ hath redeemed us by the price of his own blood, and will deliver us from hell, and fettle us in heaven the inheritance of Gods children, and therefore deferves the name of a Redeemer. He calls him His Redeemer, a particle of love, and challenging a right in him, elfe no good would come to Job, though others were, if he were not redeemed by him. Such interest expressed by this particle My, see 1 King, 20, 32. Ifa, 49, 4.

livetb] That is, liveth for ever. You and I must die, but my com-

Christ as God. It was Gods common oath, Numb, 14, 28. Deut, 32. 40, And alfo as man after his refurcection, Heb. 7. 25. Rev.

and that he fhall fand] For the word, fee on Chap. 14, 12, on the word, Rileth, for it fignifies both to rife, and to fland. He believes that Chrift as a conquerour firail ftand, and keep the field when all his enemies shall be overcome, and shall raise his again out of the dust to eternal glory. Or, shall remain for ever. Or, shall appearin glory to judge the quick and the dead. For appearing is a kind of tiling, as on Chap. 24. 12.

at the latter day] When he comes to judge the quick and the dead. Or, the laft, when he hath overcome all his enemies, I Cor. 15. 25, 26. Rcv. 1, 8, 11.

upon the earth] Heb. upon the duft. For the word, fee on Chip, 14. 8. Either it is to be underflood metaphorically for conquering all income tray these for preferration or monuments to cut the letters [14, 8]. Either x is to be understood merephorically for conquering all induces, and most lead and put inforeach letter to make them the more list enemies, as before, or cell the libit jungement may be on the evit. When and durable. Others, that they did engrave the letters in Or, were the earth. To wit, in the size. Others read it, and this final plant of leads a mony they do in backing, and fishen them in florus, as if final why at the left day upon the earth. The its, this body of mine, it is the first of the condition of the left of the l fielt frand over the duft; that is, over my dead body turned to duft

to raile it, Gen. 3. 19. V. 26. And though after my skin wormes destroy this body, yet in V. 16. And though after my stein wormen active) this very yet in my fleft shall fee God J John now pointing to his body acknowine feet, that it mult come under the power of death, yet believes it should be tailed up to see Christian the stell. As is he had laid, I, whom ye judge a wicked man, after that the wormes have pleted through this skin, and devoured this image of a body, rather than a body, even I final beraifed out of the grave again to behold God.

And though after my skin] After they have devoured my skin, and

pierced through it to contium my fleth.

womes define this body! Heb. They define this. That is, the
womes, they commenly define the body. embalmed Joseph. That is such as used to embalme men, Gen. 50.

26. And he satth, This, and would not name his body, because it. was so poor, that it was not worth the name of a body. See on verse

was so poor, that it was nor worththe name of a body. See on werfer 25, and on Chap, 13, 28, Or, it may be read imperfoundly, This fee difference, seen Chap, 33, 28, or, it may feel by the many feel by the seen of my feel by the seen of the body one of which men look. I shall have the same body I now have, and with it behold God. For the word Helfi, see on Chap the seen of th 14. 22. Or, with my flesh. That is, having this flesh again. So [O is

translated, vets. 22.
I shall see God! I shall see Christ, who is God, in his humar e na a justifier usa j imalifec arith, who is 1900, in his humit eat ture. For the word God, fee on Chip. 4, 9, & 1.1.5. The whole verf, may be read thus, And after I flull awake; though this bady he defired ed, yet out of my fless shall fee God. It is no new thing in Scripcure to compate death to fleep, and refurrection to awaking, Dan. 12, 2 Ethel. 5. 14. And being thus read it is a plainer and fuller confession

of the Return ction.
V. 27. Whom I shall see for my felf, and mine eyes skall behold and not another; though my reins be confumed within me I Left any man should think, be cule of the deflication of railing up the body, or the great alecation of qualities, and great glory added to it, that it flould be a new created body, and not the fame, that Johnow had, heaffirms in very many words, that it final be the fame body reflored. He exno very many words, mark man de the unite doory retiored. He ex-pounds the nod othe former vere fin the beganning of this, and the beganning of it in the end of this verfe. As if the had find, any left find fee this God my Savious, and with thefe mine eyes, and not be-ing unnformed into any thing clfe, that the best of the state of the retination of the state of the state of the state of the state of the ing unnformed into any thing clfe, that the best of the state o my flate is, whatforver is remaining of this life within me, is fpent even to my very bowels.

whom I fhall fee] Sec on the end of verf. 26.

whem I [ball jee] Sec on the clud of vert. 20.

for my [clf] For my own good, and to my fingular comfort. Or,
Not by a deputic, as follows in this verf. but with mine own eyes, as tollows immediately,
and mine eyes] A faither declaration of what was faid before from

and mine eyes] A faither declaration of what was field before from the influment of frieing, which thew air to be a bothly lighter faultholded] I find ever Chrift throughly in all his glories, and forget all noy forgh mitries. The word TMN Thath many figni-fications. 1. The confolies of the chrift of the christian of the frieing has been allowed to the chrift enforces for the christ-ciening, I fail. 44, 16 Jen. 17, 8, for hearing, Exod. 20, 18, 3, To teting, 148, 44, 16. Jer. 17.8, for hearing, Exod. 20. 18, 3. To know, that is, to fee with the eyes of the mind, Gen. 42.1, 4. To have experience of a thing, Eccle 1, 16, 7. To provide, Gen. 24. To have experience of a thing, Eccle 1, 16, 7. To provide, Gen. 24. To fee our prophetical visions. Hence Prophets were called Seers, In. 20. The call is taken in the failt finite for viewing Chailt with the boddy yes.

and not another] Heb. and not a stranger. My own body shall be reftored to me, and not a ftrange body bestowed on me, wherewith to restored to me, and not a strange tough betowed on me, wherewant to fee Chirfly Ifa. 26, 19, 1 Cor. 15, 53. I finall not need to take it upon report from others, as it were at the fecond hand, neither shall I be changed, as if I were a stranger from my self, but I who now seel these

fore pains, finil fee that happie fight.

though my reins] See on Chip. 16. 13.
be confumed] Here he intimates, that his pains were so very great

that they had pierced into his very bowels, and worn them also, within me] Heb. in my bosome. Beelest 7.9. In secret, so as I feel it, though none of you can fee it, and therefore pity me not. Yet! hall rife again, though I be brought thus low. Or rather, though my body shall be altege her confumed in the grave both within, and with out, yet I shall rife again. Others read the end of the verse thus, My reins are consumed within me. Leaving out Though. And they in-My reint are confuned within me. Leaving our Though. And they interpret it has, I have a very great define, and I a ma aimoft confuned with looking for that happie day, when I shall fee Chrift in the fields the list day. For the feat of a fire is placed in the reins. See the like expersion, John : 19 (Ed. 1198. 1, 2 Sam. 13, 39, Phil. 84. 2. V. 38, But ye flowled flag. Why perfecture we him? feeing the row of the matter it hand in me. I there is the conclusion of this Chemica.

the matter it found in me.] Here is the conclution of this Chipter wherein Job 1. Shows how his friends should have carried themfelves to him in his fad condition, in this verse. 2. He threatens judgement upon them from a just, and angry God, if they persist to yex him, in the laft vest. Some make their words to depend on the vex nim, in the fait vert. Some make these words to depend on the last verseto this purpose, seeing I am thus outwardly and inwardly confumed, you should pitte me, and not go on to reproach and perfeconsumed, you mound prite me, and morego on to reproten and perier ram consumers, south, 7.1, 2.2 and they should read it. Therefore ye should soy. As 12 is enough, but wise men are oftentimes to blinded with passion, they consume the passion of the constitution of

end of the world, fo he will raife me up to meet him. Or, He will him, and be a fit conclusion to perfivade them to use him better. As raife me up, 67. 60 the world as used a Stately, Clup. 41. 10. Or, He raife me up, 67. 60 the world as used a Stately, Clup. 41. 10. Or, He is John had faid, Surely equity it felf, and true friendship onght rather it Job had taid, Surery equity it test, and the tree trending oright rather to have withheld you from reviling and reproaching me in this maner. For if ye will diligently, and with judgement weigh, and confider the whole matter, ye shall finde that I have true piety a me, though ye condemn me for an hypocrite. The words would be plainenough ye condemn me for an hypotente. In ewords would be plained, it they were inverted thus, But feeing the root of the matter in me, ye should say, Why do we perfecute him? So lobs own words would mes ye proma jay, w m as we per jet me mm : 30 jobs own words would be clearly diffinguished from those he prescribes to his friends, and the consustion of persons avoided.

ontunon or perions avoided.

But] So this particle is used, Chap. 9, 18.

yes should say] so the suurce is translated, Obad. west, 12. For the

word fee on Chap. 16. 1.

Why perfectite we him] Why do we revile a godly man so deeply afflicted by God already? See on verf. 22.

afflicted by God already? See on verf. 22.

feeling] He layes down a just cause why they should not perfecute jeeing j rie 12yes down a just cause way tury in used not perfectue him, to wit, his piety. The word is ordinarily translated And. But it is often translated Seeing, as here, See Chap. 31, 22, & 28, 21, the root] The foundation, that gives sap to, and upholds all the

reft. See on Chip. 14. 8.

of the matter] Some understand it of true piety. Seeing I am a godly man, al hough I be thus extraordinarily afficted, ye flould not gouly man, at hought be this extraordinarily annews; thousands therefore needed the tenot of pietry, that is in me, and enfine me for my heavies affletions which claspe me about, as Ivie gross about excess and thereten to overgrow and feld me. Others read it thus, of the word. For "I'll fignifies the word, Joel 1.1. and the thing fignifies the word, Joel 1.1. and the thing fignifies the word, Joel 2.1. and the thing fignifies the word, Joel 3.1. and the thing fignifies the word, Joel 4.1. and the thing fignificant words are the words of the words of the words. ken of, Ecclef. 7. 8. Gods word and promife hath taken deep rootin me by faith, neither have I renounced it for all my troubles. Therefore God will acquit me, and ye ought not to condemn me, Or, Those words I would have written down vers. 23. concerning my joyful refurrection are written in my beart. Why should yethen reject me for a wicked man? O., I have a good cause, and maintain Jeet me for a wreked man? O.3. I have a good cases, and uninstant the right with good arguments, and the truth will be found on my dide in the end (as indeed it was, Chap, 42.7.) therefore ye should not condemn me for a wicked mrn. See the like profession of Job,

is found] It is now in me in truth, and will be found fo in the end, when the businesse is throughly discussed. For the word see on

in me] It lies in me, as the root in the ground, though ye cannot feeit. I am just like a tree blasted in the branches, bur foundat

V. 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know that there is a judgement.] Job ments of the process that ye may gone that there is a judgment. I job ow, cells he feiteds, that they who judge to athly of hus, had ned to fear the july indepents of God upon fuch as adde affidious facts are pred down with it alreedy. As if he had field, lies no this deliveration which thou O Bildad didd threaten against those that know not God, (Chap. 17. 20, 21.) Look to it, thou and thy fellows rather, left God firike you with his fword. Seek to prevent this

tows rather, left God thrike yout with this twords. Seek to preventible heavit judgement of God before you feel it.

Beye afraid] H.b. Beye afraid for your feelver. Threaten noting, but rake heed to your cleves, prevent your own danger. Thus Joh ends his fpeech, as Biddad did his, Chip. 18, 21. But speaks not in general, and obliquely, as the did, but particularly, and home to his circular.

of the sword] Of destruction by the sword, or of Gods sword of of the pword J. Or detitution by the twore, or or Jona would we revenge, it it is not heavy judgement from him hight upon you. A pair ticular put for the general. Heb. From the face of the fword. Or, because of the fword. He hange over your bead, take hed of it. Word is an influment of executing malefactours, and its uled here for a volent death, which comes often by the fword. It is uled by an enemy of he whole ro infulle acruel or infl death, and for or malecnemy or by a judge to inflict a cruel or juft death, on a foe or male factour, Lev. 26. 6. Ezek. 38.21. And the face of the fword in the

fictions, Lev. 16, 6. Ezek. 38, 21. And the fire of the fword in the Original fliews the judgment to be preferred or nerve at hand 23 a man whole face is teen in nights. The Heb. word comes from a word, that fignifies to lay walle as the fword doth whole countries in war, for wrath bringth! The warth of God will certainly bring deflection upon you, if ye prifft in your evil way, a Chon. 38, 13. Or, your wrath againful me will call for vengeance to be poured down on your own heads. The word comes from hear in the Original, and may well feet area. See a see a

may well fet out a fierce wrath,
the punishments of the sword Capital dangers, the punishments of fin. See on Chap. 7.21. Others read it, For wrath is among the inttin. See on Chop. 7. 21. Others read it, For wrath is among the in-quities of the front. That is, such there a they, a syc have the wedd-giantli me is one of those great finish that God due tho point by a wise lent death, or that deferve such a death. This is often the end of most leave and perfectiouser. Therefore fear it. Hereby Job shews much love to his friends, that was so carefull to prevent their ruine, that so much surchered his

much furchered his.

that ye may know? That ye may rake notice of it, and acknowledge it before ye feel it, and so fave your felves from it, Matth. 3.7.

Or, That ye may acknowledge it, when ye feel it.

that there it is judgement? That this world is not governed by ethance, but by Gods just providence Pfal. 48. 11. Or, Thu Goddre colors, and the state of the state o

Tob therefore like a faithful friend thows, that he is much moved with their danger in the midft of his miferies, and foretels them of it, that being forewarned, they might prevent it.

Chap.xx.

CHAP. XX.

His Chapter contains Zophus second and last charge against Job. Eliphyz and Bildad give a third chirge afterwords. But Zophir forbears, either because Job hid satisfied him, Chip. 21, before his turn came to fpeak again, or elfe because he wanted matter, or elfe because he faw Job to resolute in his own defence, that he made account before-hand that he should lofe his labour. Compare this Chap, with the 11, and ye shall find, that here is nothing new, except it be, that being with his fellows beaten from their first opinion, that wicked men could not thrive in the world, and that by the ftrength of Jobs arguments, he doth, as they hid done before, confelle they may thrive for a while, but come to a shameful ruine, and gives Job no hope of restauration, as he had done before, C.h.p. nor his folemn profession of his faith, but takes oceasion from Job laft words, Chap. 19. 29, full of love to him and his fellows, to fall more foul upon him then before. In this Chapter, 1; There is an infinuating preface, ver. 1, 2,3. 2. A large narration from verle 4, to the last verse. 3. A brief conclusion in the last verse. In the prefixe fee first the speaker described, verse 1. 2. His necessity of speaking, as he conceived, verse 2. 3. The cause of his speech, and manner, how

he would fpcak, verfe 3.

Then] See on Chap. 4. 1. & 3. 1.

answered] See on Chap. 16. 1.

Zopdar the Naamathite] See on Chap. 2. 11. and faid] See on Chip. 16. 1.

V. 2. Therefore do my thoughts cause me to answer, and for this I make haft. | He could no longer hear Job with patience, but his thoughts burning within him long for a year. I had thought to have let thee go, and not have medled any more in this matter, but that thy contumelious words do compell me to take another course, and to give thee this ready answer,

Therefore] He intimates that this necessity of speaking arose from Jobs last words, Thou bidst us to be afraid of the sword, and of Gods judgements, this speech of thine urges and histens me to give an answer. I cannot with patience hear thee any longer, but must interrupt thee. Others refer it to the words following, Therefore mythoughts urge me to answer, because I have been reproached by thee, verf. 3.

do my thoughts I do not speak rashly though I make haste to an-swer, I have thought seriously of the matter, before I speak. I have a multiude of arguments in my minde to oppreffe the withal, and I mult utter them. See on Chap. 4.13.

cause me to answer] See on Chip, 15, 13, Or, answer me. That is,

prompt me, what I should say to thee by way of antwer,

and for this The former cause makes me not onely to answer, but to do it quickly. It is so great a reproach, that I cannot bear it any longer. Others read it, and because. That is, because I am of a quick apprehension, and my nature urgeth me to a speedy

Imake haste] Heb. my haste is in me. I am afraid, I shall forget many things spoken by thee, if I do not answer quickly,

many tunings provide to the color of my reproach, and the hirst of my un-dessample causes to answer. Two things moved Zophar to answer at this time. The one, because he conceived that Job had put a were at this time: A time to the borner. The other because he thought himself wife enought to answer for himself, and to remove this aspersion from him. As I have heard tily tharp rebukes, so my knowledge will afford me sufficient matter to make the can answer.

will allore the cultifulent matter to make the can answer.

I have beard] See on Chap. 13, 17.

the theely of my repreach] Such a reproof, as tends to my difgrace.

He means in thole words of Job, Chap. 19, 29. which were spoken to his sellows, as well as to him, but he applies them to himself parsicularly. See on Chap. 19. 5. I Sam. 13. 13.

and the Birit] See on Chap. 15. 2. upon the word, Wind. He means his reasonable soul here, though some understand it, as if he

space of the spirit of God.
of my understanding] Heb. out of my understanding. It makes me to peak out of that understanding God hath given me, and not out of caufethme to anfwer] See on veife 2. For the word fee on Chap.

V 4. Knowest thou not this of old, since man was placed upon the earth Now he comes to the narration of those judgements, which shall fall on wicked men, and destroy their prosperity. This he propounds in this verleand the next, amplifies from thence unto the last verle and concludes all in the last verse. In the proposition he appeals to Jobs consciince by way of interrogation in this verfe, and fets down the thing to beproved in particular in the next verle. He fecretly taxes Job of grois ignorance, or wilful opposition of the truth. Is it possible, O Job, that thou shoulds be ignorant of this, which almost every man knows, and which is proved by the examples and experience of all ages, fince men began to inhabit the earth? I cannot think thee fo ignorant, but ratherfear that thou disputest against thy conscience.

Knowest thou not] Certainly thou doft or shouldest know it. The word not is not in the Original, but must be added to make up the sense. As it should be also, T Sam. 2. 27, 28. Did I not plainly ap-

peare, and did I not chuse him, &c this] Which I shall propound (in the next verse) of the sudden

of the third final proposition (in the track triary of the section of defluction of widekd men,

of ald] That this was of old. It fignifies long fince, or a long time path, to wit, from the beginning of the world, as it is expounded in the world following. Sometimestic fignifies long hence, or a long time hereafter, as Pfil. 132, 14.

fince man. From the beginning of the world. Since it was full inhabited. This is no new thing, but both been Gods conflant proceeding from the beginning. And therefore it is a marrell, that fo wife a man should be ignorant of it. Or, fince Adam, the first man

masplaced] Heb. he did place man. To wit God, who wieth to place and feat men, where he pleafeth in the world. It is translated placed, Jer. 5. 22.

places, Jer. 5, 22.
upon the carn!] See on Chap. 9, 24.
V. 5. That the triumphing of the wicked is short, and the joy of tim
hyperite but for a moment.] In this verife is the lungs on the acade
controverse. Johnst by force of argument driven them stops. fort already, that God did not use to give prosperity to wicked is now they flye to a fecond, that if he do, yet it is but for a while, ... he quickly ruins them.

That the triumphing I that the pompe of the wicked cannot be fetched from the cures of antiquity, and that the joyes of hypercies vanishaway in a moment. The word fignifies crying out for joy or linging, as men in great prosperity use to do.

of the wicked] See on Chap. 3, 17,
is flort] See on Chap. 17, 12, It is not long fince it began. It is

of no antiquity. Heb. from neer. So this phrase is used for gods, that came newly up, Deur. 33. 17.

and the by | Their proferricy, which makes them rejoyce and

of the hypocrite] See on Chap. 8. 13. This may be added, left Job showld say, I am no wicked man, I worship the true God, and then Bildid might reply, yet you may be an hypocrire, and fo it feems you are, because your prosperity ends in milery, and Gods hand lies heavy upon you.

but for a moment] The beginning of the verse sets out the beginning of their prosperity; the end of it sets out the end thereof. It is but a while fince it began, and it will foon come to an end.

V. 6. Though his excellency mount up to the heavens, and his head reach up to the clouds] He now fets out the fudden ruine of ungodly men by divers elegant fimilitudes of things that make a great thew, and fuedenly decay. The first is taken from a tree exceeding high like that in Nebuchadnezzers dream, Dan. 4. 11, yet fuddenly cut down. The flowrifbing whercof is fer down in this verfe, and the perifhing of it in the next. Their height is fo great in their prosperity, that they may feem to be lifted up into heaven, and with the crown of their head to touch the clouds, but their fall shall be great and sudden, Pfal. 37. 35, 36. And all this is spoken to prove Joh an hypocrite, because he fell to low from fo great an height.

Though] See on Chip 9 15. & 16.6. his excellency] Or. height. For look what men excell others in, therein have they outlings others. Hence Kings and Princes are called D'N'UJ because they are higher, and more excellent then

others. mount up] Heb. afcend. The word 17 y 1. fignifics to go up, as G n. 35. 1. 2. To excell others, Prov. 31. 29. 3. To finer forth, as boughes and bloffomes do in a tree, Gen. 40. 10. 4. To fee out the coming forth of the light in the morning, Gen. 19.15. 5. To vanish away, and appear no longer, Gen. 17.22. 6. To come into ones mind, J.r. 7. 31. 7. To fer out the ariling of anger to thew it felf in a mans countenance, 2 Sam, 11 20. 8. For the male cattels leaping on the female, Gen. 31. 10. 9. To increase, I King. 22. 31. Here it may be used in the first or third sense, for going up, or shooting forth. To the heavens] That grow to the greatest height. A paraboli-

cal speech to set out an extraordinary height of a thing, Gen. 11. 4. Isa, 14. 13, 14. Dan. 4. 11. 20, 22. Matth. 11. 23. For the word, fcc on Chap. 9. 8. & 11. 8.

and his head] See on Chap. 19. 9.

reach) Though he were as professous as a tree is high, whose rop reaches up to the very clouds, beyond which no man can see, to the clouds] Heb. to the cloud, Eliph: 2 hid used this similitude

of a tree, Chap. 5. 3. to thew the spreading of wicked men like the roots of a tree: here Zophar goes on with it to fet forth their abundant prosperity by the large, and high branches of the tree, which are more vifible then the roots

nore visible then mercous.

V. 7. Tet he shall perile forever, like his own dang, they which have seen him, shall say, Where is he. ?] The misteable and detechable end of the bypocrate is set out here by the similar do of mans extrements, which are cast away, as things loadstone.

Tet he fhall perifh] Notwithflanding his f. rmer height, he fhall be brought very low.

for ever] So as he shall never recover his prosperity more, It comes from a word, that fignifies to overcome. Milery shall overcome him the flull be undone.

Chap.xx.

life hiems dung 1 A fit fimilitude taken from that, which every man understands. Nothing is more contemptible, then our exerce this wester. man understands. Nothing is more contemptible, then our exceedeness. We call them sway with contempt and disgrace, nor clook after them more, but cit them perith. Some translate is, affioned at the med about. But the former reading is better, I King, Is. 10, 2-ph. 1, 7, 2. King, Is. 37. Hence jobis are in digrate called in the Original years of dunt, or fluthing gods.

The which share from him I Thuy who admired as his neclearing the property which there from him I Thuy who admired as his neclearing.

Organa's gods or oung or trunking goos, they which have feen him] They who admitted at his prespective shore and took special protice of it. For the word see on Chapter and took special protice of it. For the word see on Chapter and the seek of weapons, for he had foretold such an end to come to himselfe, Chap.

fhall fay] See on Chap. 16. 1. They shall not onely think so, but speak of this great change to others with admiration, Phil. 58, 11

Where is he?] We wonder, what is become of him, that was lately

where is he s. I we wonder, what is become of time, into was sixely for his above others; now he lies low cough, list, 14, 16, 17, V. 8. He shall she away as adveam, and shall not be found: yea he shall be chasted away as adveam, and within 5 the night. Now the feet out to wonly and student departure of wicked mens prosperity by the vanity and fooden departure of wicked mens prosperity by the similitude of a dreame; showing it to be imaginary and sleet-

ing.

He (hall flye away] Likea bird. So the word fignifies; and that

is very fwittly.

as a dream] Some understand it of the dream it felf, which man times is as foone forgotten, as dreamed, and cannot be recalled by the dreamer, nor others. Such was Nebuchadnezzers first dream, Dan. 3. 5, 8, 10. But it is better to be underftood of the thing dreamed of, for dreames many times do iemain, after men areawake, as Nebuchadnezzers fecond dream did with him, Dan. 4. 10. The pleafure of a wicked mans prosperity stall passe away quickly, like the joy of a dream, when a man in his steep imagines he hath found a great creafure, and takes much content therein, but affoone as he awakes, he is very fad, because he fees no fuch thing, but findes himfelt very poor.

Pfal. 73. 19, 20. Ifa. 29.7,8.
and shall not be found | The wicked mans prosperity shall not be perish with his wealth, Att. 8. 20. Others read it, which cannot be found. Meaning the thing dreamed of; as before, Heb. and they shall not finde it. To wit, they that dreamed of wealth, shall not finde it when they awake. For the word, see on Chap. 17. 10.

yea, he shall be chased away] Deiven away out of his stately h:-

as a wifein of the night] That Epithete is added, because some vis-ons were seen by day, Chap. 4.13. A vision is more than a dream. It is some visible shape appearing to a man in his sleep, which is not in every dream

V. 9 The eye alfo which faw him, shall fee him no more, neither Shall his place any more behold him I His de truction shall be not onely sudden, but also so great, that they who saw him to day, shall to morrow see him no where, neither shall the men of the place, where he lived, ever more fet eyes on him. For the exposition of this verle, fee on Chap. 7. 8, 10. where Job speakes of as much himself, and Zophir here twits him with his own words, as if he would prove him an hypocrite out of his cwn confession.

The eye alfo] He is fo clean vanished out of fight, that the eyes of those men, who looked on him before, shall never have any turther fight of him. The word is sometimes taken for the inft ument of feeing, as here, and Chap, 7, 8, fometimes for the fight it felf, as Chap.

which faw him] In his flowrifting effare, and prosperity. For

the word fee on Chap. 19. 27.

[hall fee him no more] Heb, shall not adde. To wit, so fee him again. neither shall his place any more behold him] He shill no more be seen nor found in his place by any inhabitant there. By the place may been not men of his book city, or country. See on Chap. 15.
21. Other read it hus, Mither fluid the eye of his place any more book him. That is, the eye of the mort of his place. And they repeat he word Bye out of the former part of the verife, Useful the word place, egges not with he ver be bridge in gender. Others thus, Weither fluid any eye behold him any more in his place. Either at all, or in his former any tye Moota him any more in his place. Extract at als, or in his former condition. As place fectors to be taken Chap. 18.21. All is to this end to flow the great alteration, that thill light on the hypocrite.

V.10. His thildren shall feek to please the poor, and his hands shall re-

fore their goods.] Now he goes on to fee out the miferies that fall upon the wicked man, when once his prosperity begins to decline, and first he mentions the unhappy condition of his children, which must needs be very low, when they finil be glad to humour the lowest of the people. Yet this falls on them very justly, for their parents appressed and rujard many families to insich their children, and therefore it is just with God, that their posterity should be brought fo low, that they thould for want be forced to fawn upon the poor, And they must be very poor, that are forced to flatter poor men.

His children] See on Chap. 14. 21. upon the word Sons.

fiall feek to pledfe] Either to keep them from molefting them, and execuging memories on mem for the crueity of their fathers to-wards them, or elle to hipply their wants, who are now grown poores then they whom their parents opperfield to make them rich. They then they whom their parents opperfield to make them rich. They ventions how to opperfie on the 15-and towas them up and down in his latter is right, for if their parents reflored all in their lifetime, what

oppresse his children. He by his riches and might did oppresse others, and mike them poor: but his children shall be brought so low that they shall be oppressed by the poor, who will take all away, and leave them nothing. How great a judgement it is for one poor man to op-

prefic another, fee Prov. 28.3.

and] Rarher, for. For here is a reason given, why his children should be so poor, that they should be forced to please other poor men, namely because the father before his death should be forced to reftore all his ill gotten goods, and fo have nothing at all left to provide forthem. And they being as most rich mens children, brought up idly in expectation of great means from their parents, know nor how to live of themselves.

his hands] Those hands that took it away, must restore it again. For the word fee on Chap. 15.23.

(hall reffore] Heb. make to return. For the word fee on Chap. 15. 13. He fiall be compelled to make restitution by law, or

their goods] Heb. his ftrength. That is, the goods, which he hath by his rower unjustly taken away from others. For the word see on Chap, 18, 7. Or, his iniquity, that is, riches gotten by iniquity, Luk. 16.9.

V. 11. His bones are full of the fin of his youth, which shall lledown with him in the dust.] Returning now to the wicked man himself he fets out his ruine from the cause of it, the fins of his youth. And illufraces it by a fimilitude taken from a riotous young man, who by his debaucht courfes gers fome foul difease, which first consumes his fiesh. and afterward the marrow of his bones, and growing incureable leaves him not, till it bring him to his grave. So Gads judgements upon the wicked man for his former lins confirme him, and bring him to

His bones] It hith his name from firength in the Original, for the bones are the frongest part of the body, yet fin can pierce through the fi. it and inject them also, and so the whole man consumes, when not found. Or, the wicked man kimfelf, that prospected so. He shall the tender slesh onely, but also the harder bones waste away. No light punishment shall tall on him, which may be felt outwardly onely, but o heavy an one, that shall pierce through and vex his most inward parts. So great afflictions are fet out in Scripture by wasting the bones, Phl. 32. 3. & 38. 3. & 102. 3.

are full] As he hath hid abundance of fin, fo shall he have abun-

dance of pains.

of the fin of his routh.] Formerly and long fince committed by him, God will call him to account for those fins he hath forgotten. Here Zophar payes Job again with the words of his own mouth, Chip. 13. 6. I comes from a word that fignificate to lich id, becaute your, men lich id in the family, and put nor themlebes forth to public imployments in Clurchor Common-wealth. Or, of the fetter fine, so that word is ramflated, Pfal, 90.8, And it may well be fit this place. He thought his lufts and oppressions so closely carried, that they would never come to light ; but God brings them to light long after by his judgements upon him in his old age.,
which fhall lie down with him \ His fin fhall as it were follow him

to the grave, and there being him to corruption, and cleave to his dulf, till his body be raifed again to judgement. For the word fee on Chap-

in the dust] Heb. on the dust. The dust in the grave shall be like a ord, on which he thall lie. See on Chip, 14.8, upon the word Ground.
V. 12. Though wickednesse be sweet in his mouth, though he hide it vander hit tangen wicceaneige of pweet in oit moutin jouwe of wind what hit tanger. In An clean fimilitude caken from glutonis, who devoure the ment bey like, not considering whether it be wholesom on unwholesome, nor regarding any measure. And so sometimes devoure potion in stead of meat, and sometimes furster to wholesome meats, and sometimes furster to wholesome meats. ponon in tread or meat, and fonetimes turlet; on whoterone inearly which although they feen pleafint to him at the lifth, yet afterward prove his ruine. I his fimilitude he follows to the end of verle 23, and interlines the allegory with the thing intended, speaking in the fame fintence fontetimes of the one, and fometimes of the other. Which confideration helpes much to the understanding of the text. As in this verse it is the meat, that is sweet to the mouth, and hid under the tongue, but wickednesse is sweet to the foul and assessment to the foul assessm the under the congines but wicked mene is tweer to the sout and all-choms, and hid there. It appears verfe 15, that this allegory is here intended so fee out the apprection of wicked men, whereby they impoverish others, and hure the micloses in the end. Wealth is compared to pleating food defireable for fweetneffe. Evil acts in Betting, to a furfer, or poilon. Getting of it to digefting of fact floor, by yelds much pleafue, Gods punishments leizing on the opportfour in the end to a furfer cauling vomiting, and leaving emplication, or one of the provided to the control of the con poston burning in the bowels, and bringing death; as if a manuscribition by a viper, or fome other venemous beath. The first fin was by eating the fo hidden fruit, which makes this fimilitude the more pertinent. The plentine gotten by eating, and oppreffing is fer our vor. 13, The hort that follows is described to the end of ver. 23. The sum

of this verte and the next is, that as a glutton likes the relifin of his meat, and keeps it in his mouth as long as he can, that he may the more raffe the fiveetnesse of it, before he let it down into his belly to

Though] See on Chap: 9.15. & 16.6. wieledneffe] FIDT Is taken fometimes for evil of fin. Pial. 51. 4. fometimes for evil of trouble either falling on themselves, Jer. 18, 8.

or by them brought upon others, I Sam, 20. 13. Gen. 50. 17. Here it is e-ken for the mischief intended to others by the oppreflour.

be sweet] Pleasing like sweet meat to the palate. Prov. 5. 3, 4. in his mouth] There we taste our meat. When it is gone down in to the belly, it is past the palate and 'yeelds no more relath, For the to the petity, it is part the plate and yeeks no more return, E. a. inc. word fee on Chap. 15. 5. 50 fin is fivect to the fold in thinking of it, as Gods Word is to good men, Pfal, 119, 103, though he hide it] Though he keep his purpose of opper fling of the period o

theis, as close in his minde, as gluttons keep their meat under the tongue, that no man may perceive the pleasure he takes in it. For the word see on Chip. 15, 18, 18

under his tongue] See on Chip. 15.5, Hereby may be meant pleafant words, under which the opprefour hides his cruel purpofes.

V. 13. Though he spare it, and for fake it not, but keep it fill within his mouth.] Though it be folweet to him, that he will by no means leave thinking of it, as a man keeps his meat from going down, while heraftes any sweemesse in it. The same thing mentioned in the former verse, though see out in other words, to shew more fully the former veries (nought see our in other words) to men more sany the great delight opperson the state in plotting mischief to others. His intent is to accuse Job for an hypocrite, who made a fair shew of piety, and good will to others, but took pleasure in plotting their reine to inrich himfelf.

Though he spare it] Though he abstain from letting it down into his flomach, and keep it in his mouth, that he may the longer tafte of the sweetnesse of it.

netweenters or u.

and for false it not] Let it not for a time go down into his belly.

but] So this particle is translated, Cliap, 27, 1.

keeps it fill!] The Heb. word curries a prohibition with it. He

forbids it to go down, and keeps it as it were by force in his

within his mouth] Heb, in the midst of his palate.

V. 14. Tethis meat in his bowels is turned, it is the gall of aspes within him] He goes on in the figulitude , and flews, that as the glutton farisfied with the tafte of his fweet meat, lets it down at length and then findes the inconveniences of it, so the oppression at length and then sindes the inconveniences of it, so the oppression at length executes his delightful plots, and perisheth by them. And sink he test down his inward discontent in this verse. 2. His loss of his siches fo gotten in the 15, verse, 3. His following ruine in the 16. wrie. As the gluttons food, when once it comes into his belly is as bitter, as it was pleasing in his mouth: so shall the oppressource pleasing in his mouth: so shall the oppressource pleasing in his mouth. fing plots prove very bitter to him in the end.
yet his meat] Heb. his bread. See on Chap. 15. 23.

in his bowels | In his belly. D'UD 1. All the inward parts in Scripture phrase come under the name of bowels, Jer. 4. 19. 2. It fignifies the heart, he chiefest of the inward parts, Pfal 40, 8, 3. The gravell that lies in the Sea, as the bowels within the body, 16, 48. 19. Here it is taken in the first sense for the inward parts, whereof the belly

is turned] The nature of it is changed, and it is become bitter, and

unwholesome like the gall of Aspes, as follows in this verse, it is the gall I to say the gall; the note of like offe is often left out to make the fentence the more emphatical. See on Chap. 7. 7. He had sweet thoughts in plotting, he shall have bitter ones, when he hath executed his cruel devifes.

hath executed his cruel deviles.

of after J Whole gall is ferms is very bitter, within him J As the gluttons mean is very bitter in his billy, for the opperfoliust thoughts in his heart. So this phrale is ufed, i. K. no. 3, 18, Pál. 94, 19, Heb., in the middle of him. The word Thy is ginflest the middle of ming, Exol, 8, 2. 2. The invariation has ein the middle of living creatures, Lev. 1-9, 8, 3, 3. 3. The houghts which are within the heart, Ph. 15, 9, 4, 9, 1. 1. Here it is taken in the fecond feafie, if ye understand is of the glutton, but in the distillation of the control of the

of is push him to a great deal of paine, untill fuch time, as he have violately caff it up again: fo the goods ill gotten by the opperflour full life for eupon his confeience, that he shall never be quiet in made. minde, till he have made reftitution. He fball never digeft his goods, which he hath ill gotten and heaped up: but with atteam paine and torment he shall cast them up raw and indigested, God himself as it

were pilling them violently out of his belly. He shah fivel loved them violently out of his belly. He shah fivel loved down] A metaphor from wilde beafts, who finallow down their prey, and so deltroy it. So rich men (willow down other mens riches greedly, early, fuderally, feetly, irrectly, the shah of the loved them, and more than the shahe the share for them, and more than the share for them. then of the leffer fifthes (wallowed by the whale.

tiches] Other mens wealth and effates gotten fiom them by had and opportion, and converted wholly to his own use. For the wad fee on Chip, 15, 29. In all this he strikes at Job, as if he had seem his great riches unjustly, and lost them again by the just judge-

and he shall womit them up again] His wealth shall not long tarry with him like meat which the stomack cannot endure, but food casts itup again, Prov. 23. 8. He shall finde more trouble to be rid of his ill gotten wealth, then he found pleasure in gerting it. As 1 glutton vomiting up his morfels forgets the former sweetnesse of

God shall] It may be he would keep them, but God shall force him to refliction. For the word God, see on Chap. 8. 3, 5.
cast them] Take all away from him, and leave him as poor as a

man cill out of his inheritance, that hith nothing left, whereon to live. So much the word imports, Josh, 3, 10, out of his helly] Out of his house where he thought he had laid

them up as fafe as the glutton thought he had done his meat in his

them up as are as me guitton through the find done his meat in his belly. For the word fee on Chap. 15.2.

V. 16. He shall such the passion of aspers: the vipers tongue shall stay him.] Here follows the lamentable end of the oppressions. He thall not onely lofe his wealth, but his life alfo by Gods most just and fevere judgement

He shall suck] He shall as surely be slain, as if he had sucked in posion. It is likely that he alludes to the great earnestnesse of oppressours to get awiy other mens goods, as children suck engerly, little

prenours to get away other ments goodspace thinking those riches will point him.

the point] The word UNI fignifies the head, and because the
poilon of Aspes is in their head, it also signifies poilon. of aspes] Which is shought to be most mortal, and to bring a most

quick and painful death to him that takes it. the vipers tongue] Another kinde of poisonous beaft, whose poison seems to be in his tongue. For the word Tongue, see on

fhall flay him] The word IIII fignifics. 1. To take away the natural life of living creatures, Gen. 27.41. 2. To destroy things that grow, Plat. 78. 47. 3. To threaten death by the Prophets, which

comes certainly to palle. As if the Prophets mouth were a fivered to kill men, Hof. 6. 5. Here it is taken in hirft fenfe, to fet out the fearfull and of oppressours.
V. 17. He shall not see the rivers, the stoods, the brooks of honey V. 17. He shall not see the revert, the poors, the croose of nones and butter.] I hough God give his blessing to others in abundance, yet the oppression shall have no part thereof. If after his fall he law

bourto be rich again, yet God will croffe him fo as that he shall noe obtain that plenty, which he may in his folly promise himself. The fum is, he shall never more enjoy his former plenty.

He shall not see] For the signification of the word see on Chip. 19.

27, upon the word B. hold. But when it hath the preposition after it, it fignifies beholding a thing with delight, or rather injoying it, 18 Ecclel. 2, 1, Pfal, 106.5.

the rivers] Hereby is intended plenty of all good things flowing in like rivers and itreams, I i.i. 41.18, 19. & 48, 18. Joh, 7. 38. It comes from a word that fignifies to divide. For rivers are divided from the Sea, and divide themselves into streams, and divide shires, Provinces, and Kingdomes.

the floods] The word carries with it plenty, and swiftnesse, as floods b ing plenty of water and run a pace.

the brooks] The word lignifies valleys also, because brooks are for the most pare in valleys. These three words are used to fet out a great increase of world'y comforts with variety. Some read it, The floods of the brooks. That is, those swelling waters that make the brooks arise and overflow.

of honey and butter] Thele being two principall parts of nourifla-

ment in those parts, 1si. 7. 15 are used to set out plenty. And thereby is set out not onely abundance of such things as are wrought without mans help, but also such as are produced by mans labour.
They are called rivers, floods, and brooks, because the honey seemed to flow our of a fountaine when the Bees brought it forth in trees and holes of rockes without the help of man, as the riverstun. And the butter came from the milk, which flowes from the Cows, like

V. 18. That which he laboured for , fall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoyce therein. Here in planne words he speaks what before he fpake figuratively under the meraphor of vomiting.

That which he laboured for] That is, his goods gotten with much paines. Or, That which the poor man laboured for, and he by fraud and oppression got away from him, Deut. 28.33. Job 39. 11. Pfal.

73. 4.6 & tog. 1.1.

[flatl bereflore] To the poor, that laboured for it, and from whom her took it. For the word (e on verie 10., and on Chap, 15.13.

and flatl not fracflow it down] Here feems to be a contradiction to verie 15, where it is faid he hath (wallow, d down riches, But the flatter of the saide of the timenocified and down the contradiction to verie 15, where it is faid he hath (wallow, d down riches, But the answer is, either he speakes of his pains after his impoverishing, and before his violent death to get new riches, which he cannot fivallow down as he did the former, but shall finde God cretting him in all his labours, fo that either he gets nothing, or hath no time to eat of it, it is to foone taken from him again ; or else he means by swallowing down not post. Sion of his former riches, which he hid a'ready, but what he hath gotten formerly, shall not any longer nourith him, or do himany good, though he have it : For we fwallow meat, not one-

at minary goods continued to the state of th the fubstance of his exchange. Some understand it thus. He finli fully reftore all than he hath gotten from the poor, either by the fentence of the Judge, or to quiet his owne conficience, or the poor shall 5 M 2

tecompence, as it is uled, Chip. 15.31, and interpret it thus. He full be as poor as ever he was rich before.

and he fhall not rejyce therein] He shall have little pleasure in his

and ne that net refree in the train have nece pleasure in his lich is, when he fees them alt taken away again.

V. 19. Breaufe he hath oppreffed, and hath for faken the poor; because he hath violently taken away an bouse, which he builded not.] He fers down the coufes of his tume, to wir, his opprefling and forfaking

fignifies to fmite, or flake, or cruft.

and for falen the poor] O., and left men poor. When he had undone them, he left them in a poor condition, and took no pity of them, but turned them out of doors as follows. Others read it, Therefore he finall leave them poor. To wu, his own children, Plal. 109. 10.
because he hash violently taken away] He was so coverous and

cruel, the her or onely took what he met withal, but invaded mens houses, and by force took away their goods from them.

an house] See on Chap. 15. 28.
which he builded not] He hath taken the houses of those men which he builded not] He nam used use poules in note and whom he hith made coor, which he never paid for building of the transport of the state building for funding or furnishing. He took away from the hode, but before the could make them for this own who will be the fore the could make them for this own who will be the state of the state o 9. 10 2. To repair, or fortifie an house or city, 2 Chron. 16 1. 3. To bring forth children, which do preferve the house or family, Ruih 4, 11. 4. It is put for preferving men, exalting them, or making them to profper, Mal. 3. 15. They that work wickednesse, are set

up. H.b. built up.
V. 20. Surely he shall not feel quietnesse in his belly, he shall not fave of that which he desired.] He proceeds to show how nuserable this oppressour shall be in the end, when he shall have no quietnesse within him, nor content without him. And this he speaks to afflict Job, who so he had loft all, fo Zophar conceives, he could have no quiemeffe within himfelf.

Surely] So this particle is translated, Job 8.6. yet here it may be, Therefore. See on Chap. 19. 28. Because he hath spoiled the poor,

therefore he shall find no quietnesse in his own spirit.

he shall not feel] Heb. know. To wit, by experience, or find it in himfelf, So the word is uled, Eccl. 8. 5.

quietnesse] See on Chip. 16, 12, in his belly | He continues still in the former metaphor of a glutton, who takes in fo much to please his appetite, that his belly grumbles, and is unquier, till he cast it up again. So a coverous man so over loads himself with other mens goods, that by Gods just judgement it breeds in him much grief of mind, and many pangs of con-

science. See on Chip. 13. 2. he shall not fave] Heb. he shall not deliver. Or, snatch away, The

ne phatinot pave I reco. ne phatinot activer. Or; phatin away; i he poilers that lack away all from hin, as he did from others, and he full be able to five none of h a goods.

of that which he defired! Out of all his tiches, and goods, which he to much delighted in; and defired to keep, he shall not keep any one thing to comfort him in his extremity. So _ 1 sufed, Exod _ 14, 28. Other read the whole verte thus, Because he felt no quietnesse in his belly, he shall not save of that which he desired. He would gladly have faved some of h s goods, but because he was to coverous, that his heart was never fatisfied with wealth, he shall lofe all. So it fets out both his fin, and punishment, But the former reading is better, which

both in sin, are pointed.

Set shown his fin, write 19 and to the first shown his fin, write 19 and to the first shown his fin write 19 and 10 not nave any or my good terr, or a out or oread to ear. And whereas other rich mes have vere many friends and kindred giping after their goods, he fluil be fo poor before his death, that no man fluil regard him, the hath coching to leave them.

There fluil none of bit meat be left] Heb. There fluil be no remain:

der of his meat. He shall be deprived of all his riches, which he swallowed like meat, verse \$4, others understand it of his children or kindred, and read it thus. There shall be no remainder for his meat, that is, he fhall have neither childe, nor kinfman, that fhall inherit his riches, for he fall have none left for them to expect, as follows in the verie. And thus the word for the most part, if not altogether, in Scripture is used for the remainder of men, not of other things, as werl. 26. Chap. 18, 19, 8 27, 19, For the remainder of other things they ulenot this word ארור but אורן as Exod. 29, 34. Lev. 6, 16, & 7, 16.

therefore] Seeing no man is left, but his pofferity cut off, therefore there thall be none to look after his goods.

(hall no man] None of his posterity: or, shall he not. Seeing he hath nothing left, he shall have no hope at all of recovering his

look for] Wait for or expect his goods after his death.

his goods] Heb, his good, or goodneffe. But it is frequently uled for riches, or goods, as Gen. 24, 10. Deut. 6. 11.

V. 12. In the fulnesse of his sufficiency, he shall be in straits: every hand of the wick of shall come upon him.] The destruction of the op-

take it by violence from him. Others take the word of exchange for opprelled by him in this verse. 2. God the just Judge, verse 22. oppretted by mit in this verte. 22 One the just judge, verte 24-3, War, and weapons, verte 24, 25, 4. Darkneffe and fire, ver. 26-5, Heaven and earth, verte 27. He amplifies the loffe that fluil come, upon him in this verte by the circumfance of time. It finll come, the property of the complete and forest of whom his preferable complete. when it is least expected, and feared, when his prosperity is at the high it. He sets it out by the former similitude of the glutton, when he bath filled himfelf to his own content.

In the fulnesse of his sufficiency] When he high fully enriched feet down the crufts of his tume, to wet, his opprefing and forfaking the power.

In the futurely of my superior of tweether and the control of the power of the feether of thinks he hath enough to live happily. Of, when he hath glutted him-felt with all manner of dainties, Luk, 16, 19, 22, 23.

he shall be in fraits] He shall be brought suddenly to extrem neceffity, and great wants. A wonderful change.

every hand] None shall keep away, but every one formerly op-pressed by him shall lay hold on him to be revenged. For the word hand, see on Chap. 13.21. & 15.23. Or, each hand. They shall be fo offended at him for impoverishing them, that they shall lay load upon him with both hands.

of the wicked] One wicked man shall ruine another. Or, of him that is in misery, The poor shall set upon him for want of means, chap. 3.20. Or, of the labourer, whose wiges he derined. Or, of him that men troubled by him The fruit of whose labours he hath gott na-

was troubled by him I he trute of whose labours he had gott na-way first concupon him, see on Chap. 15, 21. V. 22. When he is about to fill his belly, God shall cast the sury of his wrath upon him, and shall raine it upon him, while he is cating.] Now he lets out Gods ievere proceeding against the wicked op-preffour, amplified also by the time which God chuseth to afflice

When he is about to fill his belly] Or, When he hath enough to fill his belly. The meaning is, either that this judgement comes upon him, when he is pampering himfelf in his plenty, as verfe 22, or el'e if he have fome what left to fill his belly afterwards, God poures his weath upon him, as he is feeding on ir. For the word Fill, fee on Chap. 15.2. For the word belly, fee on Chap. 15.2. This may be understood also of gerting abundance of riches, fee on verle 15,

God] Who is mentioned verf. 15. and who ufeth to rain down judgements in anger upon ungodly men, and who is often spoken of, and spoken to in this book.

[hall caft] Or, fend forth, He will no longer keep in his judgements in the chains of his mercy, but let them forth to be revenged

ments in the chins of his mercey, but set them forth to between on his weeked opportfour. For the word, feet on Chin, 14. 10. the fury of his whath] Not ordinary, but extraordiary j denements upon him, the laddfeets of his trious weath, the the thering of his note or face. As a man no longer hiden his anger, when he shows it in his countemance. These two words are often used together in Sciptures of et our Gods furer wrath, Numb. 15. 1 52m. 28, 18. 2 Chron. 29. 10. For the word, wrath, fce on

Chap. 14. 13.

Chap. 14. 13. upon the oppressions spoken of before and shall rainit upon him. Do, made to rain upon him. To wis the heavens. For Gods judgements are as it were showed down thence like rain, Plai. 11. 6. Rom. 1. 18. An alluson to the definition of the definition o Sion of the old world, or of Sodom, Gen. 19. 24. upon which place Gods wrath came like a shower upon them that expeded it not in a fun-fhining day, Gods judgements can no more be relifted, then rain from heaven falling upon our heads. The rain alfo fits out plenty of judgements as there are of drops in the rain.

jungements as ince as co a crops in integral; while he while he is tending limited, Numb. 11, 33, or gening abundance of others, which is he food, yet Ref. 90, into his fight. That is God will pour his warshupon his body, or upon the field while he washing the warshupon his body, or upon the field while he wealth that the getts, fo that neither that I do having some the a second his all, and the second his contraction of the second his contraction of the second his contraction. All this reflects upon Job, who had flowers of judgements like a violent florme of rain falling upon himself, and his children in the first Chapter, and therefore is by Zophar condemned for an

V. 24. He shall flee from the iron weapon, and the bow of steele shall strike him through] God is here compared to a great Warriour, who comes armed with a fword and a bow to dellroy the oppressions, who while he thinks to avoid the One, is flain by the other, as Ahab was, 1 King, 21.30, 34. The meaning is, hat while the wicked man Relation and one danger, another unless in the third white relation who are danger, and the relation and the relation which will be the relation to the relati

unspectedly lune with an arrow thom a larre.

He fluid flee] That is, if he flee from one perill, he shall certain
by ful into another, In. 24, 18, 15r. 48, 44. Am. 5, 19. And for the
plates, fee Maj. 1.4. They full bould, but I will throw down. That
is, It they do build, I will throw it down again. For the word, see
is, I they do build, I will throw it down again. For the word, see

from the iron weapon] The fword, spear, or battel-axe where-with men fight nigh at hand. For the word, iron, see on Chap.

and the bow] That is, the arrow that out of the bow. For that is preflour mon fu ther fer out by his enemies. 1. Such as have been it, which pierceth, yet the bow is faid to do it, because it sends out.

of fleele] Of fuch matter were their bowes made then, as the heads of our croffe-bowes are now.

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heads of our clone-bowed and the heads of th fiall change him, that is, first kill him. Heb. fhall paffe through him. So the word is used, Ifa. 8. 8.

V. 25. It is drawne, and cometh out of the body yea the gliftering frond cometh out of his gall; terrours are upon him] God is here compared to a valiant warrour, who having ipent his arrowes upon his enemy comes nearer to him, and fights with his fword, till he have thrust him into the gall , and left him subject to the terrours of death. Zophar ftill purfues Job with his own words, fee Chap-

It is drawne To wir, the arrow, that ftrook him through, verse 24, and then God finding him not flain, ufeth his sword to destroy him. Or the fword spoken of afterwards in this verse, For the anrecedent taken out of the words following, seeon chap. 18. 13. H.b. He drawes it. And it is to be understood either impersonally as before. (See the like on chap.3.3.) or, God drawes it, verse 23, to wit, his arrow, or fword, Dout, 52.41, 42. or lets the ftring goe, that

wit, his arrow, or words, Deut, 32-41, 44. or least the turing goe, that the arrow may flye out,
and tometh out] The word NEP 1, fignified the coming out of a flace, as Cent, 4, 62. a, being born of one, or coming out of his bowels, Gen, 154. 2, coming out of the ground, as flowers and corn
do, Job 14.2. 4, the coming forth, or at flings of the flin, or flase, as
Gen. 1923, 37, the publishing of any thing by word of mouth, Eth., 1. 17. 6. the failing of the heart when it is fo fearfull, that it is as it were gone out of the body, Gen. 42. 28. 7. laying out of morey, a King, 11. 12. 8. going forth to war, Gen. 14. 8, 9. going out of danger, or cleaping by lor, 1 Sam. 14. 41. Here it is taken in the first

of the body] [7] I comes from a word, which fignifies eminency, and is used a . for price, Jer. 13, 20, 2. for the back, which in beafts shigher then other parts of the body, Prov. 10.13, 3, by a figure of the part for the wholes for the whole body, Ezek, 1.11. 4, for a dead arkafe, Judg. 14.8. 5. for the middle or inward part of a thing, Job 38.5. From among men. H.b. out of the middle, to wir, of the city or place of their habitation. Here it is taken in the third fenfe, as it is translated. The arrow or sword, that did pierce the op-pressours body is drawn our of it. Others take it for drawing the arrow our of the quiver , or fword our of the fleath, which is as it

were the body of it, Numb. 22. 23 31. Judg. 8. 10.

yes the differing frowd) The word properly fignifies lightning, yes here it is put for the bright blade of a fword, which glitters like lightening, So ic is used, Dear. 32. 41, Nah. 3, 3, Hib. 3, 11. Ezek, 21, 10. but with addition of the word, sword, or spear, which bere is omitted.

cometh] See on chap. 14, 20 upon the word, Paffeth.
ont of his gall] This intimates a deadly wound, for when the gall is let out, it kills men. See on chap. 16. 13. others read it, it cometh gliftering out of his gall. It being more terrible to the oppreflour wounded to fee the point of the arrow or blade of the fword, not only gliffer-ing wich its own brightnesse, but also with the colour of his gall, which

has yield its own to ignitute; out and with a Good or in gindrate. But pieced, and to prognoticates prefer tests to him, servers are upon bird. The terrous of death, which now he fees and feels approaching, affighe his foul; fee chips 18.11. The Darch unfliction reads it chius. Men field draw out the fived, it field come the pinh with the life, and giffering with his feel. It is fluid come forth; there fhall be foreeks or lamentations for him, That is, he shall be fud-

denly taken away, and his final be frighted, and weep for him.
V. 26. All darkneffe shall be hid in his secret places; a fire not V. 26. All daringle plate or me in my years paneer: a pire not behave full confine bin; it full fall fall lith bins, that it felf in bit takenate.] He fill puyes Job with those things, thu befull him, for kadamites, which in Scripture phrose are called darknown, and some of his cattell were devouted by fire from haven, and forh as were left of his family doubtleffe were in a poor condition like himfelf, chap. 1. As if he had faid, where the opprefour thinks he may most fifely hide himfelf, there shall be find no assurance, but all full of obscurity and trouble. A stame of fire breaking out of its own accord without any man's blowing finall utterly deltroy him , and they of his honte finll not profper after him.

All darknesse] All manner of trouble, The word 3 as it fignihespaniculars to fometimes it imports only fome of all kinds, as Proveib, 1.13. For darkneffe, fee on chap. 15. 22, 23.

fhall be hid] Troubles thall be like theeves that hide themfelves in places of advantage to robbe passengers. See on Chap-

in his secret places] Where he thinks to hide himself from the form of Gods anger. Others tead it thus, all darkneffe is laid up for his hid treasures. That is, God or men have taken order, that he shall loch's riches as well as his life, though he hide them never to fecretly, So this word is taken, Pfal, 17.14.

Afre] Some heavie judgement, which like fire shall destroy him. Some is used to set out confuming judgements, Antos 1. 4,7,10,12, 14. See on chap. 17. 34.

Not blown] A judgement not invented by those whom he hath

the arrow, as the carpenter is faid to cut, though, the axe do it im- like a five arising of it fell, no man knowes how, and burning down an houfe. Calamities, the causes whereof are unknown, shall suddens ly come upon him, and consume him. Others understand it for a fe-Fret fire not blowne up to make any flame. And that agrees well with what went befere. As fire not breaking our, burns all within, fo a fcwhat went poeter. As the not breaking our, burns all within, to a re-cret judgemen thall conflowe him and his treatures in their feece places. Others underthand it of a great fierce fire, that is broke our already, and needs no blowing. And then it fets out some great and eminent judgement lighting fuddenly on the oppressour, like a fire that fets the house all in a flame before men perceive it. Others rake it for unquenchable fire, that needs no blowing, nor cannor be blowne out, like that Match, 3, 12, And then it fers out such a judgment, that cannot possibly be removed, but will certainly ru-

shall consume him] Heb. shall eat him up or devoure him. See on chap. 15. 34.

it [hallgo ill] Such as are not deftroyed with him, but abide in his

house after him of his posterity shall never thrive, but be alwayes croffed by God for his fins.

with him that is left] See on verl. 21. in his tabernacle] See on chap, 5. 24.

V. 27. The heavens shall reveale his iniquity: and the earth shall trife up against him] Because Job before chap. 16. 17, 18. had called heaven and earth to bear wirnesse of his innocencie, here Zophar puts him in mind, though in general terms, as speaking of another, that heaven and earth had botne witnesse against him already, and been Gods infruments in taking away his children, , and cattell by winde, fire, Sabeans, &c. Chap. t. As if all creatures high and low did conspire to ruline him, and give men cause to believe, thre Gods curfe was upon him and his for his fins. The heaven | See on chip, 9.8. & st. 8.

fhall reveale] Shall discover his secret fins by Gods open judge. ments upon him for the fame coming from heaven.

ments upon him for the table conting from magen, him inquiry; See on chap, 1,1,1, and the earth) See on chap, 1,1,1, that if ip a quinfil him See on chap, 1,4, 1,2, and his goods fhall 1,2,2, the increase of this house shall depart, and his goods shall flow away in the day of his works). Some cie these words to the former thus: Heaven and earth shall bring judgements upon him, for the one shall not bring forth such plenty of prevision for his houseas formerly, and the other fhall rain down flouds of waters to early a-way that little crop, which he hath. Others understand it generally of the loss of his provisions by theeves or any other way.

The increase] Such things as grow out of the earth, or on trees yearly. Some underftand it of his children fent into captivity. But the word is never fo uled.

of his house Rather for his house, as Broughton reads it. For they were luch as the earth brought forth for the ufe of his houshold, For

the word, House, see on chap. 15.28, [hall depart] Bither the Earth shall not bring them forth to him,

or they fhall be taken away by theeves, or burnt, or fome way orother taken from him, fee chap, 14. 20.

and his goods shall show away] They shall be quickly scattered, as waters slow away. On they shall be carried away wholly, and violenely, as with a flood. Others read in thus, they shall flow away. That is, the oppressours themselves, as Plat 90.5. Ot, there shall be floods. Ye need not enquire how they thati depart, God will fend

floods to fivequithem clean away, in the day of his wrath] At that time, when God fhall manifest his mine any girm many in that them by plaguing them, chap. 24, 1. Prov. 6.34, & 11 4 lio.13.13, Lun. 2.21. Ezck. 22, 24, Zech. 1. 15. Rom. 25, For the word, Day, see on chap. 14. 14. For Anger, See

V. 29. This is the portion of a wicked man from God, and the heritage appointed to him by God.] Here is the conclusion of Zophars peech, futible to Bildads, chap, 18.21. This and no other portion can a wicked man expect from God. Or, if he do expect any better inheritance, he will be deceived, for this is that which God hath God hinchallored to him. Every word latch an emphasis. Men my count wicked men hippy, but by Gods decree they are miletable. They may divide the wealth and honouts of the world between them for a time, but God hath provided a farre other portion forthem , and that by way of inheritance never to be parted from them.

This All these miseries, and the great destruction, which I have spoken of.

ithe portion A meraphor taken from banquets , wherein every man had his portion or mear, and drink assigned to him, Gen. 43. 34. Or from dividing goods by lot, wherein euery man had that pare that befell him, Pfal. 16. 5. or by gift without lot. Gen. 35. 6. The meaning is the punishment he may as justly and furely look for , as a child doth for his portion. See chip. 27. 13. & 31. 2. Pfil. 11. 6.

lfa. 17. 14.
of a wicked] See on chap. 3. 17. man] See on chap, 14.1.

from God] The just Judge, who will give every man his right. It comes from a word that lignifies power, for all power and frength is from God, Don't is used to for the true God, Gen. t. t. And it is the first name, that is given to him in the Scripture. 2.for idols maged, no nor by any man elfe, but sent immediately from God, and false Gods. As the picture of a man is called a man : so are they called Gods, because they feem for omen, though they be utterly unworthy of that name, as having no divine power at all, Pfal. 96. y unworthy of this name, as many nouthing poster at an, 143, 94, 5, with Pfal, 115, 4, &c. Ib, 37, 19, 3, for images of the true God, when Jerotoom worthipped in the calves, 1 King, 12, 28, and the lfyachites in the wildernelle, Exod. 32.5, 8. 4. for Angels, which are Pfrl. 82.1. 6. to fet out the greatnesse or excellency of any thing, though unrealonable , wherein it exceeds other things of the fime kind, and comes nearest to God, Jon. 3, 3. Nineve was an exceeding great City, Heb, a great City of God. Here it is taken in the first

fense for the true God. and the heritage] That which shill as surely befall him, as the in-

letitance to the heir, chip. 27. 13, & 31. 2.

appointed into him] Heb. of his decree. Or, fentence, To with the appointed into unity rice, of the accree. Or, fenemee, 10 withhat God hath pilled upon him. Others take it for his own blasphemous speeches against God, which shall be punished with heavie judgments.

1 Sama: 3, 10, Jude ver. 15.

by God] God as a just Judge hith alloited to him, and as a powerfull God will execute it upon him. For the word fee on chap.8. 3.5

CHAP. XXI.

Veife 1. Bull Job answered and said] Now Job answers to Zo-phus Laft speech, chap, 20, which was the laft of his fe-cend conflict with his friends. Note 1, the preface from verse 1, to wrie 7, 2. The body of the aniwer from thence to the last verse.

3. The conclusion in the last verse. In the Preface I, the speaker is described verse 1, 2. He useth a Gentle Preface to mollifie his former roughnesse of speech, that they might the more willingly hearken to him, and the better understand him, and not interrupt him, as Zophar had lately done. He perfivades them to hear him patiently. I. From the end of their coming, which was to comfort him, and that they could not do, if they would not hear him lay open his griefs, verfe 2.

From the duty of one man to a mother; to hear him, before they cenfure him , verse 3. 3. From Gods example, who heard his complaint nite initing, verie 24. 3. From Goos Camping, who mean in comparing quietly, and did not intercupt him, verie 4. in the beginning of it.

4. From the twoble that would come to his finite, if they should deny him a vent for his forrows, in the end of verie 4. 5. From the abundance of the comparing the comparin dance of mifery, which they faw on him already, verfe 5. 6, From his own fad apprehension of it, verfe 6,

Bui] So this particle is trat flated, chap. 6, I.

706] See on chip. 1.1.

Ye pretend that ye came to comfort me. How will that appear, when ye will not with patience hear me utter my mind ? This is the leaft

comfort I can expict from you . Hear diligently Heb. Hearing hear. The doubling of the word entraseth the fignification, & AGen. 1.7. In dying thou shalt die. That is, thou shalt surely dye, as it is there translated. For the word see on

chip. 13. 17.
my [peech] Which now I am to [peak; and do not interrupt me, before I have done,
and let this be] Your patient and quiet hearing of me.

year consolations I Instead of those comforts you should, and seem to be willing to give me in my miferies. If I can have no more comfort from you, let me have audience. Or, and this fhall be your confelations. I shall take this as a great comfort from you, that you let me vent my forrows quittly in your hearing, which hitherto ye have exaf-

perated by your speaking.
V. 3. Suffer me that I may speeak, and after that I have spoken mock on] If ye will hear me quietly defend nine own cause, I shall endeavour to speak such things; as shall not be a fit object of mocking, neasour to peak turn tunings; as man not use a me object or more man but if ye think ocherwise when ye have heard my arguments patiently, I will as pariently hear your feoffer.

Suffer me The Hebrew word NWJ bath many fignifications.

1. To bear or bear with one, or luffer, or fotbear, Gen. 13.6. 2.to is to pear or pear with one; or numer, or notices; yethin 13.0, 2.10 liftup or advante, 16a, 5.26, 3, to produce or bring forth by words; Exod. 2.0, Not taking Gods name is not taking it into the mouth, or not fpraking of it. 4, to reckon or number; Numb 31, 49, 5, 10 take or to receive, 2 Chron. 11,21. 6, to regard or honour, 2 King. 3. 14. 7. to remit or pardon, Plal. 32. 5. 8, to take away , confume, or burn, 2 Sam. \$ 21. Here it istaken in the firft fenfe, for bearing with him, and letting him speak quietly, though he should utter something, that might be burthenfome to them.

that I may fpest] That I may defend my cause, and answer your

obj Aions : Ice on chap. 13. 22. and after that I have foken] After I have faid all I can, or purpose

to speak in my justification,
moet on] Heb. Do thou mock on Turning his speech to Zophan mise, on J 11th. Do thou mock on Juning in speech to Zophar (and his eye also, very likely) who had laft spoken, and whose whole speech he takes to be a great and continued mocking of him. And therefore helpeaks now to him in the fingular number, whereas beforc he spake to them in the plurall number for audience. Neither and no gove non-reave to muck at time, our rainer intimates, that he had no colour to mock at him before, and conceives that he fhould their families, verf 9, in the increase of their Cattell's verf so, in deny

mock him any more. ASH it may land, a lear mock on, it that can't pick any hole in my speech. When I have cleared my innocency, I fail not be troubled at thy caunt?

V.4. At for me, it my complaint to man? and if it were so, why bould not my spirit be troubled? It is in vain for me to complain flould not my farit be troubled () it is in vain for me to complain to youl, being conficious of mine own innocency will make complain to God; for I (ee already), if I should be tryed by my friends, it would go very hard with me, and my spirit would be fore troubled, 25

went te migur as for me] An emphatical expection, ye may think I look no far-ther then men; but ye are deceived, I look up to God, it my touplaint] The declaration of my unferier.

to man] See on chap-14.1. Or, of man. If I had no greater things to complain of then man could inflict, I had lefte reason to complain

fo much, and yet I might have just cause of forrow then, but I have reater cause to complain, for Gods hand is heavie upon me. See the

like chap: 6, 2,3,4. Pfal, 38,1.2. and if it were [6] If I had to do with man onely, I might juftly be troubled, I fee so much in your unkind dealing with

why should not] He speaks very earnestly, and makes them Judges Can ye that condemn me of impatience, thew me any reasons, why h should not be troubled at such great calamities, as are upon me? Yea though they were such only as men could inslict upon me. Much more when much heavier things are inflieded upon me by God, Has wing luch extraordinary proflures upon me, I may juffly complain, and it is a very hard thing to keep a measure in complaining.

my spirit] See on chap. 15.2. be traubled Heb. be shortned. For the spirit of man is contracted with grief, and enlarged with joy, Exod. 6.9. Judg. 10. 16

V. S. Mark me, and be aftenished, and lay your handupen your R 16.16. mouth. He acculeth them of inhumanity, that paffed by his foreaffictions, as light things, and perswades them to look better upon him; and to fliew that they have not put off all fenfe of humanity, by pitying him, and focaking no more against him, And that feing him more miferable then other men, they flould with patience and filence hearken to what he had to fay for himfelf.

Mark me] Heb. Look upon me. Consider my former upright life, and pretent miscrable state. Ye will finde that never any godly man was fo forely affl. eted , and therefore pity me. Or , mark my words, which I fall now fpeak for my felf, and they will convince you felly. For the word fee chap. 5. 1. Turn you roward me, and view me well, and you fall fee, it is worfe with me then ye imagine.

and be affonished. At the fight of my great mileries, Others read it, and se will be affonished. Ye will see cause enough to mike you fo, fee on chap, 17.8. His friends had feen him all this while, but they had not throughly confidered of his miferies, elfe they would have been altonical before now.

and lay your hand upon your mouth] Ye will fee fo much cause of pity and filence, that ye will be afhamed to fpeak any more fo harthly against me as ye hive done, See chap, 40, 4, & 29, 9, Judg, 18, 19, Prov. 30, 31, Mich. 7.16, ye will then be content to be lilent, while I speak to vent my forrows, and clear my self. For the word, Hand, fee on chap, 15.23. For the word, Mouth, fee on chap, 15.5.

V. 6. Even when I remember, I am afraid , and trembling taleth bold on my flesh When I consider my former prosperity from which I am fallen, and the greatnesse of my misery, whereunto I am fallen, and your hard-heartedneffe toward me, together with the profetous eflate of many a wicked man in the mean while, I cannot chuse but

Even when] So DN is translated, Pfal. 63,6. I remember] When I feriously think of the things that have befala

e in such an extraordinary way. Lamafraid] I am frighted as men are with troubles that come

fuddenly, and unexpectedly upon them. See on chap. 4. 5.
and trembled. A great fear feized on him, that made his whole body
trembled. A great fear feized on him, that made his whole body

incrimant on j see on chip. 18 10.

my field) See on chip. 14.22. Heb. my field bath falea hold on treming. See the like, chap. 18. 0.2. Look on the notes there.

V. 7. Wherefore do the wicked live, become old 3 pc4, are mighty in

ware? 3 To be account.

power! J Job now goes from his admiration to his configuration of 20 phone goes from his admiration to his configuration of 20 phone goes from his admiration to his configuration of the fluws that where the flux which men do profiper in the world, from this vertex vertex to the vertex for t 2. that yet oftentimes they meet with troubles; from thence to write 22. 3, that it comes from Gods unfearchable decree, that fome wicked men live and die comfortably, others milerably, from thence to refle 27. 4. removing the quefilon from the generall to the particular, he flows his own condition. fliews his own condition to be not unlike to many wicked mens in re-Bard of troubles from thence to verse 32. 5, he answers what Zon hay faid in the and of the forman thence have a he window the state of the forman the state of the st phar faid in the end of the former chaptersconcerning the violent death of ungodly men, veric 32,33. 6. He concludes all with a declaration of the vanity of their confolations, verte 34. In the fift part, the fets out the professively of the wicked, in their own flourithing effice, in the confolations when the profession of the part of the wicked, in their own flourithing effice, in the conformation of the part of the this verfe, in the prosperity of their children , verfe 8. in the lafety of

Chap, xxi. plenty and thriving of their children, verle II. in their pleafures and] lelights, verse 12. in their wealthy life, and quiet death, verse 13. dengais, verice 12. In one a weating rice, and quiet death, verice 13.

2. He fets out their impiery, which follows their profperity, verice 14,

15. 3. He flows his own dillike of their courfes notwithflanding their proferity, verse 16. In this verse he begins to overthrow Zophars affertion of the shore prosperity of wicked inen in this world, and their fudden downfall, chap. 20:3,8. by the experience of all ages, and the relimonies of lenfe and realon. As if he had faid, that which thou fayoft, O Zophar, of the flort proferrity, and fudden deftruction of wicked men is easily confuted by the experience of all ages. Do not we fee that they live in health and frength, and lengthen their dayes to the stimoit course of nature, and live in plenty all their days ? This

cannot frind wirh thy affertion. Wherefore] Some take it to be an expolulation with God about the prosperition of wicked men, when he himself was in misery, like that, Jer, 12.3. Others that he would know a reason of Zophar, why the ungodly profper fo. But the truth is , it is an argument drawne from experience to confute Zophars polition. How can it be fo, when we daily fee the contraty?

easy tee the contest).

Do the wifefed Sec on chap-3.17.

live] To wit, in health, and ftrength. And Broughton renders it,
are lively. So t King.1-15. God fave King Adonijah. Heb, Let King
Adonijah live. To wit, in health and ftrength, t Sam. 25.6.

become old Live long upon the earth. He doth not hereby intend to fet out the infirmities of old age, as the word is used, Pisl. 6: 7. but the frength of those wicked men, that makes them outlive many others. As Dan. 7.9.

ye] Left any man should think they might live long in health, and yet in a low and mean condition, he addes this as a greater matter, yea they live in an higher fashion, then many better men. For the word, fee on chap. 16, 4. on the word, Alfo.

are mighty] Or, prevaile. Have more power then other men,

in power] Or , in wealth. For these two ordinarily go together. V. 8. Their feed is established in their sight with them, and their offfring before their eyes.] As Zophar had in the former chapter particularly in feverall branches laboured to fliew, that the prospecify of the wicked is very fliors, so Job here doth elegantly describe the continuance of it in many particulars the better to convince Zophar of his errour. And he begins with their children, which next after their own health, and wealth are the greatest comfort to them in the world. And it is likely, that he also hash relation to Eliphaz his words, chap, r. 25. and tells him that the comfort of a numerous and rich posterity, which he promised to him upon repentance, is often bestowed upon wicked men.

Their feed | Their children which come of their feed, Otn. 9.9 Some take it here for their children only, and bring their childrens children under the word off sping. Others take it of the feed sowne in their fields, and the other word off spring of plentifull crops, Bus the

former interpretation, of their posterity, is better, is established They shall not only profes themselves, and live

long, but also their posterity.
in their fight] They shall see their children and childrens childen thriving in the world, and living proferroully in their fa-milies. They shall behold this with great delight. Heb. before their faces. For the word, Face, fee on chap. 14. 20. upon the word . Countenance.

With them I Living as long as they doe, and none of them, of few of them dying before them. Or, they prosper as much as

and their off-fpring] See on thip 5. 25. It may be either taken for offerity in generall, or for childrenschildren. before their eyes I In their fight, as before. The thing is doubled

for greater affurance. As chap, 14, 19, 11. For the word, eyes, fee on cap.15.19, & 18 3. V.o. Their houses are safe from fear , neither is the rod of God upon

them. In this verfe is fet out the great immunity of thefe wicked oppellours, that not they onely, but all theirs are free from those af-fidions that befall better men.

Thir houses Sec on chapats. 2 8. arefafe Heb. arepeace. That is, in a most peaceable, and lase tondition, 1 Sam. 25.6. 2 Sam. 20.9. Ila. 41.3. Job. 5.24.

from fear They are fo quiet, that they fear not any harm to be-fall them from abroad to diffurb their quiet. Some read it, their houfeshave peace without fear. Others, in their houses there is peace from fear, Others, their houses are in peace without fear. See on Chapter 1€ or

neither is the red | By Gods rod is meant affliction fent from God.

of God See on chap 4.9. & 11.5.

See in them J Upon the oppressours themselves. Or, upon their

V.10. Their Bull gendereth, and faileth not, their com calveth and flith not her calfe.] As they have comfort in themselves, and their family, fo likewise great increase in their cattell, which makes them to grow rich , and wealthy.

their bull] Heb. His bull, Every oppreffours for the most

gendereth] Heb. makes to paffe. To wie, his feed, of which the calte is formed.

and faileth not] Heb. and casteth not away. Loseth not his seed at any time. Or, and beth not. Thit is, he is so lutty, that he

never refuseth the cowes. So the word is translated, Levir, 16. 11. Fzek. 16. 45. their com It comes from a word, that fignifica to be fruitfull, and

it fign. fies a young cow. Suth use to be most fruitfull. calveth] Heb, fendeth forth. And the word imports fafety, and

deliverance. and casteth not her calfe] Loseth not her calfe, Never comes before her time, nor bringeth forth a dead calfe. A great increase must needs follow, where the bulls are never faint, nor the cowes never mifcarry, Gen.31.38 Exod.23. 26.

V. 11. They fend forth their little ones like a flick, and their children dance.] As they have fome children g owne, and prospering, ve.(e 8, fo they have little ones fill coming on for their comfort at home, when their elder children are gone abroad.

They fend forth | They beget many children. Or, they fend them abroad into the firects, or fields, that men may be their flore. Others take it of the cattell , the bull and cow spoken of, verse to for the word fee on thip. 14, 28,

their little ones | See on chap. 19. 17. upon those words children. like a flick] Abundantly, for that they grow numerous like a flick of flice. Or, their greater cattell spoken of, verse 10. multiply I ke fineep, which is feldom feen, for the leffer cattell increase moft , Pfal. 107.41. theep bring forth more abundantly then greater cattell. Pfal. 144.13. Ezck.36. 37,38.

and their children dance Their little ones being brought up at liome like flocks do cheerfully and mercily skip up and down. This is a great delight to parents

V. 12. They takethe timbrel and harp; and rejorce at the found of the Organ.] Some understand this verse of the children, whom they bring up with great coft to finging, playing on infruments, and dancing. Others of the parents themselves rejoycing in their prosperite, and solocing themselves with all kind of mustek. Others of both, the children playing on mufical inftruments, and the parents linging thereunto. Mulick is not here condemned, but their fecuritie, who li-

ved merrile, and regarded not God, Amos 6. 5.

They take | The inftrament into their hands to make mulick, Others read it , They lift up. To wit , their volce with the timbrell. They fing in confort with them that play. For the word fee on verfe 2

the timbrell II is eftermed to be a woodden inftrument with parchment at both ends, to be beaten on with flicks, much like our drums

and harp] An instrument of wood hollow with strings to be plaid

and rejoyce] Take delight and pleasure in that kind of mulick. at the found] See on chap, 15.21.

of the organ] An inftrument with many pipes like that which we now call organs. It comes from a word that lignifies love, sport, delight. And it feems to be a very pleasing instrument, Such men used

on feast dayes for mirth, Plat, 81, 2, 3.
V. 13. They frend their dayes in wealth, and in a moment go down to the grave.] They live long in an uninterrupted prospectly to the very minute of their death. They have no loffes in their life, nor long ficknesses to bring them to their end. For Job did not intend here to thew their punishment, but their pleasures lasting all their life, as appears by the words before and after.

They fpend. They finish or consume all their dayes in pleafure. Others read it, They make their dayes old. They live long

their dayes] All the time of their life, fee on chap. 14. 14.

in wealth] Or ,in mirth] Heb, in good, The Hebrew word 210 is used to expresse many things. 1. it signifies, that which is right and and just, 2 Sam. 15.3, 2, that which is profitable, Deur 6, 11. & 30.5. 3. that which is pleasing, 2 Sam. 19. 27. & 35. 5. 4 that which is full or compleat, Gen. 15. 15. & 25. 8. 5. that which is joyfull or delightfull. As fellivall times, 1 Sam. 27. 8. Here it is taken in the second fende for rithes, or in the fifth for mirth.

and in amoment] They lye not fick, nor in prin as officers, but are foon gone: in the twinkling of an eye, I Cor. 15. 12. A moment is the least division of time. They diverge easily without that sense of pain, which other men feel, Piali73.19.

they go down | For graves are in the earth, and thicher mens dead bodies descend, which walked upon the earthalive. It is also a defoent from life to death.

to the grave] See on chap.7.9.

to the graves see On chap 7.9.

14. Therefore they fay unite God, Depart from us; for we defire not the knowledge of thy ways.] Now left any man should think, that Job flould speak of such wicked men, as had some eminent parts in them, he shews plainly in this verse and the next, that he speaks of men most notoriously wicked against God, which neverthelesse lived in plenty and died calily. He fets out their wickedne fir, 1, by their reiching Gods acquaintance in this verfe, 2. by diffracing his fervice in the next. For the first in this verfe, They were open contemness of Gods Majefty, and did in effect bid him be gone, neither would they at any time fuffer themselves to be taught, and instructed by hime

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ticle is translated, Job 35.16.

they fay I teis likely, they would not be fo groffe, as to speak thus in their mouths, but in their hearts and ways, living as if they delian their mouths, out in their mater and ways, treing as it they deared to have no acquaintance with God. Plale 14. 1. & 39.1. For the word fee on chap, 16. 1.

ord ice on chap. 10. 1.

mnto God] See on chap. 8, 3.5.

Depart from us] Is they be called upon at any time to know God; they utterly refuse it and ftop the mouths of their own consciences,

for] So this particle istransiated, chap. 17.10. yory South particle strangates, coap. 17.32 we define not] We take no pleafure in walking in thy ways, and therefore care not for the knowledge of them. They are accused of an aff. Red ignorance, and despiting of knowledge, when they

an antice in the six in the six in the first six in the f

time ways somewhat in, one time in which its words have used with For the word own; be no chap. 17-9; V18. What is the daughty, that we flouid feree him? and what possit found we have, if we pay must him? I They think it avain thing for them are words. lay binds of flrictneffe upon themselves, who now live so much at liberry, and wallow in all worldly pleafures in their finfull couries. See Det. 3, and willow in all worlday pleadures in their intuit counter, See the like exprefilions, Exod 5,2. Mil. 3,14, chap. 35, 3. what H What is there in him, more then in others, that we should addition felves to his fervice? We fee nothing extraordinary

in him deferving fo much respect. The like phrase is found, chap, 7

in him defewing for moth religion. A ne tike pinker is sound a scape, 19. P. a. 18. 4. Can. 5. 9.

19. P. a. 18. 4. Can. 5. 9.

10. It is a find they transfer it is a find they transfer to defice, the admighty of the state of figuifies a Dog, as if God did as it were out of his breath nomifical creatures in the world, Gen. 49. 25.
that we should serve him] The word 730 signifies 1, to wership

God, Deut. 6.13. 2. to ferve men, Gen, 15. 13, 14. 3. to labour or work, Exod, 20.9. 4. to till the ground, Gen. 4. 2. 5. to make one to ferve, or ferve our felves of him, Ezek 34. 27. Here it is taken in the first sense to worthipping God.

and what profit should we have] No benefit will come to us by

praying to him. if we pray unto him] Hob, if we meet him. To wit, with our pray.

V 16. Loe their good is not in their hand; the counfell of the wicked ufar from me.] Here Job speaks in his own person that before fpake in the person of wicked men, and shewes his detestation of their impiery. As if he had faid, I cannot bur admire at the foolish fecuimpiey, 18.11 ne mad ling) teamore ure anime as the ropinit feeting by of these men, who contents God, as if they had no farther need of his help-a bus had their hippinesses in their own hand, But they are deceived. All is in Gods hand, who can take away their wealth, when he plade. And therefore I will follow none of their wealth, when he plade. wicked devices.

Loe This eleth to bring in some strange thing beyond mens expectation, Sec on chap. 1. 12. Such would be the fudden poverty of

petation, see on tipp. 1.1. the ungody men, when it came, their good of Their wealth. They can keep it no longer then God giv. 1eav. They may fail fooner then they rofe. For the word fee

is not in their hand] It is not in their power to keep their great

unto in total natural 113 total in the sales and the sales 10.3. & 18.7. Pfil.1.1, In all these places counsell is put for a course of life, for wicked men as well as good, guide their lives by

counted good or bad.

of the wicked] See on chapa, 17.

if far from me] I could never approve of it. It was not far from him place, but in officilion: it was abominable to him.

V. 17. How oft is the candle of the wicked put out? and how oft cometh their defruillion upon them? God distributesh forrowes in his anger | Some take these words, and all the rest to the end of verse 21. as a continued description of the prosperity of wicked men , and read all the verfes by interrogation. Have ye fren wicked men or their children often punished 3 It is very rare. But this crosses the former verse wherein he began to speak of the ruine of ungodly men. And it crofferh verse 22. &c. wherein he showes that God in his wisdom lets one wicked man live prosperously all his days, and brings another to an untimely end. These words therefore are rather tooken by way of admiration. See on chap. 14. 14. As we have feen many weeked men live in plenty, till they dye, fo oftentimes God brings them to untimely ends, and lets them feel much want and forrow before they dye.

How oft] See on ch p. 13. 23. How of 1 See on (n. p. 13, 23, is the candle) Or, lamp, Some understand it of the viches of the opp estion, which thine for a time, but afterwards are taken away. Others of a violent death of the wicked man, when his life is taken away before it be finished by the course of nature, as a candle is put

Therefore Because they publier so, they despite God. So this par- out before it be done. This agrees best with the destruction follow-

of the wicked] See on chap. 3. 17.

put out] See on chap. 18.5, & 6.4.

put out] See on chap. 18.7 & 6.4.

and how of cometh] For lively actions attributed to liveless
thing; see on chap. 1.19, And for the word see on chap. 15, 21. their destruction upon them] See on chap. 18. 13.

God] This is not in the originall, but added to fill up the fenfe.

See on chap. 20.23.

diffributeth | He gives to the wicked man his portion of fortower, as parents give their children their portion of goods. The meaning is. as parents give their condition their portion of goods? The meaning is, he punished ungodly men according to their merit; chap, 20, 29, [orrowes] The word fignifies such forrowes, as women feel in their

labour, which hold them like binds.

labour, which hold them like Dinas, inbis napy! See on chip. 4.9. & 16.9. & 14.13. V. 18. They are as flubble before the wind, and as chaffe, that the flarm carrieth way.] When God begins to deal with them in anger, they are no more able to fland before him, then chaffe before a violent they are no more able to fland before him, then chaffe before a violent wind. They are foon blown away out of their place.

They are as flubble] This fimilitude is often used in Scripture to et out the sudden destruction of ungodlymen, chap-27.21. Ph. 1.4. Ifa.17.13, & 19.5. Hof. 13. 3.
before] Heb. at the face. For the word, Face, fee on chap. 14.20.

upon the word, Countenance. of the wind | See on chap. 15. 2. upon the words , Vain know.

and as chaffe] Which is lighter then flubble , and fooner blowne

that the [form] It comes from a word , that fignifies to make an end of a thing. A wind may leave fourthing, but this fweeps all away before it like a whirl-winde. carrieth away] Heb. Stealeth away. That is, taketh away suddenly,

as a theef doth mens goods, left he should be taken himself. So Chills coming to judgement is compared to the fudden and unexpedied coming of a thicf in the night, I Th f. 5. 2.

V.19. God lareth up his iniquity for his children : he remardeth him, and he shall know it.] In this verse he shows that the punishment of the cruell oppreffour fiell be fo fharp, that his children finll feel the finatt of it. And this was proportionable to his great opperflion, whereby he had undone other men and their pofterity.

Ged | See on chap. 4.9. & 11. 5. layeth up] In the treatures of his justice to be produced in dustime He wales with the children, as he did with the parents. He dothnot prefently punifirthem, but watches a time, when they think their condition most prosperous, that he may the more terrifie them.

quiton most prosperous, that he may the more territe shem.

bis iniquity | The pointhment of his iniquity. Others readin, his
richets, Or, his fiteraght. That is, his violence, who by his fiteraght
got other mens tithes. God will keep this his cruell dealing upon record to punish his children for it with temporall punishments , that the world may fee, how much God hates oppression, For the word,

for on chap, 18.7. for his children See on chap; 14. 21. Either he will punish bath him and his chirdren; or if he fuffer him to go to his grave in peace, he

will tuine his posterity.

he rewardeth bim] The word >U properly fignishes paying of a debt. God by his juftice owes them punishment for their oppreflie on, and he will pay it. Sometimes it figurifies to give a good teward for things well done as Ruth 2, 13, 1 Sam, 24, 19, Sometimes an evill reward for evill deeds, verfe 31, of this chapter Judg. 17. 2 Sam. 3.39. Jer. 32.18. Some understand it of the punishment of his fons

3. 39. Jer. 32. 10. some uncertains to the purimeers. A falling out in his days. Others, of his own defluction.

and be fhall know it] O , fo that he fhall know it. He shall fed Gods hand upon himself for his oppression. Or, he shall take notice,

that God hath plagued his children for it. that Gou nath pragure has condeten for it.

V. 10. His eyes shall see his definition, and he shall drink of the
wrath of the Alm ghry. Left any man should think; because he had
faid in the formet welle, that God layes up the inequity of the wicked man for his children, that God tayes up the iniquity or the what fee God judgements lighting upon himfelf, he addes, he final fee God judgements lighting upon himfelf to defluction. And fet lee Goos juggements lighting upon himfelt to destruction. And loss out that deftuction by an elegant familitude, wherein Gods wrath that final light upon ungodly men is compared to a poyloned cup, which deftroyes them that dink it. See the like Pfal. 75. 8. Jer. 35. 15. Rev. 14. 10.

His eyes] See on chap 20.9.

[hall fee] He shall reel by experience Gods wrath in his destruflion. The eye being the most noble fense is put sometimes for the thet fenles. For the word, fee on chap: 19.27.

his destruction The Hebrew word here used is found no where else in the old Testament. And therefore the sense must be helped by the cherence. And what leffe then destruction can be expected by him,

that dr nks of the wrath of the Almighty?

and he shall drink] He shall not talle, but have plenty of it poured
that drink he shall not talle, but have plenty of it poured upon him and into him. Left any one flouid think, he should but look upon evill, and not feel it, he addes, he shall drink of it. For the wo d fee on chap. 6.4. & 15.16.

of the wrath 1 It comes from a word, that fignifies heat, For anger makesa mans passion boyle within his breatt, and heats his blood, and burnes and confumes others. V. 21, For

Of the Almighty] See on verfe 15.

Chap.xxi.

merrily all their dayes , and not regard what befell their posterity,

when they are gone out of the world, and have no knowledge or

worldly things, thap 14.22. & 24.20.

For what pleasure hath he He hath not, nor can have any con-

in his house In his posterity, who are lest in his family. For the

after him] After his death. While he lives he may take much com-

fort in the fafety and profperity of his children : but when he is dead

he can have no comfort therein, though his death fliould enrich them,

nor begrieved at their ruine, although his fall should be the caufe

God. When God takes him our of the world at the time , that God

ken from weavers , who cut off the web from the threds remaining

16. 38.12. V. 22. Shall any teach God knowledge? feeing he judgeth those that

are high.] It might be objected, that it is not alwayes thus, neither

doth God alwayer deal thus roughly with ungodly men, but fomerimes more mildly with them. Job answers, thir God, whose wildom

is fat beyond ours, proceeds diversly in his dealings withungodly men

Some he permitteeth to live long, and in abundance, and to die in in peace. Others he rakes away with heavie and bitter judgement.

Yet we that are low both in place and understanding, must not take

upon us coenfure Gods proceedings, who is high in both,

Shall any teach] Any man or Angell, Or, any fuch as use to teach others. The nominative case included in the verb, as Gen. 40,

36. They embalmed Joseph, that is, such as used to embalme dead men, verse 2, of that cluspeer. So here. Is there any so kilfull a rea-

ther, that wil undertake to teach God? Men that disallow of Gods

proceedings, take upon them to be Gods teachers, 1/2, 40.13, & 45.9.

knowledge] Underrake to teach him, what to do, and how he flould

[eeing he judgeth] A Judge flould know what becomes him to do

in all cases. Ye disparage Gods wildom by censuring his judiciary

V. 23. One dieth in his full strength, being wholly at case and quiet.

Now he comes to fet our by examples Gods various dealings with ingodly men. So that it hath gone well with the one of them, and ill with the other, both in life and death. And yet both of

them alike bad.

One] Heb. This man, as if he had pointed to fome one eminent

wicked man whose prosperous life, and quiet death their eyes had been with files of Secthe like expression, thap. 13.28, & 19.26.

He never feels crolles, nor folies, nor feelbenelle all his life long.

in his full firength [Heb. in his very perfection. Or, in the firength of his perfection. In the highest degree of earthly (clicity, being wholly at ease 1 Properous in cltate.) and beachfull in his

arefull] Himself bath abundance of health and strength, or his

V.15. And another dieth in the bitternesse of his foul, and never

comer give abundance of milk to fill the pails. For the word, fee on

dieth] His profperity continues without interruption , till he die-

when the number of his months] That is, his months numbred by

tent or delight in things done after his death

word, fee on chap. 15.28.

Rom. 1 1.34. 1 Cor. 2,16.

Ged See on chap. 8.3.5.

body, and peaceable in mind.

foenrich him.

mants moiftneffe.

He hash ftore of riches, and pleasures.

V. 21. For what pleasure hath he in his bouse after him; when slye quietly, so some others due full of forrow and heaviness, has the number of his months is cut off in the midft ?] A reason is here renving never had any smack or taste of the pleasures and commodities dred why God purs off the punishment of ungodly men till after their death to lay ir all upon their posterity. Because else they would live

And another dieth] Heb, and this. As if he pointed to another wicked man, who lived and died in anguish, and milery. See on verfe 2.2.

reite 23. in the bitternesse of bit soule Heb. with a bitter soule. In a sad condition of spirit, and full of sortow. Hwing been affl. act all, his lite, he dies with extraordinary pangs. Bitter things are displaning to the palit, so are sortows to the min hydray, 3.00. 2. King, 4.24,

ing to the pairs, to a retorious to the units chapta, 2, 2, 2, king, 4, 274, 176 rich word, foule, fee on chip 14, 22, 8, 7, 11, 8, to, 1, and never earleth with pleafure Or, never empeth any good. He was to full of troubles, all his life long, that he could never make onequier meal, or take any content in what he did eat, Or, never edteth of good. He affords not himfelf any part of any good thing he enjoyethe o I is taken, Prov. 13 16. Por the word, Eateth , fee on chap 15. 34. upon the word, Consume. For the word, Pleasure, see on verse
13. of this chapter upon the word, Wealth. The same words which hath fet for that pulpofe, See on chap. 16.22. & 15.20. & 14.5.

is sat off in the midft] To wit, from the rest of the months, which he might have lived by the course of nature. A metaphor tac here used in the originall, are there used also,

Are here then in the originally are cere then and.

V. 26. They shall lie down ashie in the dust, and the wormes shall cover them.] I hough there be great unlikelineshe, and inequality between these ungodiy men in this life, yet death makes them equally They lie both of them in the grave, and are clothed with worms, chap,

and the wormes] See on chip.17.14.

fall cover them] Is may be the one of them, who lived and died n plenty, had curious apparell, while he lived, but now in the grave the worms will crawle on him, and cover him, till they have caten

V.27 Behold I know your thoughts, and the devices, which ye wrongfully imagine against me.] When Job had thus in generall when your magne agains me.] when you not thus in general contact the opinion of his friends, of the unbappy life and death of wicked meth, as if they ale it; and alwayes were tublect to such calarmites, he now particularly denies, what his friends did tacitly inferrethereupon against him, because of his mistries, and against his children because of their violent death, verse 27, 28, 1 know that out f your disputes about Gods proceedings with ungodly men your aime is to conclude both me, and my children to be wicked men. But it will appear by my former aniwer, that you wrong us, and millur-derstand Gods dealing with the ungodly, which is various, as I have thewed unto you.

Behold] What I fay is a certain truth, and thows Gods wonderfull

in air case. It dujurage Gols whools by centuring an juniory proceedings, who governs and judges all things, they that are high? We that are low mult not centure God, who hat the highest window; and judgest those that are higher than we, chap 24, 13, 17, 18, 19. Sen. 18, 24. Rom, 37, 56. If the befire to govern Angels, that dwell on high in heaven, much more to govern men here below, as he dorb, verie 23, 8cc. Ecclel 518. proceedings to be farre ab we mans reach. See on chapters.

I know your shouldry He doth not mean, that he knew their thoughts certainly, and finincidately, for that is Gods precognite, but by their discourse he could gutfle at their intentions. So a wife man can do. Prov. 20. c.

and the devices] The original MOID word fometimes fignifies thoughts in generall, or purpoles, as chap. 17. 11. Sometimes will thoughts and devices to hurt others. As Prov. 12.1. & 14.17. And fometimes fubrile thoughts, whereby men wifely forefee things to ome, as Prov. 1.4. & 3. 21, Here it is taken for evill devices to hurt

which ye wrongfully imagine Which ye concilve against me injurhoully to take away my good name, and comfort, as theeves take away mens goods violently, and unjustly, Zeph. 3 4.

away inert goods resecuty, and unjusty, seems 3 ear, and find for Concerning the base of the prince? and where are the dweller plates of the wided? Some take the! words as spoken of wicked men in generall, as if Joh Indiaid. Ye think y three controls the dweller plate in the dweller plate in the dweller plate in the dweller plate in the words. body, and petecaste in mino, and quiet! See on chap. 16.21
N.4.4. His beigt are jull of milky, and his bones are moifined with farmon.) An allegorical disciprion of the highest prosperity. He is like after cow, that gives flore of milk. He abounds in health and while his good of body and effect. He is last, rich, and well liking, habitations of former tyrants and ungodly men. And if I cannot, audiations of toriner cyanis and suggesty feet. Afte it Astancis, then furely Cod hath defrincy of them by his judgments, and will do fow it. hall other ungolly perform, but it is rather to be underflood more particularly of Job and hir children, whom they deemed to be wicked men, because of Gods judgments upon them. So in the former verse, he changest them with michitel imagined against owner was the contract of the children with michitel imagined against bu breafts] Or, milk-pails, So it may either fet out plenty of

For ye fay] Or, Because ye say. Or, When ye say. Or, How ye say.
For the word IDN see on chan at t. it is likely that Job intends,
they thought so, and gatheted it out of some former pallages of theirs, for thefe very words are no where to be found before.

symik] He is as healthfull or prosperous, as a cow, who'e dugs he full of milk. Or literally, his cowes yeeld abundance of milk, and where is the busic of the prince? Some understand of J bs own house, and the words following of his childrens. Others of his cl-dest sons house, which was blown down, chap. 1, 18, 19, and the and his bones | Sec on chap. 20.11. are moifined | Heb. watered. There is an elegancy in the origiwords following of the younger brethrens houses. How ere it be, it cannot be understood of their material houses, for none was destroyall, His bones is watered. That is, every one of them. Not a bone ed, but the eldeft brothers, But it must be meant of their family , and princely port, which was now gone, Fo, the word [11] an house, fre chap. 15, 28. For 2171 in the primary signification of it imports, with marrow] The word imports outward farnesse, as well as inward moifineffe. For where the bones are full of marrow, there the a liberall or bountifull person. And secondarily because princes fithgrowes fat. It may be understood of a thriving body, or estate, orboth. In fuch a flourishing condition many a wicked man conti-

thould be (uch, it fignifies a prince. So here, and where are the dwelling places of the wicked] Heb, the tent of the dwelling places of the wicked. Their curious tent's fit for many to inhabit. For TIN a tent, see on chap, 5, 24, & 11, 14 upon the word, tanh with pleasure.] As some wicked men live comfortably, and Tabernacle: For, The wicked, see on chap 3, 17.

V. 29. Have ye not asked them, that go by the way? and docyenit know their tokens?] Here Job begins to answer to the words attibuted to his friends in the two former verses, and confutes them by

the tellimony of pallengers.

Have ye not asked. Sure ye should have asked. They could have

Have ye not arked] Sure ye should have asked. They could have informed you, Os, Cannot ye arke? ye might colfy be triolyed of the ost of the start have fively up selected but on ak. I have the start have fively up selected but on ak. I have observed the start have observed from that go by the way! Such as in their wavels have observed fresh them, and are skiffull by their observations of Gods proceedings with such, and are skiffull by their observations of God, covery mean man, this goes up on this truth. And therefore it is a wonder, that such wish of the such as you can be such as the wonders that such wise men as you of this troit. And enteriore trisa wonders that such wise men as you, should be ignorant of it. For 777 see on chap, 16, 21, & 17, 9, But here it is taken properly for a travellers way, and not figuratively s, as

and do ye not know the riokens] Some take it as a metaphor from and do ye not grow the riverns; Some take it as a uncapion from travellers, who ule to let up marks by the way to inform others, that they might not erre, where the way divided it felfiture (everall parts. they might not erre, where the way divined at ten mio evertain parts.

Others from the notes that traveliets alle to take in their journies of things remarkable. Some understand it of such tokens, as travellers could give of the remainders of jobs houle, and his childrens. Others of could give of the remainders of jobs houle, and his childrens. Others of could give of the remainacts of jobs noute, and this equipters. Others of those examples they could give of rich wicked men, who lived and died in pette, as Job hadaffi med, and his friends denied. They could name perfors, times, and places to confute you. So he overthrowes what

Perions, times, and places to comme jos.

Zoshar had faid, Chap. 20. 7,89.

V. 30. That the wicked is referred to the day of defination; they

V. 30. That the wicked is referred to the day of defination; they fall be brought for the the day of praish. In this verte, and fo forward to the lath, he tells what those those the passing were passingers suice to obwarn to the late, he tells what thout chings were patientes used to ob-ferve and report to others concerning the professors life, and quite dearhof many ungoily men. To wite, that they are not punished here according to their merits, but shall be in the world to come, Prov. 16. according to their ments, that then to present a the day of the whole were may better be read thus. That at the day of the fluidlin the wicked it kept hads, and they are carried out in the fluid of winds. This transflation butter well with the following welfer and the fentle is, that wicked man of all others are least fully fluid to the contract of the day of which we have a fluid to the contract of the day of the contract of the day of outward calamities, and that they are often spared, when the reftimonies of Gods wrath are rife, and almost every where to be feen

upon the entired is referred Or, kept back, That is, preferred, and kept out of common calamities. So the word is used, 1 Sam. 25. upon the earth.

39. Or, spared. As a King. 5. 20.
To the day] Or, in the day. So this particle is used, Zech. 7. 3. for

the word, see on chap. 14.14.
of destruction] See on chap. 18.12. they fiell be brought forth] O:, carried out. As it is ufed. verf. 32.

and chap. 10.19.
10th day of wrath] Heb. of wraths. Or, In the day of wrath,
Asbefore: It may be in the plurall to fignific extreme wrath, that is
heavir, fich as God in his fewerest wrath with the pour upon men in

generall, and manifest judgements. It comes from a word, that figgenerati, and mannett juogements, it comes troma words, that tig-nifies to pille or go beyond ones bounds. Not that God in anger-goes beyond his: but to fignifie Gods fierce anger; such as man sy when he is transported beyond all bounds and limits of

reason. V. 31. Who shall declare his way to his fate? and who shall re-pay him, what he hath done?] Neither is it any marvell that the wicked man chapes often, when others are afflicted. His rickes and power arefo great, that no man darereprove him to his f.ce for his fins, or punish him for the injuries which he hath done. It may be, many have cause to grumble at him for private injuries, but they dare

many nave came to grunner as and so perfect that not out outwardly expelle it.

who shall None dare tell him of his faults. All areafraid of him. None dare appear as a witneffe against him in judgement, or sie on the benchto condemn him. Here he contradicts what Zophat had faid, chap. 20. 27. the earth shall rife up against him,

deelare] See his wicked life before him to plainly, that he might fee his ungodlinesse in their words, 23 in a glasse. So much the word imports, fee on chap, 15. 18.

his way] His wicked course of life, see on chap, 16, 22, & 17. 9. to his face Many may mutter behind his back, but his counteto missace parany may manter ocument mis paces, our mis counter nances iso tembles, that no man dare come into his preference to tell him his faults. See on chap. 14, 20, upon the word Countenance, and who shall repay him] God lets him alone here in his wicked-

nelle, and no man dave fterre him. nelle, and no man date turre minh,
what be hath done] See on chap. 1490 upon the word Bring forth.
Who date purifish im for his wicked actions. Others read it thus,
And be doth what he lift, and who shall repay him?

V. 32. Tet shall he be brought to the grave, and shall remain in the temb.] This verse may be bester read thus, Tea he is brought to the grave, and remaineth in the tomb. Wherein ye fay, if God spare a wick-

grave, and remains in the come, wherein ye by at tool spare a wick-dama all his life long, yet be will be furce to bring him to his end by fome extemplar judgments, it is farre otherwife, for many a wicked man lives pleurally, dies quiely, and is buried, thomousbly, yet flatil but be brough! He shall be carried forth in pomp to be buried in a stately fashion, and not brought forth to the block or the gal-lows as he did deferve. For the word fee on verse 30, and chap. 10, 19. to the grave] Heb. to the graves. That is, to some one of the graves, tee on chap. 7.9. & 16.1.

and shall remain] Heb. shall watch. That is, he finll abide as and finall remain] Heb. finall match. I that it a, he shall abide as-quietty in the grave, as a watch-man, that shads stall in his ward-tower, and looks about him. Ohers understand it thus, he shall re-gard nothing but his routh. That is, he shall forger all things in the world, and seel no pain in his body. See or chap-4,3.1. Others thus, the had seel he would watch over his tomb, lest any man should sob him of his quiet estate there. Others thus, Some other shall be fer to watchover him, when he is dead, that no man offer any violence to his dead carkille, fo farre was he from a violent death. The

ience to his deau calking, to large was he from a violent death. He first sends is the plained, and suits well wish the verife following, in the temb.] Heb, over the bend. The word properly fightise a shock of corn, in which many cass are gathered together like stones. in an heap, chap. 5.26. So graves ule to have a heap of each laid on the top of them, much like to a shock of corn in the field, or an

neap in a parn.
V. 33. The clods of the valley shall be sweet unto him, and every
man shall draw after him, as there are innumerable before him.] There is no difference between the ungody man and others in regard of the body in life, death, after death, while it lies in the grave. He lives as plentifully , dies as honourably , fleeps as quietly in his

grave, as the best of men do, chap. 24, 24.

The clods The would that fills up the grave.

of the valley] Where graves are made for the most part. For the

word secon chap. 20.17.
[Indlbe sweet with bird] An action of a living man attributed to dead; to flew how free the wicked is from all rouble in the grave, Even as free as a man that refts quietly in his bed , and fears no flarms, In his life he felt trouble, now he feels none,

and every man shall draw after him] It is not peculiar to himalone to dyes others also must draw our their dayes toward the grave, Or, he shall draw every man after him] intimating that there is as great a necessity for other men to dye, asif the dead man were alive, and should draw them with cords after him to the grave. Or impersonally, every man fhall be drawn after him. Not intimiting by whom,

as there are innumerable before him] Heb, and there is no number as chap. 3. 3. before him] That is, of those that went before him to the grave, Many go before him to the grave, and many follow him. Thus predeceffours and fuccceffours are fet out, chap. 18,20, Ecclef 4.16.

concursant nuccessours are reconstruing 1 900 sector 4-10.

V. 34. How then comfort je me in vain, feing in your adjusts there remaints failbood 7] He concludes now that as he had confident their disfunctions, so he may justly reject their confolitions that their disfunctions. For their disputations were full of falshood, and their consolutions fuchas could no way alwaye his grief, chap. 16. 2. They fught to condemn him for a wicked man, because of his aff. Ections, which was a fille ground a and perfwaded him to repent of his ill led life, which

a take ground a and permanend and overpent of his in feating, wand was not the right way to comfort him.

#for then Seeing I have dispoved your teners, why do ye full proceed to deal thus with me?

comfort ye me Do ye my friends feek to cheer me up in luch a falle

in vain] With empty words, or without folid grounds. Afford me fuch comfort, as will not fland, or abide, Or, why do ye difeourige me instead of encouraging me?

fecing in yeur answers 1 in your discourses by way of answer to my

anguments,

There remaineth] As I have proved your arguments to be false,
for ye have not taken off my objections against them: and there
fore I must fittl judge them to be for ought you have had a che

falfbod] There is no truth in what ye have faid. O, Transgression. Ye have gone beyond the rule of truth and cautiy. Or Prevarities tion. Ye have dealt doubly with God, and with me. Ye have underraken to clear his jultice, and have limited his authority, as if he might not prosper wicked men here, and punish them only in another world, cap.13.7. Ye have made me believe, ye came to comfort me, and ye have altogether discouraged me, Numb.23.11.

CHAP. XXII.

Verse 1. Hen Eliphaz the Temanire answered and faid! This is Eliphaz his third and last conflict with Job, where in those things which he indirectly chirged him with before a positive between himself and the conflict of th in those things which he indirectly chirged him with before, now he charged howe, and particularly upon him; and so sheers plaidly the number of the horse plaidly are not before he aimst her null those harthspeeches against ungoly mere before he aimst are just he hard he hard he country he had he country and he brief; yet what he had fail de brief in full hance; choy. 4. § 5. & 15. yes his pint when he had fail de brief in full hance; choy. 4. § 5. & 15. yes his pint when he had fail de brief in hose of property upon repeature which he did not do, choy. 15. Eliphae a three so beins; or die cause he was effected with charge and he was expended to the religious begins, either because they would keep their turns as they did in the fift coulid, and no man focks where covering the carry one might be beautiful. and no man speak twice together, that so every one might be bend in his course, or because he was more ancient then the refl, as seems to be his courte, or because he was more ancient then the reft as feems to be intimmted by his modell speech, chap. 15, 10. E phuz not onely interest his former grounds and grows more bitter, 9 the reft along the share his feet and of the single share his feet and of the interest his former grounds and grows more bitter, 9 the reft along the share of the share

Chap.xxii. * ar him in generall in those evills they threaten to wicked men, as chap 4. 8. &c. or by guthering ill conclusions out of his passionate fpeeches now, which were nothing to his former life , as chip. 11, 4. falls directly upon himfelf, and reckons him among wicked men. In this speech of his, I, note a reprehension of Job to verse at 2, 2, an exhortation to repentance from thence to the end of the Chapter. In the reprehension , I. he labours to cut off all hope of pleading with God from Job to verf. 5. 2, he enumerates the grolle fins , which he supposed him guilty of , from thence to verf.12. 3. he charges him with certain absurdity garhered out of his former fpecches, from thence to verse 15. 4, he indeavours to confute him out of his own argumens, chap. 21. 14, 15, and that from verf. 15. of this Chapter, to verfe 2 1. Then] Sec on chap.4.1.

Eliphaz the Temanite] Sec on chap. 2. 11. answered and faid] See on chap. 16.1.

any perceasing just just occurrence to the that is wife may be profitable into God, as he that is wife may be profitable to himfelfe? What means this job, that thou standet to much upon thine own uprightnesses, they woulded that me me to think with a God is greatly beholding to thee for thy integrity and justice, so that he may feem to have done thee wrong in dealing thus hardly with thre, But thon art deceived, if theu suppose that God can reap any benefit or commodity at mans hand. Nay doubtleffe, but if any man do well and wifely, the good and profit redoundeth to himfelf.

Can] So the future is translated, chap. 8. 11. and the meaning is, Certainly he canoot profit God, chap-35. 6,7,8. Pfal 16. 2,3. Luke 17. 10.

a man] Though he be never fo frong or flour, for fo much the de rivation of the Hebrew word imports, fee on chap. 14. 10. beprofitable] Adde any thing to God to make him better or hap

pier. No man can do it , for God is perfectly holy and happy.

unto God] See on chap. 8. 3,5.

at be that is wife] Or, but he that is wife. So the particle 'I is translated chap. 9. 18. And then the sensemay be, Though a man can do no good to Godby his good actions, yet it is not in vain to do good, for a wife man may much benefithinfelf by his difereet carriage Deut. 10.13, Prov. 9.12. The word that here is translated wife , sometimes fignifies profesous, for good fucceffe vieth to follow men of prudent

carriage,
may be profitable unto himfelfe] See before on this verse, for
the word is the same, that was before. Others read the latter end of the verfe thus of or if it may be profitable doth bis good fucceffe depend thereon? But the former reading is better , as answering beit to the fcope of the place , and agreeing best with that which follows in the

V.2. Is it any pleasure to the Almighty, that thou art righteous er is it gain to him, that then makest thy wayes perfett ?] Can thy vettue and godlinesse (if thou canst prove thy self a godly man, which furethou canft not) do God any pleasure? will it bring him any joy ordelight which before he wanted? or will any gain thereby arise to the Almighty, who in himfelf and of himfelfe is most happy and perfee > Sure ir cannot.

Isir any pleasure] The word VOII fometimes imports liking of thing, and taking content in it, Pfal, 16.3. Sometimes it imports an addition of joy and comfort to one, that had none before, chap.
11. 21. So it is taken here. Thy righteousnesses cannot adde any joy to God. He wants none,

to the Almighty | See on chap. 8. 3,5. & 15. 25.

that thou art righteous] See on chap. 9. 20.
or is it gain to him] The word fignifies profit or increase of wealth but as trademen get by labour, and merchants by travell, God can have no wealth added to him, who owes all already, Pfal. 24. 1.

that then makest perfell] That is, fincere, and upright; no mans wayes on earth are answerable to Gods Law, see on chap-

thr waves \ See on chap. 16.22, & 17.9. 10) wayers see on chap. 10.22. & 17.9.

V.4. Will be reprove thee for fear of thee? will be enter with thee intipudement? As thy righteoulnelle cannot adde any good to him, bothy wickednelle cannot butt him, that he should contend with thee, and the three away, as correp. Judges do male factors, left they thould accuse them, or do them any harm. Others read it thus, Would be re-prove the for thy religion? would be come into judgement with thee? three an come no good to God, it thou wert a righteous man, but thou are fine from it. God would not deal thus harfuly with thee, if thou didft fear him. But thou haft given him just cause to proceed so fernely with thee, because shou hadst led a most ungodly life, vers. 5. Thur he removes the false cause and fets down the true cause, as he conceives of Jobs afflictions. And this interpretation agrees well with the preceding and following fentence, and the words will bear it.

will reprove thee] Really by laying such fore afflictions upon the So the word is used for reall rebukes or stroakes, Pfal. 39. 11. forfear of thee] As thou feemeft to intimate, chip.7. 12. Or , for

will be enter with thee] Heb. come. Sec on chap. 15.21. Pfal. 142.1.
Misjudgement] The Heb.come word 190000 figurities 1. the Law by which judgement is to be given, and fo Gods word, which is the fu-

Bildads third, chap. 25. The nearest they came to him, was to strike | preme Law, P(i), 19,9, 2 the fuit or case to be tryed in judgement, a king language of the property of the property liming the control of the control of the property liming the control of th crime or caufe of that fenteuce, Jer. 49.12. 5. the punishment inflided by vertue of that fentence, 2 King. 20. 40. 6. justice which ought to be in exty fenence, Phil 146, 7, 7, the influment of executing the fenence, or judgement, Ezek 14, 11, 8, the judicall Law of God, Hal, 4, 4, 9, wildome, and different which are very needful in judgement; II,30,18, 10, moderation, which is very require in judgement, Jer. 10, 24. 11. righteous promifes, Pfal. 119. 1, 6. 12.the right, cuftome, or manner of doing a thing, which requires judgement, Judg. 13. 12. 13. the form or thew of a person, orthing, 2 King. 1.7. 14. right or title to a thing. Deur. 13, 15, a pattern according to which a thing is to be made, Exod. 26, 30. Here it is taken in the fift finds for the punishment. God would not have panished thee fo feverely if thou hadft been a godly man. And then it is fame, which was expedied in other words in the beginning of theyerfe, and fliews Eliphiz his confidence, though he were in an errour, As if he had faid, I am fure God would not have dealtthus with thee, if thou hadft

V. S. Is not thy wishedneffe great ? and thine iniquities infinite ?] Here Bliphaz es out Jobs has in generall in this verfe, and in pac-ticular his deeds of cruelty and pride, verfe 6,7,8,9, and showes that there is used occurrency and prince of the officers, and increase that there are the causes of his miletie, verif. 6. 10, 11. In this veric Bliphaz feems to speak to this purpose, What should I need to use many words, O Job, to convince thee of the justicely of the principle of fufferings, when as the very matter it felf fheweth thy wickedneffe to have been fo great, as that thou didft never cease to commit sin? Marvel nor therefore at the greatness and durableness of thy afflictions, for it is but aniwerable to thy fins, which have been great and endlesse.

Is not] He cunningly takes it for granted, at if Job had consessed it.

Thou can't not deny but are convinced in thy foul, that thy wickedreffe is very great, although thou fetteft a good face upon the matter cfore us.

thy wickednesse] See on chap. 20, 11, great] The word fometimes fignifies much, but here it fignifies great. To the accufeth Job of great fins in the verfes following. And the multitude of his finnes charged on him in the end of this

and thine iniquities] See on cleap. 7. 21.
infinite \ H.b. There is no end of thine iniquities] Whereby is not

only intended, that he was guilty of many fins, but also that he would nave made no end of oppressing others, if God had not laid this hea-

nave muce no end of operating creation of the state of the view of the control may be supported by the control may be supported by the challeng a place from the foreign and fripped the neglect of their challing. It items in the fourth chapter that the concrete synthesis may be supported by the challeng in the control may be supported by the control femble: but here he makes I in an open prophane wicked man. In this yetfe he taxeth him with extreme cruelty both to kindred, and poor, whom men use most of all to pity. Put he was so far from clothing them, that he took away their clothing from them.

For Thele particulars, which now I shall repeat, will prove thy

fins to be very greet.

thou haft taken a pledge from] Taken his goods to pawn, or appaill, as follows in this verfe, Exod. 22, 26,27. Deut: 24. 6,10.

thy brother] fee on chap, 19. 13.
for nought] Ste on chap, 1.9. Here lay the first fault. It was not a
fin to take a pledge, nor to take it of a brother, but to take it without a just cause, where nothing was due, oc else the debt was paid, and yet

and stripped the naked of their cloathing] Heb. and stript off the eloand all, and left them like a beaft without a skin. For so much the word imports. For "121 a garment see on chap.6.15, upon the, word Deceitfully. Thou hast taken away the garments of poor men for debt, and left them naked. Those that are now naked were made so by thee. Or, Those that had but mean apparell, which could scarce cover their nakednesse, and to were naked in comparison of others, thou halt ftript off that poor habit. So unmercifull and craell waft thou to the poor, So fome interpret that place, Deut, 28.48. This is the second fin to take away the poor mans garment, and lay him open to cold and nakednesse.

V. 7. Thou haft not given water to the weary to drink, and thou haft withholden bread from the hungry.] Now followes the third fin of cruelty, not affording to fuch as needed it, the meanest drink

Thou hast nor given drinke] Thou couldest nor afford the poore a draught of drink.

mater] Thou wouldest not give so much as a cup of cold water, which was ready at hand, easie to be gotten, and of little cost, or none at all, much leffe a cup of wine. So chap. 14.4. Not one, that is, not fo much as one. For the word fee on chip. 14.9.

to the wearie] To him that being weary with labour or travel, was very thirlty, and ready to perifli for want of it, to whom it had been very acceptable, and not costly to thee, \$1.00.15.25.1(2.21.14.
those half withholden] Thou hadfi it to spare, but wouldst not give

it, fee on chip. 20.13. upon the word Keep.
bread] Thou wouldft not part fo much as with a bit of bread. For

the word fee on chap, 15,23. 5 N 2

from the hungry] From him, that was ready to flarve for want of | it as men in a famine are wont to do. So much the word imports.

And this argued extreme coverous self- and cruelty to lee men perish

for want of a Lttle relief, Ifa. 58.7.

V. 8. But as for the mighty man, he had the earth, and the honourable man awell in it. Some interpret these words as an acculation of pride in Job, who should be meant to be this honourable man, who by his might had rooted out his poor neighbours, that he might have all to hindelfe. But rather Eliphiz accused Job of große partiality, who deftroyed the poor every where, whom by his might he could opprefic, and spaced none, but such as he durst not meddle withall for their might and greatnesse. And this is the fourth fault wants for their might and greathers, and this is to looke take here objected to job. It agrees well with the foregoing and follow-ing wear. And it agoed cruelite allo, for he would have delitered the rich and greet ones 10s, if he had durft. Bar) 30 hits particle is translated, thus 14, 10.

as for the mighty man] H.b. the man of arme. That is, a man of at for the mights man I Hab, the man of arme. That is, a man of frenegative roughts who is rich and able to defend iffindled against three Soa magof lips is a man full of talks clapp. 11, 2. Richs are getten by the firm by thouring or fighting, and by the frenegat of the aume men opperfect others, and take away their gonds; clapp 3, 19, 8, 15. For the word, Man, fector chapt. 1. The word Vlarue is taken, 3, for the member of the body, which we so call, Fal. 18, 34, 3. for through which is exercised by the arms, or wealth contrast the body. Poll 2 or 18, 50 is tracked here. gotten thereby, Pfal. 37, 19. So it is taken here.

be bad the earth | Or, he had the land. Heb, the earth (or, land)

ne man the earth 1 Or, ne man the same, two, the carth (or, sana) was his. I hou didft opprefe weak ones, and spare the strong and wealthir. For the word, see an chape, 24, & \$5,19, and the honourable man] Heb. eminent or accepted for countenance.

He that had ftrength or wealth, or other outward endowments, Lev. 19. 15. 2 King, 3. 1, 1ft.3.3, & 9, 15. Deut. 16, 19. For the word NUJ fee on chap, 21.3, upon the word, Suffer, For Countenance,

Gen. 13.12. 4. to fit in flate on a throne, I King. 1. 17. Here it istaken in the third fenfe, as it is tranflated. See Pfal. 37. 3.

V. 9. Then half fent widewer away empty, and the armer of the fa-thereligh have been broken. I Here are the two last finnes which are therleife have been broken.] Here are the two last times which are charged upon Job, unmerefulnesse or widowes, and opperation of orphans: two cyling fins, Exod. 1,2,2x. Dett. 27, 11; Pil., 94.
6. Some understand this of denying justice to widowes; and opperforge the fashelfell is judgement. But it my better be understood of Jobs unmerefull and unkind carriage toward them in his own dealth of the control of Jobs immerciali and unking carriage roward them in his own dealings with them; as the reft of the crimes objected arc.

Thou hiff fent away I See on chap. 14, 20, widower I Such as have loft their husbands, who should provide for

them. It comes from a word that fignifies to be dumbe, for widower

empty] Without giving them any relief if they were poor, Or, because they had no husbands to defend them, thou hast taken away are fad and filent. their goods, and turned them out of dores with nothing to maintain them, Ruth 1,21. Luke 1,53. The word DDT fignifies, 1. emp. tie, as 1 5 m. 6.3, 2 without a cause, P. al. 25, 3. Here it is used in the first cense, as the translation shows.

and the armes[The firength wherewith they defend themselves 2 Chron. 32. 8. thou haft taken away all their meanes, and left them poor, becaule their parents were gone, who should defend them.

Seconvett. 8, of the faitherleffe] Now by the widowes and fatherleffe he may meane all miterable and helpleffe perfons, as well as those thir have lost parents or husbands: so the word is used, chap. 6.27, Lam. 5.3. have been broken] By thee, thou hast taken away all help from them. The verb fingular with a noun plurall intimates the breaking

of each arm, or both arms, and rendring them utterly helplesse. For

the word fee on chap. 19.2.

the word lee on chap, 19.2.

V. 10. Therefore finaren are round about thee, and sudden stare translets thee. Now Eliphaz sets out the miseries, that he conceived would befall Job for these sins, which he had laid to his charge. And that by four timilitudes : two in this verse, and two in the next The first is taken from a beast, that hath snares laid for it on every fide by the hunter , fo that it can hardly escape. The second from a man frighted with some retrible judgement suddenly and unexpectedly feizing on him, which he fees no way to refift, & third from a man in danger in the dark night, that knowes not which way to turn to avoid danger in the dark night, that knowes not which way to turn to avoid it, but may fall into a pit, or the entemies hand, while he files for lafe ite. A fourth from a floud or deluge covering living creatures; and drowning them without diffiction or mercie, 1 [a, 24-17, 18, Jet,

48, 43, 44. Lam. 47.

Therefore Because of these forementioned sinsfinates! Troubles brought upon thee by the cunning devices of
men, that lye in wait to destroy thee, or brought upon thee by Gods

men, that is en wait to activoy thee, or prought upon thee by Gods own hand. See on chap. 18. 8,9,10, & 19.6.

are round about thee] So that that thou art in danger, which way

foever thou turneft thee, and no way likely to escape, and fudden fear | Some terrible object comming unexpected, and prefently overthrowing thee , Prov. 3, 25. For the word , Fear, fee on chap. \$5, 21.

treubleth thee] See on chap.4.5. & EI. 6. V.11 Or darkneffe that thou ranft not fee, and abundanceof waters cover thee.] The other two fimilitudes to fet out the depth of those miseries, which would befall Job for his fins, as Eliphaz thought, are fer down in this verfe.

thoughts are not down in this verte,
or darfue[6] Some great miferie and trouble will feize upon thee,
1fa.8, 2. You the word, fee on chap. 15, 2.2,23.
that thou canft not fee] So that thou canft not differn any com-

fort at all , or way of cscaping out of it. For the word , see on

chip. 19. 27.
and abundance] The word properly fignifies a multitude of trouand advandance 1 are word property undines a mutitude of troubles comming fuddenly and fairo. By open him, as waters in a floud, fo that he could not escape of waters] Of croubles. So the word is used, Pfal, 32. 6. & 18. 16.

& 66.12. & 69. 1. 13.43.2. For the word, see on chap-14. 9. cover thee] All overs so that thou shilt be drowned in them, and utterly destroyed. Here is a gradation in this verse and the former. It may be, a man may efcape finares, and nor betaken, troubled with fudden fears, and not ruined, run away in the dark, and fcape an enemy, but there is no way to cleape a floud, when the waters suddealyoverwhelm a man. So that it appears, that Eliphaz gives Job as a

loft man paft all hope of recovery,

V. 12. Is not God in the height of heaven? and behold the height of the starres, how high they are, Here he begins to charge Job with absurdicies gathered out of some speeches of hir. Belike thou thinkest that God cannot take notice of thy fine to punish them, because he is fo farre remote from the earth, and as it were fo flut up in heaven so harr temora from the tartin and as it were to must up in above that he enmost differth things done here below. And then the woods are folken by Bilphaz, but in the perfon of Job. And this interpretation agree whether the two folkowing reffers. Yet thay may be for the tarting the tarting the tarting the tarting the tarting the folkowing the tarting t right use of Gods great Majesty in heaven to be afraid of finning aright the or Sous great majory in nearest to be attain or inninga-gainft him, but rather encouraging himfelf thereby to fin, as if God were therefore to farre ablent, that he could not take notice of mens iniquities here to punish them. This he chargeth Job with in the next verfc.

Is not] Sure he is.

God | See on chap 4.9. & 11.5. in the highest heaven where the angels in the height of heaven | In the highest heaven where the angels are, and above these visible heavens, where the starres are, Sceon

chip.11.8. & 9.81

and behold] See on chap. 19.27.

and behold] See on chap. 19.27.
the beight of the flarres] Thou seed how high they are 1 bit God is abore the is much higher. Heb. the head of the flarres. God is abore the highest of them. The head of a man is the highest part of his body, See

how high they are] As being in the middle heaven the highest things that our eyes can reach, Obad verse 4: yet God is higher, in n chap, 19.9. & 20.6.

the third and highest heaven.

the third and nignest newen.

12. And thou fayeff, How doth God know? can he judge through

13. The doud?] He reproveth Job as if he denied Gods providence, and affirmed that God could not fee things done here upon carrib. Peradventure because he had spoken so much before of Gods profering wicked men, Eliphaz thought that Job conceived that God did not fee their wicked wayes, which if he did, he would not to profper them.

And] Or, Therefore. Thou makest this wicked conclusion out of Gods high glory in heaven, to deny his providence on earth. So

this particle is translated, chap.35. 16.

thou fareft] Thou thinkest so, as I gather out of thy consuled pecches of Gods providence, For the word, see on chip, 16.1. How I flow can it be that God fhould know what is done here below? So TID is translated, chap. 25. 4. Or, whit. He knowes no-

thing at all of things done here below.

doth Ged] See on chap.3.5. know] Porceive or take notice of things done here,

RROW] POSCEPPE OF Take notice of things done here, can be judge] 'Can he different things done on earth, that he may punifit men for their ill deeds? Sure he cannor, That Eliphaz would make Job to speak as Atheists doe, Pfal, 10, 13,

8.73. 11. 8.94.7.

through the dark cloud] We cannot fee through the clouds to differn Gods glory in heaven; how then can he fee us through them; they are to dark?

V. 14. Thick clouds are a covering to him , that be feeth not , and he walketh in the circuit of heaven. There are so many impediments of light between God and us, and such dark clouds, that God cannot difern through them, what we do, or if he could, yet he will

not, as having enough to do, and content enough in heaven above.

Thick cloud; Heb. clouds. Thick is added as included in the dederivation of that name, which in the originall is taken from a word fignifying thickneffe. And indeed they are the thickest and datkest

part of heaven by reason of the waters lodged in them, area covering to him] Heb. an hiding place. But it is well expedite a covering to him. are a evering to min.] Heb. an maing place. Dut it is was specified by a cover. An hiding place keeps others from feeing up. 3. cover keep us from feeing other things. The meaning is the clouds hinder God from feeing mens fins. A wicked speech, and fallely statisted

that he feeth not] See on chap. 19. 27. and needs and he walketh] He findes enough to do in heaven, and needs

Others of a circle to keep God in, to that he can meddle with nothing below, as Atherits imagine.

Chap.xxii.

thing below, as Atwents imagine,
of heaven] See on Chap. 9.8.8. 11.8.
V. 15. Half those marked the old way, which wicked men have
roden?] Some understand this verte (wherein Eliphaz confutes that Athenfical opinion he had attributed to Job vetf. 13.) in general thus. If thou O lob hadft but observed Gods constant dealing with thus. It thou of no maint out opicived Gous contain against with the ungodly, thou wouldft have perceived, that God did ever take notice of ungodly men, and destroyed them for their fins. But it may better be underflood of those ungodly men that lived before the flood, and were deliveded in the flood for their wickednesse, verf. 16. And to Broughton reads it, Haft thou marked the way of the old world? It was sufficient to mention this Deluge being fresh in memory, whereby it appears that Job lived before the deliverance out of Egypt, becufe he mentions the creation, and the flood, but not that deliverance, which had he known i would have afforded him an excellent argument to prove that godly men might be in great affliction, as the liraclites were in Egypt, and his friends a plaufible argument, that God uceth to destroy wicked men for their finsas he did the Egyptims in the red Ses. Bliphaz his argument from the Flood ftands thus, God did then destroy all those ungodly men of the old world for their wicked courses. Therefore though he be in heaven, yet he takes notice of mens fins here to punish them.

notice of mens fine here to punish them.

Haff thus marked] See on Chap 7, 12, 10, 20, 14,

the old way] Heb, the way of old: that is, of the ungodly men

hefore the Flood, how wickedly they lived. Haft thou observed their

course, and what became of them? For the word Way, see on Chap
16, 12. For the word D/10 It comes from a word that fignifies to

16, 12. For the word D/10 It comes from a word that fignifies to 16.12. For the worth Day a recomes from a work that figurates when being part for to come are fidden from us. And 1, it figures a time part, or of old, [16, 57, 11. Jer. 2, 20. & 28. 8, 2, 24 time to come, and lafting leng. Numb. 10. 8. For ever there; is for a long time: for now those trumpers there mentioned are of no use. a long time: tor now those trumpers there mentioned are of no use.
3. Elemity properly so called, without beginning or ending, Plal.
41.13. Here it is taken in the first sense.

which wicked men]. Heb. mortals of iniquity. For Mortals, fee on

white wicked men 3 - 400. Journal of y uniquely. For executing feet in Chip 1-9. 19. For Insignity, feet on Chip 1-15. 35. hove traden] Wherein they have continuity will keel, and made paths to be feen by others by their often ceading them.

V. 16. Which were cut down our of time, while foundation was explosure with a flood.] Hiving fee down that made of the old would were from with a flood.] Hiving fee down that made of the old would

everforme with a flead. Having let down the fins of the old world in the former verfe, now he feet sown their deflutition.

Which were one down J. Or, which grew full of wrindles. Either besulted in spectore on them before they were aware; or elle becure their bodies bring drowned in the flood the fleft confumed, and their bodies bring drowned in the flood the fleft confumed, and their bodies with the world will only there, and Chap. 16.8. Sin wrindles. Heb. and not time. That is, before their time. By the and of time they might have load loaders. By the

source of nature they might have lived longer, had not the flood drow-

rourte or nature trey might have treet sought, and not tree flood arow-ned them, Pfal. 55. 23. & 102. 24. Eccl. 7. 17. Job 15.32. whose foundation] Whose life was foon gone: or whose wealth and prosperity upon which they built themselves, and which made them carry themselves to arrogantly, and feemed to be fo firmly founded as if it could never be removed: or the earth upon which they tod, which upheld them as a foundation. For upon all these was the tod, which upnets them as a soundation. For upon 111 time was the bod phared, and they were overlown, or overhown by it. Heb. a find an appared upon their foundation. **was overflown of All over-covered, of that they and all the beafts and be the out of the Arke died, Sen. 7, 10, 10, 10, 11. **with a find I Heb. a river. All the World was like one great with a find I Heb. a river. All the World was like one great.

with a floor of the third point of the world was the one given the third point of water, and running fwiftly, and overflowing all.

V. 17. Which faid wine God, Depart from m: and what can the shinghy defor them? I they were go win to wirked, that they cale of allien of God and true religion, and banifled God out of the world,

and therefore deferved to be deftroyed by the flood. Which faid unto God, Depart from us | Thefe are the fame words,

that lob lad spoken of ungodly men, Chap, 21,14. See the interpre-tation of them all there. Thus they think to cut Jubs throat with his own fword, and confute him with his own words. But they bring them to a far other end. Job fpake them as an effect of the profperity of ungodly men in themselves breeding security, and impiety in them Eliphiz brings them here as a necessary cause, why God should al-

and what can the Almighty do for them] Some interpret these words at speken by Bliphra, expertiling the thoughts of the ungodly ones besetthe flood. And then the sense is, they thought God could do no Bodforthem, and therefore they would not ferve him, but follow this own luts. And the words had been plainer if thus translated, and attended to the standard of the standard the words as if Eliphaz did expresse his own thoughts concerning Gods juffice in fending the flood upon them, and read it thus, and what

not meddle with earthly the below. Or, he bath to much pleasure | fould the Almighty do unto them? This may agree with the words not mediate which the takes no care the first. The word imports a conflint before. What fiveld he do with them this had call him off, but drown them with a flood ? But it agrees not well with the following words, yet he filled their houles with good things. For then the fenfe flould be, He might juftly have deftroied them, but he did nor. Like Plal. 78. 28. But this is not true here, for God did deftroy them with a eann, us. 40. The heaven here, which is conceived to be circular, flood. Others take it as Eliphaz his aggravation of their fin what 8. 27. The second section of the second section at the cuttomate of the second section and photocolours of the second section and section. Others of ordering the start in the middle heaven. I then much good, as follows, yer; 18. what cause had show no combinations of the second section and the second section section and the second section and the section and the second section and the section and the second section and the sect plain of God? See the like, 161, 5. 4, Icr, 2. 31, Mic. 6. 3. And they read it thus, and what had the Almighty done to them?

The first interpretation is the b.ft, and the sense this; They forfook God upon an opinion, that he could do them no good, yet they had received many good things from him. This answers well to Chap, 21. 15.

and what] See on verf. 13.

can] See on Chap. 8. 11.

the Almighty] See on Chap. 8. 3. & 15. 25.

do for them | What good could be do for such wicked men? Oc.

do unto them. What evil should he do to them? No milery was bad enough for them.

V. 18 Tet he filled their houses with good things : but the counsel of the wicked in farre from me.] Eliphaz doth two things in this verice, first he clears God against that salle acculation laid upon him by the wicked world before the flood, that he could do them no good, and thewes that they had no cause to say so, for he had done them much good. Secondly, he secretly taxent job of hypocrise for affirming that he hated the wayes of wicked men, Chap. 21, 16, and yet con-tinued in them, as he supposed, adding that himself might say so much better then Job, who had really forfaken their wicked wayes and courfes : and did foretel their destruction, whereas Job had flittered them with hope of continuance of their profperity to their dying day. Tet | So this particle is translated, Pfal. 119. 109, 110.

he filled] God gave them abundance of worldly goods, Act. 14.17. He ttuffed their houses up to the top with all manner of good things. Prov. 1, 13. He accuse the them of great ingratitude, that contrary to the custome of men would speak ill of God, who had done them so much good. And it may be he casts Jobs former prosperity and un-thanktulnesse, (as he conceived) in his teeth, For the word, see on

Chap, 15. 2. their honfes] Their dwelling places, for there men use to keep their

flore about them. See on Chap. 15. 28.
with good things | H. b. with good, That is, with riches, houshold-

with gown times 1 1-10. With gone, a nat 13, what freets, boulond (fift, food, and other necellitries, which are good, if well uted. For the word fee on Chap. 21. 13, upon the word Wealth, but] So the word is translated, Chap. 14. 10. Or, therefore, be it therefore from mrs, that I should once harbour in my breaft any one thought of these profane persons, for whom God hath done so much, and yet they cut him off.

the counsel of the wicked is far from me] Then was he a bleffed man, Plat. I. These words Jobbid spoken after a long repetition of the profestity of ungodly men, affirming that for all their wealth he abhorred their wayes. See the exposition of all these words, Chap.

V. 19. The right cous fee it and are glad : and the innocent laugh them to form. Some interpret thele wo ds in general of the joy that good men have in all ages, when they fee the ungodly of the world confumed by the judgements of God. Others particularly of Noah and his fons rejoycing when they first the wicked of the old world drowned, and themlelves preferred. And these latter read the words thus, The righteous faw it and were glad; and the innocent laughed them The righteous] See on Chap. 17. 9.

fee it | Sceon Chap. 19. 27. upon the word Behold.

and are glad] See on Chap. 21, 12. upon the word Rejoyce. They are not glad of the destruction of men considered in it felf, but that God gets glory, and his people case by their destruct on, Plal. 58, 10. & 107, 42. Others read it, Let the righteous see it, and bo

and the innacent] See on Chap. 17. 8. laugh them to scorn] Derides their vain confidence, when he sees their milerable end. Others read it, And let the innocent laugh them

V. 20. Whereas our substance is not cut down; but the remnant of V. 20. Waterds out justiance 21 not car assum, out toe remaining then the fire confuncts.) The words are variously increpreed. Plicator takes them to be fook in in the perion of Noah, whom he ackes to be the Junocent man mentioned, wrife 19, and added Sairie in the beginning of this verie. As if Noah coming out of the Aske hould 1519, God had preferved thim and his, and in his weath deltoy. mouta 133. You may preserve a uni and his, and in his wash activo-ded the ungold. Other stake it to be fooken of Noab, but more in his person, and that Eliphuz reckons bindelf among them that cleaped the flood, because he countred himself godly as North was. Others conceive, that Eliphuz looked towards Solom, and acknowledged Conserves, when compute to the desire of the second section we desired the deformites, and not deftroying them with fire and brindlone as he hid done the Sodomites. Others take it for a prophecy of the prefervation of the godly to the end of the world, and the deftruction of finners then by fire. But it may better be interpreted of other preservations of the godly, and destruction of the wicked in Bliphaz and Jobs time, and peradventure of the continuance of Blohrez and his companions, family and goods, when Jobs children and goods were flangely deflevoyd; and to it may well depend on the former words, and make way for them that follows, as if he had field, Thou knowed well O Job, how God deflevoyd the ungodly of the old world with a flood, and yet fared Noahs family; and that were fire in the standill as we have feen may intuities of uncodle were defleward, was a feel when feen may intuities of uncodle were defleward, was the ord worto with a wood, and yet instruct Noon's samily; and under as well as we have feen many families of ungodly men defroyed, yet white own, white ours and luch other godly mens are preferred. Therefore now it is high time that thou quickly return to God by repentance leaft he destroy thee, as he hath done thy children, verf. 21.

scatt ne octroy titee, as ne min once toy children yent. 1.
Wheres) Or rather. Though. As it is translitted, Judg. 13, 16.
Though we be furred, yet the ungody are distroyed continually,
our fulfilance] Our life, which makes us to fubfil and stand up in own paupiance 1 Cor life, which makes us to lubbit and stand up in the world. On our effate which upholds mens lives. May 1 be con Chap. 4, 7, 0 pon the word Cut off, and on Chap. 15, 28, upon the word Defolace.

but] Or, yes. See on verf. 18. of this Chapter.

but J Or, yes. Acconvent. 10. or ton Uniper.
the remnant of them J Office wheeled men who are like those ungoly ones on were drowned in the flood. God doth not onely didn'y ungody men, but their feed also. Thus the word is taken for officiny, 35 mass 1, 2 Or, their excellence, see on Chip. 4, 21, And officiny, 35 mass 1, 2 Or, their excellence, see on Chip. 4, 21, And by their excellency may be meant their wealth, and honour, whe ein they excelled others, and which made them more regarded then o-

the fire] For the various lignifications of the word, see on Chip. the fire 1 For the various unantenations or the word, see on constitute, 18.5. Here it may be taken literally, for no doubt but 10b and Blipbyz hadeen many wicked men, and their goods deflroyed by fire. And J. b loft tome of his cattel by fire from heaven, which it is likely Bliphaz here a med at. Or it may be underflood of some consuming judgement which God in his anger fine upon wicked men, as Chip.

confumeth] Or, hath confumed. For he fpeaks of things already donc. For the word fee on Chap. 15.34. on the word Consume.
V. 21. Acquaint now thy felfe with him, and be at peace: thereby

v. 1. Acquara rous to y test with a man, and of at peace? ... unerly sold fall coins on to the. I lithiput having calcavoured to estrike jub from evil wayes by the tanings before, now he I about by promites to perfeade thim to be reconciled to God by our exp. name, and fift the thewet him the way in this verfe, and the nexts and far the threat have the tandament of the control o And hrit he flewes him the way in this veries and the nexts and the nexts and the nexts of profession and domifort, verif. 23 2. In particular. O Duward wealth, verife 34, 35; 2. Inward comfort, verif. 16, 27, 18, 29. Mentes to do good to others, verif. 29, 30, 1. In this verife he fecutify intimates that 10b had been ellimaged from 60 by a wided fife, and 61 had found fluts he seed. And therefore medium him to life, and fo had found little peace. And therefore perswades him to

life, and to had found turth peace. And therefore pertuades him to alter his course, that it might go well with him. Acquaint hys fife 3 This word 72071 in this conjugation is used but wise beliefs in the Seripture. In the one place, Plai. 139, 3, it signifies knowledge of a thing. In the other, Numb, 2a, 30, it signifies the significant of the plaint of the plain fwafion of Job to get more knowledge of God, or to walk more care-

fully in his wayes.

now] Now thou beareft what mischiefs have befallen ungodly men, for wint of acquaintance with God. Or, I pray thee, speaking gently to him to mollishe his former sharparste and make his counsel go down the better. So Physitians sweeten bitter pils; fee on Chip.

13, 10, with him] To wit, with the Almighty, verf. 23. So the antecedent is taken cut of the following words, Pfal. 87, 1, 2. & 126. I. and be at peace] So shalt thou be at peace, see the like phase, Pfal.

37.3. The meaning is, This is thy way to recover thy former pro-37.3. In emeaning 15, a.m. 15 tony way to recover thy former pro-locitivy, see on CDP 5.24. & 9.4, & 12.6. Or, thou shale be in a see condition: so the word is used, Chap. 21. 9. Others take it for an exhortation to reconciliation to God, Reconcile thy left to

therety] Heb. by them. That is, by acquaintance with God, and reliauration of thy prace and fafety. Upon thefe will foillow tiches, good] Prosperity, Richts. See on Chap. 21, 13, upon the word Wealth.

. (bull come unto thee] From God. He shall make thee prosper, For the word fee on Chap. 15. 21.

the word see on a nap. 15, 21.

V. 22. Receive I pray thee, the law from his month; and lay up his words in this heart.] Do might object and key, How thall I know how to get and keep acquantance with God? Bliphaz answers, By laying up Gods law in thy heart.

Receive] Ltain it of him. The mafter gives, when he teacheth : the fcholars receive, when they learn. See on Chip. 15. 12. on the word Carry away.

word Arry Mays.

I frig the 1 Se on verf. 11, of this Citapter, upon the word Now.

the law 1 Some understand it of Moles Law, which they conclude

Mass 4 the newly witten. But it is more likely last blo lived before

Mass 4 the newly witten. But this more likely last blo lived before

Mass 4 the one with 15, of this Chapter, and on Clap 1. 1. By the

that wherefore mull be meant their influtions in matter of fatth and life, at God was pleafed to communicate by revelation to the Patriarchs, and they by madition to their children. It comes from a word arch; and they by indusion that Canada archive and the that figures are that figures are the price of the that figures are dropt in by little and little like tain; and faftned in the heart as an arrow shor into the fight. The word is sometimes used for any influction, though by man, but here for fuch as comes from God

) from his mouth] As godly men have taught thee, and as it

on Chap. \$5, 12.

V. 23. If thou return to the Almighty, thou shalt be built up, thou fall put away iniquity farre from thy tabernacies. I If thou being acquainted with God, and receiving, and keeping his law within thee acquainted with Goo, and receiving, and keeping no law within thee firsh also return unto him by true repensance, thou shalt recover thy former prosperity; and if thou leave thy wicked wayes, thou shalt grow

If theureturn] See on Chap. 15. 13. upon the word Turnelt. Here it is understood of repensance, which is a returning from fin to

to the Almighty] See on Chap. 8, 3, 5.

so the Almighty] See on Chap. 8, 3, 5.

thou shall be built up] The ruins of thy former prosperity shall be reparted, and thy chare more wealthy and prosperous then it war, A meraphor from repairing or building hould, shall 3, 15. Are see up. Heb. Built. Others understand it of having many children again, as the word it will found the most form the second its of the word is used, Gen. 16, 2. & 30.3. Ruth. 4. 11. For the word see on Chap, 20. 19.

thou fhalt put away far] Or, if theu put away far, Ge. Then thou shalt get gold, vers. 24. It is not enough to remove away iniquity, but it must be so far altenated from our affections, that we entertain no thought of returning to it, Chap, \$6.14.

no thought of recurning to it, Chap. 1: 44.
injuity] See on Chip. 1: 7.7. on the word Wickedly,
from by tabernades] See on Chip. 5. 24, & 11. 1.
V. 24. Then flat thou lay up gold at dufts and the gold of Ophin, as
the fluence of the brooks;] I how hat been am an much adulted to
gold, and uicd much indirect means to get it, yer 6, 6, 7. If thou will
gold, and uicd much indirect means to get it, yer 6, 6, 7. If thou will
gold, and uicd much indirect means to get it, yer 6, 6, 7. If thou will
gold the gold beautiful the desired of the which them much will
gold the gold the gold the gold the gold to get the gold to 'gold, and tied much indirect means to get it, yerf, 6, 7. If thou will return to God, thou that have pleaty of it, which thou may child the comfort in, at coming from Gods bleding.

Then I When thou half repensed of thy milead life, and reformed it. So this particle is transfluced, Chipper 13, 13.

flush thou lay up I Heb. Lay up, without, that: the impersitie for the future, at Plai 3, 7. 3.

gold I Golden coin or tiches. The word '13' I Gmilies z. A defence, we are a Gold. Chan 26.14 hours fit is the modelle manifold.

ence, ver. 25. a. Gold, Chap. 36.19. because it is the worldly mans efence. So here.

as duft] In abundance as the dust of the earth. Or above the dust; m any 1 an assentance as the out of the earth. Or space teeding that is, more than the chol of the earth. An hyperbolical engettion of great wealth. So "Y) is used Chap. 12. 2. Or, spon the sign. As it is translated, Philada. Or, befole the deft, As Pelait. 19. Or befide the trees of water. For the word Duff, fee on Chap. 14. 8.

14.0.
and the gold of Ophir] That comes from Ophir, 1 King, 9.27,
18. & 10.18. & 12.48. Thence used to come excellent gold, and
therefore the word is put for choice gold here. For the word Gold see before it is not in the Original.

as the fronces] Heb, in the rock, of the brooks] Or, of the valleys. See on Chap. 20, 17. This is

of the proof. J. Or, of the valleys. See on Chap. 20, 17, Insist diverify interpreted. Some render the fanth of it ritus. Thou needed, not build callies on hills to fector thy wealth; it thill be fat enough in the valleys, and low places. But his argues farty urther than plenty of the places of his former prosperity. Thou shale have far more riches then ever the u hadit, as much or more then the duft of the fireets, and Rones of

the brooks or valleys, 2 Choo. 1. 15. 8. 9. 27 and thou fall have V. 25. Teathe Almighty shall be thy defence, and thou fall have plenty of filver.] As thou that arrain to plenty of the members of the saw flialt keep them faft, for God will not take them away from thee any more, but he himfelf will defend thee; and encrease thy flore

Tea] God who is better then all gold, will defend thee: This is a greater favour then to have flore of Gold. Thus this particle is used,

Chap. 5. 19.

the Alm'ghy] See on Chap. 8. 3. 5.

flail be iby defence] Heb. defences. That is, fitting defence, flail be iby defence]. Heb. defences. That is, fitting defence it flower than many Caffles. See on verf. 24. Or, thy gold, Thy belt resources of the thing of the control of the c

and thou shalt have plenty of silver] Heb, silver of strangins. That in the point some permy of fisher J. Heb, fisher of strangers, and in flowing lives with a hint power to defend these gainful at these are trainers. For money is the finewe of war. The word for Silver control was a word that fight first to defen should all ment defen a word that fight first to defen should all ment defen and the first control for the control of th and it can help them to all worldly comforts they do delive. It additions filter in the outer, heap or wedge, as Hay 2. 8. 2. When it is loyared with words of number, it fignifies filter coin, or monty made of filter, Gen. 23, 16, 50 here. For the word Plenty, or of filtering the contract of the contr fome understand by it store of money, because the more a man hath, the stronger his stare is, and the more likely his contit unce. But it uns acconger ans ettate 18; and toe more likely his constituence. Dut it may be underflood of money (m/z) without respect of flore, and o it answers well to the beginning of the verie which speaks of failety, whereas the former verie spake of plenty.

V. 26. For then shalt thou have thy delight in the Almighty, and | deliver them out of their milery and make them profess. halt lift up thy face unto God.] Eliphaz and his compunions had before plyed lob with temporal promiles : now he brings fpiritual ones, which neither he, nor any of his fellows had done before. And this is the highest of spiritual favours to enjoy God.

Fox] A proof of that which went before. God who gives thee plenty of comfort in himfelf, will not deny thee the creature for thy content and delight.

then I There is in this particle both an elegincy, and an opposition. Then when thou hast reformed thy wayes, and not till then. Then thou mayest make account to find that comfort in God, which thou never didft find in him before and till then, it is in vain to think of it. Thus he fees out the good that comes to men by godlinefle, and put all ungodly men out of hope to attain it.

puts it tuggony men out on one to the term in ...

But this have thy delight | Heb. But it then delight the felfe. Thou that not onely be full timed by God, as others are, but find special delight, and fingular pleafing: in the Admight | See on Chap. 8: 35.

and fluit (if 1 m) | See on Chap. 21. 5.

Chap.xxii.

thy face] See on chap. 14. 20. upon the word Countenance. Thy countenance, which is now caft down with grief, and fear, by reason of thy afflictions, thou shale then lift up with boldnesse, and comfort,

out many words in prayer, and make many supplications. Yet God

and he shall hear thee] That is, when thou prayest then God will

and he final litear thee] Thus is, when thou prayed then God will begreber. See the keep brase in the notes on chap. 14, 11. For the word stear, see on chap. 13, 17.

and thus final pay thy wave?] God shall give thee those favours or that freedom, which thou didft ask of him, when thou maded wows and him in the time of the districts. So that thou have cause to pay they wows, which chause the first thou have cause to pay they wows, when God thould prosper him, but to a fillue to perform his wows, when God thould prosper him, but to go fillue him this God would grant all his defices upon his repentance. He mentions yours, because godly men used then to joyne wower to tkeir payets, Gron. 28, 10, 121, 46, 13, 14.

V. 88, Thus flat all decree at hing, and it final he callabilited unstather; and the light flat fline upon thy wayer.] God will not only bear thy payers, and give the the hings in hu payet for, but whis foest elle shoul peakedt of, or purpose to go about, God will give it recollected.

good fucceffe.

Thou shalt also decree | The Heb, word 713 fignifies, I. To cut athing into two pieces. As I King. 3. 25. 2. To decide or determine athing. To separate it from another, and resolve.

Athing] Which is to be done. As here, a word, or a decree. That A time I Trusted to be come, as news a way of decree. A fit is, any thing whitever rivo decermined to be done, finall be done, and it shall be finally first I See on thip. 14. 12. It shall be firm, or effected; for then are purpose and words etablished, when they are brought to action, 18. 7. 7. 8. 2. 10. 8. 14. 14. 46. 10. Numb.

unto thee] Thou shalt but speak the word and it shall come to palle. So ready is God to hear and help thee. Or, For thee. God will prefently effect it for thy good.

and the light] Good successe shall attend upon all thy actions, which shall bring joy unto thee. Gods favour and blesting shall be upon all thy endcavours. See on Chap. 17, 12.

Wall Mine] God thall profer thy endeavourses the Sun thining

upon thee like the morning Sun, fee on Chap. 18. 5.

spon thy wayes] See on Chap. 17. 9. All thy actions shall pro-

V. 19. When men are cast down, then thou shalt say, There is liftis up: and he shall fave the humble person. I in the conclusion of this Chapter Eliphaz assures Job, that it he repent, and leave off murmuing against God, he shall not onely be free of that dejected condition, in which now he was, but also be exalted when others are cast donn, and prevaile with God for mercy for others also,
When men are cast down) When God shall throw down wicked

and ungodly men. Or, When they are cast down. That is, thy wayes, vetl. 18. Or, Though thy waves be call down. Though now thou be in a low condition, yet thou shalt be very high. So 13 is translated.

Pal. 44. 19. thou fhalt fay] See on Chip. 16. 1. Thou fhalt be confident of teorety, and exaltation. Or, thou shalt pray considertly to God for it, and make no doubt of being heard, and he shall answer thee scordingly, and deliver, and exalt there

bere is alifting up] Thou shale considently expect it in thy milery. On thou shit be delivered, and then may st boldly say, thou are stated. See other significations of the word, Chap. 20. 25.

deliver them out of their mitery and make them proper-the humble perfon] Heb. him that is low of eyes. It is likely he means Job himfelf who was now in a low condition. And mifery makes men ashamed, and to look downward, whereas prospectivy makes

makes men aunamen, sana to 100 ya commwato, mercasa prospensy inan-men rake course, sand fook upward. He addiers Job, that upon his fubmillion God would reflore him to a great height of prosperity. V. 30. He full deliver the sift and of the innocent: and it is deliver-ed by the pureneffe of thine hands. I Morcover it thou cleante thy felf from iniquity, and walk uprightly, God will deliver thy neighbours amongst whom thou livest upon thy prayers from the dangers threatned against them for their fins. So thou shalt not onely do good to thy felf, but to others alfo

He shall deliver the island of the innocent] The man in a low condition upon repentance shall not onely eicapeout of mifery himfelf, box all by his prayer delivers all his neighbours. Or, hie innotes fall deliver their land in the fall is neighbours. Or, he innotes fall deliver their land. The fank is the lame. Or, he fall deliver home mineten. So good one by help reparts lomenines turn away Good judgements from the wicked and ungodly, let., 5: 1. Gon away Good judgements from the wicked and ungodly, let., 5: 1. Gon Chp. 18-3, 2. Evol. 32: 1.1. 1.8; For the word, Innotesta, fee on Chp. 18-3. 17. 8.

and it is delivered] The Ifland, Or, He. That is, the innocent

by the purneffe] It lignifics an exact cleannesse, such as is in gold purged from droffe, or in garments cleanfed with fope. Such is in a good man, that makes conficience of avoiding all kinds of fin.

good man, that makes conficience of avoiding all kinds of finof think band 1) Of thy wo, K. Od will reward thy good aftions
not onely with doing good to thee, but to others also for thy ske,
for the word Hands, i.e on Chap, 16, 17, for the chapse of the preclos, of thine bands, he for Chap, 16, 17, for the chapse of the coclose of the bands, i.e. on Chap, 18, 19, 19, 19, 19, 19, 19,
Chap, 8, 20, 1. And it is tikely Eliphaz did it of purpos the romake lob understand that fe mean time, as it is very probable, that
Bildaddid there. Ohres understand it of lifting by the bands in
payer for others. Thou shall delive them by the prayers foolding
up uper hands, 1 Tim. 2. 8. And then it subvess well to the former
verse. And 6 Job by Gods own appointment did delive his three
friends from Gods anger conceived seasoff them. Chap 2, 2, 2, 3. friends from Gods anger conceived against them, chap. 42.7,8, 9.

CHAP. XXIII.

V.1. Then Job answered and said, I in this Chapter and the next Job answers Eliphaz his large Ocation. In this Chapter he defends himself against Eliphaz, who had in the former Chapter charged him with many g. ievous offences. In the next he confuces his opinion of Gods certain ruining wicked men in this confuses his opinion of Gods cerrain ruining wicked men in this world. This Chapter (though many interpret in favour of Joha si he norely cited his firshes Gods indgenent-fere our of confidence of reflet fetner) is pen in charging God to deal on bardly with him, as appears all the Chapter over, where he never charges his friends with any things, but charges God all along, 1. With Jying upon him things that he could not fufficiently complain of, verf. 2. A In denying him audience, to verf. 10. 2. In purifishing him as he don't wicked men, though he knew him to be godly, and fhould find him fo in the G. From verf. 10. to verf. 13. 4. In bring interoable, and not leaving off to all de him, verf. 13, 14. Then he thew the greatneff of his fears, and the grounds of it in the three lift verfee of the chapof his fear, and the grounds of it in the three last verses of the chap-

Then] See on chap. 4. 1. Job] Secon chip. 1. 1.

answered and said] Secon chip, 16. 1.
V. 2. Even to day is my complaint bitter: my stroak is heavier then my groaning] As if Job had taid, Thou are deceived, O Eliphiz, it thou thinkell, that thy words can make me hold my peace. Thou dealest very un qually with me, who interpretest my complaints to be rebellion against God, as Bildad also objected rage unto me (chap. 18, 4.) feeing my plague is greater then can be expressed by any lighs or words. Thou dost rather hereby enforce me to shew how greatly my minde is troub ed, and distracted: as also to renew those my wonted compl. ints. which cannot any way be answerable to the greatneffe, and grievousnesse of my misery; neither do l'complain so much, as I have cause; much lesse am I to be blamed for excesse in my

Even] Notwithstanding your words my sorrows are not allaid. I have as much cause to complain now as ever. Or, Notwithstanding my words, whereby I have the wed my just cause of complaining, yet ye count my just complaints rebellious against God to this very day. For the word (ce on chap. 16, 4.

to day] At this very time. For the word, fee on chap, 14.14. &c 15. 22.

is my complaint 7 See on chap. 21.4;

bitter] I complain of heavy afflictions, which are very biner unto me : and no wonder then if I complain bitterly. It is bitter to me, that feel whit I complain of, and to you, that cannot endure to hear it, nor will not ply me. See on chap. 13.26. Or, is refellion. That is, you account it so notwithstanding my many protestations, and justifications, because ye still missinterpret my words, and gather wrong conclusions out of them.

and the shall save in the shal

to the body, See on Chap. 6.3.
then] So this word lignifies. See the notes on Chap. 22. 14. Yo

figh in his extream pain: but counted him rebell ous against God for

fo doing.
V. 3. O that I knew where I might finde him! that I might come even to his feat! He speaks of God here after the manner of meneven to bis feat !] He freaks of God here after the manner of men, Judger appoint exerain places, where so fit in judgement to hear all cutties, where all men, that are wronged may come and plead fo, then feller and be righted; 15 me, 7.6, 7.7 So Joh here runling to the feller and be righted; 15 me, 7.6, 7.7 So Joh here runling to the feller of the f fault here is that in his eagerstile to creat insurance rospects to stringle his friends, and reflects too much upon the Judge in his complaints, as denying him audience, and handling him too harshly.

Othat] Heb. who will give. The ordinary forme of withing a-

Other] rice, we write give. In corquery former or wining among the Hebrews intimating their own inshility to accomplish it, and great drive of its for hat they would accept of it of any one that could give it. See on chap. 6.8, & II. 5.

I knew] That some one would acquaint me, where God is to be found

where I might finde] See on Chip. 17. 10.

Him] God. He doubted not, but his friends knew well enough,

whom he meant. See on chap. 20. 23.
that I might come] Or, then would I come. Or, go. As the word that I might come] Og then would I come. Or, go. As the word figuines, Jon., 3. An argument of a much differenced pirit in a great fill cition. I would first for no labour, but go on to the temote parts of the break, that I might plead my caule with him, chap. 13, 3, 10 to the word fire on chap. 15, 21 to the word fire on chap. 15, 21 to the word fire on chap. 15, 21 to the word fire on thap. 15, 21 to the word fire on the yord fire on a word, that fignifits to prepare, I would not beafraid to go to his very throne, or fact of judgement prepared for him. Too bold a freech for a mortal creature, and hold ser proved by God for it, thu, 38, 2.8, 40, 22.

V. 4. I would order my caule before thim, and fill my mosth with arguments,] In this verice and the next Job fets out themaner of proceeding in huddenent. The balantit brines forth his bill, and

proceeding in judgement. The plaintiff brings forth his bill, and the defendant his answer.

the detendant n.s. answer,

I would ofter T See on thap. 13. 18,

my cause T H-b. the judgement, See on chap. 22. 4.

forgree him J H-b. to his face. That is, in his profence. I would

show what hard measure I endure. For the word, Face, see on chap. 14. 20, upon the word, Countenance.

and fill I would have arguments enough to maintain that I am harfily intreased. For the word, fee on chap. 15, 2.

my meath 1 secone p. 15.5.
with arguments 1 Whereby to prove, that I am wronged. Arguments on both lides pleaded in judgement come under this word. See on they 13.6 on the word, Realoning.
V. 5. I would know the words, which be would answer me, and unmy mouth] See on ch p. 15. 5.

derstand what he would say unto me.] I defire much to know what reason God would give, why he handleth me more fharply then other reaton God would give, why he handleth me more filmen which yet I cannot insign what it floudd be. I wild know J O., I floudd know the words J Which the would groduce, which be would answer me J See on chip. 16, 1. and under fland J O.; consider.

what he would fay unto me] For the word, Say, fee on chap.

16. 1.
V. 6. Will be plead against me with his great power? No, but he would put strength in me. 1 confesse is God should use his almighty and invincible power against me, he would easily ruine me: but I am confident he will not fo deal with me, but will bring forth his arguments against me, and let me plead with him in his court of Justice,

and then I doubt not but to clear my left.

will be plead against me | Heb. Will be plead with me. For they that plead with men in law, plead against them. For the word Plead, fee on chap. 13. 3, 6.

with his great power] With his Almighty power. For the word.

Great, fee one-tipp as A:

No, but he would put firength in me] It may better be read thus,
No, but he would produce arguments against me. He would proceed
with me in a legal not in a violeta way. This best agrees with Jobs
feope going on in a way of pleading. So I is used for against, chap,

19, 19, V. 7. There the righteous might diffute with him: fo should I be delivered for ever from my judge.] He thems his great confidence of clearing himself, if he might but have a free trial before God.

There I In such a judgement, wherein God doth not terrifie me with his power, as corrupt Judges often do innocent men, chap. 9.34.

33.6. (14.2.) 22. (14.2.) 23. (14.2.) 24. (14.2.) 24. (14.2.) 25.

is beavier] More troubliome, for weighty things are troubliome | that is, not an hypocrite, not one that should be so forely affliched more then other men. For the word Righteous, or Upright, see on Chap. 1. 1. For the word Dispute, or Plead, see on Chap. 15. 3.

(hip. 1.1. For the word Dilput, or Pleady lee on Chap, 1.7.3.

"p fload the delivered." Pronounced innocent, that now an handled like cane notern, being fubject to many plagues, for ever. The word fignifies victory, and lourtimes eternity, which gets the victory order all time. I flouid never be questioned more by God, nor thut affilicks as gully perform.

The many Judge 1 From Gods condemning features. In the agony with lower he notes upon God in the breinning of the vere-e-time.

from y Judge I viem Goda condemning fentence. In the agony of his figure the looks upon God in the brightning of the verte, at his acutier, in the end of it, as this Judge. See the like, Pfal. 143, a V. 8, Bebold, I go forspard, but be is not there; and backward, but I cannot precise him. I foot had a while intermitted his delite, vert 3, of finding God to flew his confidence of fpeeding well in that triall, Now he relumes it, but with all flews; hat his delite is to no purpose, for God will not offer a trial, and he knows not where to find him. He may feek for him all the world over, East, West, North, and South, and yet mifle him. This is the fum of this verfe and the next.

Behold] See on Chap. 1. 12, O. If. See on Chip. 9. 11.
I go] For this word, see on Chip. 14. 20. on the word, Paf-

forward] That is, Baftward. The World in it felf hath no forepart, nor bickpart: but man is confidered as fetting his face to the rifing Sun, which is the eye of the World. And then Forward is Billward, Backward is Westward, Left hand is Northward, Right hand is South-ward. Some take it for Eastward in respect of the Holy lands but Job could not mean fo, for it was not in request in his time, and he was more eastward then it, Chap. 113, and must look westward towards it, but callward to the riling Sun.
but he is not there] Job knew that God is in all the world, buthis

meaning is, he will not appear to me there, that I may reason my cife with him, Heb. and not he. I finde him nor there, but feck him in vain, and lofe my labour.

and hackward] That is, Westward. When a mans face is toube

and dateward 1 intro, victorian, controlling Sun, the Well is binned him, erfland him, That is, I cance for lee him, erfland him, That is, I cance for lee him, or perceive him, that I may resson with him.

9. On the left hand, where he dath work that I cannot sheld him. I be helded him effect him, I lee

true that God may be feen in his works in the Northerne parts of the world, which is more inhabited then the South. Because moretemworld, which is more inhabited then the South. Decaule more en-peract, but I cannot find him there to reason with him: and line less hesh poor to find him in the hot countries of the South, which are less inhabited, and Gods works less free in them. See more on Clap 9. 9. on the chambers of the South.
on the left hand] Northward, See on verf. 8.

where he doth work] More then in the foutherne part of the world,

before in this verfe.

but] See on Chap. 21. 1.
I cannet [See on Chap. 22. 2.
behold him] So as I may have conference with him.

he hidelth himself] He works not so much in those parts, as in ther parts of the world. It were in vain for me to travel hither to feck him, for he will not be found of me there, but will as it were of purpofe hide himfelf from me.

on the right hand I in the Southerne parts of the world. See on ver [8, The word [12]] signifies. 1. The right hand, as Jer. 21. 14.
2. Strength which as it is most feen in the use of the hands, so specially strength which as it is most feen in the use of the hands, so specially strength. When I was a series of the hands so specially strength. ally in the right hand, which in most men is readiest for use, Exod. any in one right hand, which in mothmen is readielt for ute, axion, 15.6. 3. Sowianing, covenanting; for the one is done by lifting up the hand to God, Gen. 14.22, and the other by joying hands together, Prov. 11.21. Now because men do this for the most part with the right hand, therefore that at is fet out by that word, Plail. 24.8. 8, 16 gindlers the right fole, 2 Sun. 24.5. 5, The foundation of the world, Cant. 4.16. So here.

that] See on Chap, 13. 13. where this particle is fo translated:

1 cannot | Secon Chip. 19. 27, upon the word, Behold.
V. 10. But he knoweth the way that I rake, when he bails tryed me,
I field come frost a gold. To do knows that I have carried my felf
uprightly, and if I could get audience of him, I should come dear

from the bar as gold doth out of the fire.

But] Soit is transluted, Chip. 9. 18. Though I knew not where to find God, yet he knows where to find me, and what my wayer bive

be Inswerth] He perfically understands it, which no man doth the way] The course of life, See on Chap. 17.9. that I tale] Heb. that is with me.
when he bath tryed me] Not by assessing for that he hid abun-when he bath tryed me] Not by assessing to the course of the

dantly done, but in a judiciary way. When he hath heard what I can fay for my felf. This interpretation agrees with the scope of the

whole Chapter,

I (hall come forth] Now I lie under hard centures of men, and God Junia come parta, Lower Lie under find ectivitées of metisans consideration de link hardly of me by laying fach a load of forrows of musif I could but get a fair hearing. I flouded come out of this obloques of the word, econ Chap. 20, 25, and a long laid 1 No drofte of an ill-led life will cleave to me. I finil be a gold 1 No drofte of an ill-led life will cleave to me. I finil be a gold 1 No drofte of an ill-led life will cleave to me.

oppear loyall to God, and righteons to men.
V. 11. My foot bath held his fleps, his way have I kept and not deelined.] Eliphaz had in the former chapter, verfe 22, &c. given Job good counfell to acquaint himself with God and learn of him and obey him. Now in this verfe and the next, Job fhewes that he had fo done, and kept close to Gods wayes and followed him foor by foot, and so carefully obeyed him, that he had not at any time thined away trom his precepts: but made great account of his words.

My foot] I have walked in them, I have constantly followed

his steps.

hath held] Or, hath laid hald on. It is the proper action of the hand to lay hold on, because it fignifies keeping a thing fift, and not parting with it, it may be applied to constant walking after God

chip. 19.9, See on the notes there.

his [feps] Some take it for those that God bith appointed for man nn jieps j Soline take it for those that Good atth appendict of male to walk in them, O. hers for the wayes that lead to Good, But the word is not fo used elsewhere, but figuifies Gods own footsteps. I have imitated God, and followed him step by step in those things which I ought to follow him.

his way The way in which he hath appointed me to walk in. Se it is taken, chap. 21.14.

have I kept] Observed, and walked in it. For the word, see on chap.7. 12, 20. & 10.14.

and not declined] Not gone aside to the right hand nor to the left in excelle or defect, John 1.7. P[a]. 18, 21, & 44, 17, 18.
V. 12. Neither have I gone back from the commandement of his lips

I have effected the words of his mouth more then my necessary food.] Here Job shewes by these severall branches the great care he had to keep Gods commandements and goes in a gradation. First he chose keep to as commandements and goes in a gradation. First ne choice that way. 2. He kipt to it, and went on in it. 3. He went not affect out of it, verl, 11. 4. He went not backward at any time, 5. He was more carefull to do Gods will, then to look after his bodily food. The fumme of this verfe is; I have taken so great delight in those or-dinances, which our fore-fathers receiving from his mouth have delivered unto us, that laying them up in the treasure house of mine heart, I have preferred them before whatfoever was requifite, and necessary for the maintenance and prefervation of this present life.

necessary for the maintenance and preservation of this present use, neither have I gane back J. The word fignities a quite I daving or forfaking a thing. But Job by a Miciosis means that he had carefully observed all Gods precepts. As is the had fall; They that fee my fad condition would judge that I had cast off all piety. But it is not so. I have made conscience of every good duty.

from the commandement of his light From those precepts, which

God bath made knowne to me, as men make theirs knowne by their words, which come out of their lips. For the word fee on Thave esteemed] Heb. I have hid or laid up, Because those things

we effect highly, as gold, filver, jewels, we hide, left any fhould take them away from us. So did Job hide Gods word in his heart, that he might not lofe it. Or, as house-keepers lay up provision fer their fa-mily to bring forth in time of need. Pfal. 119, 11. Prov. 2. 1. & 7.1. Job kept Gods words in his memory.

the words of his mouth] The fame in finie with the commandement of his lips, which was expounded before in this verse. For

ment of his tips, when was exponence before it was verte. For Mouth fee on chap 17.7. more then my necessary food] Ot, my appointed portion. Men cannot want daily food, and thresfore tressure it up. I took more prins to lay up Gods Word in my heart, then men do to lay up in store

to layuy Gods Word in my heart, then men do to lay up in flore provision for the belly Perox, 908. 82 a.1.5, Gen. 47.2.3.

V. 13. But he kin one minde, and who can turn him? and what his foule defireth even that he dath.] Job in this verife and that which followers, thewes much humane infirmity, and it interfore afterivately utily blanced both by Elihu, and by God himself. As if he had fail? Although my condictnee tells me, that I am innocent from fuch great offences, a sufe to bring fuch heavie judgements upon men, yet God will not be moved from his resolution of dealing rigoroufly with me.

But he is in one mind] He is resolved to lay a load of afflictions

upon me, and continues in his purpofe.

and who can turn him] None can alter his resolution by power or stimafion, chap. 9.12,13. & 11. 10. For the word fee on chap. 15.
13. Some read it thus, if he be against one, who can turn him? That s, God hath conceived an implacable anger against me, and will not

luresfflicting me, till I dye,
and what his foule] That is, himfelf. Spoken of God after the manact of men, Lev. 16.30, 16.1.14. For the word fee on chap. 14. 22.

desireh] Whatsoever pleaseth him, or whatsoever he will have

done. There is no diffivading of him. even that he doth] He will certainly have his will, and bring it to

palls, Plai, 113. 3. For the word fee on chap, 14.9.

V. 14. For he performeth the thing that is appointed for me: and standy likely things are with him.] We fee and feel by experience, that God will not be moved from what he intends to do: and therefore there cause to expect many more such afflictions from him, rather then any relaxation of these paines.

Fer] It will appeare in the end, that God will have his will, when he hash broughtall the misery upon me, with which the intuded to afflict me. Oc, Swely, As it is translated, thus 8.4.

he performeth] No man can hinder him from performing the uttermost of his will upon me.

the thing thath is appointed for me] He will fend all those plagues on me that he hath retolved to fend, and will not coafe afflicting me till all bedone. The fame word wasuled for appointed or necessary food, verfi 2.

and many fuch things are with him] He hath not yet showed all the cycll he intendeth to me. He hath many more plagues yer to bring upon me. This cauled the following fear in Job, as he confessed in the next verfe

V. 15. Therefore am I troubled at his presence: when I consider, I V. 15. Increpore and I trouted at the prefence: when I confider, I am afraid of him.] And this is it which doth trouble and amazeme greatly so often as I look upon Gods preceedings with me, and like-wise consider with my self both the greatraste and also the long coneinvance of my miferies, and fee no lik lyhood of an end. I have cause then to fear that God will goe on to use his great power to affl. a me more and more till I die.

Therefore I am not troubled with the conscience of an ill-led

life, as ye uncharitably conceive of me; but frighted by Gods mighty power manifested in affl eting me more then others, I am troubled at my prefent calamities, and afraid of fiercer.

am I troubled] See on chap, 21, 6, 1 am fo troubled that I would run away from it, if I could. For the word fignifies hafte, as well as fear or trouble.

at his presence] Heb. at his face. Or , because of him. Or , for fear of him. For the word Face Ice on chap, 14, 20, upon the word Countenance.

when I confider] When I weigh in my mind all Gods ha, fle deal-

Is Marial of him] See on chip. 22, 10.
V. 16. For God maketh my heart loft, and the Almighty troubleth
me.] For my heart taileth nie, and I am so troubled with the many mileries God hath laid upon me, and the uncertainty of the end of them, that I have no firength left to bear them, t Sam, 28, 20, For] H.b. And. But it is translated, For, chap, 17, 10, And so it

may here. Ye marvell that I am fo dejected. Ye fould not wonder at it, for God hath caft me down.

God] See on chip. 8. 3,5.
maketh fofi Maketh me fo afraid and del fted, that like foft wax am not able to bear his heavie blowes of affliction, but if they continue they will break me to pieces. So that Job here doth not by a foft heart mean a penitent or patient one, but one worne with afflictions, and able to bear no more lt was broken with forrows. As verf. 17. It may be he meant, that God had taken away ftrength within , and vet laid on load without.

my heart] See on chap, 15.12. and the Almighty | See on chip. 8. 3. 5. troubleth me | See on verse 15. of this chipter.

troubleth me] see on verte 13, of this chipter.

V. 17. Because I was not out off before the darknesse, neither hath he covered the darknesse from m face.] Here he shives the cause of his so grievous fear, because there appeared no issue out of his troubles, which as he useth, he compares to darknesse, As if he had faid, I have just cause indeed to fear and tremble, because God hath brought such great troubles upon me, out of which I see no way

Because I was ent off] Destroyed by death, which is Gods execuioner to cut off men's lives.

before] Heb. From the face of. So that these troubles might not have tound me Out, nor I seen or feet them, which I should not have done, if God hid killed me before, Others understand ir thus, Because thele troubles have not yet made an end of me, but I must live to fuffer more. And this he speaks by way of wonder and admiration, that his poor carkaffe could endure fo much miferie, and not fink under

his poor chicale course enture to much minerie, and not one inace it, See the like complaint, chap a.o. & 10,18.

the darkneffe] The afflictions that now are upon me. I wish I had died, before they had come upon me. For Darknesse, see on chap. 15.22,23.

neither hath he covered] God hath not quite kept the darknesse of affiction from me as a thing couered, that I might not be evillor teel forrow. Heb. and he hath, dys. But the negative particle is to betaken our of the former part of the verle, as it is Pfal. 1.5. And so to be read as before. Some read it affirmatively, and understand a keeping of him from death, which would have ended all his forrows. Aschap, 3.23. & 6.8. So death is called darkneffe, chap, 14. 23. But the former interpretation is better.

the darknesse] These great affl. tions which are tedious to me, as a long dark night to a min that cannot fleep. See before on this

from my face] From me, that I might not have felt thefe forrowes. For the word Face, fee on chip. 14, 20. upon the word Countenance.

CHAP, XXIV.

Vetle 1. VV Hy feeing times are n# hidden from the Almighty do they that know him not, fee his days? In this other part of Jobs answer in this chapter he pulls down the foundation, which his friends had laid, concluding him to be a wicked man, because fo many and great troubles fell on ham, as befell none but ungodly

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men. The words should rather be read thus, Why are not times hidmen. I ne woros mound rather we read those him do not fee his dayes? den from the Almights feeing they that know him do not fee his dayes? It would make a man not well instructed in Gods providence think, that God takes no notice of things done here, nor regards them, icc-ing the belt of his fervants could never observe that he punishes many ungodly men according to their deeds in this world. So that either Job the wes what worldly men would conclude out of Gods indulgence to invest what wortary men wound consume cons. or Osus insurgence to wicked men here; or clicke fepteskes in a paffin or throng tempastion, as doubting for the preferst of Gods providence; inpunishing finners; blongh eldewhere, when he was in a better mood, freely and fully copiciled by him. See the like paffin in godly men upon the fully copiciled by him. nutry contened by nutr, act the life plants in goody men upon the like octation, Pla17, 3. 80, CF13.11. Hdb.11.13, 86. And this fifts well with that which follows, wherein he repeats incumerable groff wickerdn Is committed by ungoly men at which God winks, and punished them no in the world. why are not] It feems to, and ungodly men are ready to think fo.

times) The wicked actions that ungodly men do in their times, as followes verf. 12. &c.

hidden] Unknowne, as things hidde or covered are unseene

from the Almighty] from God. Or, by the Almighty. So that good men cannot fee him execute judgements on the wicked, nor know not when he will, as followes in this verse. For the word Almighty see which he was a tortowes in this verte. For the word Almighty lee on chap. 8, 34. For [2] By, fer. 10. 14. feing [3 5 1 is translated, chap.19.28. they that know him] They that fear him, and are best acquainted

doe not fee] Cannot, behold them. If it had been fo generall a truth, as thou O Eliphaz doft affirm , that God uleth to punifh ungodly men here in this world alwayes, I and other godly men fhould have observed it before now.

have observed at before now,

bit dayer] The punishments which he hid laid on ungodly men
for their fins in he time appointed by him; chip, 20. 28, So the day
wherein God powres out his wrath is called His day. 16:2, 12. & 13.

wherein God powers out his writch is called His day. Hes., 1s. & 1s. 6. Jet, 46. 1o, Joel 2. 11. For the word Day fee on chap. 1s. 41. V. 1. Some remove the land-marker; they windent take away flucts, and feed therein. Here Job begins to give a reason, why many mix think the God donhor guide the world, and mixes a large Caralogue of groffs function to punished by him in this world; And with the city of the state with a reason for the state of the large file and the state of the large file are complificant to accomplicate firth he gives inflance in great oppiessous to verse 14. In this verse he beginnts with the eves and tobbers, and such as remove land-marks. As if he should say, What is it, that these men dare not do? For not As if he lhould lays What is it, that there men dare not do? For not regarding the land-marks, which are fer for the dividing of one mans land from another, and in keeping whereof no fmall part of the publique peace and tranquility confilters, they encouch upon other mens gettudes, and thy feed on the hearths of cattell, and flocks of finero, which they have also violently, and wrongfully selection. The second come best of the control of the second come best control of the second control of the se taken from o hers.

taken from O. 1815.

Some remove? Some is not in the original, but added to make the fence plaint. Or. They remove. That is, the wicked spoken of verse 6. So the antecedent follows the relative. Pial. 87. 1, 2, They remove the bounds for their own advantage to get away their lands from other men. This is often condemned in scripture.

Deur 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Or, Some touch, For land marks were counted facred, and it was efteemed a fault fo

much as to touch them.
the land marks Heb. The bounds. These were set to determine all controverfies between neighbour and neighbour about the limits of their lands. And therefore men anciently ducft not touch them, much leffe remove them.

they violently take away | See on chap.20, 19, flocky | Heb, a flock, it fignites an herd of sheep and goats. It comes from a word that fignifies to fee in order. Cattell of the flock are kept in order, and not suffered to ftray as other cat-

and feed thereon] Nourith themselves and their families on other mens cattell. Or, feed them, that is, those cattell they have ta-ken from others, they do not make away privily as theeves use to do less they should be apprehended, but feed them openly in their own ground, or in the lands taken away from the owners of those cattell, or others, to flew that they are not assamed of what they have done, nor fear no punishment for it. The word nun fignifies cone, nor tear no puniment for it. The word 11y1 inginitis' 1, to feed others, men or beafts. Gen. 29. 7. & 48. 15. 3. To feed men, or tule over them. Pla1-78.72. 3. To feed upon or earup, as Jer. 2... 2. 4. To wander or remove from place to place, as theep go about for food , and flocks are removed from pafture to pafture : Numb. 14.33. 5. To be a companion to another, for fuch feed toge-ther like fleep, Prov. 13 20. Here it may be taken in the first lense, for feeding them, or in the third fenfe to feed upon them.

V. 3. They drive away the affe of the fatherleffe, they take the wi domes oxe for a pledge.] Yearthey are so much delighted with tyranny and oppreffien, that they spare not the most milerable and helplesse

among men, but feek to ruinethem.

they drive away Take them from the owners for their own use.

the affe] The alles. The fingular for the plurall, as Gen. 1.20. Fowl for fowles. Or, the only affe of the fatherleffe, who had no more. So the fin is aggravated like Davids, 2 Sam, 12.3. Or, one affe from each of those father less people. An asse was a great loss to one of them, who needed it much to fetch home provisions

of the fatherlesses So impudent and cruell were they, that they would not spare poor orbhans. See on chaps 22.9.

they take for a pledge! See on chaps 22.9.

the exc! Wherewith she must till her ground, and being so neces-

fary for her ought not to be kept from her for a pawne, Bkod. 22, 26, 27, Deut. 24, 6, 10, 11, 12, 13, 17.

of the widow] See on chip. 22.9. V 4. They turn the needy out of the way: the poor of the earth hide themselves together.] Some understand this verse of the pride of their wicked men, who cannot endure to fee a poor man in the way with them, and make them afraid to come in their light. But the words with them, and make them arran to come in their ngut, but the words foregoing and following requite rather; that it hould be underflood of their oppreflion, which was fo grievous, that the poor were forced to hide themselves out of their way, tell when they had taken their cattel, they flould take them also for flaves.

they turn] The fear of them makes the needy to go out of those wayes they thould walk in.

the needy] It comes from a word that fignifies to defire, for poor

mens wants make them alwayes definous of fupply.

out of the way! See on chap 17.9. It is fometimes taken for a
courfe of life, but here it is taken literally for a way that men walk in about rheir necessary affaires. Yerrhe poor durft not walk therefor fear of the rich oppressions.

and the poor The word fignifies such as are affl. and thereby

mpoverified.

of the earth] Or, of the land. Sec on chip. 9. 24.

hide themselves] They have been so roughly dealt withall by them,

that they are afraid to appear in their prefence, Prov. 28 28.

together] Being all in one condition they may hide themselves in one place to condole with one another. Or, alike. None hash more hope to escape the fury of these unmercifull men , then other, notwichstanding any relations or other bands. So the word istransit-

ted, thip. 21.26.
V. 4. Behold as wild affer in the defert, go they forth to their work. v. s. Benouan summajies in incourse; s. g. may for the wind suffing betimes for a pry: the wildernelly speeded h food for been, and for their children.] He fets our the crucky of these oppressions, and the spoile shey make in the world by the similaritude of the wind side, a swift and unramable creature, as if he had sid, a she fer are rather to be with and unramable creature, as if he had sid, she fer are rather to be accounted wild and favage beafts then men : not unlike to the wild accounted wild and lavage beauts then men: not united to the walfer, which keep in the wildernefit, a rayly in the morning they go forthumto the spoile, as if this were the trade and occupation, where by they must need spec their living. Fields and tillage they have none, but the wildernefit and deflere places, in which they paddic his their pillage, are to them instead of great lands and possession; out of which they gather no imall revenues, and furnish themselves and theirs with all necessary provisions for life. So these opportsours live in this world as in a wildernesse, making a spoile of all they meet

Behold] See on chap, I. 12. Men may well look upon their endry with admiration.

as] This is not in the originall, and therefore is added in leffer letters to make the words plainer. See the like chap. 7. 9.
wild affer] These are they that do all the spoile: the time ones

are fed by men, and kept in order.

in the defert] For that is the place of wild affes : tame ones atein paffures among other cattell.

go they forth] Out of their thickets where they lay hid all night.

For the word fee on thap 20.25, to their work] Wilde beafts go not forth to work, but tame cnes. Yet they go as confibratly out to their pier very day as the tame onts do to their work. Heb, in their work. That is, to be employed in their work. One verb included in another, fee on chap-

ter 15, 8, riffing betimes] As men that would thrive rife early in the morning to follow their work, so do wild affer to grea prey. This sets out the diligence of oppressions to watch all advantages to make a prey of o-

thers, chapt. I The word on the figurifies 1. a prey gotten by wild beatls or theeves, Pal. 76. 4: 2. food, because the beatls of the prey, which they get by violence. So it is translated Mean, Mal. 3, so:

the wildernesse yeeldeth food] Though the wildernesse be very batren, yet the wild affe can pick out fuftenance there for him and his

young ones. So oppressours can pick maintenance for them and theirs out of the throats of the poor. For the word Food , feeon

chap. 15. 23.
for them] Heb. for him. For every one of these affes. So violence

yeelds maintenance to every opprefiour.

and for their children Or, to him for his children. To the affector his young ones: to the oppression for him and for his family, for the word is, for the young men. So the word is translated, I Sam 11.5.

V.6. They reap every one his corn in the field and they gather to vintage of the wicked. In the terms of havefle they reap down other ways of many lates. mens co n and by force carry it away, and take their vintage away allo, like angodly men, as they are, and to deprive them of the benefit of all their cofts and labours paft , and the hope of mear or drink in

the winter following.

They reap | The appreffors fpoken of before. every one bis corn] Every one the corn of another man Living

fome thele to it, as if it were his. O., it may be read, his corne; without every one. And then the fense may be, the servants of the opperediour fetch meat for their master out of other mens fields. Or, its thus. Theris, the fields, as follows. Some divide the Heb. word thus. 17 77 They reap the corne that is not his. Which is not their malters. The word properly lignifies provender for cattel. See on Chap. 6. 5. Heb. mingled come, Or, dredge.
in the field] They stay not, till the owners have reaped it, but

Chap.xxiv.

and they gather] They take it as boldly, as if it were their own, the sintage] Heb. the vineyard. That is, the grapes, that grow

of the wicked Of him whom they count wicked. Or, of him that is at bad as themselves. They spare neither good nor bad: Others read in the wicked gather the vintage. Ye need not marvel they deal fo unjufly, as to gather other mens crops, for they are wicked, and to unjourly, sets garact coer ment crops, for they are wicked, and make no conflictence of wronging any man. A verbe plusual after a noune lingular is common in Heb.

V. 7. They cause the noted to lodge without clothing, that they have no covering in the calls. I Those thic come in their bands

they not onely spoile of their cattel and crops, but also of their gar-ments, and so lay them open to the pinching cold, that they can take

no rent.

they tayle to lodge] They take away their gatments, and so make
them lie naked all night. This was an aggravation of their cruelty, for the nights were colder then the dayes, neither could they then work to keep them warm,
the naked] Such as they have made naked.

without elething]. Wethout bed-clothes, such as men use to lay on them in the night. These pawns men ought not to keep all night, Deut. them in the infair. I they paying men used not to seep in ingo. 24.13. But these unconscionable men make no scruple of breaking Gods Commandements. It may be read, They says them to lodge maked, because they have no clothing. So, Him, in the Heb. is translis ted, Them, verse 5. And he means, that the poor, whom he had before spoiled of their cattel, now he spoiles of their clothes. And 1730 is trahilated, Becaufe not, Lam. 1, 4. Exod. 14. 11. So verle 8. of this

radingleted because not, Lagit, 1942. Brod. 14, 121. So veric s. or coise, her want of a shelter, that is, because they had no shelter, that they have no covering] They have taken away all their clotifts, so this nothing at all is left to cover them, and keep them

in the cold] This is a fecond aggravation. In the hot Summer nights they might better fpare their bed-clothes, but in the cold Winter, befides the trouble and pain, it might indanger their health and

lives.
V. 8. They are wet with the flowers of the mountains, and embrace the rock for want of a shelter. He gos on to shew the progress of the malice of the oppressours and sufferings of the oppressed, which The missience of the Copyrisons and uniforming or the Copyrisons who saying their florish rakers away, date not go abroad about their buff-affs, not keep their houfes, left they should be dragged to prifon by the oppyrifours, but go like conies or wild be last to lodge in holes in the pocks, where the water falls on them so abundantly and vious the cocks, where the water falls on them so abundantly and vious the cocks, where the water falls on them so abundantly and vious so that the cocks, where the water falls on them so abundantly and vious so that the cocks where the water falls on them so abundantly and vious so that the cocks where the water falls on them so abundantly and vious so that the cocks where lently from the mountains, that they are in danger of drowning, or catching their death by cold.

They are wet] Being driven out of their houses they lie in holes, where they cannot lie dry for the rain.
with the showers With the abundance of waters that runs down

the mountains after showers of rain, and falls into their lu king

of the mountains] Which are over their heads,

and embrace the rock] Mike much of it, and are glad they may be hidden ihere from their oppeffours. See the like phrafe, Lam. 4. f. They go into dark holes and are glad to lie on the cold stones in flead of a warm bed.

for want of a fhelter] Because they know not where elle to be V. 9. They pluck the fatherlesse from the breast, and take a pleage

from the poor. I Lo the former outrages committed abroad suffice them not, but they are as cruel within doors: where to the mothers greatgrief they violently fnatch her infint from her breaft, and firip the poor of their raiment.

They place J. Not the opprefitd, verf. 8, but the opprefitous fpoken of before. For the word, fee on Chap. 20. 19.

te father/fig. 3 See on Chap. 3. 2. 9. But here it is means of ficking children, whose fathers are newly dead, which is a double grief with most the children. to the mother to lofe the husband, and have the child violently taken,

from the breaft] From fucking the breaft , that the mother being from the breaft] Room fucking the breaft , that the mother being alare may got to the work. They allow her not time to give her childfack. Or make ther wears in before it belte, that the may be freet for her flavish work. Or, they take it before it be wearned, to design in order to be flavish work. Others read it, from the proy, or definding, reld its for a flave. Others are distributed in the mothing, and most how the many the most began to make the flave. Others, out indown is they may gotten at it is goods octore, and rett into tolding, and now they fixed upon his person to make him a stave. Others, out is mischieven smelle. They are so spightful, that they will not spare the stabeless.

and lake a pledge] See on verf. 3. and Chip. 22. 6.

I he poor] See on verf. 4. They take fome needfay thing away
then they cannot spare. See more on Chip. 22. 6. some read, they tage that which is on the poor for a pledge. That is, they take away their raiment, verit, to, and leave them naked by day, as they list do one by night before. And this argued more cruelty, and inpudence then the former. For men might take notice of this, which keeps now what they wanted in the night. Others thus, they takes he per for a steller, wanted in the night. Others thus, they takes he per for a steller, and the widowes occe before, verif. 3. And this vess the brights of cruelty and impudency, not to be content with their catted, and clines, but of force them but had halon. It claims Gibbed on the time the colors, but to force them by hard labour (having felzed on their persons) to redeem themselves.

V. 10. They cause him to go naked without clothing, and they take away the speed from the hungry.] Some understand this vote and the two vertes following of their progress against those, whom they had opperfied before. Others of detaining the wages of such as they bired to dotheir work, and denying them necessity provisions in time of their labour in the oppressours service.

They cause him to go naked] Him whom they have oppressed be-

fore, they now oppresse more, and take away his cloths. Oc, they make the hireling to go naked, in that they will not pay him his wages, that he may buy him cloths.

without clothing] The word was used for bed-cloths verf. 7. here

for wearing closh in the day, and they take swap of Secretaria spin / nete for wearing closh in the day, and they take swap J Sec on Chap, st. 3. the floraf J That final quantity of corne, which the poor man hath in his ground, or bath leafed. This was great cruelty to apprecia the poor, & Sam, 12. 3.

from the hungry] From him that was ready to starve. This was I then to range, J a communicate was every to taste. I no was extracted cutting. Secon Chap 2a-2, 7. Other tread it thus, And the fast arried their fleaves they made to go away bangey. That is, their labourers in haved. Bilter they depixed them of chair food they labourers in haved. Bilter they depixed them of chair food they have the contrary to Druc 3.5.4. Oy, k p back they could not be by themfilters withals; contrary they are the contrary to Druc 3.5.4. Oy, k p back they could not be by themfilters withals; contrary their wages, to that they could not only themselves victuals; contrary to Levir, 19. 13; Jan. 5. 4. Or, it may be they should have paid them in come in exchange for their labour, for it is likely thir money was scant in Jobatime. But this they did not, and so exposed them and

them in Journal,

V. 11. Which make ople within their walls, and tread their wineprefers, and higher thirs.] Some interpret this veric of poor men, who
having but little oyl or wine to make, yet for fear of these oppressions dare not doit openly in the vineyard, but do it privately within their own walls, yet have it taken away, by cuted oppressors, so that they cannot quench their this with their own oyl or wine. Others understand it of the labourers, who made oyl and wine for these oppresfours within their walls, yet might not tafte of it.

Which make oyle This word is no where elfe ufed, and com-

ing from a word, which fignifies oyle is fitly translated making

within their walr] Which oppressed men make oyle within their

own wals for their own uld, or within the wals of the opprefiours for theirs. Or, within their ranks. That is, between the olive trees, class grow in tanks, between which the olives ordinarily were prefited. Or, between the olives laid on heaps on each fide to be cast into the press. Or, between the bounds ict up in order to make a presse to otelle the olives and tread their wine presses] To presse the wine out of the grapes,

ifa. 63. 3.

and suffer thirst] If it be meant of the wine presses of the oppression and suffer the poor laand pager turity 1 11 to 0 means of the wine prefiles of the opptitious, that the meaning is, that they would not fuffer the poor labourers, that trod out their wine to drink of it, contrary to Deut. 23, 4. If of their own wine-prefiles, then the fende is that the oppticiours

took all away, and would not let them drink of that fmall flore of wine, they had left.

V. 12. Mengroane from out of the city, and the foule of the wounded expeth out : yet God layeth not folly to them.] Thele out it men not onely oppreffe men in the country, where few can behold or relieve them, but also are grown to impudent, that openly in the midst of Cities where many look on, and laws should be in force most of all to refirstithem, they do fo grievoully perfecute the inhabitants that they cry out of their pain to God for justice against them, yet he calls them not to account for their cruelty,

Men groane That is, fuch of the citizens as are oppressed by them.

men grame 1 has us, men or the citizens, as are oppressed by them, for the word Men, see on Chip, 19, 19. For the groaning of the oppressed, see Exod 2, 14, & 6, 7, Ezek 30, 14, from out of the city] Such as dwell in the city groan, Or, their

complaints are heard out of the city, which they are forced to leave, and come to bewaile their miferable effate in the countrey. Thus rhele oppressours wrong city and countrey. For the word, see on

and the fort] The person nimself, for the soul cannot groan, yet it imports an earnest and hearty groaning coming as it were from the foul, as if they were dying and giving up the ghost. See Ezek, 30, 24. For the word fee on Chap. 14. 22.

of the wounded] The word fignifies one deadly wounded, as it is translated, Ezek. 30, 24. And such lend out heavy grounts. This fees out the greatness of the oppression.

cryeth out] This also shows the greatness of the oppression, for men cry out aloud and earnessly in great pressures. See on Chape

9-7.
yet] So ir is translued, Pfal. 119. 110.
God]. See on Chap. 4. 9. & 11. 5.
Lyeth not felly to them] See on chap. 1.22. He dock not bandle chem.
SO. 20

as malefactours, nor call them to account for their fookith, and finful]

as materacours, nor can them to account so their tookin, and thind additions done agriph all leason and equity.

V. 12. They are of high that rebell against the light, they know not the wayes thereof, nor abide in the pathes thereof. Having before fee out the open iniquities of opperflours, now he comes to fee out the fee out the state of the feet out the commit in fec et unknown to the world, yet not hid from God, nor

punified by him. They] Thole w.eked opressours spoken of before besides their viokence known to the world, commit many horrible fine in fecrer, Or belides thele open oppressionre, there are some that commit horrible fine in secret. God knows all this, but purishes neither.

They are of those that rebell] That fight against the light; as rebels do

against lawful authorny.

against the light I Some understand it of spiritual light. They against the light I Some understand it of spiritual light. They fan against the light of nature and Scripture. But the wood sho lowing cammerating the great finders they committen the night, they plainly the it is meant of the light of the day, as is expected abainly, write 14, And the fence is, they cannot able the day light, no more then recles can lawful authority; and it is were in their power, they would pull the San out of heaven, that it might be approximate, that they me obtained underso. For the sared, to conalwayesnight, that they might finne unfeen. For the word, fee or

Chapely, 12.
they know not] They do not acquaint themselves with it. They
are meet frangers to it. They love not to walk in it.
the wayes thereof] The wayes of the light. They love to do their

hie weger thereof] The ways of the light. They love to do thirti-bushnish by night, and not by day, left their first hould be discovered, in The 1, 5, 7, Eh, 1, 11, 12, 0, 7, 16 to ways. Ther is, Gods wayes, who was mentomed, yetf. 12, They are unacquirined with Gods who was mentomed, yetf. 12, They are unacquirined with Gods who was mentomed, yetf. 12, They are unacquirined with Gods who was mentomed to the property of the property of the property of which was a supplied to the property of the property

gaion, they quickly give it over, For the word, fee on Ghip. 22. in the pathes thereof] Of the light. Or, in hispathes. That is,

Ones; as octors.

V. 14. The mirderer rifing with the light, billeth the poor and needy and in the night is at a thirf.]. He feets out the indetailsable fludy and discovery and observation of fit times by wicked men to fpoil and rob others. In the day time they either bide in their habsations, or lie feulking in woods and by-wayes, but early in the morning they fer our to rob those that go torth in the first light of the day to do their businesses and at night they watch such as travel late, to make a booty of the

The murderer] He that kills men without authority, contrar to the fix,h Commandement, where the same word is used in the

tijing] Out of his bed or hiding place. For the word, ice on chap. Original.

with the light] Heb. at the light. That is, as foon as the day-light 14: 14. app. ars, at day-break before it be too light to discover him, Mic. 2.1. app. ars, at day total then rife early to go about the works of their cilling, fo be to rob and kill. For the word, Day, fee on Chap,

killeth] Those that oppose him, or that he thinks can discover him.

the poor and needy] \$:e on verse 4.

and in the night] When the light is past, and the dark come again, he goes to feck his prey, as the wilde beafts do, Pfol-

is as a thief] That is, is a very thief indeed. So as sometimes in 104. 20,21 feripiure language, firs not out the similitude, but the thing it felfe. They would be angly, if they were called theever, but they are fo indeed, See the like phrafe, Hof. 4, 4, 8, 5, 10, Joh. 1, 14.

V. 15. The eye also of the adulterer waiteth for the twilight, saying, No eye shall fee me, and dignifeth his face.] As he hid before ing, No eye justifet me, and alguneta majace. I say the fit to the feeter wayee of the murderer, lo now of the, adulters, who never thinks hatfelf fafe enough, but gets him a double cover, the one of the daik night, the other of a vizard, that he may not be

The eye] The adulterer himself useth his eye to that purpose. For the word, he on Chap. 20.9.

alfo] He is as watchful of his opportunities as the murderer.

of the adulterer] Of him that defires to defile his neighbours bed. It is the same word, which is used in the seventh Com

waiteth for] Expecteth it, longeth till it come, or observes and takes nouce of it as foon as it comes, that he may execute his filthy d fi es. For the wo d, fee on Chap. 7. 12. 20. & 10. 14.

for the swilight] Not in the morning, when the day comes on, but in the evening, when it begins to be dark, and the night coming on affords him a large time to faithfe his luft, Prov. 7. 9, 10.

[aying] In his heart ; not with his mouth to himfelf, not to others,

Phl. 10. 11. No eye fhall fee me] My adultery shall not be discovered, but be

k pt fecret. See the like phrase, Chap. 7. 8. and diffuileth his face] Heb. and he putteth his face in a secret place. Hideth it with his closk or with a vizard, that he may not be dif-covered. So whores were wone to hide their faces, Gen. 38. 14. For the word, Face, fee on Chap, 14, 20, upon the word Countenance.

V. 16. In the darke they dig through houses, which they had marks ed for themselves in the day time : they know not the light.] From describing the course of murderers, and adulterers he goes on to see out the extravagant courses of theeves and robbers, who space for no labour by day or night to enrich themselves by the spockes of can thers. Orgit may be underftood of adultereit, as fhall be fheived in

the particulars.
in the darke I In the night : for either they dare not, or are affinm-

an one darree a tree right a for challenge on Chap. 14. 22, 23.

they dig through | Heb. he digs through. The theef, or nuredere, gerf. 14. Or, rather the adulteter, verle 15. which is the immediate

houses] To come at his prey, enemy, or firumpet. For the word. fee on Chap. 15. 28.

which they had marked for themselves in the day time] The threves or murderers go abroad in the day time to fee, where are houses likely to afford good body, and calle to be broken up, or enemics caffe ly to afford good bonty, and talle to be broken up, or christia still to come st, and in the night they divide hemfolle's serty one to the place deligned for him in the day. Or, the adulters and adulterfliconfer orgether in the day, and appoint form boufer o met in a raight, and the adulterer takes care for a fever pallage. The digging in outh walls that are near for adultery, and fever pallages unknown to the control of the part of the pallage of the day of the pallage of the pall walls that are mean for addressly, and rester paisages unknown to the husband, are no new things, as appears by the ancient heathen Poets, who defecibe fuch privy meetings of fuch lewd persons for such fisful

they know not the light] They cannot abide it, but with fornight fill to execute their wicked defignes, which if done in the dry would either be prevented or discovered. See on verfe 13.

euner de preventeu or autovertu. Dec on veite 13.
V. 19. For the morning unto them even as the findow of deathif one how them, they are in the terrours of the shadow of death.] In this verie, a reason is given why such wicked persons make hist to dispute their unlawful deligns in the night, because they think they atequite undone, if the morning light discover them.

For the morning is unto them even as the shadow of death] Oc, Fo s foone as it is morning, the shadow of death comes upon them. I it those murderers or theeres come too late or tarry too long about their evil exploits, and the day, light appear before they have finished than, then are they in a deadly feare, left they flould be difcovered, and then are they made actualy reade, that they mount we different and abrought to condign punifiment. Or, if the adulerer and adultrefule lie too long in bed, they are in a fad condition, faring diffeovery and punifiment. The mortning is to feels miletifours horrible, and fearefull as a darke Grove to a P. stenger, who feares death every step he reads. Or, They think death approaching, as a man doth, whose sight decayes. Or, as by the statom is discerned the aproaching of the Substance, so they think death at hand, For Morning, see on Chap, 7, 18, For the shadow of death,

fee on Chap. 3. 5. if one know them] If any man fpy them about their wicked enterprizes when the day peepes. Or, If they can difcerne one amiher, As this phrase is wed, Ruth 3. 14. At break of day such persons are afhamed to look upon one another, and afraid leaft others thould take them in their wickednelle, and discover them.

they are in the terrours of the shadow of death] As full of leares as men who diferre death flanding before them to lay hold prefently on them. See on verse 11.

V. 18. He is swift as the waters, their portion is curfed in the carth; he beholdeth not the way of the wineyards.] When he huh robbed, murdered, and committed adultery, till the earth be weary of him, then he turnes Pirat, and doth what mischief hecan ar Sea or on

Heit fwift] He gets him fwift boats or fhips to Spoil fuch as trade

as the waters] Heb. upon the waters; upon the Sca or Rivers.
They that read it, as the waters, give this fenfe, When he is like to be salen in his united out in the waters. taken in his wickednette in the morning, he flee away fourthy like water in the river to feep tuniflment. Others underlind it of his flying by Sea. But it is belt into preted of piracy, For Water, skeen

their portion is curfed in the carth.] They have carried them felves to ill out the Land, that they looke for no portion there has a large the carried them the ren , as if they were curfed , that fo they may be ready to tob on the waters upon all octations. So herra ground is caided ground, Gen. 3, 17, furtifull ground bliftld, Gen. 27, 17, Others understand this and the words following of the defluence of wiked men by Gods the defluences. of wicked men by Gods judgements on them and their pofficille ons. But then should Job crosseall he had said before, and yeld up the bucklers to his enemies , and fry as they faid. It is more like ly therefore, that he goes on to fee out the profiperous life, and quite death of men fo bad, that all the World hates them. For the world Portion, fee on Chip 10, 29. For Curfed, fee on Chip, 3, 1, Fox

Barth, on Chap. 9 14.

He behildeth not the way of the Vintyards] He did beretoolee live by hausbandry and planning, but now he bard got an
colore live by hausbandry and planning, but now he bard got an
cealier trade, and lookes after it no more. Or, he transchorly
callett trade, and lookes after it no more. Or, he transchorly
of never enjoying a fruitfull land more, but living in poverty,
of never enjoying a fruitfull land more, but living in poverty
which is centrary to the feope of the place, as was noted before. For
the

Chap.xxiv. word Way, on chap. 17.9. Others understand it of keeping himself in defert places, and not walking in those wayes, where men use to travell to their work, left he fhould be taken.

V. 19. Drought and heat confume the fnow and waters : fo doth the grave those which have sinned. As the snow waters are eatily and quickly confumed by droug he and heat, so wicked men continue properoufly in their fins all their life long, and then die a naturall death quickly and easily, and are not taken away violently by Gods judgements. See the like affirmed by Job, chap.21. 13. 32.

Pil-23.4 Dronght It properly figurifies the drought of the ground which foredily drinks up the from waters melted by the heat of

and heat] Heat will melt ice, and much more snow.

and Deary Free with metrics, and manufactures, confirmed Heb, fratch armay; quickly take away, as theeves do other mens goods left they should be taken.

The from waters. The frow melted into water, which is easily dif-

folved, and fuddenly gone for the many many ment is easily dis-fodot the grave Sec on chap. 7. 9.

these which have finned Grosse inners die as casily as other men. The word fignifies to erre and miffe the mark, See on chap 5,24. But here it points at oppressions and great malefactors. The whole verse may be read thus. In the drought and heat they rob, and in the fnow waters : they fin to the grave. That is, they rob in all weathers , fummer and winter, and never give over till they die. The prepolitions in and to are not in the originall, but fuch are often omittee

V. 10. The womb shall forget him, the worm shall feed sweetly on him, be shall be no more remembered, and wickednesse shall be broken as atree.] Hagoes on to describe the easineile of the death of the wicked man, as shall be shewed in the interpretation of the severall parts of

The womb fhall forget him] His mother that bare him , shall no be much affl Cted at his death, because he died so easily, free from the torments and violences that others endure, when they go out of the world. The word Womb in the original comes from a word that fignifies affection , for mothers affect their children tenderly whom they have borne in the womb, Prov. 31. 2. And they are much afflicted at their painfull death and would not forget it, but fpeak often of ic.

The worms Shall feed sweetly on him | See on chap. 17. 14. He shall no more feele the worm cating his catkaffe then other men doe, See the like expression of lying quietly in the grave, chap-

He shallbe no more remembred] Had he died by some memorable adgement of God for his wickednesse, he would have been talked of ong after, but dying a naturall and easie death, as others do, he is foon forgotten as well as they, verfe 24 Pfal. 31: 12.

and wickednesses See on chap. 13, 7, upon the word Wicked-ly. But here by wickednesse is meant the wicked man, or oppressour spoken of before. As Pial. 107. 42. So vanity for a vain

fhall be broken as a tree] The wicked oppressour shall die as easily as a rotten tree it broken down. Or , all his wickedneffes fhall as cafilie beforgotten as the pieces of a rotten tree moulder away. For

Treefee on chap. 14. 7. V. 28. He evill entreateth the barren that beareth not : and doth not good to the widow.] He looks back to other ungodly actions of this cruell oppressour before he died, and shews that after he had robbed the husband, and murdered him, he deales harflily with his wife now left a widow, and fomerimes barren, and having neither husband, nor child to relieve her.

He evill entreateth] Heb. He breaketh : So the word is uled, cr. 11, 16. Pial. 2.9. Or, He, feedeth upon , Or, deftroyeth. For the howord, fee on verl, 2.

the barren] Such were dejected enough of themselves, barrennesse eing esteemed a curse in those times, yet this cruell man addes to her

alliction, 2 Sam. 1, 1.6. hat beareth not! That bringeth not forth children, and dath not good] That is, doth much bur. For he intends to fet out the cruelty of oppreffore to fuch as have none to defend them. This manner of speaking is usuall in Scripture, as in the third Commandement, God will not hold him guiltleffe, that taketh his mmein vain, that is , he will hold him very guilty. See the like, Pil.51.17.

tothe widow] See on chap. 22.9.

V.11. He draweth also the mighty with his power; he risethup, and man is fare of life.] While the oppreffour was alive, he went on Peyofike poor, and helpfulfs, then he fees upon the rich and mighty,

admercleares profecuting of them, till he have them in danger of

brought them.

Hedraweth alfo] To wir, into his power and danger, as a Fowler trues Fowles into the ner. Pfal, 10. 9.

out stainft him.

vailes againft them.

the word B holderh, fee on chip \$ 1, upon the word Turn. For the | them, he ruines them. So enemies in battell are faid to rife un a gainft men , Pfal. 18. 39. & 44. 5. For the word fee on chape ter 14. 12.

and no man is sure of life] Heb. and he is not sure of life. Though he be strong, yet he is not able to ftand up against the oppressour, who not onely takes his wealth away, but also endangers his life, Deur, 28, 66. For the word Sure see on chap. 15, 22, upon the word B lieveth.

V. 3.3. Though it be given him to be in fafety whereen he refleth, yet his eyes are upon their wayes.] Job goes on to fet out the profession the of these wicked men contrary to the opinion of his friends, shawing that although they got their goods so wickedly, and God was not ignorant of it, yer he gave them a plentifull setted chare till

Though] this word as it is not in the Originall, fo ir may well be left out, and the words read thus, It is given him to be in fafety, whereon he restesh, though his eyes are upon their wayes.

it be given him] Oc, he gives it him. That is , God, often understood in this book, whenloever any thing is spoken belonging to him. God makes them thus to profper, though they be extreme wicked. For the word fee on chap, 14, 4, upon the word

to be in safety] God bath bestowed upon them all things needfull for prefervation and militenance plentitully.

wheren he refteth] So that he feares no danger, but lives as

yet his eyes are upon his wayes] Or, though his eyes be upon their wayes. Thas is, Although God sees all their wickednesse, yet he makes them profper. O, and his eyes are upon their wayes. eyes feem to be continually fixed upon them, fotherhe bleffeth all their labours, and fuffers them to want nothing. Ezc. 5. 5. P[a], 34. 15. Deut. 1. 12. For the word Eyes see on chipas. 15. upon the

word Sight. For the word Wiyes see on chap 17.9. V. 14. They are exalted for a little while, but are gone and brought low, they are talen out of the was as all other, and cut of, as the tops of the ears of earn.] Here Job showes that he did not intend to speak of any judgements of God, that cut off wicked men before their time, but to flew that both in life and death they fared like other men-Mans life is not long, yet all that time they lived they prospered, and lived as long as others, and died in a full old age, and casily, as corn

cut down when it is tip..

They are exalted They grow rich and are promoted to great honous.

for a little while | For that small time they live upon the catth.

but are gone] Heb. and are not. To wit, here upon the face of the earth among men, thap. 3, 16. The beginning of the verificant beread thus, They are exalted, and within a little while they are not. That is, they live in prosperity, and die casily without any long or lingting ficknesse. and brought low] As low as death.

They are taken out of the way] Heb. They are flut up. To wit, in

the grave. as all other] They die and lie quietly in the grave, as other men do, chap. 3.14. & 21. 33. Ecclef. 2.16.

and cut off] But he fickle of a naturall death, fee on chip. ter 14. 2.

as the tops] Heb. as the bead. See on chap. 19.9.

of the ears of corn] This was that hard word in the originall . thit coff the lives of many Ephraimites, they could not fay Shibboleth. Julg. 12.6. By the cops of the ears of corn may be meant the eares themitives which grow on the top of the ftraw. See the like ph af .

the interest which grow on the object is the fact of the fact of the fact.

V. 25. And if it be not fo now, who will make me a lyer, and make my speech nothing worth? In the conclusion Job by his earnest neste thews his confidence in the equity of his cause, which he pleaded that it was fo just and so fully laid open and proved by him , that no man could confute what he faid,

And if it de not fo] If this be not atruth, which I have contended for , that fuch as oppreffe others , live profperoufly , and die eafily.

now who will make me alier] If any one of you think he can confuce me , let him come forth , and do it , Or , where , who is he that will make me alier ? See the words fo ufed , chap. 9. 24. As if Tob had looked round about him for an Amagonist. By making him a lier, he means disproving what he had said, and convincing him of untruth

and make my speech nothing worth] Heb, and bring my speech to from one degree of cenelty to another. And when he hash made a mothing. So the Durch translation reads it also. That is, showe rat

CHAP XXV.

the mighty. The firengest or richest of men are not able to stand weighigh the power. He is strongest or richest of men are not able to stand weighigh the strongest or richest of men are not able to stand weighigh the strongest of the strongest him; or elfe he was convinced that Job was in the right, and therebe rifethus To oppreffe others. When he fets himfelf against fore gives noanswer to his dispute chap. 24. but only to his complaine

before, chap. 4. 17. &c.

Then See on chap 4. I.

Bildad the Shubite See on chip. 11.

answered and said See on chip. 16. I.

V. 2. Deminion and fear are with him, he maketh peace in his high V. 1. Duminion and feer are with bins, he malgeth potes in his nig-placets.] As if he had fash, furely Joh thou and frouget. Gods furgreen authority and apower, which might firsk earful (ear of him into all creatures, as it doth to the mighty Angels, whom to nogether with the other heavenly bedies he rutel for powerfully and peccashly, that they he to either cause nor will to complain of his proceedings. How have neither caule nor will to complain of his proceedings. How da-iell the urben being a weak forry man call the great God to give an account to thee of his judgements? As he did, chap. 23, 23, 44. Dominion J. The tupreme authority over all things in hea-ven and earth. Heb. To rate, 4, 14, his due to 111°c, thing to be fabile?

subject.

and fear] That is, Majesty which may strike a fear and terrour
into othersifor God fears none. For the word fee on chap. 15, 21, upon,

are with him] With God who is often spoken of without naming in this book, the great things mentioned making manifest at first sight, who is spoken of He hath the highest authority, & majesty answerab he maketh] See on chapter 14. 9. upon the word Bringeth

peace | Concord or agreement. Or, prosperity and tranquility.
in his high places | In the heavens both visible and invisible, which are clearly his. Men can by fome ritle to the earth, but no colour of title to heaven. Some read this latter claufe thus, He worketh in peace in his high places, No Angell in heaven dare complain of his proceedings, and how dateft thou O Job call him to account ? Others read the whole verse thus; The dominion and power which is with him, maketh peace in his high places. He bath to much authority and ma-jetly, that no Angell in hiaven among those many millions date queflion him. And though there be thousands of flarres, yet he keeps them all from clashing one against another, and rules the whole hea-

ven in peace and hippineffe. For the word fee on chap. 16,19. V.3. Is there any number of his armies? and upon whom doth not V. 3. Is there any number of the poor man to think of contending with God, who hash in must meable Arnies ready to fight for him, 1 fan, man oppose him. Y. a thou hash cause to submit to him, who gives my man oppose him. Y. a thou hash cause to submit to him, who gives

light to thee, and to all living creatures. Is there any number] They are innumerable,

of his armies]. Aller, atures in heaven and earth are Gods fouldiers, but here are intended more specially the innumerable company of Angels, or rather startes in heaven, as appears by what went be-fore and follows siter. These are all ready to fight at Gods com-

fore and followes sixts. A bete are as it ready to ngint at Jouns command, and for his honour, a King, 19-25. Judg. 5. 30.

and upon when do hin the his arife! There is no living creature,
that enjoyes the light of the Sun, but is beholding to God for it. For it is light given by him to the Sun. For Light ice on chap. 17. 12.

For Atifcheonth p.14 12.

V.4. How then can man be justified with God? or how can be be v. 6. How then can man we justified with over or how tan be be clean that it born of a woman?] Not only Gods Majelly, but allo thine own impurity thould make thee afraid to defire to pead with God. For he is just and pure, thou art finfull and impure, and that by

iny very outen.

How then can I it is not possible. If thou wile contend with God thou must need go by the worst, for he is alwayes in the

man] A miserable creature whose sins bring diseases and death

upon him. See on chap \$.17. & 9.2.

be instified See on chip. 4. 17. & 9.20. with God] Some understand it before God, if he referre himself to Gods judgment, he muft needspronounce, him finful, Others, in comparison or God. Though he may be excellent in comparison of other mer, yet he is very injust in comparison of God.But the whole scope shewes that Bildad meant, if he will contend with God, as if God had done him some wrong in afflicting him more then was fitting.
This was Jobs motion, chip. 23, 3,4, of which Bildad here showes the inequality, and injuffice, and unprofitableffe. For the word, God,

or how can he be clean that is born of a woman] See on chap, 14.4. fee on chap, 8, 3,5.

& 17. 14. &c.

V. 5. Behold even to the moon, and it shineth not; yea the starres
are not pure in his sight; Thou thinks state moon and starres are gloare not pure in his sight; Thou can ledged. Yet if God should contend rious creatures : and fo they are indeed. Yet if God should contend with them, he would find foots and blemiflies in them: fo will he find fins in the: worthy of these corrections, notwithstanding thy vain confidence in thine own uprightnesse.

Behold | See on chap. 1.12.

even to the moon] If thou consider all the glorious things in the even to the moon J at those connect as the gorrows tuning an world beginning with earthly things, as gold, filver, jewels, and then felle, world beginning with earthly things, as gold, filver, jewels, and then the world beginning with the control of the control

againft God, chap. 13. and fecks to convince him by arguments taken from Gods Majrilly, and the heavenly creatures, as. Bliphaz hid done Pfal. 8, 3, So Blibu is conceived to fpeak according to the prefere from Gods Majrilly, and the heavenly creatures, as. Bliphaz hid done pfal. 8, 3, So Blibu is conceived to fpeak according to the prefere from Gods Majrilly, and the refere was vine in his large, when A 17. 8c. pringe from the nome to the gathers and took occasion from three to the that fimilitude, Joh. 15.1. The word in the original is conceived to come from a word, that fignifies to cool or refresh, because the yea to come from a wous, that signifies to convert extent, obtaile the moon cools tho the hings in the highs, which the tun over-heats in the day, And for the fame exclon God is pleated to give an entercourfe of fair weather and food, fammer and winter, and it plants and. Though it thinse clear tous, yet God can fee

yea the starres] Those glorious lights that are thought to be higher then the moon, and farther from the earth. are not pure] Free from blemifies and spots, See on chap. \$4.4.

in his fight] He discernes obscurity in them, though we cannot Heb, in his eyes. See on chap,15.15.

reco, in ois eyes, see on coaps. 3.3.

V. 6. How much left man, that is a worm: and the fan of man, which is a worm? I in the conclusion Bildad layes man as low as he can, showing that he is so far below the starces, that he is as bafeas the wormes, which are the vilest creatures, trod upon by men, yea he is a civ worm.

How much leffe] See on chap. 4. 19:

man] See on chap. 5.17. & 9.2. that is a worm. So the word of fimilitude, As, is left out, chap 77. See on chap, 17.14. The word properly fignifies such little wormes as breed in flesh or cheese, or o-

ther food, Exod, 16,24. and the fonne] This shewes that this basenessecomes by our birth, and is common to all men. For the word, fee on thap-

which is a warm] The word in the original differs from the former, and fignifics both great and fmall worms. And it is doubled to affure us of mans baieneffe.

CHAP. XXVI.

Vetic r. BUI Job answered and faid.] Job offended with Bildsis Dipecch, as having faid nothing to the controverie, it nically invades him, and whereas Bildsid had spoken of Godsgret powers. sr and wisdom, he shewes that he could speak more highly of set the Bildad had done, and therefore his speech, as it was input nent, fo alfo needleffe. His complaint againft Bildad is in the four fuft verfes. His description of Gods magnificencie in the reft of the

But] Heb. And, It is used 1, as a word of connexion, as Prot-2.9. 2.32 a word of opposition, Prov. 1, 25, 3, 32 a word of allimination, Job 16, 21, 4, 32 a word of augmentation, Job 30, 5, it gives a reason of a thing, Job. 11. 4. 6, it infertes one thing from another Job 27. 13. And accordingly its translated, Andor Busto, or Yes, or For, or Then. Here it is used in the second fine, so, But. And Job opposeth his answer to Bildads reply.

70b] See on chap-1.1.

yau) See on chap. 1.

V. 2. How half then helped him, that is without power? How fever the hold two that the hold him, that is without power? How fever that half he had been seen that half to flow, there is an admiration of Bildads proceeding, but route that follow, there is an admiration of Bildads proceeding, but route the follows. call, and fo the more emphaticall. Some understand it of God, as if Job had faid, O Bildad, how flourly haft thou flood up in defence of God, as if he were not able to defend himself? Thou hast plaid t'le cunning advocate, where there was no need. Others interpret it as his wing relation to Job himfelf, as if he had faid. Thou at one of thofe, the take upon your comfort me in this my fid condition, but yo have a long-ther difcouraged me.

How] I hou hast not well performed the task thou halt taken in

hast thou helped] By pleading for God, or advising me. God appears never the more just, nor I am never the more comforted for any thing thou haft faid.

him that is without power] Thou thinkest God is mightily behold num max is without power.) Thou thinkelt God is mighting counting to thee for pleading for him: but he can defend himself without thy help. Or; show thinkelf I am much engaged to thee for uphole to me in march condition. ing me in my weak condition by wholesome counsell; but I see no

How favest thou] Whit freedome or deliverance gets such an one

the arme] Him that is weak : for the frength of man lies in his armes. Thou thinkest belike that God is week and needs thy help to defend him, Or, though I be very weak, yet I have no help from the ar all. See on chap.32. 9.

that hath no firength] Him that is unable to defend him-V. 3. How haft thou counfelled him that hath no wifdome? an

privy counfell, and couldif direct him how to guide the world.

Or, thou haft given me uncomfortable counfell in my fad con
Hell Or, The grave. Some understand it of the home

him that hath no wisdome] Thou carrieft thy self in this case as it God had not withome enough to guide the world without thy direction. Or, thou thinkest me a fool, and hast given counsell alltogether

nprontable for the and plentifully declared Thou thinkest that thou hast fo wifely and plentitully handled the cause, that all must needs be of

thy mind, but thou art deceived.

the thing as it is] The folid truth: the word fignifies, 1. effence or being, or the substance of a thing. Or, that which is, as chap. 11.6. & 30.13. From this TOOM comes the Greek word for effence wola, , working or operation, which is an effect of effence. Things must before they can work, and are to finall purpole, if they work not, So Ifa, 28.29. 3. wildome which is one of the most excellent things which are, or have a being, Prov. 2. 7. & 3. 21. Here it is taken in the first sent, for this which is, as it is translated, yet some take it in the third fense, and read it thus, and hast declared wisdome abundantly. Thou thinkest thou hist made a very wife oration, and couched much learning in few words: but it is not fo. Others thus, and how haft thou made him to know wisdome abundantly ? Which last reading is very answerable to the former part of the verse, thou speakest so highly, as if thou wert able to teach God abundance of wisdome, how to govern the world.

V. 4. To whom hast thin uttered words ? and whose spirit came from thee?] Whom thinkest thou that thou hast spoken to? If to God, he is wife enough, and needs nor thy teaching: If to me, I know thefe things as well as thou thy felf, and thou mighteft have fpared thy paines. Thou conceiveft O Bildad that thou haft fpoken high things revealed to thee in an extraordinaty way by Gods spirit; but these are things commonly spoken of by other men, as well as hy

To whom hast thou uttered words] Whom hast thou gone about to inform? For, Uttered, fie on chap, 15. 18. upon the word, Told.

and whose spirit] Or, whose breath. Chap. 32. 8. came from thee] Oc, came out of the. Doft thou think that Gods pirit fpake by thee, in an extraordinary manner? Surely no. For the word, fee on chap, 20, 25. Others understand it thus, Whose sad | frame. foule was recovered out of his dumps by thy fpeeches ? Others thus, Who received their fouls from thee, that thou fhouldest make thy felfe equall with God, as if thou couldft inftruct him? Thus God convinequal with 100, 38 it thou confine interesting in 1 nus Ga confiners Job of folly by letting his great works before him, chap, 38, O there sted it thus, whose spirit admired thee. For the spirit goes as it were our of it self after those things it admires. Thou thinkest in the pride of thine heart, that men will admire at thy rare fayings: but there is no fuch cause.

V.s. Dead things are formed from under the waters, and the inha bitants thereof.] Left any man should think that Job did in his former ironical speech decide those great things of God, which Bildid had spoken of the former chapter. And that Bildad might know, that Job understood these things as well as he, Job now makes a more maj:fticall discourse of God, infinite power and knowledge then Bildadhad done before. As if he had faid, thou halt spoken of things visible, but I will flew how Gods providence reaches to those things,

nie, but i win incw now Gods provinence reaches to indee image, that no man can fee how they are formed. Dead things! Or, Liveleff things, It comes from Man which fignifies to heale or make strong, And DiNNA' signifies 1, gyants, which are the stronged men on cauth, Deur, 2, 11. 2. Dead or liveleffe things, which have no ftrength at all, Pial. 88. 10. So here, thefe dead things some take to be minerals and jewels and pearls , which ate taken out of the bottomes of rivers or fea-waters, or of mountains from under springs. Others for reeds, and some trees, which take 100t under the waters, and grow out of them. Others for the fpawn

of fifthes, which bring forth of car increase.

are formed The word 7 11 fignifies, 1- to bring forth children out of the womb, when they have their right form, chap 39,1. 2. because children are brought forth with much pain and out-cryes both ofthe mother and child, it fignifies to be in anguish, groan grievously ormourn, like a woman in travell, as Dent. 2.29. Here it is tiken in the firlt fenfe, Such things are formed in the bottome of the waters orunder them as in a womb, and by Gods providence brought forth to light, as children are.

from under the waters | Either in the earth in the bottome of the waters, or in the lowest part of the waters. For Waters, lee on chap. 14. 9.

and the inhabitants thereof] That is, and under the inhabitants thereof, which are the fifthes. Or; with the inhabitants thereof, The fifthes are ftrangely formed by Gods power in the waters, which one would think flould featter their fpawn quite away, and not enliven ir. Or, which are the inhabitants thereof, if it he meant of production of fifter from the fpawn, or of dead bodies of men drowned, which may becalled the inhabitants of the fea. So fome interpret this verfe. Or, and under the neighbours thereof. That is, under the mountaines

V. 6. Hell is naked before him , and destruction hath no covering. [Not onely things in the bottome of the earth and of the feas

Hell] Or, The grave, Some understand it of the lowest pirts of the earth: but those were spoken of in the last verse. This may therefore reach as low as hell, for God knowes what is done there as well as in the grave. For the word, fee on chap. 7.9, upon the word Grave.

is nated] As plainly discerned by God, as a body by us , that hatif

no gument to cover it, Pfal. 139. 8. Prov. 15, 11. Heb 4.13.
before him] In his fight. That is, in Gods fight. The things spaken thew whom he meant, though he named him not, fo thit his friends could not chuse but underftind of whom he spike.

and destruction hath no covering] It is the custome of the Scripture for greater affurance to repeat things in other words negatively, which it had before delivered affirmatively. So here, Hell is called destruction, because it doth for ever ruine all those that come into its
So the Devill is called Abaddon (the same word, that is here used) Rev. 9. 11. Beautife be fings all his followers to eternial defluction in hell fire. And that is naked, which hath no covering to keep it from the tyes of men. The fumme is, God knowes all, that is done in hell, which his covered from our fight, but not from Gods.

V.7. Hestretcheth out the north over the empty place, and hangeth the earth upon nothing.] Having flowed Gods great power and wildom by his working in and knowledge of those things, that are clean hid from men , now he fets it out further by his upholding the mighty frame of heaven and earth. Ye fee the ftirry heaven, yet ye fee no folid body near it to uphold fo great a fabrick. Ye fee the weighty earth compassed round about by the heavens, yet ye see no pillars to uphold it. All this fees out the mighty power and wildome of

Heftretcheth out] So the word is tranflited, Prov. 1. 24. Somerimes it fignificth declining or bowing down, as Pial. 102. 11.

the north] That part of the heaven where the North pole is feen, under which Job lived, and the South part was thought then not inhabited. See on chip, 9, 9, by a figure of the part for the whole, inflancing in that part which he faw he may meane the whole heavens.

over the empty place] Over the aire , which feemes to us empa ty, and is fo in respect of any ftiengih is in it to bear up fucha

and hangeth the earth upon nothing \ The earth is upheld onely by Gods almighty power, having no foundation at all, but hanging like a ball in the midft of the heavens , Pfal. 104, 5. Heb. 1.3. Whereas man cannot forcad a curtain without fome folid thing to uphold it. For the word, Earth, see on chap. 9. 24.

V. 8. He bindeth up the waters in his thick clouds, and the cloud is not rent under them.] From the framing of heaven and carth, he proceeds to the course of Gods daily providence. And sirst sees our his wildom and power in cauling thin clouds vanishing like smoak by a ftrange are so hold mighty flouds of waters, as appears by many deluges in the world after a few dayes rain. The water no doubt is thicker and heavier then the cloud, that holds it , yet the cloud is not cleft afunder with the weight of it, but keeps it as it were a ftrong man in a cobweb, till God please to give order for it to drop upon the earth by little and little to make it fruitfull.

He bindeth up] He keepeth the waters in clouds as in veffels, fo hat they break not all through to overwhelm the carth. Therefore the clouds are compared to bottels, chap. 38. 17. The word fignifies keeping them in by main ftrength, as things tyed up in facks, or fowed up, are kept from falling out.

the maters | The rain waters, or waters above the firmaments Gen. 1.7. For the word, fee on chap, 14. 9.

in his] The clouds are called Gods, I, because as he causeth the fun to draw up moift vapours from the earth, fo he turns them into rain water, and prepares the clouds to hold them. 2. Because Gods incomprehensiblenesse in scripture is fer our by dwelling in and covering himself with the clouds, which no man can see through, verl. 9. Pfal, 18. 11. & 97. 2. 3. Because his mujefty and state s fer out by riding on the clouds, as a King or Emperour on a stately horfe, Eft. 6. 8. 11, 19. 1.

thick clouds] The word fignifies any kind of clouds thick or third It is derived from a word that lignifies thicknelle, because the clouds are the thickeft pare of the air, yet farre thinner then the warer which they hold. It should rather have been trat flited, in his clouds. As it is expounded in the end of the verse by another Heb, word, For the thinner the cloud is, the more ftrange is the thing. As I. that was ters should be kept in, whose nature is to flow abroad. 2. that they flould not quite be reftrained, bur let down by degrees to water the earth. 3 that thin air fhould hold water thicker then it felfes
4 thirthe weight of the water or violence of the wind driving the clouds up and down fhould not rend them, and let down all the waters in them to drown the carth , Gen. 7. 15. Thefe are all ftrange things, and would be effected miracles, and might ferve to convince Atheifts, if they were not ordinary, and the cloud] Which upholds these waters,

is not rent] Or, cleft into two pieces , that all the water might

under them] Under the waters by the weight of them , which artuncovered before God, but also that that are in hell, and as it is fo great, that they might easilie break through a thinne cloud and drown the carth. Yet ordinarily God lets them out fo as they ! do no harme, but good, although fometimes in judgement he drown nen, and beafts with them. And the wonderfull power and mercy of God is feen in keeping them in with clouds, as he doth the fea with fand, that the whole world, and all the creatures in it do not perith in

another floud, Jer 5. 22.

V. 9. He holdeth back the face of his throne , and freadeth his eleud upon it.] Here Gods incomprehentiblenelle is fet out, as was limited in the former verse. He hath a glorious throne indeed in the higheft heaven, but the clouds comming between keep us from the

He holderh back] Heb. He layeth holdon, To wit , that he may hide it, as followes in the end of the verfe.

me it, as to nowes in the end of the verte, the face] The visible demonstration of it, as a man is known by his face. For the word, fee on chap. 14. 20. upon the word,

of his throne] The highest heaven , which is his throne 16, 66, 1. It cannot be meant of the aire, though that fometimes be called heaven, for the clouds cannot keep the fight times be caused neaven; for the crosses cannot seep the light of this from us, a great put whereof is below the clouds, they doe indeed dometimes keep the light of the flarty heaven from us, and of the highest heaven alwayes. Christ was covered to the contract of the co red with one from his Apostles fight , when he went up to hea-

ven, A& I. 9.

un, A& I. 9.

and [preadeth his cloud upon it] To cover it from the fight of men
upon earth. As the clouds keep us from feeing Gods throne in the
highest heavens, so mans understanding is too shallow to compre-

bend Gods effence. V. 10. He hath compassed the waters with bounds, untill the day and night come to an end] As before he had flewed Gods power in ordering the heavens, to now in bounding the feas; and that both in regard of place and time, that they may not go beyond their limits to the end of the world.

He hath compassed] He hath as it were with a paire of compaffes drawne a circle about the fea, that it may not paffe to hurt the earth. For the word, fee on chap. 22, 14, upon the word

the maters] Heb, the face of the maters. So the face of the tath is put for the earth, Gin. 1, 29. For the upper part of it lies open to view like a mans face. For the word, Waters, fee on

chip. 24 9. word TH fignifies 1. a decree of flattee Mil. 4. 4. 2. the thing decreed, as a bound of place, chapter 38, 10. a decreed time, chapter 14, 13. appointed food, chapter 38, 10. a accreed time, enapter 14, 15, appointed 1000, enapter 23, 12. Here it is taken for a bounding place to the fea, or a bounding time, as follows in the verse, within which as within a circled will the fea is kept fast, chap. 38, 8, 10, 11. Pfal. 104.9.

Prov. 8.29. Jer. 5. 22.
untill This word doth not prove, as some would have it, that afrewards the sea shall overflow the land again, but that it shall not before, what it shall do afterwards is not revealed to us. So the word is ufed, Pfal. 110.1,

the day] Heb light. see on chap 14.13.16, and night] Heb. with darknesse. As light is put for day, chap-

cente to an end] Heb. untill the confummation of light with dark-nesses to an end] Heb. untill the confummation of light with dark-nesses, the control of the world, which cannot stand without the vicissiude of day and night, Genel. 8, 22. Jerem.

31. 35, 36. V. 11. The pillars of heaven tremble; and are aftonished at his re prof.] So great is the power of Almighty God, that when he shewes any fign of indignation, the strong heavens, and those things that feem to uphold them are likely to totter and fall down.

The pillars] Some inderstand hereby the heavens themselves upheld by the frength God hath put into them at first, as with pillars. As the pillar of a cloud, E tod. 14. 19. for the cloud it felf. Others understand it of the highest mountains, which feem by their height to uphold the very heavens.

of heaven] Of the starry or airy heaven, See on chap, 9. tremble] Shew their weaknesse, as a man afraid shewes his

by shaking. Or, the mountains shake in an earthquake, Erod. 19. and are aftonished] In danger of subversion, as a man trembling

at some great obj. et of fear knowes not whither to go for help, but looks for prefent ruine.

at his reproof As a flive chidden by a prince trembles, and is agast, so thepillars of heaven at the signes of Gods indignation. Such as understand it of the heavens thamselves interpret it of the thunder, whereby God seems to shew his anger to the heavens, and to make them as it were to tremble , 2 Sam. 22. 8, 9. Pfal. 18' 13, 14, 15. Pial.104. 7. For God by the thunder speaks fo loud, that from men are terrified, Exod. 9. 28. Pfal. 29.3, &c. they who understand it of the mountaines, interpret it of earthquaks which nonertainor to the mountaines, incorpect is or cattriguage white make them to fible; and forestimes to moulder away, as if God were angry with them, Some pur, untill, in the beginning of the verie out of the former verie, and interpret both of reftraining the fee, untill this world end, when both heavens, and mountains shall be strangely altered, as if God were angry with them, 2 Pet,3, 10,12,

V. 12. He divideth the fea with his power, and by his understanding the fmitch through the proud.] Gods great power and wisdome is here further fetout up railing flormes in the fea, and wisdome them again at his pleasure, which is too great a work for any creations and the second of the magain at his pleasure, which is too great a work for any creations.

He divideth] Or, He moveth. Or , he causeth a ftorme to come upon the fea, wherein it feems to be divided by the wind of it flying up into the ayre from the rest, and it lies as it were in ridges; the toppe of one wave farre from another , 16. 11. 11.

Jet. 31. 35r the fea] See on chap. 14.11. with his power] God is fo strong that he can make the fea tem-

and by his understanding] As he is powerfull enough to raise stormes in the sea, so he is wise enough to lay them again, Pfalm

he smiteth through] Wounds them as it were, so that they are not able to rife, Pist. 28:38. That is, he allayes the tempest, and makes

he fea as quiet as a man mortally wounded.

the proud The proud fea, for in a tempest it feems to be proud; and fwells as if it would over-run all the world, Heb, pride, Some understand it of proud men, which is nothing at all to the coherence, which rather referres it to the swelling of the sea, chap, 38, 21, some understand the whole verse of making temp: fts, and interpret the finiting through the wayes to be the same with dividing the sea before with the wind. Others conceive the dividing of the waters at first intofess and rivers to be here meant. Others underfiand it of dividing ome arms of the fea from the body of it by earthquakes, filling force dan-nels with the fall of hills. Others think all is spoken of calming the nets with the tail to hills. Others tunns an is spoken of calaining the fea, and translate quicking for dividing, as Jer. 31. 2. its, causing oreft. And so Jer. 50. 24. Others understand it of dividing the red se for the children of Itracl to passe through it. And by the last word they understand Egypt or the Egyptians then and there drowned, as it is taken, Plal. 87.4. & 89. 10. Ha 51.9. In the two last places di-Pfal. 136. 13, 14, 15. This would ftand well with the words, but that Job is conceived to be before that division of the fea, See on Chapter 23, 15. At least if this were knowne to Job, it was likely to be by a relation of a thing new done before Mofes

WHILE U.

V. 13. By his spirit hee hath garnissed the heavest; his hadd hath formed the crooked septent.] And that I may keet up my speech with the most excellent work among all others, this is he which hath adorned the heavens with such wonderful and unspeakle beauty: and those circles, which like winding serpents fetch a compaffe round about the heavens, are framed with bis own hands.

By his [pirit] By the holy Ghost, who wrought in the creation,

Gen. 18. For the word, fee on chap. 15.2.

he hath garnified the heavens He hath not only created them,
but also adorned them beautifull to the eye. That is, he thing and fied them with flarres, as a palace is adorned with flarely pictures. Others understand it of clearing the skie from dask clouds infan-fhing dayes, which is a beautiful light, Others of lightnings, and fitty meteors, which at fome times give light in the airs. For Heavens, lee on chap. 9.8. & 11.8.

his hand] His power bath made it. For the word fee on chipter 15. 23.

hath framed] See on verse 5. upon the word, Formed, yet here it differs a little, as having no relation to forming in a dark nere is uners a intre, as naving no relation to forming in surface, like the wombe, but oncely implying the making of them by God as truly as children are formed by him in their mother belly. Others read it wounded, as 16,21 9. Where Rabb allois internord as Intervetife 12, by which they man Egypt, and by the ferpent

The crooked ferpent] The feverall circles of heaven of orbes, which are involved one within another, as a ferpent crooks or bowes himfelf , and lies round, in feverall circles one within another. Others ant is yound in fewerall circles one within another. Others interpret not a confidation, or company offirers alled the draften of the whales be great feat-fifth, cilled fleat-degons, and wonderfull works of God in two extreams of the world, and wonderfull works of God in two extreams of the world, that area in heaven, and large fifth in the fea, The Heb is word for word, the forpearthe bar. If it be talken for the circles of heaven the world have the confidence of the confide then they are like a feet and but in their counterfies a helora, and fmoothnife. I for the confeditation called the Dragon, the fitter there is this layer are like a feet, on the fitter the till they are like a feetper, or but are full length, so also are the while long, If of the fiery meteor called Drago values, the fitter than the fitter of the fitter than the fitter of the ing dragon, as some would have it, that also is long like a Serpent and barre of a doore, Thus Job labours many wayes to fet out Godsinfinite wildom and power by higher expressions, then Bildid haddone

in the former chipter, and more largely.

V. 14. Lee these are parts of his wayes, but him little aportion is
beard of him? but the thunder of his power who can understand? Among Gods infinite and innumerable works these are to be reckoned. But these are but small parts of them. For who is able to comned. But thele are but imail parts of them, For who is about prehend in his mind, much leffe to unfold in words the numbers greatened. Unapa X vija.

teff:, and admisableness of them? So he acknowledges the great comment persons; as Solomons B overbre. A Because they have a wiscom, power and Mijrshy of God, which shines forth as throne in all trens mindes, and no man dates to contradist them, bundany in his glorcoup, works, so as it might associate them, and withall implies his owner and other men many parables are similar and liken on the light monther, a Marchanter and the contradist of the state of flender ability to apprehend them according to the worth of

Lee] Or , Behold. See on chap. 1.12.

Chap.xxviii

these are parts. These works of God, which I have repeated are sided parcels of Gods glorious works. Others interpret it the ends, This is, extremities of utmost parts of them, But there are much more glorious things to be spoken of God, if we could penetiate further into his works.

of his wayes] Gods wayes are taken fometimes for those ways whereby the drawes near to us in his word and works , Ifa. 55, 8 Sometimes for the wayes wherein he would have us come to him Palm 119. 33. Here it is taken in the firft fenfe for God works , whereby he comes to us , or makes himfelfe knows to us. Some underftand it of tempefts, which all fee to be Gods ways, for men cannot bring them. So it answers to the thunder in the words following. So Gods coming is set out. Plal, 18.9. &c. And his way, Nah. 1.3.

but how little] That which hath been spoken is but very little in

comparison of what might be faid, if we did folly understand, or were able to by so express constitutions of the same about all yet a experience of the same about all the same and or thing. See on chap. 12. 28 upon the word Matter.

is heard In that which I have spoken now. Or, In all mens dif

courfes, All that ever the wifest men could speak of Gods ways falls infinitely thort of the beight of them.
of him] Of God. This word thews that the fcope of Jobs speech

was not fomuch to make us understand Gods works, as to bring us

was, not found to use as unsurrant Oots were, as consorted by them, and as it were to fee him in them, as a suitley in a flately house; For I of, see on chape, I is but the shaded of his power? I some understand it literally of the shander, which wonderfully fees our Gods power and frightens men. See on verse II. upon the word Reproof; See also chap, 37-2. Others of Gods most, glorious works a thundering in mens ares the great wildom and power of God all the world over, and that more loud then the thundering of the Captains in Warre, chapter .39. 25. Others of the fetting out of the greatneffe of Gods works in fuch a glorious manner as becomes them. So men talk of thundering eloquence which amazeth the hearers, when great things are fee out in high expressions. For the word Power fee on chap 9.4.

are the third in the capacitation and the pastes the capacity of the will a men in the world to underthand all Gods wonderfull works, Thus Job purgeth himself from the ignorance of Gods wayes, and profane contempt of Gods works for often objected by his friends.

CHAP. XXVII.

Verl. 1. Moreover Johan inned his parable and faid Job ha-ling answered Bildad now stayes a while expeding that Zophar should take his course. But he either hopelesse of reclaiming Job, or confounded with his arguments, for having a bea-iter opinion of him by resion of this high expections in ferting out. Gods infinite wildow and opent, though fare foor of the things themselves, ye far beyond what himself and his companions had phemicives, ye rar beyond was mimici and his companions had looken ofthat agument, held his peace, and gives up the buck-less, So do, the reft of his companions differinged by him. For which filling was angry with them all, chap; 32, 12, 2, because they condemned him without a cutle, yet he fails not to thew Job his faults. When Job fees that highliends were filent, he goes on the more confidently to maintain his cause. Moreoper] The word is And. Here it is translated moreover.

to putus in mind of fome space between this and Jobs answer to 1600015 One dates to bee

Job] See on chap; r.s. continued] Heb. added to lift up. He fpake again , and more freely and boldly then before, to maintain the truth and his own inte-Suys, seeing no man oppoled him, and his adversaries were con-queed. To Adde in Scripture language fignifies to do the same onadde to finne is to fin again, and to fin more grievously, logs, \$12, & 4.1. & 10, 6. And for God to adde to appear to Simply is to appear again; and declare his mind more fully to him; 1. Sam; a. 8. For lifeting up of aparable it may be meant of bare opening or lifting up words into the mouth; as Afcending into the hearts thinking; Jer, 7, 31. Or it may be spoken in regard of the voyce. Job being now more fragless might speak in a louder rone to appell his considence. Or, in regard of the matter, for he that Petk in pajables, or choice sentences sprake in an higher stile, then they that speak in plain words. This phrase of listing up a patable is use, Munb. 13, 7. For the word NUJ see on chap. 21, 3. upon the word Suffer.

My Parable] It is derived from a word that fignifies to rule. Becaule they rule in fpeech, and illustrate our fentences, as Rulenate eminent in a Nation, 2. Because other speeches are tried by cause they are characters of good mens manners., and expresse them lively as the wax doubthe seal stamped on it. By the word is meant,

1. Principles in Divinity commonly believed of all, and used in common speech by the n. Ezek. 18,2, 2. Witty sentences spoken by wife men of great note, as Prov. 1, 1. 3. Riddles or hard fayings requiring labour for the understanding of them. Pfil. 49: 4. & 7.84
2. 4. Similitudes, Ezek 18. 2. Here it may be used in anyor all of these senses, for all are to be found in this Chapter and the

and faid] See on chap. 16, 14 V. 2. As God liveth, who hath taken away my judgement, and the Almighty, who hath vexed my foule. In this speech of Job, 1. He clears his own innocency further, to verse 11. of this Chapters 2. He acknowledges that Gods Judgements light on ungodly men fomerimes in this world, but not alwayes. This lafts to the end of the Chapter. 3. He fets out Gods infinite wildom which goes beyond the wifett projects of men, in the next chapter. In the clearing of his innocency, 1. He profession is to verse 7. 2, He proves it by his just considence, which he could not have, if he were an ungodly man, or an hypocrite. For the clearing of his own innocency, 1. He doth it by oath, and calling God to witnesse that hereacts on thing but the trust, wrife 3, 3, 4 3, 3/4 the unjudited of the set, if the flouid pronounce himself; wicked, 3 whom he knew hot to be 6, 9, 476 yr. 3 2, 8/4 condemarion, which, would follow thereupon 1, ver, 6.1 in its foltom each 1. He calls 30 day to wise and content of the co grity to death, verl. 3. 3. His uprightness, verlig. For the first.
The summe of this verle is, as if Job should have faid, My friends
I hear, what your opinion is of me, and I confesse, that Almighty God doth at this time to deal with mesopprelling this my languithing toul with fuch extream milery, that he feemeth to have debarred me from all right of defending, and maintaining mine own innocency

As God liveth The usuall form of an Oath among the people of God. I Sam. 29. 34. 2 Sam. 2. 27. For God fec on chip. 8, 3, 5. For the word Liveth fee on chap. 19. 35. When we speak of mens lives we mean at present, when we speak of Gods life, we mean for ever. Jobs intention is to show that as fure as God is the Living God for ever, to certainly he will not forfake his integrity, nor fpeak faily. Horakes an oath heic. 1. Because he speaks of a weighty marger. 2. Because his arguments being spent, he had no resuge left but to appeal to God. 3. Because his think he spake am-bitiously rather then truly of bimself in the following chapter. 4. That he might keep himfelf within compasse of truth speaking upon his

who hath taken away my judgement] If it be meant of the fentence of judgement, then the fenfe is, that God would not hear his causes though often defired to do it, nor clear him although hee were a godly man, and unjustly condemned by his friends. If it be means of execution withen the lende is a That God would not take away from him those heavy judgements, which hee useth to lay upon une godly men g and which his enemies used as arguments to prove him to be luch an one, and would not think any better of him, till they were removed. So hee accuseth God to have no regard of his innocency. And this paffionare speech Elihu taxeth him withall, chap. 34. 46 For the word Judgement, see on chap: 22. 4. For Taking away see on chap. 12. 20. upon the word Removath.

and the Almighty] And at five as the Almighty lives for ever. For

the word fee on chip. 8 3. 5. 10 who hath who hath laid great who hath weeted] Heb. who hath made bitter. Who hath laid great plagues upon me to the grief of my toul, which are as displeasing to me, as bitter things to the palar, Ruth, 1. 20.

binde him to wir as long as he lived.

All the while] Heb. That all the while. That is . I fwear, I will never after my judgement of mine own integrity while I live. Or, Su-rely all the while. So I is translited, thap, 28.1.

my breath is in me] So long as I live. An elegant description of life, for as foon as man lives, he breathes, Gen. 2.7, And when his breath

fails, he diers I King, 17.17, Pfa. 146, 4, Ifa. 2.22,

and the fifth! The breath which God hath given me, as appears
by what went before, and what follows in this verse. For the word fee on chip. 15.2, upon Vain knowledge.

of God] See on chap. 4.9. & 11. 5.
is in my nestrils] See on chap. 14. 13. upon the word Wrath. While my breath goes in and out of my nostrils, I will maintain mine integrity.

mine untegrity. V. 4. My lips shall not speak mickednesse, nor my tongue utter de-ceil How the over ye judge of me, yet I will not speak contrary to that which I have said, and so do wickedly in betraying the truth, as ye have done, chap, 13. 7. I will mot deny my integrity.

Me lips (hall not) Heb. If my lips (hall. The reddition is left our.

the as by Rulers and Judges. 3. Because they come from Kings and Then let mee be counted a byer, or, Let God punish me severely

for it. Another form of freeding, See on chip. 1. 11. So that kere in o reason of the former verse, but affords an argument to prove Job is a double Outh. The field in via. The second here. For the word to be no bypocitie.

are on craps 15.0.

[peak pricedang[6] I will not confelle my felf to be a wicked and decertfull neth 3, a sye charge me, for then I fhould (peak untruly, I his interpretation fuits well with the words before and after, For Wickednefie fee on chap. 13. 7.

nor my tongue] See on chap. 15. 5.
utter] The word 1711 lignifies sometimes to meditate as Pfal. 1. 2. forecimes to fpeak, Pfal. 37, 30. forecimes to mentate as Pfal. 1. 2. forecimes to fpeak, Pfal. 37, 30. forecimes to figh and mount like Dov. 16, 16, 59, 11. For men thould meditate of wast they intend to fpeakand fpeak what they have thought on and mournings come from fad thoughts. Here it is taken in the fector of fense for fpeaking and revealing the thoughts of our minds to others,

deceit | See on chap. 13, 7. V. 5. God forbid that I flund justifie you 1 till I dye, I will not remove my integrity from me. You condemn me as a wicked man, because the hand of God is upon me. I cannot subscribe to this opinion of yours. I will never confile fo long as I live, that God accounts me for a wicked non, norwithstanding these heavy things inflicted upon me

God forbid] Heb. Let it be a common or prophane thing unto me.

Such things might not be touched, 1 Sam, 24. 6. Others make it a

new oath, if I do justifie you, let God condemn me.

I should justifie you I lattle to go think you are in the right when you condemn me. For Job had nothing against their persons or lives, but only against their carriage in this businesse, and their rash

confuring of him. For the word fe: on chap. 4, 17, & 9. 20, ill I feel Till I breath out my last. So the word lignifies, fee on chap.13.19. Till, doth not here incimate that Job would do it after chap. 13, 19. 1113, doth not here memmae mar joo woma do a street death, but only affirm, that he would never do it, while he lived. See the live. 2 San. 6.3. [13.2.1.4. 1will not remove] See on chap. 13. 20.

my integrity from me] I will not confesse my self guilty of those

crimes of which ye accuse me. V. 6. My righteousnesse I holdfast , and will not let it goe : my beart shall not represent me so long as I live.] As in the last verse, he had showed it to be a most unjust act, if he should consesse himselse a wicked man contrary to his knowledge, so here he sliews, that his confeience would perpetually chick him for it.

my rightest [neffe] I will maintain that I have kept a good confei-

ence toward Godand man. Or, 1 know my cause is righteour, and

entertoward Guunntman. M.,) anore my cause a rigoreous, and that I am in the fig. I have held figh. Ye fee that I have fleed fight. Ye fee that I have fleed fight. Ye fee that I have fleed colore it, and maintained it against you all, and my you to fiftence, for that none of you hash a word to fay against it. For the word fee on chap. 18. 9.

and will not let it go] As I have hitherto defended it against you fol will against all others, that smill gutstion it. Heb. I will not let

my heart] See on chip. 17.1 T. final not reproach me] Shall not have occasion to cast it in my teeth to my disgrace, that I have betrayed mine owne in-

no folong as live.] Heb. from my dayes. My confeience shill clear me from a wicked life led by me in time past. Or rather, it shall have no caule, nor give way to confelle mea wicked man, for time to come fo long as I live.

V. 7. Let mine enemy be as the wicked, and he that rifeth up against me, is the unrighteeus.] Ye conceive that I have fooken in the behalfo of the wicked, as itough they though always feape unpunished. But ye are deceived, and I am so consident, that howsover wicked men may thrive in the world, and die in peace and plenty, that if I men may turive in the world, and use in peace and premy, that it is were disposed to with huit and damage to mine enemies, I would not defire any greater misshes flowlub betail them, then befalls ungodly men after their prosperity. So much do I hate intquiry, though. ye please to reckon me among wicked men.

Let mine enemy be as the wicked.] A popular manner of fpeaking, wherein, when men expresse an abomination of a thing, they wish it to their enemies', taking it for granted, that the power of malice is fo great, that no man can expresse it in the wish of any particular evill, See the like phrase, 2 Sam. 18, 32, 1 Sam, 25, 26, Dan. 4. 19. There is no good fo great , but men would with it to their friends nor no evil i o great, but men would with it to their enemies. For the world wicked, ice on thap, 3.17.

mote wreecu, tee on cosp 3:17.

and be that rifeth up against me] The same thing doubled in other woods to experie his extractions. A periphrasis describing an enemy by his hostile action, For the word see on

chap. 14. 12. as the unrighteous] Let him feel those miseries that unrighteou,

gainea, when God largers away an joine; I to conceive the to be an hypocisic. If it were so, though I might in health, and prosperity flatter my selfe, yet when God shall bring me to death, which I know not how from it may be, I could not die with any-Err] Or, Surely, Asic is translated , chap. 28.1, For it gives chap. 8. 3. 5.

Chap.xxvii.

the hope] How can be hope for any good in death, or what is the good he hopes for then ? It may be in his height , he had some high good ne nopes for then e tee may be in the decigner, the has tome high choughts, but his heart droops, when God warnes him before his Tri-bunall leat by death. Then he fees that all his hopes are vain. But I have hope in death, chap, 15, 14, 15, 16. For the word fee on chap, 5. 16. & 11. 18. & 14.7.

16. 8. 11.18. 8. 14-77.
of the hyporite] Sec on chap. 8. 13.
though he hath gained] Though he be never so rich, yet all though he hath gained] Though he be never so. All thick hath will fail him in death. Or, when he hath seen he dies. Or that gotten by his coverous couries he mult lofe, when he dies. Or, that he should bring it about. That he should be able to continue in his prosperity. He cannot be so mad as to think, that he can out-live death. For the word fee on chip. 2 2. 3.

when God] See on chap. 4.9. & 11. 5. mnen (sal) see on chap. 1.9. & 11.5.

To wir, his foul out of his taketh away Heb. makes to wander. To wir, his foul out of his body by death, either naturall or violent. All his gain will do him no good, when he dies. Matth. 16,26. Luk. 12, 20.

his foule | See on chap. 14.22.

V.9. Will God hear his cry when trouble cometh upon bim?] In this verse and the next Job provers that an hypecrite though never to rich can have no fure hope in God in trouble or death. And that by three effects of hope. 1. It makes man confident, that God will bear his prayers in this verfe. 2. It offo: ds him delight in God, when he wants it in the world. 3. It makes him with holdness in his lowest chate conflantly to feck to Godfor help, verfe 10. This an hypocrite cannot do.

will God] Surely he cannot think that God will hear him. For the

vord God, see on chap. 8.3, 5, heare] So hear it, that he grant , what he asketh, for otherwise there is no good to us in hearing the words of our prayers, for God hears them focak, to whom he denies their requelts, For the

words teampess, a common to the words of the payer with all, bit or] His prayer, Yee it argues carnefinesse in prayer with all, bit or or cry aloud when they are in great distresse and need for one cry aloud when they are in great distresse and and need for the carnet prayer of the hyperse of the property of the pro portice in his mifery: but he will hear mine, chapt, is one of portice in his mifery: but he will hear mine, chapt, is, 4. Thete fore I am no hyporite, whole players God will not hear, Palise 41. & 109-7. Prov. 1, 18, 16, 16, 15, 16, 14, 15, Exk. \$, 18,

when trouble] Not want, but anguish. Things that finken and tex him. This is more then want of good things; see on Mic.3.4. Joh.9.31. chap: 5. 19.

cometh upon him] See on chap, 15. 21. And for living actions at

tributed to dead things, fee on chap. 1.19.
V. 10. Will be delight himself in the Almighty? will be always call upon God? A godly man can find matter of delight in God in time of advertity, and call upon him for delivery with some continue of advertity, and call upon him for delivery with some continue of the co fidence, having had experience of his favour before : but a wicked man, or an hypocrite cannot.

will he delight himself] Will he or can be find confort in God, will he delight himself] Will he or can be find confort in God, will he world offord, him none? See on chap, 22, 26. Others in when the world offord, him none? when the world inforus him mone; See on enap. 22, 10. Orders are terpretic of Gods hearing his prayers, and granting his requelts, and fo giving him matter of delight. Which agrees well with the words

before and after.

in the Almighty] See on chap. 8. 3. 5. will be alwayes] Heb, in every time. It may be he may formilly call on God in time of prosperity; but can he seriously do it in time

of advertity? call upon] Pray to God. See on chap. 13. 22.

God | See on chip4.9, 21.1, 25. | Some inverpreters knit the words the Almighty will not conceale. | Some inverpreters knit thele words the Almighty will not conceale. | Some inverpreters knit thele words to the former, and read them thus, I teach you being under the hand of the Almighty , and what I am toward the Almighty, I do not conceal frem you. As it Job had faid, I have fixed, that a hypocitic date not feck to God for help in treuble. I dare and do do it in this great fill. affliction, therefore I am no hypocrite, and jost fentence against anticition, inerctore a am no nypocrite, and your entitions me is unjust, verf. 22. But as the words are read, they are a preface to personal them to attend to what he had to say in the relider face to perfunde them to attend to whire he had to fay in the retoned of this Chipter, and in the Chipter following, wherein he flew's that though he be no whiched man news it stranding his afflictions yet. God doth often out off wicked men by supporall justification, ments, although notalways, and that they findly periff in the end. And that Gods various proceedings are aborecht; each of humans understanding.

Invited that God Invited the Land of God.

I will teach you | Se on chap. 6. 24. 8. 8. 10.

by the hand of God | By Gods belp. Q. racker, of the hand of God.

by the hand of God | By Gods belp. Q. racker serving norant, for ye means Concerning Godsactions wherein year very ignorant, for ye mea-fure them by a wrong rule. Ye conceive, that whom he projects the hove and whom he administration of the concerning the property of the concerning the co men thal one day feel.

V. 8. For what is the hope of the hypoterite, though he hath
V. 8. For what is the hope of the hypoterite, though he hath
gained, when God taleth away his fault? I've conceive me to
gained, when God taleth away his fault? I've conceive me to
gained, when God taleth away his fault? I've conceive me to
gained, when God taleth away his fault? I've conceive me to
the lovestand whom he grievously afflicts good men or bad, as he pleak himfulf. We
wed, for he prospers or afflicts good men or bad, as he pleak himfulf. We
wed, for he prospers or afflicts good men or bad, as he pleak himfulf. We
wed, for he prospers or afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second when the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
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were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as he pleak himfulf. We
were the second whom he grievously afflicts good men or bad, as how he profipers or afflicts, as he pleafe himself, and is not tyed to any conflant law or tule in his externall proceedings. For the Al-

mighty fee on chap. 8. 3. 5.
[will not conceale] The same thing repeated in other words for certainty; as chap. 14.10.11, yet not without fome emphriis, I will not hide, but by all means make it known. A Meiofis, whereby more is intended, then is Spoken, See the like on chap. 17. 4. upon, Not exalt. And on chap. 15.18. where fee for the word also upon the word Hid.

V. 12. Behold all ye your felves have feen it, why then are ye thus allogether vain ?] Whereas I faid that I would teach you Gods proceedings, I doubt not but ye know them well, or at least thould do, feeing you brag fo much of your observations, But I will call those things to your remembrance, which it may be ye have forgotten that ye have feen God afflict good men as well as bad. And therefore your conclusion is most vain, that Gods love may be known by profperity, or his hatred by adverfity , Ecclef. 9. 1. yet I deny not , but the God doth many times lay heavy judgements upon the ungodly, as I will now thew, and make plain. Neither did I deny it before: but shewed it not to be Gods perpenual way of proceeding.

Behold | See on chap. 1.12.

all ye your felves] See on Chap, 13.4. have feen it Ye have feen examples of Gods various proceedings

in the world why then Heb, and why is this? To wir, that ye go sgainft your own observation.

are ye thus altogether vain] Heb, are ye vain in vanity? Why de you make such most vain conclusions, that have nothing to uphold

V. 12. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.] Some take they are rather a concession of the truth thereof so farre, that God doth sometimes destroy ungodly men by outward judgements, and ruine their posterity after them. Yet fo as that this could make nothing against Job, who could depend upon God in these miseries, which hypocrites could not do, vers. 6.8. The words are almost the fame with those of Zophar, chip, 20, 29, See the exposition of them there. Only a word or two of those words, which differ in the ori-

with God] Which God layes up by him to inflict upon ungoilly men in time, as parents lay up portions for children. For God, fee

on chap. 5.3. 5.
of spreffour! See on chap. 15.20.
which they shall receive ! See on chap. 15. 12. upon, Carry thee

of the Almighty] See on chap. 8. 5. V. 14. If his children be multiplied, it is for the fword; and his off-foring shall not be satisfied with bread.] He thewes 1. threat the wibpring point and or partification to control of the 15, 10, 17, 16, 2, that nee order meets what them in an are there and especially at his death; from thence to the end of the chapter. The judgement of God upon his children are . . the fword and famine, in this verse, 2, 2, hatteed of men, 6 that the world shall be glad to be rid of them, vers. 15, 5, 16 file.

of their parents wealth, verf. 16, 17. loffe of their parents habitation, verf. 18. if his children] The children of the rich wicked man, and oppreffour, verf. 13. For the word, fee on chap. 14. 21. upon the word

be multiplied If he have many children, as wicked rich men often

it is for the (word) God gives them over to be flain by the enemy in battels, or by fome murderer, Hof. 9. 13. For the word, fee on chap.

and his off [pring] See on chap. 5. 25. & 21.8. feall not be farisfied] That is, shall be starved for want of bread. Ifthelword kill them not, the famine will. Meiofis , more meant then spoken, for men may not be facisfied with bread, and yet live. But death by famine is here intended. See the like manner of speaking on chap. 14, 10, 11. & 15.18, For the word, fee on chap. 7. 4, &

to. 15. upon the word, Full. with bread | With food. They finil not have enough to keep them alive. If men have bread enough, they can live, though they want other food. But if they cannot get that, they quickly periff. For the Word, fee on chap, 15.23.

V. 15. Those that remain of him shall be buried in death : and his widowes shall not weep.] If it happen that any of his remain having escaped the sword and famine, so that they die by no violent teath, but are brought to the grave like other men , yet not one of their widows shall bewaite her husband, but shall rather be glad, that the isthus rid of him, and delivered from him.

those that remain of him] Those of his children or nephews, which escape the two former judgements mentioned, verse 14. For the word, keon chip. 20.21.

shall be buried in death] That is , they shall be presently and Privately buried, without any funerall pump, fuch as usually is

that which is with the Almighty] What course he useth to take | conferred upon rich men, when they die. This best agreeces with what follows in the verse. They had carried themselves so ill, that their wie dows would bestow neither coft nor tears at their funerals. Some underftand it of the plague, which is a most deadly difease, But the for-

mer interpretation is better,
and his widowes) The widowes of every one of them, Others conceive, that cach of them had many wives, as rich men than used to have, but none of them would weep for their husbands death. For the

have, the role of their funerally, or for their death, Phil. 78, 64, faither weep I A their funerally, or for their death, Phil. 78, 64, Eather they were not left to mount for them, or rather, their half-bands were founding to them, and luteful to the publiks, that they thought them not wortly of lamentation, but rather were glid they consider the most wortly of lamentation, but rather were glid they were rid of them. Meiolis; as verf. 14. on the word Satisfied. If they that are nearest to them; be glad they are gone out of the world, much more others. This is a Judgement, to die without being lamented , Jer. 22.18, Beclef. 12.5.

V. 16. Though he heap up filver, as the duft, and prepare raiment as the clay.] He lets out in this verse and the next the fruitlesse labour of the ungodly man in heaping up abundance of riches by opprefling others to enrich his postetity, which yet shall never enjoy it. But God will give it to better men.

Though] See on chap, 8, 4. & 11, 14:

he heap up] He get great quantity of it. filver] See on chap. 22,35.

as the duft] A proverbiall fpeech to fet out abundance, as there is flore of dutt in anheap. For the word, fee on chap. 14. 8. upon the word, Ground.

and prepare Provide it by his labour and toyle, or unjust dealing.

raiment] Choice of apparell, whereby rich men expresse their pride

as the clay In abundance, as there is flore of clay, Or, though he have to much, that he make no more account of it, then of the dire under his feet. For the word, fee on on chap-15.12.

V. 17. He may prepare it, but the just shall put it on, and the innocent shall divide the silver. I signant indeed he may get and provide
these things, but neither he nor any of his shall enjoy them, but some other man of a more honest and upright conversation. His garment shall come into the just mans hands, who shall also have a great portion of his treasure, Prov. 28; 8. Eccles, 2. 26.

He may prepare it] See on verli 16. Broughton reads it elegantly, well may he prepare it. God will fuffer him to toyle to get it, but not

but the just 1 The good man. He that is not ungodly. Secon chap. 17:9.

(hall put it on] Shall wear it, and reap the benefit and comfort of it. Meiolis, S.e on chap. 14. 10, 11. and 15. 18.
and the innocent] See on chap. 17. 8.

and the thousant | Sec on cap. 17, or his treasure, as if he were his child, though the be nothing at all of kinne to him. See on clap, 2.17, open the word Diffusheth. And on chap, 30, 29, on the word. Plottlebi.

the filter] See on chip, 22, 25,

V. 18. He buildeth his house as a moth, and as a booth, that the keeper maketh] As he thall lose his treasure, and apparell, so likewife his house shall suddenly come to utter ruine.

He shall build his house as a moth] As a moth prepares himselfe a lodging in some stately galment thinking to abide there for ever, but either cates himselfe out of house and home, or is brushi out of it : so the oppressor builds him a stately pa-lace, thinking to live in it all his dayes, and leave it to his posterity after him, but either she works himself out of it, or is pur out of it by others: Deddite reads it thus, He shill build, but his house shall be as a mith! Not having relation to the moths building her house, but to the sudden destruction of the moth which is quickly crushed with a finger, Phl. 39, 11. The same thing is fer out by the similitude of a spiders web, Job 8, 14, and by many other similitudes, Pfal. 38, 7,8, Others read it thus, He shall build his house as Ardurus. So this word is transluted, chape ter 9. 9. And their meaning is, that he should build him a stately palace, as if he were in heaven among the flatres, but it shall quickfall. For the word, Build, chip, 20, 19, For House, fee on

and as a booth which the keeper maketh] He fets out the fudden and irrecoverable ruine or lofs of the oppressours house by another fimilitude taken from a booth made by a watchman in the orchard orl field, ef a flight building to laft for a while till the fruit which he watcheth be ripe, and then it drops down, when winter comes, 16. 1. 8. Lam. 2 6. For the word, Keeper, see on chap. 7. 20; upon the word; Preferver. For the word, Maketh, fee

on chap. 14.6. upon the word Bring forth.
V. 19. Therich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.] The Translators seem to understand it, of living down in death, and their meaning to be, that when the rich man dies he shall not be butied; and that he dies fuddenly in the opening of an eye, like the twinkling of an eye, " Cor. 15. 52. Ochers that interpret it of death, read the latter part of the verfe thue , when a man opens his eyes , he shall not be.

That is, when another min looks to find him alive, he finll find him dead and gone, As chap, 7, 8, 10-2 and 20, 9. Plal, 37, 10-36. Others that favour this interpretation read the whole vertetures, and the fine of the fine eyes, and it whose Anaxis, when he wies , his wearin spoked of with 16, shall not be gathered to himself , he cannot carry it away with him , and if he could look for any comfort in it , he would be deteined. him, and if he could lock for any comfort in it, he would be deceived. See the like [poken of a dead man, chap, 14, 13, 12, 10], (b), if hall not be gathered to his shildern; if he could open his eyes, he would fee them poor enough for all his richers. Others conceive the words to be means of falling into popertry, altering onch; the end of the verife thus, and there [hall be now. And thus they interpret is, He shall be fo poor, that he fhall be just he freets, and no man fhall pixy him factor exists him has been a but all own dill shlower him. him fo as to receive him into his houle ; but all men shill abhorre him num to a to receive mu mo to is soure 1 une an arter man account and for his former cutedly. Yet he full look round about him in this extensity for help by a full find none to relieve him. Others intertenting for help by a full find none to relieve him. Others intertenting the words of his lying down to fleeper ranking them host. When he tried man firth down 1 tip h and taken away, when he spenish his que, the receive him to the present his to the receive him to th it is not. That is to fay, when he goes to bed he hath all his wealth about him, but when he wakes it is all gone. Like that, Ruth 1, 21. His goods would unexpedtedly be taken away by fire or theeves, or

like evils before the morning.

The rich man shall be down? For the world Lying down, see on

but he shall not begathered] To his fathers: He shall not have the shoot or observed. To his fathers: He shall not have the shoot of burish, a King. 2. 2. 3. 3. 3. 3. 10. is shall not be taken when the shall be for a from taking pity of hum, that on the contray part away. That is, his weelth. So this word it turnslitted, So n. 3.3. 4 why. The tiss his weelth. So this word it turnslitted, So n. 3.3. 4 when the shall not be said to shall not shall no The reason of this double signification is , because things gathered to fome are taken away from others.

he openeth his eyes] If he could open his eyes after death ; Or, lying ne openetin me eyes 3 as ne courd open in seyes after usual 3 Crisying in the fireets he looks about him for help. Or, when he wakes from his fleep in the morning. For the word, Eyes, see on chapif. 15. up-

and he is not] He is not alive. Dead men , who converte not with

and he is not] He is not alive. Dead men, who converte not wind others are accounted as having no betting. G₂ is it shest. That is, in wealth. All is gone within the compalie of one floor night.

V.io. Terrains sale hold on him as waters, a tempel fleath him away in the night. Those two both which now follow, fone content to be full the wicked man the fulter of the childrent mentioned, yet, is, he life. Others are his child. These stores he fourtheads. 14. in beslife. Others, at his death. They are fet out by similitudes 14. In his life. Others, at his death. A ney are terour by minitudes taken from a deluge of waters, or florm of wind, veft, 20. 21. Which concludently, prevaile irrefulibly, overturn all in their way, 2. He flower the vanity of all wayes of cleape plotted by this rich opportfour, verf. 22. 3. His infamous departure, verf. 23.

terrours Fears of want, or of a violent death, as chap. 18, 11,

14. & 15. 21.

take hold on him] It is fingular to note out, that every thing would terrific him, or affright him. They rake fuch hold on him, that they will not let him go, but accompany him to his grave.

as waters] Abandantly, fo that they everflow him, as waters falling from an high hill, or rain waters causing a deluge, and drowing townes. Sores Illi Gions are compared to waters, chap. 22. 11. Pfil. 31. 6. Bur here abundance of terrours is fignified. As abundance of terrours is fignified. 31.0. Dut nere adundance of terrours is aguined. As aduntance of other things elfe where, Ifa. 11.9. Pfal. 88, 12. Am. 5.24. a tempeff A fudden great offi. Alon. See on chap. 21. 18. upon the

word, storm.

fiealeth him away] Carryeth him away by violence, and unexper-fieally, as theorets do ftoln goods, chap. 1, 17, & 21, 18. Where fee

alfo for the word. in the night] When other men are affeep , and lie quietly in their in the might; when concet men are surcep; and the queryin middle beds, and when he cannot fee any way of elcaping, as he might in the day. God fends many heavy judgements on his enemies in the dark night; that they may be the more terrible and unavoidable. As

cast mgn., that toey may be the more terrors and members and End. 1.3.9. 2 King. 19.3.6,11.5.5, 11. Dans 3.30: V. 21. The east wind carryeth him away, and he departed: and as a stum, hardest him sut of his place? The former yetfe may ship be a similitude taken from a stormax (ea, which makes the water sage:

a minimuse taken from a norm at test, which makes use water tage; this from a whirlewind at land, which carryes all away before it, the eaffwind 5 one violent afficient like the Eastwind, which blowes furiofly, Ezek. 27, 26, Jon. 4, 8, Hof. 13, 15, Forthe word, fce on chap, 15. 2.

carryeth him away Into poverty, or captivity, or death, Hof. 1.6. For the word fee on chap. 21.3. upon the word, suffer, and he departeth] Out of his present condition of health, wealth,

or life. See on chap, 14, 20, upon the word, Paffeth, and as a florm hurleth him] Takes him away like a whirlewind fuddenly fpite of his reeth.

fudenty (pite of his testh, ant of his habitation, where he lived plentifully bofore, claps, 8, 18, For the word fee on chap, 18, 11, 8, 20, 9. V. 22. For Golf fall (aff 1900 hims, and not faire: he would fain fee worf of his hand.] The time of the vertie is, that when wicked menthat have opprefied others, find God laying heavy load upon them, they plot all wayses to feep his judgements, but in vain.

For J. So it is translited, chap, 18, 8, Or, When. As it is translated,

God] This is added to supply the sense, and therefore written in deift and it of the ftorm or East wind fpoken of before , which will bring many mileries upon him.

Like for Like, See on chap. 16, 13.

Like for Like, See on chip, 10, 13, he would fain flee! He hath a great defire and ufeth all means to fecape the flown, but cannor, Or, he flees apace. Heb, in fleeing he flees, He makes haft to cleape Gods hind, as men do that un apace from one place to another to elcape an enemy, and flay in none, but are full pursued, till they be taken and fluin. He made others fice for fear of him before (fee on chap, 24. 4.) now God makes him flee.

fear of him betore (tec on cnap. **9-1-1, 100*) own mass min Her. For the word, fec on Job Ja. ** Jist hand, He would efcape the playe, ant of hit hand | Or because of his hand, but he is fill portice that Gods hand infills upon him; if he could, but he is fill portice that Gods hand, till he perith. So the word is ulcd, Brod 9.3. & 24, 11. For he word fee on chap, 17-23, others read it, be fleet selent 11. For he word fee on chap, 17-23, others read it, be fleet selent 11. For his word fee on chap, 17-35, others read it, be fleet selent 11. For his word fee on chap. So "O' is trainfalted a) Dut. 22.13. is driven out of house and home. So T is translated, Deut. 23.12. 16. 46. 4.

V. 23. Men shall clap their hand at him , and shall hisse him out of hisplace.] And this is yet a great deal the more miferable, that he being thus cast down from his former happy and flou ishing chare, all

clap. That is, hands shall be clapped at him, to wit, by all that see his downfall. Or, those men that clap their hands shall clapthem at him. See for both these wayes on chip. 3.3. upon the word, It was fald. This argues great infamy and difference. For no men are thus used by all forts of prople, but fuch as are odious to all (as wolves tothe flock) and thought unfit to converfe with any man. Others read if odd fluid flock) and thought unfit to converfe with any man. Others read if odd fluid flock. That is, God fluid flow himself glad of thick rune, as you justing of hands. But the former being more littly and a guing a publick differee; is better. Others read, It flall. The is, the florm of E ft wind spoken of before shall prosecute him, till it.

have driven him clean out of his place. clap their hands For joy that they are delivered from his oppressions , which they teflifie by that outward gefture , Lam. 2, 15. E.

at him] At the ungodly oppressour spoken of before. They shall

be glad of his deft uction. and (hall hiffe him] In fign of detectation of him for his former cruelties, 1 King 9. 8. Lam. 2. 15. Zeph. 2. 15. Jer. 25. 9. Mis.

out of his place] Out of his town, country, or city, where he dwels. Or out of the world. They shall never leave histing at him, till they be quite rid of him. Others understand it of the histers. They shall every man out of his place or feverall habitation, where he dwells, hiffe at him. The former fente argues a deadly, this a general deteflation. The former agrees best with vers. 20. &c. For theword , for on chap. 18, 21. & 20. 9.

CHAP, XXVIII.

Versex. Surely, there is a veine for the filver, and a plate for gild, where they fine is.] Job having in the former chapter that God doub fomertimes in this world, poulth-ungody mendous that the chapter is the contract of the chapter is the chapter of the cha to flew his juffice, and terrifie others, now left his friends thould to new ms juntes and terms outers, now lett ms mens and object, why doth he nor do so alwayes, or why doth he side gody men as much, to make the world believe, that they are as bad he feet out Gods wonderfull wisdom, which carries things far above the control of the mens and the same and th lets out Gods wonderfull widom, which carries thing far shore the reach of the wide men. Herein, I. he demonstrates has deministrated things God had given men wideom to find our; loverfullated had been men wideom to find our; loverfullated had been the wideom, whereby a retion of God various dealing with men of one for; cither god or bud, in probletings at affiliation that the god of bud, in probletings at affile or everal, to verfullate, 3, that man therefore must not centure of the god or bud according to the moderate or efficients, but sto be god or bad according to the moderate or efficients. But sto the god or bad according to the moderate or efficients. to be good or bad according to their profiperity or afficients, but it ther labour to keep himfelf clofe to the rule of Gods word, and to be contrag with when its clofe to the rule of Gods word, and to be contrag with when its clofe to the rule of Gods word. content with what is there revealed to him, andto judge of others according to their lives not according to their lives not according to their outward effacts, serfage. For the first he lets passe worldly things abroad, which may be thought to argue no great wisdom, because they are obvious to every eye, and inflances in corn and minerals, which are formed under the cardy and brought forth by that wifedom God hath given to man. And it for the cardy that the card he fets out the principal merals to be digged out of the earth, rest. 1, 2, which are filver, and gold, verf. 1. ion and braffe, verf. 3. And 3, hee shewes the hardnesse of the work, verf. 3, &c. to

Surely] The wordcommonly fignifies, For. But here being so reason given of what was fishen before, but a new matter handled, is well translated, Surely, So it is translated, high, 8.6. That is, either there is a well Or, a mine, Heb, a comming furth. The state of the surely of the state of the surely of the s

a place where it puss forth it felt into veints or any and thing tout of the earth. Mans wit can find a way to bring biden things out of the earth. Mans wit can find a way to bring biden things out of the tearth, but not to know a reason of Gods judgements. Being hards

Chap.xxviii. flances in this mining bufineffe rather then in Aftronomy, or navigation, because a mans eyes may guide him in these latter, but not in the former. He can fee the flars at first to guide him in those, but may dig long ere he fee a gold or filver mine. Also it is harder to deal with earth, and rocks to dig up metals, then to look on flars, or fail in feas.

for the filver] See on chap: 22, 35.

and a place | See on chip. 18. 21. & 20. 9.
for the gold | Which is of greater price then filver.

where they fine is] This translation feems to look to the gold finers thop. But all jobs discourse speaks of things under ground. Others readit, from whence they fine it. That is, from whence they take it to refine. One verbe included in another, See on chap, 15, 18, & 16.
11, & 18, 8, But it may belt be read, which they fine. Intimating that gold and filver, which now glifter fo much, did not fo a firlt, but were buried low in the earth, and there my buryed in rubbifly till by the wifdom given to man by God they were taken out from thence and refined.

V. 2. Iron is taken out of the earth, and braffe is molten out of the flone Having spoken before of the two nobler metals silver and gold, now he speaks of the production of the two meaner, iron and brasse.

Iron | See on chap. 19. 24.

is taken] See on Chap. 15, 12, upon the word, Carry away-out of the earth] Heb, out of the dust. It is by miners digged out of the earth, as other meials are. See on chap, 14, 8. upon the word,

and braffe] A metal finer then iron, yet not fo fine as filver. is molten] The droffe in it must be got out by fire. Or, which is molten. It is taken out of the earth, and then refined by fire; as was

faid of gold, verf. 1. ent of the stone That is, out of the care, which is like a stone. For the word fee on chap. 14. 19. It may be read , and the ftone which is melted into braffe.

V. 3. He setteth an end to darknesse, and searcheth out all perfession: the stones of darknesse, and the shadow of death. The difficulty on: ine-jource of actinglies, and use jeasops of actin.] In a difficulty of the work requiring much are and labour, to bring forth the femerals out of the earth, is fee out in this verfe, and many verfes following. 1. The workmen must strive with datknesse, in this verse, which water, verse, 3. With Water, verse, 4. With Renes and dust, veri. 6. 4. With strange and uncouth wayes in the carth, veri. 7. 8 6, With rocks and mountains, verf. 9. 7. The fruit of his labour is fee our, verf. 20. 22. In this verse is secout the art of man in digging boles in the earth, and bringing light into them to discern the metals for which he digs,

Me fetteth an end to das kneffe.] The earth being dark in the bow-els of it, when the miners have digged deep, they bring lights down into it to find out those metals, that else would lie hid there for ever. Others understand it not of the lights carried down by the work Other uncertaint it not or the ugues carried some man, but of the metals brought forth to light. They lay in darknelle before; but now there is an end of that darknelle, and the workman brings them forth into the light to be feen by men, who elfe should never have beheld them. Some understand this He to be God : but it appears by the opposition, yet, 12. that it is meant of the miner, who doth all these things, as shall be shewed in the notes. And it sets out Gods glory the more, that the most curious Artist, that can do fuch great matters, yet is not able to give an account of Gods judge-ments. For the word End, see on chip, 16.3. For the word Darkneffe, on chap. 15. 23.

and fearcheth out all perfellion] He never leaves digging and fearch

ing till he have found out he most excellent and perfect metale ing till he have found out he most excellent and perfect metale institute flones of darkniffe, and the fladow of death] Ox, and of the flad was feath. That is, he refls not till be find out not onely the metals poken of before, but also pretious flones, which lie low in the cast placet of others, our and precount tones, which he cow in tue, are the hid night effect of a deadly finder. Places under the earth, are as it were confectated to darkneffe, left to devoue dead ment carkaffes, and are pictures of Hell the Kingdom of unineffe. The darkneffe there is for certible, that it may fright men to death, and to fome workmen the dark dampes under the earth have proved deadly. For the word Stones fee on chap, 14. 19, For the shadow of death, on chap. 3.5. All intimates the hardnesse of coming by them overcome by mans are, and industry.

V.4. The floud breaketh out from the inhabitant ; even the waters firgotten of the foot : they are dried up , they are gone away from men] When men are digging for metals, waters arise out of springs below in the ground, where there was no suspition of them, as of the swelling of rivers on earth, Yet they come in fo faft as the workmen are fored to leave the place, till they have got the water out again. These waters drown the mines, and hinder the work. Yet such Art hath God given to man, and courage withall, that they leave not off the work, but compry the waters by Buckets, Pumps, Wheeles, and fuch like devices, and then go on afreth, till they have finished their

The flood] See on chap. 20. 17.

breaketh out] The word fignifies a violent breaking forth of the water ready to drown all the workmen. See on chip. 16.14.

from the inhabitant] Some understand it of the channell where it

appeares. Broughton reads it; from the spring. Perhaps hee brings 713 from 713 loofing 3. From the place whence it flowers. Others read it, fo that there is no abider. That is, there is no workman that date abide there to go on with his work, till the water be drawn out. Thus this particle isufed, verf. 11. Ter. 48. 2. Ezek. 16, 41. And this feemeth to be the beft fenfe, and to agree belt with the scope of

even the waters] These words are added, because the adjective following is plurall. And fo much is understood in the word Floud, which confifts of many waters.

forgotten of the foot] Never trod in by any man , as being under ground, and as far remote from the knowledge of men, as things clean forgotten by them. Broughton reads it, unkenned of any foot. they are dried up] Heb. they are drawn up, or diminished. To wir,

by fuch meanes, as the workmen use for that purpose. they are gone away] Oc, they are removed. By the Art, and labour of the workmen.

from men | From those workmen. The pits are cleered, so that

they may go to work again. Or, by men. That is, by the workmens paines. So Distranslated, Jer. 10. 14. For the word Man see on chap. 5.17. & 9, 2. V. 5. As for the 'earth', out of it cometh bread: and under it is.

turned up, as it were fire.] Sometime it cometh to paffe, that the upper part of the ground is fruitfull, and brings forth corn to feed men, yet underneath, where the workmen look not for it, may be brimstone or coale mines, which may easily of it own accord, or bythe ftroakes of their iron inftruments, or falling of their lights take fire , and hinder the miners work. Which yet they can quench or empty, and go on with their work. Broughton reads it thus, Aground out of which groweth food, is underneath changed as fire. It may be underof waith growers you, whiterness a share as just 11 thay be unter-tioned barely of signing up brimflone or coals out of the eirth, though not fired, nor hindering the workmen.

As for the earth] See on chop. 9, 24,
out of it cometh bread Corn of which men mike bread cometh

out of the earth. Bread-corn as we call it; and as it is tranflated, Ifa, 28. 18. For coming out fee on chap. 20, 25. For Bread on

and under it is turned up Brimstone or other flary marter brought to light by the miners. Or, and under it is changed. There is other matter underneath, far different from corn. So the word is used,

chap. 20. 14 Or, it takes fire underneath, as was hinted before as it were fire] Some understand it of gold, or pretious stones like fire in colour. Others of the lamps of the workmen, which makes the earth feem to be on fire. Others of brimstone or coals, which have fire in them. Others of the firing of the mines, which fometimes happens. For the word fee on chap. 18. 5.

V. 6. The stones of it are the place of saphires: and it hath dust of geld.] Some conceive that as water and fire were fit out before as impediments of the miners labour, fo stones and dust here. If he will get Saphires, he must cut through stones for it, and if he will have gold, he must digge up great ftore of rubbish, which may endanger to chooke him. Others conceive that the goodnesse of the ground is commended, which in flead of common flones brings forth Saphires, and other precious Rones, and gold in Read of duft, and that in abundance, chip, 22.24.

iancs, chip, 22, 24,
The flower of iji See on chap, 14, 19,
are the place | See on chap, 18, 21, & 20, 29,
of subviers | Of pretious stoner. The Saphire an excellent stone is
put for the cell. This stone; mentioned, verf, 16, Also Exod, 24, 10. & 28. 13. Cant, 5.14, ice on those places, and it hath duft of Gold] Or, oure of gold, See for Dust, on chip, 14.

8. upon the word Ground.
V.7. There is a path which no foul knoweth, and which the vultures eye hath not feen.] The difficulty of this mining work is here fee out by the inaccessiblenesse of the place to those birds of preychar flye high to feek food on the tops of rocks and mountaines, where men ule not to come: and that in this verfe. And of wild beafts which range through deferts and woods for prey, where men dwell nor, veri. 8. Yet art leads men to these underground places to find gold, where no quick fighted bird nor beaft can come.

There is a path | The way that leads down to the gold mines. This thewasthe uncertainty of the way, hirdness to esset the work, and labour of men to overcome both. For the word see on chap. 18. 10. which no fowl The word properly fignifieth a ravening fowle, which fearches all places for food, even the most inaccessible, and which God hath furnished with most piercing eyes to spy out their

prey afar off : yer can they not fee metals under ground.
and which the Vultures eye hath not feen The Vultures eye is used and which the summer epenator of the little that the third the proverbially for a furp and quit fight. Whether the word fignific a Vulture or no, is doubtfull, and threefore some render in a Kite, others a Pye. It is thought the Jewes themselves now understand not aright those ancient names of sowit. However, the sense is, that this path to the mines is not feen by the most quick fighted fowles, For the word eye, see on chip. 15.15. upon the word Sight.
V.S. The lions whelps have not trodden it, nor the fierce lion passed

by it.] As in the former verse he had thewed, that no birds of preys fo here, that no beafts of prey can find out thefe hidden metals.

no before, but the water rather dwelt in it, then the channell in the the lions whelp; Heb. The font of the lion. For Sons fee on chap, water, Alio Job speaks of water under ground, where no channel 14, 21. Or, The sons or children of pride, 25 it is unassized, chap-41.34.

ister it teems by what tollowes to be used to that way. They use not to have not tradent i! Have not found out that way. They use not to travel under ground where these metals are, although they travell in n any d fert and uncouth places.

nor the fierce lion] See on chip, 4. 10. paffed byit) He may go over it , but not come near it , fo as to

V. 9. He putteth forth his hand upon the rock, he overturneth the take nonce of it. mountains by the roots.] In these unknown wayes as before our miner meet with water and free to hinder his work, so here the haid rocks offer themselves as bulwarks to defend the Gold and filter mines. A man would think that this flould discourage him. Also hits cover them , but he fers upon rocks , and by undefarigable pains digs to the bottom of hils, and ferches out the oar from thence.

he putteth forth] He puts his hand forth to finite on the rocks, and to dig through them. For the word fee on chap. 14. 20,

rocks. Nothing can discourage him. He can find out a way to work

he overturneth the mountains by the roots] Or rather, he turneth it on hardeft rocks. up at the roots of the mountains. That is, he digs to the bottom of the nountains, if the vein go fo deep, and fetcheth out gold and filver from thence, So the fame word is translated turning up, verf. 5. By the root of the mountains here is meant the bottom of them , which lies low within the earth, as the root of a tree doth.

V. 10. He cutteth out rivers among the rocks, and his eye feeth every precious thing.] In this verte and the next he fees out the profit, which our miner gers by his great art, and labour. As he works in the rocks, itreams unlooked for break out, which he cunningly turns another

way, and so gets the precious flonts that are under them be catteth out rivers. He cutteth the rocks, not the rivers. But by cutting the rocks he makes way for flore of water to paffe like rivers, So we fay , to gr.n.le meal , that is , to grind corn , and turn it into meal. See the like on chap. 22, 6. on ftripping the naked. Some unde flaudit of bringing water from rivers through rocks to move his engines, or wash his meesls: but it is best to understand it of waters breaking out of those rocks, in which he digs for gold, verl.9.

among the rocky! Where men would least of all look for waters.

and his eye] See on chap. 15.15, on the word, Sight, feeth. He feeth, and obtaineth those precious things, which no man faw before. For the word, fee on chap, 19. 27, upon the word

every precious thing Allrare minerals and metals of great price and the choitest ftones, whereof are made the fincit Jewels, Prov-

1.13.
V. 11. He bindeth the flouds from overflowing, and the thing that is bid, bringeth he to light. As in the former verse, he turneth away hid, bringeth he to light. As in the former treams, that would have hindred hit work, io here he haders the more and so he gets the precious others from coming into his mines, and fo he gets the precious things hidden in the earth.

He bindeth] Water cannot be bound , but the meaning is that he relitiones it from coming into the mines, as a man bound cannot go whither he would.

the flouds] The waters under the ground, that would hinder him in his work, and deprive him of the fruit of it.

from overflowing] So that they may not overflow his pits. He keeps them back by dams, and other artificial devices. So 70 is used to exprefica negrtion, veil, 4. Heb. from meebing, For in those under-ground waters, the spring sends them out by drops for want of a free channel, they foke out of the earth, as tears drop from the eye, or wa-

ter from a fill. and] Having thus kept his mine clear he gets fuch precious things,

as lye hid there. the thing that is hid] The metals, which before lay asit were bu-

the thing that it not). The means, which means again were one yed in the orth, and concreated from the fight of them. by hingeth he to light] He bringeth is forth to be feen by the light of the sun. For the word, Empecth, fee on then, 14.2, and 20.37, upon the word, Commerth forth, or out. For the word, Light, see on chap. 24.13.16.

V. 12. But where shall wisedom be found? and where it the place of understanding?] In the former verse he had showed how far mans w.f. dom could reach, namely to far, that it could fetch out gold, filver, precious flones, out of the bowels of the earth, and make them as ulefull to man, as if the carth had brought them forth like corn. as menute to man, as it the cartin and prought them forth in account. In this verfe he puts a period to humane wifedom, and applyed all to his prefett purpofes, fliwing that mans wit; that is fo pregnant in other things, is not able to find a reason of Gods proceedings in his various dispensations, prospering some good and bad, and crosling others of both forts. And therefore his friends had no reason to concenn himfora wicked man because of his afflictions, unlesse they would take upon them to be Gods; for to know Gods intent in his various dealings with men of the fame condition, is too great a work

for the wifelt man in the world. But] So this particle is translated, chip. 26, 1. As if he had faid, many very hidden things had mans wit found out, fo that one would think nothing were too hard for him, yethe cannot find out the true It cannot be valued Heb. I faid on the ground. As goods were pasts trasion of all Gods proceedings, 1, because there is no place, in which to be, when men lived by exclange, and are yet in some white

But informs by what followers to be meant here of proud beafts, fuch man may find it, to verf. 15. 2. he have no price to buy it, to verf. 20. knows it, to verf. 28. where] Heb. from whence. Where is that vein out of which vee may dig this wifedom? it is farther off, and haider to find, then

minerals in the bottom of hills, or pearls in the bottom of the feaminerals in the Dottom of this, or pears in the Dottom of the lea-fhall mifedom be found. Some readit, that wifedom. That is, wife-dom to differen the readon of Gods proceedings with the fons of men. doin to discern the reason of Gods proceedings with the tons of the n. O. hers, wifedom it felf. For all mans wifedom in fearthing the most feeret corners of the earth is but folly in comparison of Gods wife proceedings in his differnfations towards men. That wit which can reach the former, fals far fhort of attaining the grounds of the latter. reach the tortule; 1315 Int about of accounting the grounds of the latter. For the word, Found, fee on chip, 17.10.

and where is the place | See on chip, 18, 21, 82, 20, 21, of understanding.] Where this understanding of the grounds of Gods

proceedings may be found.

V. 13. Man knoweth not the price thereof, neither is it found in the land of the living.] It is a value thing for man to think he had nationally he hand? See on chap. 15.33.

| Land of the living.] It is a value thing for man to think he had nationally he had a living. It is a value thing for man to think he had nationally he had only hath fee it in order, and no man on earth cru you the reck. land of the living. It is a vain thing for man to think he hath attained

Man | See on chap. 5.17. & 9. 2. knoweth nor] Among all his rare inventions he cannot find one

the price thereof | It is invaluable. Mercer, by the price underflands the place of it, for those trings which we know not whence they come, we can fet no price upon, because we know not the use, excellency, or value of them. The word is translitted, O'der Exod, 40, 4, 23. And fo it may here. God hath fo disposed it, that no man knows the order of his proceedings. And this agrees well with the verteber of ore, and after, which speak of the hardness of inding itour, But have been added to the proceeding of the price and value of it is diffinftly handled, verf. 15, &c.

neither is it found] See on chip 17.10.
in the land] See on chip 2.44 on the Word, Barth,
of the living] Of fuch as live here on earth, much lefte among thole that lye dead in the grave. By the living is mean tene among the world, for no man would look for it among the beafts. So Breis called the mother of all living, Gen. 3, 20, yet was the not themother of beatls. Thus the land of the living is taken, Phil. 27, 13, & 116. 9. & 142. 5. 1fa. 38, 11. & 53. 8. Jer. 11, 19. The grave is the

the land of the dead, or of forgetfulnelle, Pfal, 88.11.12.

V. 14. The depth faith, It is not in me: and the fea faith, It is not in me: with me.] As he had thewed b fore, the this wifedom is not to be with me.] As he had hewed D fore, in this withdom is not tobe found among men upon earth, fo now be infiniteste untous, that if a man could lifely travell into the depins of fea or land, and control with them or the creatures in them, if they could freak they would tell him, that his labour were loft, it he fought there to undenland the caufe and manner of Gods administrations.

The depth] The word fignifies any deep gulf of earth or water, where men cannot find the bottom, Gen. 1.2.

faith] If it could fpeak it would fay fo, It is as fure, as if it did tell the fearther, that he fought in vain. For living actions attributed to liveleffe creatures, fee on chip, 1, 19. For the word, fee on

chip, 16. 1, it is not in me] I cannot refolve you of the reasons of Gods doing and the feafaith] That bulk of waters dift not from tivers, commonly fo called. See on chip. 14.11. Some take it for the travellers by fea, or fishes in the fea, which can no more inform us in this

by tea, or filles in the tea, which can no more minimal as point, then men upon earth, it is not with me! Neither can I telolive you, I to so with me! Neither can I telolive you, I to the price the repeated of the price thereof! I it any floud object, I this wiseloom cannot be found any where, yet it may be gotten for money. What cannot money of? The answer is ready. That this wiseloom is of for great price, that all the treasures in the world cannot purchase it. This be obthing the production of the price luftrare by an enumeration of those things which are of greatest account in the world, yet not of fufficient value for this purchife; as

gold, filver, precious flones, and jewels.

It cannot be gottenfor gold] Heb, Fine gold shall not be given for it cannot be gatten for gold Heb. Fine gold floul on be given you in. Mr., may offer it, but it will not be taken; and therefore it is in vain to think of giving it, See this he d. 24. 31,94.0. The meaning it; cannot be bought; or gotten: for the purit gold in the word; for the word Gold in Heb. is only flow up: Dut it found the word Gold in Heb. is only flow up: Dut it founds gold here. Could filter follows, and it; he commends, it is not with gold in other cause filter follows. and it: he commends it is not with gold in other cases. were Gurd in Fich. is only flust up: But it figurities gote after because filter follows, and it is commonly joined with gold norther places, as I King, 6, 20, 21, where it is transfitted Pure gold, for men ule to flore up the party and and it is transfitted Pure. that no men ule to flore up the pureft gold; and fo it is meant here, gold though never fo pure, can be compared with this wilcdom,

gota though never to pure 5 an in comparing 15,000, 15

be weighed In the billance. For they were wont in those dayesto weigh their filver. See on chap. 6. 2.

for the price thereof 1 It cannot be gotten for any price.

V. 16. It cannot be valued with the gold of Ophir, with the pretions Onyx, or the Saphire.] It is of myre value then all the wealth of the Indies Nonegative shourt them. Indies, Noncof the things here named are worthy to be compared with it

It cannot be valued] Heb. laid on the ground, As goods were wonts

changed for it , that buyer and teller may fee they be of equall worth,

Chap.xxviii.

Lim. 4. 2.

with the gold] Some take it for a chain of gold, or some other
precious thing made of Gold. Others for choice gold. Broughton
conceives it to be the name of gold in Ophir, and not an Hcb.

of Ophir] See on chip. 22, 24.
with the precious Onyx Porthe Onyx fee on Exod. 28, 20. For precious, fee on verf. 10. of this chapter.

Orthe Saphire] See on Exod, 28, 28, V. 17. The gold and the crystall cannot equall it, and the exchange of it shall not be for jewels of fine gold] To shew the worth or unange wateroun to goes on to initiance in other precious things of great account in some countries, yet such as cannot purchase wiledom.

The gold] Which is counted the chiefest of metals. and the crystal] The word is no where used but here, It hash his name from purity and elecrnefic, in the originali. Some therefore gueffe it to be Gryftall, others to bea Diamond. But in these names of metals and jewels, or at least in many of them the Jewish writers are as much to teek, as in the names of many fowles, fee on

cannot equallit] Heb. cannot be fet in order against it. See on vers.

13.16. and the exchange of it] It will not be changed for these things. They would not be a fufficient recompence or restitution for it: So the word is uled, chap. 15. 31, & 20. 18.

isuled, chap. 15, 31, & 20, 15, fall not be far jewels of fine gold] Oc, welfels of fine gold] Of the most folid gold, which hath been most throughly purged by the fire, and so is become harder then other gold lesse purified. Others take it to be the name of a place, whence pure gold came, 22 Ophir was and they think this Phaz in the Originall to be the same with Uphaz, a place famous for gold, and mentioned Jer. 10, 9, Dan. 10, 5, B. oughton translates it Phez-gold, and would have it to come from Feffe in Barbary. The names differ not much: and it is likely, that Towish writers are to feek in these severall names of gold , as well as of fowles and precious stones.

V. 18. No mention shall be made of corall, or of pearls: for the price of wifedom is above rubies.] If wee should speak what might be hid of this wifedom, if men understood it throughly, these precious things here mentioned should not once be named, they are so vile in

No mention shall be made] These things though excellent in themfelves, yet deserve never to be mentioned, but clean forgotten, when wee talk of this high wisedome. For the word see on chap,

24. av. of Coral! Or, Ramoth. This and the following word are not well understood now. This word comes from a word, that signifies to bee high, and it may bee the Translators render it Coral!, because that is faid to grow on rocks. or of pearls] The word is used no where else, and therefore tran-

flated pearls in generall.

for the price I to comes from a word, that fignifies to draw out, as the price of a thing drawes it out from the floop or market to the buyer. Others read it a little wifedom, because they fay the word fignifies a little fled , w thout wheeles, fuch an one as hu bandmen draw their eed-corn in , which will not hold much. So fome read Piel. \$26.6. Bearing a draught of feed.
of wifdom] See on verf.12.

is above rubies] A precious stone of a red colour , as appears

V.19. The Topax of Ethiopia fball not equall it, neither shall it be valued with pure gold.] The Topax a precious stone which men travell as farre as Ethiopia to sect. (and therefore must need see of great puce) and the gold that is ofteneft purified (and therefore most pure) are not comparable to this wifedom.

The Topaz] See on Exod. 28, 17. of Ethiopia | So it is likely to be meant here, though Interpreters

atknowledge another Cush neerer to the land of Canaan. fbgll not equallit] Sec on ver. 13. 17. neither fhall it be valued] See on ver. 16.

with pure gold] With the pureft gold , which is most free from droffe, For Pure fee on chap. 14. 4. For Gold, fce on ver. 16. of

V. 10. Whence then cometh wifedom? and where is the place of understanding?] The question is propounded in this verse and resolved. I. Negatively, where it is not, v. 21. 22. 2. Assignmentically where it is, ver. 23. For the question in this verse, it is as if he had fild, Be it therefore, that men, who are so painfull and idilizent in ng and fearthing after the things before rehearfed , be it I fay, that they are defirous, and that they apply their whole fludy, and bourto attain unto this wifedom, yet whence will they fetch it? or in what place or countrey will they come to the knowledge of it? The vetle ir the fame with ver. 12, all fave one word, See the interpretati-

compile See on chap. 15. 21. 82 1. 19.
V. 21. Seeing it is hid from the eyes of all living, and kept close from the fowler of the aire. It is hard to find the place of it, be-

wherethey lay an heap of falt, against an heap of other things to bee cause none now alive can find it, neither men, nor other creatures, in this verfe, nor those that did live before, and are now dead, have attain ned to the full knowledge of it, verfe 22. As if Job had faid, If they look for it beneath among men, who can dig deposit, no man that liveth, hath ever feen it ; if on high, no bird, that can fly higheft, ever for eyes on ir.

Seeing] Ichath been thewed before, verfe 13. that no men could attain to it, nor birds attain to things eafier to be had , verfe 7. where is ir then to be found?

it is hid] It cannot be found our by any man, being beyond the reach of the quickeft fight, and fo concealed, that none can at-

from the eyes] See on chap. 15. 15. upon the word Sight.

of all living Sec on verf, 13, and kept close Another word of the fame fignification to shew, that it is so sure hidden, that no man can possibly find it. So much may be feen on chap. 14.10, 11.

from the fawles of the ayre Heb. of heaven. Sec on chip. 9, 8.

V. 22. Defirullion, and death fay , We have heard the fame thereof with our ears. Lastly, if we shall go down into the bowels of the carrh or to hell, and there enquire for this wisdom, and demand whether they can tell us any tidings of ir they will not deny that the fame and bruit of it, whichfoundeth in all places, hath alfo pierced thither : but farther information can they not give us.

Destruction See on chap, 26.6.

and death fay 1 Either he means it of hell and the grave, artributing speech to them, as to other like things, vers. 14. 6: else such as did live on earth before, but now were in hell, and the grave,

We have heard the fame thereof with our ears] This argues a great fame of Gods wildom in his various dealings with the lons of men. We have heard ir, and heard the fame of it, and that with our ears. See the like, Pfal. 44. I. Ohad. I. 1. But yet a bare fame without knowing the particular reasons of Gods proceedings. For the word Heard, see on chap, 13, 17. For the word Fame, in Heb, it is an hearing. For things that are famous are every where talked of, and heard. For the word Ears, fee on chap, 15,21.

V. 12. God understandeth the way thereof, and be knoweth the place thereof. Some conceive these words to be the words of hell and death, as if they should answer to him, that should enhell and death, as it they final daniver to him, in the mount of a quire of them concerning this wildome, that they had heard of it indeed, but God only had the perfect knowledge of it. But they may well be Jobs own words, as if he had faid to his friends, Doublelie which way so ever men shall turn themselves, be they ne ver fo witty and laborious, thed must needs confesse this (which if ye had throughy confidered, ye would not fo rathly and unadvifedly because of the greatness of my misery have condemned the whole course of my life] to wir, that God hith reserved to him-self the deep reasons of his various proceedings with men. That God only knows this, he affirms in this verfe, and proves it from his powerfull providence I, fer out, verf. \$4. 2. enlarged by effects in ordering wind and water, rain an I thunder, verl, 25, 26. 3. he concludes it more particularly, yet 6,27.

God | See on chap, 49. & 11. 5. He means, God alone knowes

, as appears by the opposition to what went before. None knows it but God.

understandetbl Perfectly knows.

the way thereof] Not the way how to attain to it, but the way o Gods wife acting and disposing of the chates and conditions of men in the world. For Job went not about to teach his friends how to find out this mystery, but blamed them, that they took upon them the knowledge of that which God only knew, and as if they had been of Gods privie counfells condemned him for a wicked man, because of his affil clions, whereas God sometimes affices good men extraordinarially so treatons known to himself only, and which mans wildom cannot

reach. For the word feeon chap. 17.9.

and he knoweth the place thereof] Not where men may find it. but where is it. To wit, in himfelf only, where no creature can reach to the height of it. For the word, Place, see on chap. 18. 21. & 20,26.

V. 24. For he looketh to the ends of the earth, and feeth under the whole heaven.] For God is not so narrow-tighted, as men are; but though he be higher then the highest heavens, yet he not only knows all that is in heaven, but also all things on earth, yet into the hings the are done in the removest parts of the world, and farthest off from the view of men, or any where under the whole cope of

For be looketh | He knoweth them as well, as men do things, which they fee with their eyes.

to the ends of the earth | There is nothing in the whole course of Nature, which he doth not understand , Prov. 15.3. Z.ch. 4 10. For the word, Ends, fee on chap, 26, 14, upon the word, Parts. For the word, Barth, fee on chap. 9, 24.

and feeth] See on chap. 19.27. upon the word , Behold, under the whole heaven | Whatfoever is or is done under the whole

heaven. Or, under all the heavens. That is, under all the climites of heaven, or all the world over.

V.15. To make the weight for the wind, and he weigheth the waters by meafure. These words are rather to be understood of the winds and waters in order, fo that they cannot encrease or be diminiwinds and waters in order, to making common should flow when and as men, and commanded him to fetk after, and be content with, and flird, as they will themselves, but must blow and flow when and as men, and commanded him to fetk after, and be content with, and commanded him to fetk after, and be content with, and he pleate, and no otherwife.

ne piesaca, and no uncerwise.

To mole! See on chap. 14, 9, upon the word, Bring, forth,
the weigh! To keep the wind fo in order, as if it were weighthe weigh and the weight of the w

for the wind] Which is very light, yet God can weigh it : For the

word, see on thisp. 15. 2. upon, Vain knowledge and he weighth! Or, ordereth He keepeth them so in order, as if

they were weighted out. they were weighted out. they were within their the maters] Of the leasnd rivers , fo that they keep within their channel, or overflow, as, when, and where he pleafe. For the word, fee on chap. 14.9.

by measure] So that they keep a just decoram with his will. Or, by

op metpure). Do inat ingg seep a jun eccosion wett in switt. Ur, 69 weight. For we do not be to weigh by meadure, V. 1.6. When he made a decree for the rain, and a way for the lightning of the thinder.] I cappens that God by his providence looks over all the world allo by fending rain, and thunder, when, and where, as much, and as little as he pleafe.

When he made] Or when he maketh, As on verf, 25. For Job speaks not of Gods works of creation, but of providence. For the word, fee

not or Open works of the another word, Bring forth, a decree of the word here ordered by a flattice. When he guides it as exactly, as if it were ordered by a flattice law: So that it rains no more, nor left then he will. He numbers the fliowers, and drops of rain. Or, a bound. For the word fee on chap, 26, 10.

for the rain | So that it flould rain upon one city, and not upon anc

ther. Anc. 4.7.

And a way] A certain course appointed by God, when, how long, how terribly it should lighten and thunder. For the word, see on

for the lightning] It comes from a word, that lignifies to fee, be cause ghraing is very beight and may be feen far, Mar. 24, 27. And also it is seen before the thunder be heard.

anot it aren betore the thunder be neard,
of the thunder] Heb, of the worker. The word fignifies a found or
voice in general), but here it is put for the thunder, which is the loudeff found of all, and therefore called the voice of Gnd. y Ffal. 19-3;
And it is colled voices in the plurall number, because for the most And it is cilted voices in the plurall number, becaule for the molt partmany thunder claps come after one another. It is called the ligh-ning of the thunder, becaule it is caused by the thunder, as spatis by knocking flints reg ether. The lightning indeed appears first, be-scale the lights guidect that the hearing, and the eye can see some and firsher then the car can bear. Yet the thunder goes before it in nature and time, as the caufe before the effect. Others read, the lightning and the thunder. Extending Gods providence immediately

to both. V. 27. Then didhe feeit, and declareit, he prepared it, yea and V. 277. Then didhe feeit, and declareit, and number it, and prepare it, and fearch it out. For as it was obleved before, Job speaks not of the flow of God wisfedom in the works of creation, but of providence, And this heap of words thewe how well known, familiar, inclinare, and the flow of the God of and proper this wisedom is to God ; even as things are to men, which they have alwayes in their fight, and count daily, and prepare, or or der, and fearch into to know the depth of them.

Then] In the cou se of his daily providence, when he orders wind,

and water, rain, and thunder.

doth be fee it.] He hith it present with him, and imployes it in

doing things above humane reason. And therefore no wonder that ye come trans-record humane reason. And therefore no wonder that ye cannot tell the capte of my afflictions, who are to feek in their things. For the word, fee on chap. 19. 27, upon the word, Behold.

and number it] He comprehends it, and possesseth it all, as may and number 113 the comprehensite, and posterette at 1, 35 m/y
appear by thele wife, and mighty actions of his, the reason whereof
we cannot comprehend. So the word is translated, thap. 14. 16.
and prepare it] He hath it as ready to use in those daily wonderfull

wo.ks of his providence, as men h we arms or mony prepared and laid

and fearchit out] He underftandsit, as perfectly , yea more pet feelly, then men do those things , into which they have throughly frarched. And that this is the true meaning of the text, and that it is not to be interpreted of wifedom which God makes known to men, but of that wifedom, which he keeps unto h.mfelf containing the reasons of his actions, which he would not have men to know, appersons on an actions, which is would not have inten to know, a prears, by that which went before. For Job would never have blamed is fitted for taking upon them to know Gods revealed will, which they ought to know. But he blamet a tem for diving into Gods fecrets, and prefaming to know, the facete cause of his afflictions, which God and preturing to know the recre causes of his anticords which does revealed to them. It appears also by the opposition in the weste following, whereas God doth in a manner forbid men to seek after the secret causes of his proceedings, and in all their wayes to fol-

works of Godd daily providence, then of the felling things at the field, I to man by God ? Doth God keep it all to hindfelf ? Nor fo, Little works of Godd heart of the But he hard forbidden man to convice after the feet. works of Gods any provincince, many and training and seeps the Job, Bu: he high forbidden man to enquire after the ferret caules of because he faith God looks over all the world to do it. God keeps the Job, Bu: he high forbidden man to enquire after the ferret caules of guide his life according to it. Thus Tob concluded his speech, and so Solomon doth his Ecclesiastes, Eccl. 12. 13. and sets our a wife man , as God fers him out, chap, I, 1. See like places, Deur, 4, 6, & 29. 29. Pal. 11t. to. Prov. 1. 7. & 9. 10.

And Or rather, But. As it is translated to the same purposes

Deut. 29. 29. Let not man be discontented, that he knowes not the wayes of my (ceree providence; let him be content with that know-ledge, which I am pleafed to reveal to him.

unto man | Broughton reads it, to Adam, to wit, at the beginning 2 but we have shewed before, that Job speaks not here of things done in the beginning, but in the course of Gods ordinary providence. For the word, fee on chap, 14, 1.

He] God, fpoken of in the former verles. Job delivers nor the 2014 den lentence in his own words, but in Gods, that his friends might the more be affected with it.

faid In divers ages he revealed this to his fervants.

behold] Take notice of it as of a thing of great excellency, and my special will, that ye learny secret judgements alone, and sludy to live according to my law. For the word, see on chap. 1, 12, the fear] See on chap. 15. 4. & 1. 1.

of the Lord] Of God, who is the foundation or pillar, that upholds all things, according to the derivation of the word in the originall: and therefore is worthy to be feared of all men.

that is wifedom] That is the wifedom that God requires of man,

and wherewithall hee muft bee content , and not dive into Gods

and to depart from evill | Sec on chip. 1. 1. is understanding] It is the best and most fit understanding of min. If he can get but to much knowledge, as to learn to worthip God aright, and depart from in, hee is an happy min. But here is more anger, and utpart from un, net is an nappy mun, but extended intended. So to depart from evill, that he do good, for both are appried, and he that truly fears God, will be for wife, as to flew his cue of both these duties, and not butle himself to dive into Godses.

CHAP. XXIX.

Vetl. 1. Moreover lob continued his parable and said.] Job having now the second time made some intermission in his speech to see if his friends would give any answer, and finding them altogether filent; now gots on; and in this his last speech fally fer out his integrity, which he had but glanced at in his former discourfes, and excuses his impatience by his great fall from fo great proferity to fo great mifery without any groffe wickednesse committed by him. And 1, he fets out his former profperity in this chip. 2, his num. And 1. neutro out in stormer property in this comp. I appeared to prefer mifery, chap. 30. 3. his conflant piety, chap. 31. For the words of this yerfethey are all the fame, that were in the biginoing of his former speech, chip. 27. 1. See the exposition of them

V. 2. O that I were as in moneths past, as in the dages, when Ged preserved me. In this worse Job withern for the recovery of his former prosperity, the greatnesse whereof he sets out in the following verfes to the end of the chapter.

O that I were] Hah. Who will give me, The Heb, form of wishing See on chap. 6. 8. & 11. 5.

as in moneths past] As in the former time of my life, when I lived in profperity, and greatnesse. Mans time in feripture is sometime measured by years, fometime by moneths, and sometimes by dayes. The word moneths in the original comes from the moon , as it doth in English, because moneths are measured by the course of the moon. The other word fignifies either time paft, which was before us, or that which is before us in place, or in our fight. Here Job speaks of his

which is determined prince, or in our light, the body intense of projective formerly, as in the dayer! The fame thing intended, which was meant by months before, and it theres Jobs great delive of his former projective by this reduplication of the thing, though in other words. For the word fee on chap, 14, 14. & 15,23.

when God See on chap. 4. 9. & II. 5. preferved me Kept me from all evil , and all mine allo. This the devil observed, chap. 1.10. For the word, fec on chip. 7. 12. 20, &

V. 3. When his candle shined upon my head, and when by his light I V. 3. When his candle finned upon my head, and when y is myof in high closure. I have been the high fets outs, by his belifting on his domeficial fairs, a vote, 7, 2, political, to the end of the chap. On his domeficial fairs, 1, in generall, well, 3, 4, an particular, welf, 7, 6, Ingenerall in the vetle by a fundition of the mark vetle literally. The fimilitude in this vetle is taken from Golds care the world in granted the analysis of the world in granted the analysis of the contribution of the world in granted the analysis of the world in granted the world in granted the world in granted the world in granted the analysis of the world in granted the world in granted the analysis of the world in granted the Gods care of the world in generall. He prospered me in all my affairs, and directed me, as he doth the wolld by the Sun in the day and by the moon in the night. Others take it for an allufant to the when the three of now will revealed in his word.

V. 28. And unto man be faid, Behold the fear of the Lord, that is cloud and pillar of fire, that guided the Heaclies in the wildered will be the commodates what he had faid before to his prefent purpole, and an entire what he had faid before to his prefent purpole, and an inversa tacit objection. What is there no wildom then communicated

11. & 22. 15. When his candle] O lampe, P.(1, 132, 17, & 18, 18, 18) Gods going. He had flore enough to have washed his feet; or in every place candle he means his favour and blelling, which profested him in where he went, his cattell were to plentifull, size he might have wash-

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(bined] Gave me light and direction, how to proceed in all my affaires, and gave me good successe. Others read it, When he made his candle to fhine. That is, when God himfelf directed and profpered

Much of the Sun and Moon, which God hath placed above us to give us light. Or, as fome think, to the carrying of a lamp or torch, which is lifted up, that they which follow may fee the better. For the word, fee on chap. 19 9.

and when by his light] By his favour and direction. Heb, at his light. That is, by the benefit of it. For the word, fee on Chipter 18.5. Others read , and when by the light of it. That is, of Gods

Iwalked I went on in a constant course of prosperity. For the word fee on chap. 14. 20. on the word Paffeth,

through darknesse | Not through troubles, for Job had none in through darkeftles froe through troubles, for job had none in thase dayes, chapt, to, but through dangers on all sides, into which other men fell, but he cleaped them. Os, through doubtful businesses and difficult, which he could never have waded through by his own reason, and understanding. For the word, see on Chapter 15. 22, 23. V. 4. As I was in the dayes of my youth, when the fecret of God

was upon my Tabernacle.) Here he particularly fets out his for-mer prosperity in regard of his domesticall affaires in plain terms. I would I were, as I was in the prime and flower of my youth, when God did fo friendly and familiarly intermeddle with mine

as I was in the dayes] That is, in the time. Here mans time is fee out by dayes, as verfe 2, by moneths. For dayes fee on Chip-

of my youth] Some read it, of my winter, that is, that I were at reft again from thefe paines , as a fouldier in his winter quarters. Others, of my Autumne; that is, of my former prosperity, for in Autumne many fruits of trees and of the earth are ripe, and in their Prime. Ochers, as in the translation, of my youth. And some underprime. Others, as in the transmanns, y my young, and none none industrial final fig. 18 was in the prime, and flength of my dayer. And others, of the youth or prime of his clate and prosperity. And this multi-needs be the fenle, how ere the word be brought to it, directly, or by consequence. This agrees well with the words foregoing, and following, wherein it appears , that Job wiffed for more then reft and quietnelle.

when the fecret] When God in a familiar and fecret manger guided me and my family, and made all my affaires to profper. For the word fee on chip, 15.8,

of God] See on chap. 4 9. & 11. 5.

was upon my tabernacle] See on chap, 5.24. & II. 14.

V. 5. When the Almighty was yet with me, when my children were A), when we similarly was yet with me, when my chanten were about me.] Here begins the description of Gods helling in particular on Jobs family, 1 in regard of his children and fervants; in this werfe; 2, of his wealth, verf. 6. When God flewed himself conflantly favourable to me, and gave me store of children and fer-

wants to attend on me.
When the Almighty | See on chap. 8.3.5.

was yet] Continued constantly to blesse me, and had not given over to prosper me, and my family.

with me] To help me, and keep me from troubles. In fuch a cife Gods people think him present with them; but when he croffeth then they look upon him as absent by reason of the weaknesse of their faith. Rom, 8. 31. Pfal. 10. 1.

when my children Or , when my servants. Heb. when my young men. The word fignifies either children, who live with their patents, while they are young, or fervants, who for the most part are

were about me] When I had abundance of children, and fervants tending on me every one in his place ready to ferve me. This was in-

though on me every one in as piace resay to terve me. A his was indeed agree temporal libelling, Pal 1.18.2.
V. 6. When I washed my steps with batter, and the resty poured me
as tivers of sole. I An hyperbolical expression of that show of provifiont, which Job had. As it butter had showed in streams, and the tocks had poured out frore of oyle to him. See the like expressions, Deut. 31.13. & 33.24. Gen. 49. 11, Pfal, 81. 16. Job 20. 17. By thefetwo is meant all manner of riches. He had fuch flore of cattell, that he had abundance of milk and butter like rivers : and fuch flore of Olive-trees, and other trees, that he had oyle, and other liquors mide of fruits as plentifull, as if the rocks had poured it out to him in

when I washed] When I had such plenty of butter, that if I would orneeded, I could have used it as water to wash my feet withall. streeting a could have used it as water to wain my sect without Northey John feel to do fo, for he was never so dainty, proud, nor podigall, This he mentions, because the riches of the ancients con-field most in cattell. Thence came perunia money in Latine of picus carell, and money was stamped with a Lamb on it, and called and money was manufed with a Labor Now butter was the but profit of cattell, and therefore Job fees out his riches by the abundance he had of it.

where he went, his cattell were O plentifull, that he might have wafteed every flep in butter.

with butter] Heb, in butter, Which increasesh the fignification. A little butter will ferve to wash ones feet withall, bur much is needfull to wash them in. For the word fee on chip.20. 17.

needuly to water them in, for the word tee on copy. 20, 27, and the role, found me out rivers of ople] Olive stress given in Romy places in Syria and Arabia: and Job had fluch plemy of oyle, a set every flone had afforded him oyle. It may be read, and there was every stone had autorated turn oyie. It may be read, and there was with me a rock melted into rivers of oyle. See on Chapter 28.2. The last word signifies both cyle and functie, for oyle is of a fatty

V.7. VVhen I went out to the gate, through the city, when I prepared my feat in the fireer. In this verfe, and fo forward to the end of the Chipter Job fets out Gods bleffing upon him in his politicall affaires. And 1, he shewes how much honour he had in his passing to the Judgement feat , verse 7, 8. 2. What respect he had there, verfe 9,10,11. 3. The caufe of it, verfe 12. &c. to verfe 18. 4. His confident persuasion of the continuance of his prosperity, verse 18,19. 20. 5. The grounds of it from thence to the end of the chipter. In the first part, 1. he shewes when and where this honour was done unto him; in his pallage to the gate, in this verse, 2. By whom; By young and old, verse 8. For the first, It is as if Job had field, As I was happy at home, so likewise abroad; I had much honour whensever I went along the freets toward the publick place of Judicature, where Went along the treets toward the public piece of Judicature, where I had a feat in the common place provided for me. So that I was not only happy in my flock in the fields abroad, (verfe 7.) but alfo I had only suppy in my cock in the city.

When I went out] Out of my house toward the Judgement Seat.

For the word fee on chap. 20. 25. upon the word, Comethour. to the gate | To the place of Judicature to fit as a judge. See on

to me gate; for the piace or juntature to it as a judge. See on the p.s. 4. Driftur reads it, when I went out of the gate. Or, from the gate. To wit, to go home, I had done justice there, and the people honoured me all the way homeward. Broughton reeds it, when I went out of door to the city. That is, out of the door of my house about my businesse. But TYW fignifies rather the gate of a city then the door of an house, as it is often used. Neh.3. For, went out, see on chap. 20.25. on the word, Comethour.

through the city] It feems his house was within the City, and his pallige hom thence to the place of judgement, as it was or inary, fo

when I prepared] When I had it made ready for me.

my feat; He means not an ordinary place; but a feat of Judge-ment, whereon he used to sit to judge the causes of the city. Hereby it appears that Job was a publick Magistrate.

in the street Near the gate of the City, in an open place, where all comers in, and goers out might fee and hear.

V. 8. The young men faw me, and hid themselves: and the aged arose, and shoot up. In this verse hie sees out the great reverence that was thewed to him by all forts of persons, although in a different way, according to their differing ages.

The young men] He means not those of his family, as verse 5. but fuch as met him in the freets.

faw me] Going toward the judgement feat. For the word fee on chap. 19. 27. upon the word Behold.

and hid themselves Either for reverence of my person, or for fear

I thould cfpy fomething amiffe in them, and the aged] See on chip.12.12.

arafe] In token of honour, and to flew reverence unto me. Lev. 19.32. For the word fee on chap, 14.12. and flood up They would not fit down again, till I was gone by,

fo much they did honour me,

V. 9. The Princes refrained talking, and laid their hand on their mouth.] The honour that Job had in his way to the Judgement fear was fet out in the two former verfes, his honour there is fet out verfe was tet out in the two connec vertes, his nonour mere as a fee our verte polyo1, 1, And hir 1. from the principal men called Piñees, set fe 9, 2. From the middle fort of the City called Nobles, verte to 3, From the meaner fort, as well as the higher, verte 11, 1 Inthis verte he thews have the principal men of the City brake off their communication, as foon as he came in prefence, and voluntarily kept filence, till he

as toom as he came in pretence, and vomitarily steps means turne hiddone fipacking.

The Princer] The clief of their companies or focieties in the cities, or they thin had most authority in the city, refrained talking] Heb, rellatined themselves in words. They would not speak at all, while Job was speaking, nor intercup, that they that they might hear all he had to say, our of resp. 4t to his wisdom or minima. As a thin was no seen more more, but to mende. dignity. And this was not done by mean men onely , but by perfonages of principall quality, fo much respect had they to Job. See on

Job 4. 2, and laid their hand on their mouth See on chip. 21, 5. The word for hind fignifies the palm of the hand, not the finger or the fift. And it imports a full stopping of the mouth with the hand open, that no words may come out of it.

V.to. The Nobles held their peace, and their tongue cleaved to the v. 10. The evenies near their peace, and their rangue econocis to the roof of their month.] The Nobles following the examples of the Princes were filent, while Job spake, and would by no ments interrupt him. Sucha generall reverence was given to Job by all that heard

hh fique Heb, my goings, That is, his feet the influments of The Nobles I tromes from a word that figuifies, Before, Decule 1 0

inter verice. held their peace Hib. The voice of the nobles was hid. That is, fuppreff, not h and. Truy were afhamed to speak in my presence, and impress, not a men affiamed hide themselves. For the word Voice,

fee on ch. p. 11, 21. pon ti e word Sounds and their tengue cleaved to the roof of their mouth] That is, they and their tengue eleased to the roof of their month] That is, the wereas (ii), as it in y could not tyeck. For if the tongue be not activatery is cumutature words. So this phase is used to fer out an exam flence, Plals 137. 6. Ez. k. 3.26. as it is used to fet out entern that. Lan, 4. 4. For the word Tongue, fee on chap.

V. 11. When the ear heardme, then it bleffed me, and when the v. 11. when the car mearame, toen it begins me, and when the cyclaw me, if gave writeffe to me.] All people were glad when I was en the brush to do Junice. They that heard my features praited me , and they that faw my j.ft proceedings gave an ample tellimony

of my upright dealing. When the ear] See on chap. 13. 17.

me weil. That is, the man that heard my fentence, for the ear canme well. That is, me man that neard my tentence, for the ere can-not blelle. See the like of the eyes, Luk, 10, 23. Not the eyes only, but the men were blelled, who live those thangs. Christin ke of there. and when the eye] See on chap. 15.15. upon the word Sight.

faw me] See on chap. 19.27. upon the word Behold. is gave witnesse tome The man that saw me (as before in this verle, upon the Earc) either upon the bin.h , who though he could not come to hear me, yet was confident, I would do right or fuch as

met me in the Breets did telbile as much of me.

V. 12. Because I delivered the poore, that cryed, and the fatherlesse, and him that had none to help him. J Now Job layes down the grounds of thet great good of laion the people generally had of him a to wit, not for his wealth and greatnesse; but his sincere administration of juffice, which was feen, I. In relieving the poore, that were wrenged; to verf. 17. 2. In pulling down proud oppressours, wrenged 3 ev verf. 17. 2. In pulling down proad opperflours; verf. 17. The fix h fire out in elegant words, with a particular behalf of the needy persons relieved by him. As 1. th-sill d.a.d and table.lefts in this verfe. 2. Such as were ready to perfill 3 and widows yerl. 13. 5. The cluster of his food bing, verf. 14. 4. His helping the blinde and lame, verf. 15. 5. The poore, and that with a carefull enquiry into their cutle, verf. 15, that hee might with a carefull enquiry into their cutle, verf. 15, that hee might rejutitum, not for any gain, that could be looked for from them, but out of confidence; all which refuffies, that Job by many wirntiffs which be cleered from the unful impurations laid upon him by his might be elected from the unjust imputations laid upon him by his

Because For this reason others spake well of me. Oc. That, They Because for this reason omers spike wen or me. O., Chat. They become that I did carry my felf thus uprightly, and would do it R.H. if they were called ther unto.

I delivered I freed the poor from those, who by their wealth and might would have oppressed them.

the poor] The word lignifies a man afflicted or oppressed, I delivered him out of the hind of him, that would oppresse him, Pist. 72. 12.

that cryed Who being oppressed by an enemy too strong for him, time cryca a veno ocean opportune of an entering too mong for he cryca unto me to do him juffice. For the word fee on chap. 19. 7.

and the fatherleffe] See on chap.22.9. and him] And any man that complained to me of wrong done him who had none effect that would adventure to right him. O., even him That is, such an one as not only had loft his parents, but also had no

friends in the world, that would take his part, Ecclef 4, 1. that had none to help him] I did passe lentence on his lide accord-

ing to right, when others would not, and flood to him, when none

datt belieft oant tam.

V. 13 The lifting bim that was ready to periffe, came upon me, and I canfed the wedowes heart to fing for iny.] Whereas others were to brize from affilting peoper ready to periff for want of this help, that they rather induced over them to much the more; and the three between but the whole infliendly executed. help, that it is request mainted over them to make the more, and were therefore hard by those miserable creatures, I took pity of them, and freed them from the danger of death approaching, and therefore had many good prayers, and well wishes from

The bleffing] See on verse 1.1. of him that was ready to periff] By their wants, and mens unmerchancelle. Prov. 31. 6. They must have perillied, if I had not relieved them. It may be understood of such as were unjustly accurfed of great crimes, which might endanger their whole effect or lives, and must need posith, if Job had not by a just fentence re-

lieved them against the will, and power of others. For the word fee came upon me] I relieved them, and carried my felf to , that they came upon med la teneved mem, and carrier my tent to a maximum had just each to e-mined med, and with me well. Or a law state field, and prayed for by them. Or, I had the bunfit of their prayers, and God blefled me extraordinatily for relieving them. For the word

e on cn. p. 13, 21.
and I caused the widowes heart to sing for joy] I delivered her tee on ch.p. 15. 21. from her entmy, and seli-red her in her necellity, and gave her great cause of h. arty joy. For the Widow see on chapter 22, 9, and the selection of the select Such are more fad, as wanting husbands to affift, and comfort

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N bles are cycland looked upon by all men. Here is meant the lower officers of the city, as by Princes are meant the logher in the lower officers of the city, as by Princes are meant the logher in the , but it burst out in singing. V. 14. Iput on righteousnesse, and it clothed me: my judgement

was as a robe and a Diademe | Left any floudd object, that Job was a popular man, and lought the applaufe of the people by fiding with the weak it, were their cause right or wrong, and so got credit by unlawfull means, now he layes down the fountain of those good offices which he aid to others, even to the poorest which was an high account, which he find of justice, and upright dealing. It may be other men thought it an honour to them to wear robes and Diadems, tokens of publick Migiffracy: but he accounted doing of juffice h.s greatest ornament. I put on I covered me all over with it as with a garmen. I favou-

red no unjust way. For the word fee on cha; 8, 22.

righteoufneffe] Juffice and upright dealing in all my fentences. For the word fee on chip. 8.13.

and it clothed me] It covered me all over; fo that no man could fee any injustice in me in any of my publick affairs. The fame word in the originall with the former. Heb, I put on rightenufueffe, and it put on me. I was never parced from it , nor it from me in all my fear tences of judgement.

mess or judgement.
my judgement] My just proceeding in judgement in carefull fearching our the right, and taithfull pronouncing fentence accordingly, fee on chap 8 3. 8: 22.4.

was a robe] Or, a coat. It is translited a manile, thap, 1. 20, & 2. 12. which was an ordinary garment. And then Jobs meaning is, that his juffice was publickly taken notice of by all, his righteous proceedings being as visible as the coat on his bick. They who translate ir Robe, mean that it was an ornament to him, as the robe was to the King or P. ieft. Bu: that it is rather fet out in the next word. This word comes from a root, that in the original figuilies to deale ptriidioufly, as alfo dorh 732 a garment, See on chap, 6. 15. upon the word, Dealt decentually, So God by our greeners puts us in m.nd of our filling from him. Before man fell, be

necucu no ga ments.

and a diadem! Not only a covering of the head, but an omanent
to it, furrounding the temples, at the world imports. Such did
Kingsand Pricks wear. His meaning is, that his just proceedings were a great honour to him.

V. 15. I was eyes to the blinde, and feet was I to the lam.] Having in the former verse elected himself from ambidious pop rity, and shewed his integrity in judging custes, now he te-turns to shew how he was many wayes helpfull to such as were op-

I was] Hee did not take fite on him , and put off posts fuiters to his fervants for direction , but he himfelfe directed

eyes] He doth not lay, an eye, but eyes, in the plurall, to Inti-mate, that he gave them fufficient, and full directions, how to manage their caules for the best advantage of their right. For the word

fee on chap, 15.15. on the word Sight.
to the blind] To fuch as knew not how to manage their own Lawbutinefle; for fuch he fpe iks of here.

and feet was I to the lame . If they wanted means or countenance to follow their just cause I supplied it. So that no man wanted an advocate to direct him, or plead for him in Jols Court in a just cause.

V. 16. I was a Father to the poor : and the caufe, which ! He would do it hantelf. knew not, I fearched out. In this verle, he thews his great affection

to the poor, and his great care they might have no wrong.

I was a Pather to the peor? I was a Facher carefull to proted them from all injuries. See the word of fimilitude left out, chip 7.7. The word for father and for poor come both from one root in the Hebrews 1738 which figurifies to with well to, or delire, for parents with well to cheir children; and delire their good; and poor men defice o enjoy those things they want. For the word Ruber; see on chap.15.10. For the word Poor tee on chap. 14. 4. upon the

word Needy.

and the cause The matter of contention, especially between rich

and the Gailed in matter of contentions of the men opportfling, and poor men opportfling which I figure not This may be under flood two wayer. Bit which I figure not This may be under flood two the he could that he was carefull to enquire into difficult custes, which he could content flood the mental that the was to end the mental that he was not only trady to receive could that were bought to the mental that he was not only trady to receive could that were opportful by or that he was not only ready to receive cause that were brought to hims but also enquired abroad, what poor men were opposited by those that were mighty, who either were fall med or durft not contained to professe the state of the pains and these he animated to professe their right, and helped plains and then I have been those of him whom I have now. I trainment they have teady to right of him whom I have now. I trainment they have teady to right them to it, who otherwise would have been undone. Goldy or right

Of him whom I knew not. Intimating that he was ready or right
fuch wen, as he hid no acquaintance withill; our of pure love vo

I fought out 1 endeavoured to know who were wronged, or how negle sight cheen bearing a fine strong who were visually a might eight cheen. Deart 33, 14, Procy. 8, 29, 7.

In table sight cheen. Deart 33, 14, Procy. 8, 29, 7.

In the first cheen sight cheen sight cheen sight with the first cheen sight with the first cheen sight ch

ed men by their wealth and might fought to to oppedie and time

others, like wildebashs taking the prey in their teeth ready to de-worre it, yet hee did foreper hem under; that they could not op-prefic others, and forced them to make reflicution to thole whom they have been presented by the present the support of the present the present the present the present the support of the present the pres

Chap.xxix.

And I brace the jaws of the wicked Heb. the jaw teeth or the grinders. A phrase often used in fripture to thew the cruelty of wicked oppressours disappointed, Pisl. 3. 7. & 58. 6. For the word Wieked, see on chap. 13. 7. on the word, Wickedly,

And plucks the spoile out of his teeth] I made him restore those

things he had wrongfully taken from others. There are but two wayes to keep wild beafts from devouring, to break their jawes, or to take the prey out of their teerh , I Sam. 17. 35. Am. 3. 12. lob did binder fome from wronging others, and made other wicked men to makerestitution. The Hebrew word, for, Pluckt, is cift. For the word, Spoile, see on chap. 24, 5. For the word, Teeth, see on

chap, 16.9.
V. 18. Then I faid, I shall dye in my nest, and shall multiply my dayes, as the fand | Iob having had fo much authority, and profperity, and so many good withes from others by reason of his upright rity, and to many good wines from others by reason of his spright carriage, and the good he had done to them, perfusides himself, that he should full enjoy a comfortable life, and in the end find a guier and comfortable death. Which he professes in this yease, And fets it out by the fimilitude of a tree, verf. 19. and of a bow, verf. 20. But he now finds it far otherwise, and that troubles

Then I See on chap. 4. I. It not only intimates the time, when Job fpake it, to wit, in his profperity, but also the reason why. Because of his upright carriage, and generall good opinion, that all men had of him. So this particle is used to infer a reason of what fol-

I faid 1 thought fo, I was fully perforaded in my mind, that my condition would not alter. So the word is used , Pfal. 30. 6. & 39. 1, For the word it felf, fee on chap, 16.1.

Ishall dye] Heb, I shall breath out. Or, give up the Ghist. That is I shall not perith for want, or be flam by enemies, but shall quietly in peace give up my spirtt to God. So did Abraham, Gen. 25. 8. For the word, fee on chap, 13.19.

in my neft] In my house in a prosperous estate, among my childien , in the midft of my family , as a bird dies in his neft through oldage, and is not devoured before by the hawk or kites. As mans house is here called a nest, so the birds nest is called an house, Pfal.

and shall multiply] I shall live many years;
my dayes] The dayes of my life here on earth. For the word, see

on chap. 14.14.

as the fand I shall live as many comfortable years; as there shall

be fands on the fea flore, That is, I shall live long in a plemifull condition. Anhyperbolicall expedition in scripture to set out a great multitude, Gen. 22.17.8 32.12.8 41.49.

V. 19. My root was spread out by the waters, and the dew lay all night upon my branch.] I conceived my prosperity would last, because I tound my felf like a tree watered from the earth below, and from the heaven above, and daily flourifling more, and more.

My root | For the similitude from a root, and the word it felf, fee on

was [preadout by the waters] Heb. opened to the waters.] A tree planted near a river fide, where the water in time of drought may continually refresh it , brings forth abundance of fruit , Pfal. 1. 2. ler. 17.7. fo lobs honour and riches encreased daily. The word PDD tuled fometimes for opening the mouth, or beginning to speak, as thup, I, sometimes for opening a scabbard by pulling the sword out of it, Plal, 37. 14. 3, of opening facks by univing them, as Gen. 44. 11. 4. for the earth opening it felf to devour men, as Num. 16. 32. or to bring forth come. If a. 45. 8. or for opening it by plowing, 18 18, 28, 24. 5, for engraving on braffe or stones, which is a kind of opening of them, Exod, 28, 9. 6. for budding or blossoming of tites, whereby they feem to open themselves, Cant. 7, 12, 7, of optning a gate or door, as lfa. 26, 2. Here it may be taken in the fourth fenie for the earth giving way to the water of the river to palle to the root of the tree to make it fruitfull. For the word, Waters, see on

thp. 14.9.

and the dew] As the water gives frength to the root to enable the tree to bring forth much fruit , fo the dew falling from heaven, and hing on the branches makes the fruit swell, and helps to ripen it, Hof. 14. 5. So Job by Gods bleffing got store of wealth, and en-loyed the comfort of it. The word in the original hash his name fom covering, because the dew covers the branches of trees, and the earth alfo

lay all night] The dew ulerh to arise in the night, and abide till the heat of the Sunne dry it up. Hereby is intended the continuance of Jobs prosperity in all his wayes.

Won my branch] Or, upon my harvest, See on chap, 18.16. V. 20. My glory was fresh in me, and my bow was renewed in my

hand.] Some read the words thus, My glory shall be fresh in me, and my bow shall be renewed in my hand. And they take it for a confident Persivation, that Job had of the continuance of his prosperity, like thitverf, 13. But the former translation is better, which makes it trason of that confidence, vers. 18. Because not only his honour,

others, like wildebasts taking the prey in their teeth ready to de- was likely to continue. So he goes on with the fimilitude of the trees

comes from a word that fignifics to be heavy or weighty; for honour addes weight to mens perfons , and makes them of greater account then others, For the word, fee on chap, 19, 9.

was fresh Heb, new, I had every day more respect from men then

in me] Heb. with me. It was from others, not within himfelf.

and my bow] My thrength by accesse of a multitude of friends con-

thrually to uphold me, G:n. 49, 24, 1 S m. 2.4.

was renewed] Heb: did change. To wit, it felt, or its ftrength, See on chap, 14.7. As an archer in the wars, when his bow breaks, takes a new one, and goes on flourly in the battell, fo Jobs profeerous condition grew every day stronger then other.

in my hand | So that I could use it as a means to proferve me from mine enemies, as an archer doth his bow in his band. For the word, fer on chap, 14.23.

V.21. Unto me men gave ear, and waited, and kept silence at my counsell.] Job goes on to the end of the chapter to thew the grounds of his pertuation of the continuance of his prosperity. These are taken from that great respect, that men gave to h.s words, expressed in divers particulars. The summe of this verse is, as if Job should havefaid. I did not without cause judge, that my prosperity would continue, because whensoever I spake, every one heard me with great attention : every one waited to fee the iffue of my fpeech , and agreed to me, when I had fpoken,

Unto me men gave ear] They kept filence, when I fpake, and no man interrupted me but all hearkned to me, as conceiving great weight to be in all my words. See the verf. 9, 10, 11. For the words fce on chap. 13. 17. upon the word, Hear-

and waited Attended expecting what would be my resolution in counfell or judgement, as if they had all depended upon my words.

and kept filence] Replyed not again, but consented to what I sid. As followes verf. 22

at my counfell] As foon as they heard, what I had concluded, they

V. 22. After my words they spake not again , and my speech dropped upon them.] As they hearkned to my speech with patience, and waited to know my refolution, and confented to it, when they heard it, so no man was so bold as to reply, but all were pleased with my words, as hearbs and flowers with the dew of heaven.

after my words] After I had done speaking, they spake not again] Either because they had a perswassion, that I fpake oracles, or e fee that I fpake fo fully, that nothing needed to adeed to perfivade men to beleeve it, or forruly, that they had nothing to object against it. This word is used for not doing a thing again, 1 Sam. 26, 8. 2 Sam. 20. 10.

and my spee. b dropped upon them] Or, When. Or, thus my speech dropped upon them. He showes the cause, why they were thus silent and attentive, because his speech was as pleasing to them, as dew to the graffe, Deut. 33. 2.

V. 23. And they waited for me, as for the rain, and they opened their mouth wide, as for the latter rain. The content men took in my counfels and fentences, was the caufe, that they longed in doubtfull matters to hear my refolution, as the dry earth or husbandman, longs for rain.

And they waited for me] See on verf. 21.

as for the rain That is, for the former rain, when men have lowed their varounds, which they long for to bring up theit feed, Pfal. 72.6. It is opposed to the latter rain in this vers. See Joel , 2, 23, audthey opened their mouth wide] Not to speak, for they kept si-

lence to hear Job: but as the earth chips, and for drought opens as it were the mouth of it wide, that the rain may fully fatisfie it, fo were they as defirous to hear lobs refolution of their doubts, Pfal, 63. 1. & 65. 9,10, & 119,131. Prov. 30, 16, Or, as men , that open their mouths wide to fill them with defireable food, Pfal, 81, 10. For the

word, Mouth, fee on chap. 15.5.

as for the latter rain] Some take it for the tain before the harvest to make the corn fivell. Others for the rain after harvest to bring up graffe again for the cattell, which dryes away in the heat of harveft , Deut. 1 1. 14. Jer. 5. 24. Iam. 5. 7. Prov. 26. 1. Zech.

V. 24. If I laughed on them, they believed it not, and the light of my countenance they cast not down.] It often comes to pass, that when men in authority carry themselves familiarly with their inferiours, they are contemned, but it was not fo with me, but if it happened that in my pleafure I urrered any thing merrily , and fomewhat more freely then I was accultomed , yet no man thereat took offence, neither needed I therefore to cast down my countenance, as if I had forgot my felf.

If I laughed on them] The word DIW in scripture language, fignifies, 1. flighting a person or thing, thap, 39.7. 4. it is put for smiling upon one in good will as men doe at feaths upon one Andiangthat confidence, verf. 18. Because not only his honour, Initing upon one in good will a specified or being in 1921, 184 flength did not decrease, but also increase daily: and therefore another, facel, 10. 9. 3, for jething or being in 1921, 184 flength did not decrease, but also increase daily: and therefore

they believed it mil] My countenance, and carriage was fo grave at to flight or deride men. they beteeved it may any countenance, and carrage was to grave at other times, this when I fmiled on them, or jefted with them to could not believe, that I was in jeft, but thought fome ferious materials. could not betere; that I was in Jetc, but thought tome errous mac-te: was hid under my finding contenance, and chee full words: or they would not believe that I would be for familiar with them, and were overjoyed at it, Luk. 14 41. See on Job 39.14. For the word, see

and the light of my countenance they cast not down] They did not on chip. 15. 22. and the tight of my countenance they capt not award. Any outsited flow any dilike of my cheeffulnelle, as not becoming my place and pravity. Or, yet the light of my countenance they caft not down. That is, they did not contemne me because of this familiar carriage, which often breeds contempt of superioutes in inferiours. Though they or my actions, so is trainface, Fit, 119, 110, For the word, Light, fee on chip, 18, 5, For, Countenance, chap,

cast not down In Heb. is, made not to fall. They made me not hang down my countenance for filme or grief, Gen. 4.5. For men aftiamed or grieved let their countenance fall, whereas men pleafed

attamed or greeved set their countenance tail; waterest men possed or cherted lift up their theads, Pfal. 3; 2; V. 3.5. I chole eart their way; and fat thief, and dwelt at a king, in the army; a one that, comforted the manners. Here he concludes with thewing whis great respect he had from all forst of their being visit the wind and the proposed of the control of t with mewing wine great respect the hast from all 1000 or men being accounted as an Emperour among them, and yet that he used this authority to the good of the people, and fow as both feared, and for of them. As if he had faid, I f there were any weighty bofined in hand, I taught thum what way and courte was belt for then to the first among them in the shirt 6th. and wolf the necessible also. take, firting among them in the chiefelt, and most honourable place, take, inting among them in incentrate, and most nonoursole piece, as a king in the midth of his army; and look what counfell a said advice for ever Jayes them, is was as acceptable unto them, as the vice for ever Jayes them, is was as acceptable unto them, as the piece of him, that comforted those, who are in any differs sea of mingreed of him, that comforted those, who are in any differs sea of mingreed or him, that comforted those, who are in any differs sea of mingreed them.

I choseout their way] I directed them how to bring their lawfull

I epocent their way, a mircure tieth now to using their savinal affairs to pitte. For Wayles, feet on their 16.32 and chief command and fat third;) and had the upper and place, and chief command in all their weight of their strength of their weight of their weight of their control of their control

the word, Dwett, For, Onice; tee on chap. 19. 9; upon one word; Head. Some read the beginning of the verife thus;

If I chife their way, I flat their] The is, whenforer I wrnt to them, they fee me above all others, and flewed greateft fignes of reverting, they fee me above all others, and flewed greateft fignes of reverting the second s

and dwelt as a King in the army] I was as much feared and honot asked on a rong in the same J a way as much reacted and individually as if a king had come among them with a great army though I came without any force: This flowes the reverent account they had of Job , and that conftantly , and continu-

ally, one that conforteth the mourners Though I was thus reverenced by them, yet they loved me allo as men in trouble love renced by them of the come to vilitthem. An allution to the charitable manifolds that come to vilitthem. ner of those countryes, where they used to come to comfort their ner of those countrys, wante unty men to come to common tentification heavariffe, chap. 2, 11. 8, 41. 11. 10. 10 a king, who freeks confortably to his fouldiers after a loffe in battell, or ought elle that may frieve them; and therefore is worthly belowed of them; a, 25m, 19, 7. For, mourning; fee on chap. 14. 22.

CHAP. XXX.

Verl. 1. B We now they that are younger then I, have me in derifion, whose fathers I have distained to have set with a wrong spaners I nave anjannes to nave jet with the day of my flock. I As in the former chapter lob had flowed the great height to the he had areained in his prosperity, 46 here the publically fees out the extream mittery to which he was now brought, which doubtlefle was fo much the heavier to him, as a fall from an hill hurts a man more then lying on the ground, fall from so this milety, I, by the verbill injuries he received from others, to verf. 10. 2. by reall ones, to verf. no recovered some octores, to vert, 20, 20, 19 reals outs, to vert, 16. 3, by deferibing his own grief and pain by reals on of his forces, to vert, 19. 4, By Gods rough handling of him, to vert, 55, 5, He concludes all with a lamentation of his undeferred milety, as he conceives, and that to the end of the chapter. For the 1, he aggravates the forrow conceived at their fewere For the 1, no aggravate the prirow conserved at their result and feoffes by the wilendle of the persons. A generous sprire cannot endure to be scotled at by any, but least of all by blie cannot endure to be scotled at by any, but least of all by blie persons. The summer of this vesse is, as if lob had faid, Such an one was I within these few dayes as I have told you, But good God, how are all things changed withme, and what a great and fudden alteration bath followed? For loc I am become a and modern anteration and non-wear For toe 1 am percone a laughing flock to those, who in years come very fa re behind me, and whose furners I would not have once wouchfasted to have in the fame estimation, that I had my dogs, which were fer to keep

But] So it is translated, thap. 26. 1. And very fully here, for in

Prov. 19. 9. 4. for deriding or laughing to foorn, Pfil. 2. 4. Here the whole chap, he opposed his prefent mifery to his former profipe it is taken in the third fente for jeffing with them, for Job did not use

tion.

they that are younger then I] Heb, they that are finallet of doct then I. That is, who have not lived so long as I. No doubt doct then I. That is, who have not lived so long as I. No doubt doct then I. That is, who have no long and the lived it was a great grief to Job that had been honoured. it was a great grief to Job that that to be the bounders to much by the ancient, now to be contemned by lifs youngers, efficially himfelf in likelihood being grown in years, It is not likely that Job meant any of his three friends, that now restoned with him, as fome learned interpreters conceive, for doubtleffe Job had not for tome learned interpreters conceive, nor acousticut joo had not for mean an opinion of any of their pedigree as to think their parents worthy to be fee below in slogs. It is more likely that their afforms were offered by others, either before his friends came to comfore him, or while they fate fill by him, chap 2, 13, Or it may be these several conferences might be on severall dayes, and these fcoffes by others might come between. The world TVS fometimes fignifies finall in condition, low or vile, as chap 14. 21. fometimes in number, that is few; fo here, Fewer of dayes, Sometimes in numoer, that is tew; 19 nete, sewer or object. Somethies alone without thention of dayes it fignifies younger, 18 Gen. 19, 21t & 48.14. As in the contraity great is put for old, Job. 22. 9. And & 48.14. As in the contraity great is put for old, Job. 22. 9. And translated, eldell, 1 Sam. 17. 18. For, Dayes, see out chap. 14. 14. &

have me in derifion] See on chap: 29. 24. upon the word, Laught

I would have disdained to have fet with the dogs of my fire. ed. Whole tribers lived to poorly, that my dogs that kept my thep faced better, and therefore I might well have a very low account of their netter, and therefore a migra weathers a very nor account of them. This futies well with their hard fare, yet?, 3.4. It was the hinder for Job, who had lived fo plentifully to fuffer luch Rornet from perfors of lobeggerly a breed. Job did not defpite any for their portry, big flewes their very low condition; that now derided him. To taketh mewes their very low condition; that now certain him, to takens words (everally. Contemning or diddning here may betaken for counting them unterly unit for the meantst office in loss many be, ployments. For Fathers, see on chap. 15. 10.

10 have set with the dogs To have trusted as my dogs that keet

my flocks from the wolves. Or to hade made my dog keepers, or fre-

my noces from the works. Or to make make my use access, or teed does of my dogs, which was a very mean office. of my face! The word properly fignifies a flock of thee of goats, not of greater cattel, which they were more unworthy to be trufted withall as being of greater price. See on chip-

V. 2. Tea, whereto might the strength of their hands profitme, in whom old age was perished?] Lest any man should think lob proud, or that out of an inhumane contempt he had flighted or loute ed their fathers, here he gives a reason of it, their very old see, which made them more fit to bee releeved, then imployed by

Ted] See on chap. 16. 4. upon the word, Alfo. whereto might the firength of their hand profit me] Some under fland these words of those young ones that decided Job, and interpret the words thus, They were young indeed, and frong and lufty, but fo idle, that I could have gotten no good by imploying them, but rather loffe. Orhers underftand them of their fathers mentioned bes fore, who were now fo old, that they had no ftrength to do lob any fervice, the should imploy them. Por the word , Hand, seeon chape

in whom old age was perifhed] Some understand this also of the young men. They were so idle and beggerly, thit they could not be live to old age. Others of the fathers, that they got no experience in the to our age. Outre of the tatters, that they got no experience in their life, but were fooles in their old age. Or, tather they lived fo long till they were children again, and had neither flength nor nit to do me any fervice. They had loft the strength of young men, and the nisting and the strength of young men.

wit to do not any service. A use had not the strength or possible and the wildom of old men.
V. 1. Por want and famine they were faired, p flexing into the wildom of the men and famine and walke.] The intentie of these men is the cut in this vette and thenext, by their flying from the company of other men to dwell in wildernelles, and by their poor

For want] They had no provisions necessary for their bodies , but wanted all things.

and famine] Want of food t not arifing out of fearcity, but out of wheh

their own idlenesse, or Gods judgement upon them, in a time, wheh

They were [olitary] Not without children, as the word is used, liney were jointary]. Not without children, as the word is used in 16.49, 21. But flying the company of men being abunded to live among them for want of apparell and other necessaries, left they should be derided. This agrees with what followers and argues thousand the state of extream poverty. For the word, fee onclup. 15, 34. Or, they were dark as the night, as the word feenes to import, chap-

fleeing into the wilderneffe] Sceking wast places to dwell in as presing into the witherneits a seeking with places to write in a shated of all men a verf. 5, and counted unworthy to live among them. Or, of their own accord for finance or fear avoiding the fight or of their own accord of mame or test avoising the up-of other men. The word fignifies a dry place, where no min-would dwell for want of water, that could dwell elevaters. Brough-ton translates it 3 The univalety land. So it is expounded, Plai-

Chap.xxx. in former time] Heb. yesternight. As it is translated, Gen. 19.

gg. of the places were laid waste, defolate] Having no inhabitants there, and fitter for beafts to

dwell in, then for men, chap. 38. 26.
and wafte] Like a land uterly ruined by the enemy that hath no provision left in it, Zeph. 1. 15. This word, and the former come both from one root in the originall, and fignific an utter de-

V. 4. Who cut up mallowes by the bushes , and juniper roots for their meat.) As in the former verse he had fet out their beggerly condition by their habitation , fo here by their miferable life feeding on bitter and unfavory, yea and unwholefome meats, which no man would ear, if he were not ready to flarve for hunger.

who cut up To whe, to eat, and for their daily food, as follows in the verie. For the word, see on chap. 8, 12, mallowes Salt herbs of an unfavory tafte growing in falt places

and barren, chap, 39,6, Jer. 17 6. for it comes from a word, that light-fies falt in the originall. A food, that poor people were forced to eat having not means to provide better.

by the bushes] Or, by the shrubs. It feems they use to grow in fueh defere places.

and juniper roots] For Root, seeon chap, 5, 3, & 14, 8, Rithmah, Numo, 33, 18, had its name from DNN a juniper, It seemes many grew there. So we read of the city of palme-trees, Dou-

for their meat] They were forced to make meat of hard roots of juapper in those defart places. Other tead it, to warm them. As the fame word is used, 16.47.14. And it is manifest that coales of juniper give a great heat, Pfal. 1 20. 4. But what need they fuch firing li-

per given a getat hear, Pfal. 120-4. But when need they sich firing living in woods, and having pelenty of the tree's themeliely as to but n. 7 For the word, see on chap. 15. 23; upon the word, Bread.

V. 5. They were driven farlot from among men, (they tryed after them, as after a thirf.) Here is hid down the reason, why these people will be able to the profile see in the see that they were bandfird for their misses of the general I clamout men againft them.

They were driven forth from among men Heb. From the midst. To wit, of the city or ofmen gathered together in it. They could not abide there with any safety. They were beggerly or unfarthfull, unfit to live among other men, that were laborious. See on verf. 4. For the word, fee on chap. 20. 25. upon the word, Body.

they cryed after them, as after a thief] Thieves are hatefull to all men, and housed and shoused at in all places. So were these base peo-

ple: which made him fly from the company of men.

V. 6. To dwell in the clifts of the vallies, in caves of the earth, and of the rocks.] He had before fee out their course fare, now in this and the next he fets out their course lodging, and forty abiding of

dwelling, proportionable to their fate,
To dwell | This depends upon the beginning of the former verte-They were drawn out from the company of men, and fo forced to

dwell in folicary places.
in the clifts of the vallies] Or, of the rivers. They durk not abide In townes or cities, but fought out cities to hide themselves in, which either were made by earthquakes, or by inundation of water in rocks or low vallies. The word clift, comes from a word that lignifies, to break. See on chip. 12.24. And it may import holes made by flouds or winds, or their own labour in digging. For the word, Vallies, fee on chap. 20, 17. on the word, Rivers,

in caves of the earth] Heb. in holes of duft. As if they had been made by eigging. So DINI is translated holes, 1s. 42. 22. And net-works, 1s. 19.9. because they are full of holes, And baskets made like net-work, Gen. 40.16. And dung or excrements, which go out of the draught, 2 King. 18,27. For the word, Earth, or Duft, see on

out orthe eranging, a mig. 10, 27. For the wood, earthough and might afford hiter for the heword, Ground are hollow, and might afford hiter for fuch midicable creatures, thip, 2.4.8.

V. 7. Among the highest they brayed, under the nettles they were stathered tagether.] Here he shews what great wants, and inconvenience that concerning the contemptable people endured here in their coldlodgings.

among the buffies] Sec on verf.4. they brayed] They made a noyle like a wild affe for hunger, cold, or other inconveniencies : for the wild affe doth not bray when he is full, and nothing troubles him, Chapter 6. 5.

under the nettles they were gathered together] They were all in the Ime miserable condition, and had no better place to meet in, then where nettles, and flinking weeds grew. So the word is used for Abling, 1 Sun_26.10. Or, They were all joyned to the nettle seeking inker there. So it is Puring in, 1 Sun. 2. 36. Others read ir,
they were felabed or flung. To wir, with nettles, which made them
leat for in the beginning of the verice.

V.8. They were children of fools , yea children of base men , they were wiler then the earth.] They come of conremprible parents, men one of one of one with .] I ney come of contemprine parents, men of no note for any knowledge or goodnesse, but more abject, then the Mry carthupon which they tread.

They were children Secon chap, 14.11.

of fooles] Of men that had no underftanding in thant Hence Naball had his name, I Same 25. 25. yea] See on chap. 19.4. on the word Alfo.

children of base men] Heb. of wen without name. That is , of obe feure and mean men ; for fuch mens names ufe not to be taken nos tice of , whereas names of men famous for high birth and parts are noted while they they live , and chronicled , when they die. So Gen.6-4. men of name in the originall, are called men of renown in the translation.

they were viler then the earth] The earth is low in place, and vile in mens account, trodden upon by the foot of every beafts.

This shews what a base account men had formerly of those that now find up to deride Job. For the earth fee on thing. 24. Others read it, They were finiten out of the earth. That is, beaten out of it, and and driven out of the Jana by violence, see on verse 5.

V.9. And now I am their fong, yea I am their by word How vile they were that derided him, Job had shewed at large in the former verses; now he shewes how basely they used him, If they make themselves merty by art, they make songs of my miseries; if they talk pleasantly, they make sport of them. A thing too come mon in the world for mean men to make sport of great mens

And now In this time of my mifery. They dutit not carry themselves to to me in my prosperity.

I am their fong] I am the matter of their song. They make them

felves mulick with my miferies. See the like complaint, Pfal. 69. 124 Lim. 3, 14, 63, Ezek. 33, 32. The word properly fignifies playing on a stringed instrument. It seems to vix Job the more in his mifery, they not only made fongs of him, but also plaid them upon

yea I am their by-word] Heb. I am to them for a word. That is, I am commonly in their mouths; they talk of little elfe , but of my fall. They speak of it with difgrace, and make of me a contemptuous proverb. chap. 17. 6.

V. to. They abhorre me, they flee far from me, and spare not to spit in my face.] He now complains that he was unto these mockers, as a loathtome thing, which they could not endure to look upon. but thought worthy of the greatest contempt and despite,

They abborre me] See on chap \$, 16, & 19. 19.
They flee far from me] They will not come nigh me, my fores are

fo loathfome, Sec on chap. 2 1,16. and spare not to spit in my face Heb. and withhold not spittle from my face. This was a tign of the greatest disgrace that could be put upona man, Numbri 2.14, 1sa. 50. 6. Deut. 25. 9. Some think it is meant figuratively, that they did greatly contemn Job. But why might not these stoffers a charily spit in Jobs face, as well as the Jews in Chrifts ? Mat. 26.67. This muft needs be very bitter to Job, that he who was wont to be honoured by Princes, should now be contemned by beggers. For Face fee on chap. 14,20, upon the word Coun-

V-11. Because he hath loofed my cord, and affitted me , they have alfolet long in bridth telpre me.] Job here looks higher then at those who delpise him, and first down the cause whether then gray perfors contemned him, to wit, Gods afficiating him, and casting away that awe, and reverence they had of him before. Which casting away that awe, and reverence they had of him before. they perceiving, take a licentious boldnesse to disgrace him in the vileft manner, and run riot, and are carried against him without all reason, God having toosed the bands of his authority over

them, because he hash looked my end Because God bith done it. God is often understood in this Book of Job, taking it for granted, that his friends knew whom he meant, so verte 19. By loofing the cord, is meant, taking away that reversince they formerly had to him, which bound them to respect him. See on chap. 12.18. Others understand oftaking away his tiches, whereby he kept others in awe; and could floor arrowes of displeasure against them, if they offended him, chap.29. verse 20. But now his firing was loofed, and though they abused him, he could not shoot at them. For the word Loofed, see on chap, 12.18, and on chap, 29, 19, on the word Spread,

and affiliated me He thews how God had made him concempti-ble, to wit, by laying more afflictions on him, then on other men, hy reason whereof they thought, God hated him, and they might contemn him. For the various fignifications of the word fee on chap-

they have also] Or, therefore they have. For the couse of their contempt is here let down. So the particle is translated, chap. 35. 16. They, that is, those, who scoffed at Job.

Let loose or Aftons. To wit, the bridle out of their mouths. For

the word fee on chap. #4-20. upon the word Sendeft him away.

the bridle] That authority whereby I kept them in awe, as an horfe s kept in by a bridle, Pfal.32. 9. Others understand it of the bridle of their mouths or tongues, as Pfal; 39, 1. & 141, 3. So thit they now durft freak any evill of me, or to me, who before being kept in by my authority, as with a bridle durft nor do it.

before me] Heb. from my fate. They did deride me to my face, forthat I could not fee any authority 1 had over them 5 or any respect they had to me. For the word Face see on chip. 14, 20, upon the word Countenance.

V. 12. Upon my right hand rife the youth, they pufh away my feet,

being nowler look he flewes how their people carried themselves toward him. Those youths thir hid themselves before, and could not endure the gravitic of my countenance, now come boldly into my prefence, offer violence to me, and lay fege to me as enemies

Of on my right hand] Where I used to have mest strength. They to a Cuic. feesthar I have no freingth in me left to relift them, and therefore infeet that a mare no intengen in the feet to reint through and diction in full ever me. For the word fee on chap, \$3.9rife] Up against me to feoffe at me, and abuse me. For the word

fee on chap. 14. 12.

the youth] Heb. the bloffem:. Children in youth are like bloffemes. in the trees. Hence also the young birds in the ned have their name in the originall. He intimates that not only young men cid abuse him, as verte 1, but also boyes. Broughton fitly calls them Spring-

gaite they puffs and y my feet As wrettlers use to trip up mens heels to lay them on the ground, to they feek to ruine me, O., It may be means them on the ground, to they feek to ruine me, O., It may be means them on the ground, to they feek to ruine me, O., It may be means them of the means them of the means the m

situally of the most offered to his fore and weak body. For the word fee of chip. 14,20, upon Sended him away, and they raighe pagniff me his ways of their defination.] As enemies that before a Giyyraife banks and heps before is, that they may scale the walls and offer to destroy it, so do they feek all means of my differee, and ruine, fee on chap, 19, 12. For defluction, fee on chap, 19, 12, For defluction, fee on chap, 18, 12, For defluction, fee on chap, 18, 12, Broughton reads the end of the yeafe thus, and they caft upon me the causes of their wee. That is, they do me abundance of mischief, or, They think and sy that all their miseries were brought upen them I y my m: ans, and now they will be revenged

V. 13. They marre my path, they fet forward my calamity, they have no helper.] Here he showeshow they did altogether hinder him of all ways of comforts and ecoping, and prospected in all their evill courfes against him, being strong enough of themselves to do

nun minner.

They mare my path] They diffurb all ways and courfee that I can think of either to get any comfort or delivery. They have cut off all way of faccour from me. I know not what to fpeak, nor what to do with any freedom. For Path, fee on chap, 18. 10, upon the Word

they fet forward my calamity] I am miscrable enough in regard of my folles and forest but they make me more milerable by their taunes and unkind unge of me. Or, All their plots against me prevail to intre fe my milerie, whereas none of mine ein prevail to cafe me. Or, They count it profitable to them to vexe me, fo great it

their matice against me. man of any talkion give them countenance, yet they wex me. Or, Such as have tone to help them in their wants, yet fooffear me in my miserie, Or, they need no man to egge them on to abuse me, they are forward enough to do it of them felves.

V 24. They came upon me as a wide breaking in of waters : in y 34. Lieg came upon me at a wine oreacing in a parties; in the defealant hey rilled thoughtest upon me 3, ome conceive that Job goes on with the finalitume of an Army befiguing a Cay, who when the yloss make age cats beceeding on, in tabundance, and lay all defolars. Othersteke her a finalitume taken from the Sea, or fome defolars. Othersteke her a finalitume taken from the Sea, or fome great river, which having found a breach in the banks over-runs the country, and dronws ill that comes in the way.

The came upon me] They fer upon me all together with great vi-

as a wide breaking in of waters] As the water when it bath made a great breach runs in a main; fo as no man can flop it. Hence Phatez hid his name in the originall, Gen. 38, 29.
in the defolation Heb. under the defolation. Ot, instead of defola

tion. God having broken the banks of my health, and effice, they

tion. Vod having proken the pause of my mental y and exceeds nather byte obliged me, and to retime me. See yerf. 3 - they relled themselves upon me.] They took full liberty yo abuse mand poyle me as they placifed. And I had no more power to resist themselves mental have to resist a dougle or an Armie breaking in upon them, then men have to resist a dougle or an Armie breaking in upon them. A man that rolls himfelf over the graffe, preffeth it all down. So did they labour wholly to suppresse Job. Gen. 43, 18, Pfal. 37 . 5. in

the margin.
V. 15. Terrours are turned upon me: they purfue my foul as the wind, and my welfare passet have a see that the fights and terwind, and my welfare passet have been and the tuine of his reu sthat thefe auvertaires brought upon him, and the suine of his former prosperitie he sets out by two similitudes. The one from a vis-olent wind, that blowes down all before it; the other from a cloud that vanisheth quiteaway, and affords no rain at all to refresh the

Terrours are turned up'n me] Heb, is turned, That is, every kind of terrour is come upon men. I want nothing to affright me; for heaven and earth fremed to con pire againft him to ruine him , chap. I. & 15.11. & 18. 11. 14.

they purfue] They follow me closely with all eagerneff. , as perfetutois do good men, and give me no reft.

my foule] Heb. my principall one. Or , my princeffe. Because the foul s the principall part of man, and rules all the parts and members of the body, and is more eminent than the body, as Princes are more eminent then common men. So the mafeulin; is tranflited a Prince, chap, 21, 28, Others read it my nobility, or, my honour, of fores. Por Great fee on chap, 22, 25,

and they raise of against we the wayer of their destruction. The reins my bounty. For all chesse the word will bear. And they mean, that citing bount to others as formerly, chap. 29.

as the wind] Sorne understand it of the suddennesse of Jobs misery

coming on hun, as the winds blow fwiftly. But is better understood of the violent and irrefiftible manner of Jobs troubles feizing upon him, as the wind blowes down all that is in the way. For the word Wind fee on chap, 15, 2, upen the word Vain knowledge. Teriours made his foul unfit to do her office, and endangered his life by reason of those terrible things which befell him.
and my welfare | My health, wealth, and lafetie.

passeth away] Is clean gone. See on chap. 15. 19.
as a cloud] Not as fwiftly as a cloud, as some would have it, but totally as a cloud vanishing quite away, and affording no rain at all.

Job was exalted an wealth and honour, but no more footsleps of it appearing now, then of a cloud that is vanished, chap. 7.9. Hof.

6.4.8.13.3. V. 16. And now my foul is, powed out upon me, the dayes of affiliation have taken hold upon me.] In this work;) lob fits out the tropic bits mind. In the 17, week, the pain of his body, and in the three defiling of his gardened. As his mind was troubled in the day time, to his body was pained in the night featon, and his clothes made filther and trouble four to him. He might have better born the reproducts of others; if his own foul and body had not beautroubled, but he deliver made his band an executive heavier. but this addition made his burden exceeding heavie.

And now] See on verle 1. my foul] some underfrind it of the foul it felf: but that was yet in his body. It is therefore better interpreted of the courage and frength of his foul , which was much weakened by his afflictions, For the

word, fee on chip. 14.22, is poured out] The word in Scripture fonetimes imports plenty, as Joel 2. 28, But here it imports emptying, for when the wine is poured out, the westell is emptie. So when mans courage, and strength is gone, he harh an emptie foul. Pfal. 43.4. His foul did as it were mele way for grief.

upon me] Or, within me. That is, within my body. Men cannots fee how much I am weakened by my troubles, and other mens koffees but I feel it. So it istranflated, In mc. Pfal.42.5.

the dayes] See on chap. 14-14.
of afflitlion | Of trouble or calamitie.

have taken hold upon me] Whatforver Arength was left within me, is decayee, and gone out of my foul, fo that nothing is left within me to fulfain me in my troubles. And withill, afficient hald fo falt hold on mes, and continued fo many daies, to keep meunder, that I can by no means get rid of it.

V. 19. My bones are pierced in me in the night season, and my finews take novest. Not only my soul is troubled within me, burillo my body is fo full of pain, that in the night time, wh. n other milerable men take reft, and all creatures are wont to be at quiet, then the marrow of my bones rageth through intollerable pains, as if one had pierced them through with a dart and my heart is to overheated with grief, that my pulles beat all night long to ftrongly, that they keep

me tront att rett.

my boner] So great is my trouble, that it not only hath feized upon
all my fleth , but also entred within my bones. These uphold the weight of the body, and are the firme ft part of it. Every one of them is pierced. For in the originall ir is a noun plurall with a verh fingulate Por the word fee on chap. 20. 11.

are piererd] This phrale in Scripture language intimates a great grief, and such a pain as penetrates through the most laward and solid parts of the body. His pain pierced his st sh, and went into the very bones. Some read it, he hath pierced my bones. Meaning God, who had ind the fore offiction upon him, and is often emitted in the book, then named. Others thus, the night piercell my host, feel more pain in the night, then not day, a smol fick people do in the light, then not the day, a smol fick people do in the light, then not the day, as unfort fick people do in me) the from above me. As a triburing all his pains to God, in me) the from above me. As a triburing all his pains to God, and the day and the day are the first the first production of the first people do in the first people

who had afflicted him from heaven. Or, from within me. By reason of

thole fores and parts I feel in my body.

in the night feafon] He aggravates his forrowes from the circumifactor of time, intensity of the aggravates his fortowes from the circumifactor of time, intimating that he had no red at all day not night, as chip. 7.3.14. & 17. 12.

and my finewes] Or, my pulles: take no reft Heb, lie not down. Or, fleep not , That is to fay, my pules, which use to move more flowly in the right time, when the base is d. avn into the internall parts, now by reason of inflammation better the internal parts, now by reason of inflammation better the internal parts. best as faft in the day, and will not let me fleep. For the word, fee on chap, (4.12.

V. 18 By thegreat force of my difease is my garment changed; it binderh me about as the collar of my coal He that before wore gore gous apparell as an Entign of Magiltracie, now hath so much filth and corruption running out of histores, that it foules and pollutes all his garments, and makes them notione to others, and buttfull to

By the great force of my difeafe] My difeafe is fo flrong, and hath (o.f.r. prevailed agunt me, that it hath fooled my apparell. Others understand it of Gods great force, for those words, Of my disease, are not in the originall. But the full reading is belt, because the immediate caufe of polluting his garments, was the file that san from his

is my garment changed The colour of it is changed, and it is made | flance , fee on chap, 26.3, upon the words, The thing as it is, Some filthie. My garment hath asit were put on another garment. Others understand it not of change of the colour of his garment, but of often putting on other clothes , as they that have running fores, use to do. Burthe former fenfe is better , for it is not likely that Job had

either such store of clothes, or good artendance,
it bindeth me ubout] It compassed me round about, and sticks
close unto me. Others read it; He bindeth me about, that is, God compaffeth me about with fores.

as the collar of my coat] It wrings me as an uncafic collar of a coat wrings a mans neck. They used in those dayes to wear coats open onlyartop and bottom, And fuch an one full of and fliffe with filthy matter must needs hurt him, that puts it on, or pulls it off. Broughton reads it cleganily, as the edge of my coat it girds me. For Collar, fee on chip. 15.5. on the word, Mouth.

V. 19. He hath caft me into the mire, and I am become like dust and assignment of the analogue of the state of t and aftes then unto a man.

and althe their out of a wan.

He hath caufed mee to be mire] He hath caufed mee to bee
polluted all over by my fores. Or, he hath put the greatest
differee upon me that can be. For what greater differace, then
to throw a man into the kennell? For the word Caff, fee on Chap. 6, 24, & 8, 10. For Mire fee on Chap. 13. 12, upon the

and I am become like dast and ashes] Foul with the filth of my fores, or contemptible like duft and alies, which every foot treads on, By thefe two words, Abraham fets out his own vilenoffe, Gen. 18.27. For Duft fee on chip. 14. 8. on the word G. ound.

V. 20. I cry unto thee , and thou doft not heare me : I ftand up, and thou regardest me not. Here Job expresses that, which troubled him more then his fores or contempt, to wit, that God would not heare his prayers, nor look with favour upon

I ery] I pray earneftly, as a man ready to be drowned, cries aloud for help. For the word fee on chap, 19.7.
unto thee] To thee O God, to whom then use to pray in their ad-

versity. Before he spake of God to his friends, now ha speaks to God hefore them

and thou dost not hear me.] Or, but then dost not hear me. For ms specen to Gods silence. So that particle is transluted, verse r. Hearing is here put for answering, se on chap. 16. 1. upon the word, Answered. See the like complaint, Phi. 22, 2.

I fland up] To pray unto thee. For flanding was an usuall gesture in prayer. Jer. 15. 1. This argues constance in prayer, as the former word did volumencie: and waiting upon God for an

and thou regardest me not] Thou wile not give a comfortable answer, or shew any countenance to me. Others read it, and thou markeft me. Thou doft as it were mark me our, not to help me, but to puntil me more grievouflie, as if thou didft delight in my miferie. This fuits well with the words following, as the former with the

words foregoing, V. 21. Thou art become cruell to me: with thy strong hand thou oppofest thy felf against me. [Job h.re in his impartence speaks irreverentlyof God, accusing him, that contrary to his nature, and former rentify 300, accoung him, uniccontarty to an mature, and former counte of gentle proceeding with him in his prosperity, now he was grown fo hath to him, as that he chought no mile, y too great fo, him, that his hand could lay upon him.

thou are become] Hebr. thus are changed, or, turned, as

In 63. 10.

cruell to me] See the like like complaint, Plal. 77. 9. Je-1tm. 30. 14.

with thy strong, hand show opposes thy self against me.] Thou dest like a capitall enemy precise all thy might upon me to afflet me. Heb: with the strength of thy hand. For Hind, see or chap. 15.23. Thus Job often complains of God, as of an enemy. As

tup. 13, 24, & 16, 9.

V.23. Thou liftest me up to the wind: thou causest me to ride upenit, and diffolueft my substance.] Some understand this verse thus, Thou givest affliction such power over me, that like a wind it may tike me up, and blow me clean away; others thus, Thou didit life me up in my former profperitie , and madeft me to ride on prospecually for a long time, and at length didst ruine all my wealth. Which way soever it be, it is set out as an effect of that cruelty, wherewith he charged God in the former verse,

Thou liftest me up] See on Chapter 21, 3. upon the word,

to the wind Sec on chap. 15, 2, upon the words, Vain know-ledge. Thou doft to burry me with one affliction after another, that I can find no reft.

thou causest me to ride upon it] Thou dost as it were lock me into the faddle. Thou giveft the wind fuch power over me , that I cannot get off the wings of it, till it break my neck : as in the next verfe. And chap. 27. 20,21.

and diffolvest my substance] Thou causest my body to melt away like wax by the heat of my affliction, For the word, Sub-

nance, reconcurry, 20,3, upon the wortes; the trong as a second it, and diffolvess my wissom. Thou bringest me to my wits end, like a muriner in a grievous storm, so that I see no way to escape, Pfal. 107.27.

V. 23. For I know that thou wilt bring me to death, and to the bosse appointed for all living. I fee now and perceive by thy rough dealing, that thou are reloved to bring me to the grave; and no wonder (though I come to it in a fadder way, then many others) for it is that which all must come to in the end one way

For Here he shewes what iffue he looks for from the se culamities. It appears by thy giving me over to this tempelt of allhetions, and It appears by my giving me over to this temper or americans, and giving me no cale, that thou pupoleft by them to end my life, for no man can long endure fuch a condition and live. Some read it Sinely, and so make it the beginning of a new sentence having no depen-dance on the somer words, but uthering in what follows. So it is translated, chap. 28, 1.

I know] I am fully fo perfwaded, See on chap. 19. 25.

that thou wilt bring me] Heb. that thou wilt make me return. To duft , from whence man was taken at the firft , Genel. 3. 19. Or, that thou wilt turne me. Thou wilt convert this fleth into duft , P.al. 90. 3. Thou wilt put me into a liveleffe condition

to death] To a bodily death by thefe affl ctions,

and to the house | See on chap. 15.28.
appointed By God, for a place for all men to meet in, when they die, and to abide in, as in a house, till the resurrection, chap. is u.id 1. for a fer rime to do any bufinelle, as for the folemn feftivall times in the old Testament, Lam. r. 4. 2. for a place appointed for a publick or common meeting. Id. 14.13. 3. for the act of meeting in fuch an appointed place, Exod. 33.7. Here it is taken in the fecond ferne for a place of meeting.

for all living For all men, which are the best living creatures

on earth. For he speaks not hore of bealts , Heb. 9. 27. Ste on chap, 28, 13,

V. 24. Howbeit he will not firetch out his hand to the grave? though they cry in his destruction.] The interpreters feem to unde, fting these words as if Job did thus comfort himself, Although I thus complain, now God is destroying me by these fore afflictions, and make no question, but that by them he will end my dayes, yet this comfort I have, thremy forcow will end with my life, for God weth not to afflict dead bodies in the grave. Others give this fense of the words, though I cry never so much to him, yet he will not freechout his band to keep me from the grave, but will certainly destroy me. Both these interpretations make the words depend on the fomer. But Broughton carries them on to the followwords to fer out Jobs composition to others in milery , ther others might now puy him. He reads the words thus. Andprayed I not when plague was fent ? when hiert came to any, thereupon

Howbeit he will not stretch out his hand] For Stretching, see on chap, 14, 20, upon the word, Sendeft him away: for Hand, fee

on chip. 15, 23, the best before For graves use to be covered with to the grave! Heb. to the heap. For graves use to be covered with an heap of earth, that it may be known where people are builted. By the grave is understood the persons in the grave. Ood afflicts living bodies, but not dead, chap. 3. 12, 13.

though they cry] Though tick and dying men coy out for pair, For

the word, tee on chap. 19 7. in his destruction] When God destroyes them. Such as die with great pain; complain not in the grave. Some read the end of the verfe thus, is the any cry in his destruction? Do men complain of any pain in the grave, after that God hath taken away their lives? never any vet did

V. 25. Did not I weep for him that was in trouble? was not my foul, grieved for the poor?] Here begins the fad conclution of this chapter, wherein Job thewes, 1. what pity he thewed to men in miferie; in this verse, 2. that though he might hope therefore to cleape trouble, yet he was deceived, verle 26. 3. the fad effects of this unexpected calamity : to the end of the chapter. In this verse Job seems to complain in this wife. If I had been hard-heatted to others their miferies , it had been no wonder , that neither God nor man bity me now in mine. But God knowes that I expressed my compassion to others by weeping for them, that suffered hard things, and that without hypocrific, for I inwardly lamented the wants of Other men

Did not I weep] Cerrainly I did. Or in manner of an oath, If I did not do fo,let God punish me, See on chip. 1.11,

for him that was in trouble] Heb. for him that was hard of day. That faw many troublesome daies: Such affections of sympathic z'ng with others in their mifery becomes good men , Pfal, 35, 13, 14. Rom. 12, 15,

was not my foul] I was heartily grieved for them, and did not diffemble in my tears. For the word ice on chap. 14.22.

grieved for the poor Though I were rich, others waits went to my heart, yet no man pittes me now. Fer Poor fee on chap, 24, 4, on the word. Needy

V. 26, When I looked for good, then evill came unto me : and

when I wayted for light, there came darknesse.] Having carried my felfe to tenderly towards men in miferies, I expected according to Gods usuall proceedings to have enjoyed happy, and sun-shiny dayes; but evill and cloudy ones have overta-

When I locked for] When I hoped for, and expected good days. good | See on chap. 21.13, upon the work, Wealth, then cull came unto me] He means no evill of fin, but of forrow

and trouble. For, came, fee on chap. 1.19.

and when I waited for light] When I attended for the continuance of my contortable condition. For , Light , fee on chap. 24.

12.16. & 18.5. then came dar kneffe] Then contrary to my expectation came abun-

dance of trouble upon me.
V. 27. My bowells boyled, and refted not: the dayes of affillion prevented me.] My bowels being inflamed do make a great noyle : and this most bitter time stole upon me suddenly, before I had so much as once thought of it.

My bowels It fignifics the inward parts, for as he was clad all over with lores withen , fo was heall on fire within. For the word, fee on chap. 20, 14.
boyled] Workt up, and grew hot within me like a feething pot over

agreat hre. So frong was his ditease upon him.
and rested not] Heb. and were not filent. For trouble and pain is compared to anoyle; and irections from it, and allaying of it to fi-lence, Ph.1.07.19 [on.1, 11,12, the dayer of affillion] Times of trouble. For, Dayes, see on

chip. 14. 1.

prevented me] Came suddenly and unexped dly upon me. I thought my property would have continued full, but it proved far otherwife. Others read it, met me. That is, came upon me unawares, and took me unprovided. So the word is translated, Deur. 23 4. Nch.13. 2.

V. 28. I went mourning without the fun: I stood up, and I cryed in the congregation.] I the wed forthall manner of figures of a man in a fad and mournfull condition, my skinne is become black, yet 1.0: through she hear of the fun; yes of fuch force is this my off chan, that it driveth ma even openly in the great meetings, and afterablics of the people, when any fuch come about me, to utter forrowfull youecs not intelligible. This my pain forced from me.

I went] I continued in fuch a posture, as a man gees on

in a jou, ney. For the word fee on chap, 14, 20, on the word

mass ning] Some understand it of inward forrow of heart, others of ontward expressions of forrow in black appar il. See on chap. 5, 11

Others take TION NTE for NT TIONE, as chap, 16,17, DON NT על for חמר for the fun. Ot, not by the fun. My great fortews came not from an externa , but from an internal principle I was not fun-burnt, but heart burnt by reaton of my loff's , fores, and fliong pains. The fun hath three names in H brew, TEH here to fet out the heat of it, Pfal, 1 9. 6. 2. DIN to mounte th drought, which the fun-fline brings upon the carth. 3.000 10 show that it is the publick servant of God and of the world , as feiting out Gods glory in the brightnesse of it, and giving light to

I flood up] It may be he could not fit, or lye down ferpain, Or He had suden it sof pain coming on him, that made him rife up and tour. The word lignifies both rifing up and standing. See on

and I cryed in the congregation] It is not likely that Job came in to the congregation in publick in this fad condition, as formerly, breause he had not that respect, nor ability of body, which he had before. But it is very likely that many came to fee Job thus firangely altered, and that he thought it did not become a man of his gravity, who had spoken so temperately in the publick congregation gravity, who had poster of many, but to bite in his grief, till they were gone; yet lo great was his pain, that he could not abstain from screeking out in their presence. For the word Cryed, see on chap-

V.29. I am a brother to dragons, and a companion to owles. Some make this verte an exposition of the beginning of former. Jub fought tolitary and thirdy places to be alone, and defired to thunne company, that he might mourn in fecret, as dragons and owles do in defert places. Others make it an exposition of the latter part of that verse. As dragons and owles make an hideous and not intellition: verie. As argoins one owies make an incours and not intelli-gible noile, when any thing troubles them, so did Job cryout more like a beat; then a manin this his pain and unsery, as it it were so great, that it were inexpressible in words. See the like similarudes,

Pfal. 102. 67. Ha. 38.14. Mich. 18.

I am a brother] 1 am like them. I ficalone, as they do, and howle as they do, So this word is used to see our a likenesse, Gen. 49.5.

Prov. 8 o. For the word, fee on chap, 19, 13. to dragons) For the word, fee on chap. 7. 12. upon the word,

and a companion] I do as they do, Prov. 13.20, & 28.7.24.

to owles] Heb, to the daughters of the owle. Some understand it of young owles, that make a great note, when the old ones are gone from them. But it may well be understood of owles in generall, as the fons of men are put for men, and the daughters of Zion for the inhabitants thereof. Some read it, offriges.

V. 30. My skinne is black upon me, and my bones are burnt with heat. I His forementioned paine, and forrowfull complaints had lo wrought upon him, that not onely his skin was deformed without, but also his bones dried up within for want of

My skin is black upon me] So ftrong is my pain , and my fores fend out to much filth, that my skin gathers together in blick (wellings, Pfal. 119, 83. Lam, 4, 8, 8, 5, 10.

and my bones are burnt with heat] They are withered , and all moisture gone out of them, as out of things burnt with the fire, Pfal. 32. 3,4. & 102. 3, Ez:k, 24, 10, For, Bones, see on

V.31. My harp also is turned to mourning, and my organ into the voyce of them that weep.] Here is the most tru conclusion of the whole chapter, wherein Job lets out that great change of his estate, from high prosperity to deep misery by a neglect or contrary use of those musicall prosperity to deep milety by a reglect or contrary site of those multishinframents, which formerly be used to expresse or streets his joy, but now were either neglected, or used to play sad and dolefull tunes to fittreup or increase forrow. So that now he minded nothing but heavineffe. It is not likely that Job did ufe any mufick now , bu rather give it quite over to frend his time in fortow. As the Liwes did in Babylon. Plal.137.2.

My harp aljo] See on chap. 21. 12.

is turned to mourning] Heb, is for mourning. Whereas before I used to solace my felf with playing on the haip, now I weep altogether, The word lignifics sadnesses of heart for some losse or crosses thewed forth by the countenance, apparell, voyce or tears.

and my organ] See on chap.21.12. into the voyce | See on chap, 15.21. upon the word Sound.

of them that weep] My mirth is turned all into lamentation, fuch as is made, y them that weep for dead friends, or under some great judgement, Judg. 2. 4,5.

CHAP. XXXI.

Verse 1. T Made a covenant with mine eyes, why then should I think nesse of his former life in the time of his prosperity, that he might consince his adverfation, that thefe extraordinary troubles came not upon him for extraordinary finnes, as they faid, and that he might draw them off from speaking harshly to him, and more them to pity him for time to come. He instances in many particular duries of Gods lawes which he was carefull to perform. He sets them not down in the fame order they are written in the Liw, but according as they came to his mind, or he had had occasion to practife them. Thus he showes himself to be such a man as he is de scribed, chap. 1. 5. Fearing God and etchewing evill. And r. he cleared inhelf from fornication, in the four first verses, 2. from injustice in redings to verle 9, 3. from adultery , to verle 13. 4. from ill dealing with his fervants, to verfe 16. 5. from ummercifulneffe to the poor, to veife 21. 6. from wronging orphans, to verfe 24. 7. from trufting in riches, to verfe 26. 8, from idolatry, to verfe 29. 9. from defire of revenge , to verle 32. 10. from denying relief to ftrangers, verte 33. 11, from hiding his finnes , verte 33. 13, from juffly provoking others, to weige 31, 31, from detailing other ment hads on hirelings wage 3, to the end of the Chipper. Most of thick that were obj. deed to him by his friends; for that here he wise off all due to the control of the chip of the chip of the chip of the due to the control of the chip of the chip of the chip of the due to the chip of the chip of the chip of the chip of the due to the chip of the due to the chip of the due to the chip of t 1.He professeth his care to avoid occasions of fornication in this verse. 2. He fets down the reasons of this his care and resolution. 1. lose of good he expected from God , verfe 2. 2. Fear of punishment, verfe 3. . Gods omniscience who would soon take him tripping, verse 4. For the first in this verse wherein he thewes the great care he had to keep himself from fornication by resolving to keep his eyes and heare in order from looking to upon beautifull virgins, that his heart should

Imade a covenant] Heb. Icut a covenant. For it was a fashion in making covenants to cut a calf or fome other beaft in pieces, and to walk between the pieces; incimating, that they defined God lo to deflioy them, the flouid break the covenant, Jer, 34, 18, Job did resolve with himself, as firmly, as if he had entered into covenant with his eyes, that they flould not let in any objet of uncleane though's into his heart. The word in the original for Covenant comes from a word that fignifies to chufe, b, caufe men chufe the parties whom, and the conditions whereupon they enter into Co-

with mine eyes] All the fenfes may afford matter of danger to the foul in the case of uncleaning short anterer or uniger to the title and the case of uncleaning short especially the cycle sholding beautiful the faul before his etc on fire with its Mult. 5, 28, 3 P.3. 2, 14. Therefore his detained the model of the contraction of the contraction of the contraction of the contraction.

fore Job chaims them especially.

why then] Why should I break this covenant? what good should I get by at? Sure nothing but loffe. As verf. 2, &c. It is translated, And why, chap. 7.21. Or , How then, How is it lawfull for me to break this covenant?

(bould I think] Entertain wanton and lascivious thoughts, confidering of her beauty, till my heart lust after her, Mat. 5, 28,

upon a maid] A virgin. Not that he gave liberty to his thoughts to lust after married wives, for that he disclaims also, uerse 9. but he thus speaks, because maidens in their youth are most beautifull, and therefore the minds of wanton men are carried most after them, and as women grow in years, fo their beauty deayes, And fure if Job were fo carefull to that Virgins out of his mind, much more to exclude wives,

V. 2. For what portion of God is there from above ? and what inheritance of the Almighty from on high? I Some understand these words, as if Job should have faid thus, I did forbear all uncleannesse, and yet ye fee that God hath laid as heavie judgements upon me, as if I were an adulterer. Others thus, by way of question, What could I have looked for from God, if I had been a fornicator? And they pick the answer out of the next verse. Nothing but destruction and strange punishment. And these take the words, Portion, and Innrating punniment, and touctake the words, Portion, and in-heritance, catachreficially for evil blefalling him, as it is used chap. 10, 19, whereas ordinarily they fignify good things that he-fall us. But the right is, What good could I have expected from God, if I had been fuch a person? Nay might I not rather have

expected much evill from him verse; 3.

For This particle ordinarily signifies And, But here it infers a reason, and therefore is well translated, For, as also chap, 11.4. As if Job had faid, I confidered with my felf, that I could never look for any good from God here or hereafter, if I should have lusted after

what portion] None at all, that good is, For Portion, see on chapter 20.29.

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of God] See on chap.4.9. & 11.5. is there from above From God, whose throne is on high in heaven : as followes in this verse. Others might think all well, if they could escape the eyes of men ? but Job takes notice of Gods maje-By, whose eye was always upon him, and this kept him from fin, and what inheritance] See on chap.20.29.

of the Almighty | See on chap, 8.1.5.

from on high] From God in heaven, as before in this yerse. See

chap. 16. 19.
V. 3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity?] Not only the hopelefnelle of good, but also the certein expectation of strange punishments kept Job from wayes of wantonnesse.

where or wantonning,
what defruilion I See on chap, 18, 12,
to the wicked To all ungodlymen, but especially to unclean persons, and a strange punishment | Such as God doth not usually inflict, Ifa,28,21. Or as men use to inflict upon those whom they count frangers. Obad v. xz. Or, such as they were not used to, nor did not expect, and therefore it would be strange to them, when it came. Every way it imports extraordinary punishments to be inflicted upon fornicators by God, Others read it, and alination. To wit, from God; he counts them strangers, and bears no good affection to them, Or, from their country and habitation. They shall be banished, to the workers) To those that make a trade of sin.

of iniquity] Of any fin , but especially of wantonnesse. For the word, see on chap. 15. 15. upon the word Vanity.

V.4. Doth not he fee my wayes, and count all my fteps?] This verse agrees well with what went before. Wicked adulterers think themfelves fafe in their dark places, where no man can see their abominations, But Job took notice of Gods all-feeing eye, and therefore

durst no where commit any such folly.

doth not he fee] Sure he doth. Or, would he not fee? If I were fuch an one, would not God take of it, and punish me severely for it? Doubtless he would. For the word See, ice on chap. 19. 27. upon the word, Behold.

my ways For the word, ice on chap. 16,22. & 17.9. For God feeing our ways, see 2 Chro 16.9. Job 34.21. Pro 5.21. & 15.3. Jer. 32.19. and count all my steps] See on chap. 14 16.

V. s. If have walked with vanity, or if my foot hath hasied to de-cirl This v.the translators joyn to that which follows, and it seems to be a contradiction. For if Job did walk deceitfully, how could God to be a contradiction, rot in job and wask decentuity, now control in find his integrity? For the falving whereof form joyn, this wer to the former, and read it thus, would not be fee my ways, and count all my my steps if I had walked with vanity, or if my foot had hasted to deceit? That is, I did not so walk, because I knew God would take notice of hand punish me for it. Others make it an absolute sentence without dependence on what goes before, or follows : but they conteive it to be defective, and supply it thus, If I have walked with vanitydge. then let God punish me for it. An usual form of imprecation. See or that 11 Others make it both absolute & perfect, but read it by way question, Have I walked with vanity, or hath my foot hest do dechir That is, furely I have not done fo. And this is the best reading. If I have walked] Or rather have I walked > So IN is transla-11 Jane marga J or ranner nave 1 wanten 1 00 222 Detaillated by way of question chap 6.30 & 8.3 . & 17.2 . & 27.11 . & 30. 15 Walking argues a course of life. For the word fee on chad. 14. 0. on the word, Paffeth.

with vanity 1 That is, vainly, unprofitably, so as I have not been Profitable to others. See on chap 15.31.

or if my hope] If I have gone up and down to deceive men.
bath hasted As walking intimates practice, and constancy, so

hasting argues delight and swittness in deceiving, to deceit) To defraud men'of their goods and pelicifions, It appears that he speaks of getting other mens means fraudulently, by the reddition, verse &, wherein he wishes the loss of his own, if he

had wronged others, See on chap 15.35.

V.6. Let me be weighed in an even ballance, that God may know mine integrity] Let the integrity of my life before, and my heavie forrows now be weighted in an equall ballance, and I doubt not but my forrows will be found heavier then my miscarriages, and God will pronounce me a godly man , and free me from these suffe-

Let me be weighed] Heb Let him weigh me. To wit, God, as fol-Let me or weight a 1 rate, Let num weight me. 10 wit, Oot, as tol-lowes in this verfe. A metaphor from Merchants, that ufed then to weigh their monies, to fee that they had their full weight, Jer. 3. 10. And Job doubts not, but his integrity will hold weight in Gods ballance, See on chap, 6.2.

in an even ballance] Heb, in ballances of juffice. That is , just ones So that my integrity may be laid in the one ballance, and my fufferings in the other, and the beame may be kept even. See on chap 6.2. Just ballances are required, Lev. 19.36. Prov. 16. 11. unjust blamed, Prov. 11.1. & 20. 23. Hof 12.7. Mic.6. 11 Am. 8.

5. See on Chap 83 for justice,
that God mas know] That he may make it appear to you, who that Godmat knowl I mat he may make at appear to you, who think me an hypocrite, that I am none; and that by taking away thefe plagues, which make you judge so hardly of me. Then ye would perceive that God takes notice of my integrity Or, and God shall know I am confident then , that God will right me. For God, see on Chap. 4 9. & 11. 5. For know, see on Chap. 19. 25.

mine integrity' Mine upright dealing with all men, for he speaks here of commerce with others in matters of gain, as was observed on verfe 5. See on Chap 27.5.

V.7. If my step hath turned out of the way, and mine heart walled after mine eyes, and if any blot hash cleaved to my hands) Job in this verse intimates unto us what conscience he made of upright dealing with all men, infomuch as he would not take one step our of the way of julice, for any object of gain, though never fo great, which his eyes prefented to him, neither would be fuffer any ill-gotten goods like dirt to cleave to his hands to defile them.

If my flep bath turned out of the way] If at any time I have gone out of the just way of trading to get gain unrighteously; For, way, fee on chap. 17. 9.

And mine heart walked after mine eyes.] If I did covet other mens goods when I saw them, Joh. 7, 121. Job speaks not here of looking after beauty for wantonnesse, for that he had spoken of verse 1, and doth again verse 9. But of looking on mens goods to cover them, which is called the lust of the eyes, 1 Jeh, 2, 26. For heart fee on chap, 15, 12, For walking fee on chap, 14, 20, on the word, palleth. For eyes fee on chap, 15-15. on the word, fight,

And if any blit] Any thing belonging to another man taken away unjustly from him, which were a fin, and so a blemish to me before God. See chap. 11.15. Or, And if any thing] To wit, which before the day of the first state of the first stat

V. 8. Then let me fow, and let another eat, yea let my off-spring be rooted out.

A fit recompence for luch a wickedness. If I have unjustly taken away other mens goods, then let God give my goods to another, and destroy all the fruit of my labours.

Then let me fow, and let another eat.] Let that carfe fall supon me, which God in his Law threatens to ungodly men, that other men en joy the fruit of my labours, Lev. 26. 16. Deut. 18. 30. 604. For Eat fee on chap, 21. 25.

Tea let my off-fpring be rooted out | Some understand it of Jobs children, as chap, 31.8. & 27.14. But that agrees not with fobs present condition, who had no children lest, nor hope of having, for he ftill expected death. Others therefore interpret it of trees, tor ne mil expected death. Others therefore metapet which he had planted before, and might yet be left, though his childrens houles were blown down, and for the end of the verte futies well with the beginning, and the word rooted out will be literally taken for plucking quite up all that he had planted with fo much

V.9. If mine heart have been deceived by a woman, or if I have laid wait at my neighbours doore.]
As Job had before cleared himselfe from fornication and

coveronfines, fo now he cleares himselfe from adultery. I. Decoverointers, to now necesses nimetre uom auuttery. Low-nying that he was gilly of it, in this verfe, a. Withing like meafure to himfelfe, if he were gulty, vtrfe to. 3. Shewing what decred him from it, feare of humane punifiment verte II, of divine, verfe Is. In this verfe he shewes, I. That he kept a fure guard over his heart, fo that the beauty of his neighbours wife could not picica it. 2. That he did not as adulterers use to do, watch for a sit opportunity to obtain his desire of his neighbours wife.

If my heart have been deceived by a woman I If I have to gazed on my neighbours wife, that I have been enamoured of her, and fo my heart hath been beguiled of chaftity, Prov 7 7. 21, Ge. For heart fec on chap. 15 12. Deseived or Allered. For

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by a recommany by net perivations. The source iming a womant is an any of valoticy by lutifull theorights arting outcoming near heart.

20 Justice for contenting, first, 13. By a woman here in meant the wite of snother must for be had poken of Virgins were interest to the content of the source o heart, 50 7D is used for concerning, Bect. 1.13. By a woman here plor at the wate acquire, against an utergenomer appearing, or invariant the wate of another man, for she had poken of Virgins, yetle thing, to that one would not come near it; as Chap, 19, 18, But plot invariant the wate of another man, for she had poken of Virgins, yetle thing, to that one would not come near it; as Chap, 19, 18, But plot the water of the water of

Or if I have laid wait at my neighbours door] If I have watched word fee on chap-2.9. & 14.1. when his wife came to the door, that I might allore her to folly, or when her husband goes forth, that I might be let in to abuse his when are most one goes form, that a magne one let in coaonic ms wife. See fuch waitings of adulterers, chip. 3.4, 15, 16. H: had not in a feeret place watched for an occasion to spoyle a neighbours wife of her chafting. So much the word imports, Pail, 10, 8,9. Pre-

V(1) 1.11. V.10, Then let my wife grind unto another; and let others bow

norm sponner.)
After imprecation, yet fuch an one as themes, how God often-times pumilisted men for adulterly, by giving over their wives to be throughes. Let my wife, as I have jully deferved, be subject to the left of another man. Thus God punished Davids adultery,

2 Sam. 12. 11. Then let my wife] For the word fee on chip. 2.9. Grinde unto ano ther.] A clean expression of an unclean act, with allusion to the iner.] A cean experient of anuncient set; with anuncian to treat we mill flores one covering the other; as Some conceive. So lun. 5, 13; where our Frankhiton reads it, They took they summer to grinde.] The walger reds it, They did unbelly duly the young men.] This free greer sheft with the words before and after; y.t. men.] This free greer sheft with the words before and after; y.t. men.] This fende agrees best with the words before and after; y.t. fourcimerpret it of livery. Leany wife be a flavet on another man, and be imployed in the meneth act of flavery, gainde his corn for him in his mill, Exod. 11.5, Mar. 44.4, 194.16, 15.2, Lam. 5.13. and let above from my him her? Another model expection of the unclean act of adultery. So the Serjinue coften doch in things not for the same. As convenien the free for lending forth the excessions.

fit to be named. As covering the feet for fending forth the excrements, Judg. 3, 24. And going in to a woman for the act of adultry, Ph.J.; in the Title, and many others. Teaching us to think of groff, finfull acts, as of things that flould not be named, Epf., 3, 12.

V. II. For this is an heinous crime ; yea it is an iniquity to be puni-

speed by the flages.)
He fees out one cause in this verse, that kept him from adultery.
He was locall to come to publick shame. And he confidered that
this was a grievous sinne, sit to be openly punthed by the civil Ma-

gistrate. For this is] Or, For this were. It would have been a foul fault in me, if I thould have done it.

an heinous crime] The word fignifies a plotted fin , such an one an neumons etime 1 are worn againsts a protection, must an one as natural corruption doth not ordinarily (uggeth, but men must beat their wits to invent, and execute it. And fuch fins early much mistheir was to invent, and execute it. and note one early much mis-chief with them. It is suice in Seripure to expertile horrible fins, as incell, Levit, 18, 17, 82 20, 14. Profitution of ones children to whoredome, Levit, 19, 29. Killing of the Levites Concubine by fil-

thmetic, juog. 10.0, yea it is an infinity] See on Chap. 7.21. to be punished by the Judges] To wit, to take notice of, and punish j for adultery is punished with fluore among the heathen, and with death by Gods Law, Gen. 38,24. Lev, 20, 10. Deut, 22, 22. This word is translated Judge , Exod. 21. 22, Some fins there are , that mens lawes takeno notice of, but adultery is a fin, thet wrongs husbands fo much, and the publick that it deferves punishment

V. 12. For it is a fire that confumeth to destrution, and would reot out all mine increased Magistrates are oftentimes very javourable in matters of adultery, but when they faile, God will by his fecter Judgement like fire confume adulterers, and all they

For it is a fire] Or, For it would be a fire. As the end of the verle is translated, I forbare adultery, for I knew, if men did nor punihme, God would deltroy me for it, there may be fome all thou towards burning lufts, Rom. 1.27. Or toward the definition of Sodom for their burning lufts; Gen, 1/19. Or to the fift punishment of whoredome, Gen. 38. 24. Or to that lake of fire, into which all adulterers shall be cast at last, Rev. 21. 8. However Gods wrath against adulterers is compared to devouring fire, which burns men, cattell, houses, corn, trees, and leaves the adulterer nothing, Prov. 6.27. See

on chap.15.34. & 20.26. that confumeth] That devoureth all he hath, as a man doth his

mear. See on chapar. 25, upon the word, Est, to definition To the destruction of the adulterer in this world, by fome great judgement. This sgrees best with the words following,

yet some interpret it of Hell. and would root out] See on verfe 8;

and would rost on] Secondary and finites.

all mine increase] All my coin, and finites.

V. 13. If I did despise the cause of my Man-servant, or of my Maid-

may well be knit to the verfe following a what then fhall I do &c. Strompets deceive by allerement; Prov. 7, 13, 144

Strompets deceive by allerement; Prov. 7, 13, 144

By a meman By her per fivedions; Cor. Conterning a woman. That

By the per fivedions; Cor. Conterning a woman. That

By the per fivedions; the Cod plague me

Schap, 1, 11, If I have opperfiled my fervants; let God plague me

Schap, 1, 11, If I have opperfiled my fervants; let God plague me

Schap, 1, 11, If I have opperfiled my fervants; let God plague me

Addition of the content o for it. The word delpife, lignifies an utterabhorring a per

that he heard them favourably, and did them right.

The easife! Help the judgement. See on chap, 3 1.4;
of my Man fervant; Of any man-fervant of mineal is commonly
translated fervants, but her eman-fervant, because of the opposition to
the mid-fervants in the following words.

the maid-tervants in the tollowing words, or of my Maid-fervant] Heb. And. But put for or, as Exod. 21, 15, 17, Job was to farse from despiting both, that he would despite neither, no not them of the weaker fex, which were leaftable to

right themfelves. when they contended with me.] Some unde Rand this of fuits beween him and his fervants before other Judges. Job durft referre his cause between him and his servants to any man, But it is not his caute netwern him and his tervants to any man, Dutits not likely that Job being so godly and jult would not, or could not is the his fervants hunfelf. Others understand it of contentions betione his tervant and Tervant brought before him to judge. But it is most likely to be meant of complaints from discontented servants, as if he did not order things aright in his family, which complaints he heard with parience , which many mafters would not , and flop their mouthes with just answers, which many other masters could not.

See on Chap. 13.3, 6, & 236.
V. 14. What then findled do, when God rifeth up? And when be visiteth what shall I answer him?] Left any man should aurubure Jobs kind dealing with his fervants to humane affection, and the facility of his rature, and not to piety, he mentions two excellent motives that ftirred him up to be fo courteous to his fervants: The one from Gods Judgement in this veile, wherein there is no ichect one from Good judgement in this verte, where the last is no expect of persons: And servants having the same common master, maybe heard before God as well as matters. Col. 4. 1. The other in the next veric from the common condition of birth both in millers and fervants, Vecle 15. He incimates in this verse that the feare of Ged did keep him from abuting his authority to the injury of the meanth

What then Shall I do ?] Or, what then Should I do ? To wit, if fervant. I had been guilty in this kind, I should not then have known which way to curn my felf, when GOD should call me to account I way to curn my felf, when way to currency terry when GOD a mount carrier to second it is likely this was not Jobs thought now only; when he foaks the words but was in his heart long before, and kept him from operfing his fervants. For the word fee on Chap. 14. 9: upon the wad,

bring forth. rifethup? When God being as a were awaked with the couplings of my fervants against me, shad rife up as it were, that is, seeinfelf when God 1 See on Chap, 8. 3+5. to revenge the injuries done to my fervants. Pfal.69, 1. Zech, 1173. Others understand it of the day of Judgement. For the word fee on

and when he rifeth] When he shall enquire into my cattage Chap. 14, 12. cowards my tervants, See on Chap. 5.24, 7.18.

what field I unfiver him? 1 thall be no way able to defend

my felf. My guilt would stop my mouth. For the word fee on Chap. 16.1.

V. 15. Did not he that made me in the wombe, make him? and did not one fashion us in the wombe [] I durk not opprelle my ferrans, becave though our outward condition in the world differ, yet I confidered, that he by nature was as good as I, being made in a winusas wombe of the like fubbance of foul and body, wrought in the fame manner, and by the same God.

Did not he] God, mentioned verse 14.

Did not he] God, mentioned verse 14.

that made me] It is not spoken of our first treation, but of our feveral formation in the wombes of our mothers, asappearer by the words. For the word fee on Chap. 14.9. upon the word.

in the wombe | For the word fee on Chap. 17. 2. make him | See before in this verie, for the word is the fame in the originall, as well as in the transferon. See the fame thing affirmed of our common formation by God, Chap-34if9. Prov.14-31, 8:174 c. Mil.2.10.

and did not one The fame God.

and did not one The fame God.

fallion Heb. apt, or fit us. Set all the faculties of the foule, and members of the body together in a comely, and profitable proportion. See on Chap. 8.8.

in the womb | For the word fee on chap-14, 20. Some read the end of the verse thus; Did he not fashion us in one wante? To which inter-pretation it is hard to give a good lense, and threefore the former is

V. 16. If I have withheld the poor from their defire, or have caufed the cycs of the widdow to failed From hence, to wrice 21, is fet our his fingular care to relieve the poor. 1. In not full rational forms He proceeds to flew, that as he dealt faithfully with others abroad, fo he did not like ungody Mafters, dominacer ever his poor franta a home; but laying adde the perion and flute of Mafter for a time, he hereal dil their complaints with patentes, and did then right. If I did defitles or if I had defitled, and so it is defined as the hereal did then right. If I did defitles or if I had defitled, and so it is defined as the hereal did then right. If I did defitles or if I had defitled, and so it is defined to the source of the hereal did then right. If I did defitles or if I had defitled, and so it is defined to the hereal did th their need they did defire of m., For the word fee on chap. 22.7. and on chap, 20, 13, on the word, Keep.

from their defire] From the thing defired by them. So Faith i put for the doctrine believed, Jude verf 3, and hope for the thing hoped for. Col. 1, 5. Now the thing the poor defire is, how to be re-

lieved by the countell, wealth, power, and patronage of rich and great men. Job did not object enmittie, or multitude, or importunitie, or ungratefulnelle of the poor, but readilie condescended to their requelts. He did not deny to farisfic their defire in those things, that need made them to crave. For the word fee on Chap. 22.3.
or have caused the eyes of the widdow to faile] If I have made them

to wait long, and confume their eyes in expectation of fome good from me in vain. Or, till they were weary with looking, and then let them go without it. Consuming of the eyes, in Scripture languige figuifics earnest expectation of a thing with eyes fixed on him, that should grant, till one be quite out of hope. Pial. 69. 3. & 119.82.123. Jer. 14.6. Lam. 4.17. Yet there may be a Merolis. He was so farre from frustrating their desires, that he soon relieved them, which he was once acquinted with their wants. So Pal., 51.
17. Not delpifing, is highly efterning. For caufing to faile, fee on Job 9. 22. Where it is translated, Destroying, For eyes, see on Chap. 15. 15. on the word, Sight. For the widdow, fee on Chip. 22. 9. God often commends widdows to our charitable confiderasion, because being deftitute of husbands they are exposed to many injuries, and if any thing amiffe befall them, they beare it more beavily then others, bewailing their condition, and the loile of their husbands, under whom they lived fafely before. Every light wrong puts them in minde of their former comfore, and renewes their griefe, Job therefore, was extraordinary care full to comfort and relieve fuch , when he knew their griefer and wants.

V. 17. Or have eaten my morfell my felf alone, and the Fatherleffe hath not eaten thereof. I In this verle he fets out his charity in feeding the poor, negatively : In the next affirmatively. The fumme of this verse is , that he had not according to the manner of coverous and churlish persons eaten his meat alone without giving part thereof to the hangry orphans.

Or | Sec on verle 13.

Chap.xxxi.

have eaten] See on Chap.21.25.

my morfell] My food. For men cannot ear their bread or mean whole, but by pieces.

my felf alone] Without giving part to the poor.

and the fatherleffe] Sec on Chap. 22.9. hath not eaten thereof] Sec on Chap. 21.25.

V. 18. (For from my youth he was brought up with me as with a Father, and I have guided her from my mothers wombe)] In this verse he proves what he had faid in the former words, that the father had been supported by the father words. leffe and the widdow fared the better for him, and with him. For hee was to tender of them, that he fed them at his table, and guided them in their affaires as if they had been his own

For Secon Chap. 19.24.
from my youth I Since I cam: to look into the world, and beganne to be versed in worldly affaires. For the word see on Chap. 13, 26,

he] The fatherlesse, that was poor, spoken of verse 17.
was brought up with me] I bred him, that had no father to

as with a father] As tenderly as fathers ufe to b eed their children, Chap. 29. 16. For the word fee on Chap. 15. 10.

and I have guided Helped with counfell, and all things needfull, as guides dited in the right way, her] The widdow, ipoken of verse 16, Others understand it of fite-orphans , which are for the most part more helplesse then

from my mothers wombe] An hyberbolical expression, varying from the tormer in the beginning of the verse, intimating, that Job had such an in-bred desire of doing good to the poor, that it shewed it felf betimes, as if it had come into the world with him , and waited onely for a fitting time to expresse it self in action. For wombe fee on Chapter ,15. 2. For Mother , fee on Chap-

V.19. If I have seen any perish for want of clothing, or any poor without covering.) In this verse, and the next is set out Jobs care of tothing the poor, who was ready upon the very fight of their naked-nife to furnish them with apparell.

If I have feen] See on Chapter 19, 27, upon the word,

any perifh] Any one ready to dye for cold and naked-neffe, whom I did not readily relieve. See on Chapter 4, 7. & 29 13.

for want of clothing] Heb. Because he had no clothing. Was destitue of apparell, Se on Chap. 24.7. 10.
or any poore See on Chap. 24.4.

without covering] Without apparell to hide his nakednesse, and flicter him from the showers of heaven. See on Chap-

(Interpretable of the state of them, as themselves have thinkfully acknowledged.

If his loynes have not bleffed me] Some take it to be an attribution If my sopres more me suggesting some cases to to on attribution of ipects to freeched freeched first me and the sound of the choice of the cho prayer to God to require Jobs kindnesse; for a great pare of mans mans strength is in his loynes; as the strength of Behemoth is, chap. 40. 16, For Bleffing, fce Deut. 24. 13. 2 Sam. 8. 10.

and if he were not warmed with the fleece of my sheep] This ex-

prefiles the cause why the poor bleffed Job. They test cold still be clothed them, now they jot what they are freed from it. 16, 44, 16? The fleece is put for woollen gaments made of the fleece of Jobs theep, which kept the poor warm.

V. 3.1. If I have lift up my hand against the fathertest, when I farm my halp in the gate.] Here Job elears: hundle from wrong Orphins and such as were helpletile, which yet be might have done whould do not be such that they would be such as the such as the such as a such asuch as a such a and no man daring to oppose or censure him.

If I have lift up my hand against the fatherlesse To kill him . or Arike him , or fer my felf against him in judgement , to bring him to fome unjust loste, or undeterved punishment, as the words follows ing feem to import , Il. 10.32. Zech, t. 9. I Kings 13. 4. Others understand it of threatning men, or denying them justice when they came to demand it. For hind, see on chap. 15. 23. For fatherieste fee on chap. 22 9.

when I faw my help in the gate] When I knew I had enough in the Publick place of Judicature, which was exercised in the gates. Ruth 4.1. to affilt me in unjuftly ruining others. For See look on Chap. 10.27. on the word, B. hold.

V. 22. Then let mine arme fall from my Shoulder blade, and mine arms be broken from the bone. This improvation my well be referred as all the former pallages, from the the 13, verile, but is answers very proportionably to the last in the former verie, the witherth a punishment answersale to the fin mentioned, that if his arm have lifted up his hand to do violence to the poor, it may never more be usefull to him. See the like, Pfal. 137. 5, 6. Where forgetting Jerusalem, is to be punished with forgetting skill in Musick, and not mentioning of her, with never speaking more. Job by this improcation leeks to clear himfelf from those false imputations of

cruelty to the poor, which Eliphiz had fastened on him, Chap. 22.6,74 Then let mine arme] Or rather, my thoulder, as it is tranflaced Chron. 15.15.

fall from my (houlder blade] Let the flesh of my shoulder rot, and fall off from the shoulder bone, This answers well to what follows in this verse.

and mine arme] See on chap.21.8.

be broken] From the word 720 comes our English word breakng to flavers.

from the bone] Or. from the channell-bone. The word The fignifies, 1. A Reed. 2 Kings . 8. 21. 2. A fweet spice called Calamus. nes, I. A Recel. a Mings 10, 21. a. A livect spice sauce Latanums, Exoda 30, 23, 3 A figure, which is long like a reed. Pel. 16. 8, 30. 4. A fialk of corn, for the firm eracion, Gen. 41, 5; 5. A long bone unth ayme for length flowwhat like a reed reaching from the floud-derrothe elbow, or rather to the hand, for them it is longer, and der to the cloon, or rather to the name, for then ters longer, and more like a lead, and hath a joynt in the way, as canes have. And it don't more fully see our Jobs meaning here, who wishes the whole shoulder and arm to lot, if he had been cruell to the poor. 6. An artificiall or measuring reed, which had a certain length and breadth. Ez. k. 40. 5, 6. 7, A B. lance, the beame whereof is long and narrow l.ke a read, 11a. 46. 6. 8. A branch of a Candlelick, for the fame reason, Exod-25-32. Here it is taken in the fift sence, for the bone in the aime, and the fence is as before , let the flesh of my arme rote and fall from the bone. A grievous thing to fee, for a man to have a (houlder bone, and the bones of his arme whole without any flesh

V 13. For destruction from God was a terrour to me, and by reafon of his highnesses to me endure. Two reasons are feet down why Job did abitain from hurring the poor and satherlesses. The one was a feare of punishment from God: The other was an awfull reverence of Gods Majefly.

For | See on chap, 10.25.

definition] I was afraid, that God would fend fuch a judgement upon me, as I mentioned in the former verse, renting my flesh from my bones, which would prove my deltiuction. Ifa. 13.6, Joel 1. 15. For the word fee on chap, 18, 13,

from God] Such an heavie deitruction as God ufeth to fend on oppressours. For the word see on Chap. 8, 3, 5, was a rerrour to me Though I needed not to fear men, who

ould have many to affift me, it I had a mind to wrong others, verfe st. Yet I was always afraid of Gods judgements. For the word, fee 🗮 on chip, 15.21, on the word, Dreadfull,

and by reason of his bighnesse] By reason of his great Majesty, the 24-7. Some read it, and have not given clothing to the poore, Others read it, by realon of his weight; or, the weight of it, That is a

1 R 2

the weight of Gods anger, or of the destruction mentioned before. I The seaton of the different translation is , because the verb from whence this word comes, fignifies both to lift up, and to bear a bur-

whence this word comes, ugainets both to littup, and to bear a burden. See on chap, at 33, on the word soffice.

I could not endure? Heb. I could not. 4G od should fet upon me in
an hotic way, for for kird, or or pept ding those that were in mistry,
I could not have condured the positioners. It emight justify have inflicted
upon me. Others tend its I could not light. I were not able to ended
the preference nor upbeld my own livity. Others that, I could not
presulte. He would be too hard for me and utterity over those me.

**You I felt house medical deal was an abuse for the state for early.

**I felt house medical deal was a charme for the state for early.

**I felt house medical deal was a charme for the state for early.

**I felt house medical deal was a charme for the state for early.

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**I felt house medical deal was a charme for the state for early.

**I felt house medical deal was a charme for the state of the state for early and the state of the state of

Produce it remains cross nation me and uterry overtage mit.

The 4. If have made gald my boge, or have faul to the fine gald,

The art my confidence. I in this verte, and the next, Job next
himfelfe from concounting, and finews how innocent he was of

its by remaining, or hand, but the first of it. 1. Confidence in riches, in this verfe. And 2, Placing his joy and delight in them,

in the next verte.

If I made gold my bope] If I have not trufted in God alone, but have made an idoll of my riches, and trufted in them. So coverouinels is called Idolatty, Col.3. 5. Gold the chiefest of mettalls, and coin,

18 called Idolatry, Lools, 5. Gold the chickett of inertialls, and coin, is put here for all riches. Chip. 16. 14, or how failed in the failed canje mine nana nna gotten maco j it i into attet te abote ; leap-thole, who wholly bend their minds to heap up riches; leap-ed for joy to fee my fublikance increased, and have thought them to have been gotten both by mine own industry, and for my felf alone.

If I rejoyced In a cernall way, fetting all my contenument in temporall riches, and using them only for my own delight and plea-

found. For finde fee on Chap. 17. 10. Much. Rather very much, for the word fignifics more then great. See on Chap. 8. 2. upon the

word, Strong. V 26. If I beheld the Sunne when it shined, or the Moon walking in brightnesse.] In this verse, and those two that follow, the holy man expresses his detestation of idolarry. And that I. by avoiding the occasion of it, in this verse, 2. The causes and fignes of it, in the next: 3. He fter down the reason of his carefull avoiding of it, verse a8. Some undeftand it of coveroufneff:, that Job was carefull not to be consupred by the Sun-shine of prosperity, or deceitfulnesse of riches But the more received interpretation is the former.

If I beheld] If I flood to gaze upon it's as men do attentively look upon things in which they do delight. For the word, fee on Chap-

ter 10. 27.

the Sun] Heb. the Light. Which though it may be attributed to any flare, yet most properly to the Sun, the Fountain of Light, which gives light to the starres. And the rather is it to to be understood, because it is set before, and opposed to the M. on; and it is also called a great Light; Ph. 136.77. And the greater Light; Gen. 1. 16. For

the word fee on Chip. 17.12.

when it (bined) When it appeared in his full glory, and was most

like to rake up my thoughts.

nestor and the more and the more and the more and the more and keeping on her conflant courfe, For the word flee on Chp. 1, 2, 20, on the word, Paffeth in brightnesself 1 litch Bright, or Precious. For light is a precious

thing; and lo is the Moon in our account, when it shines bright, and when it is at the full, and moft adorned with light from the Sun , then when it is a tibe tuil, and moit adorned with light from the auth, then
he walke in in the flate and glory: And then flie looks molt beautifull, like thining gold or filver. For the word fee on Chap. 28, 10,
And the fame word is applyed to the light, Zech. 14.6. Pifcaro joyas
this weel with the next that; If when I beheld the sum when is fained,
the weel with the next that; If when I beheld the sum when is fained, nus verte wind the first him to the property of the Mon when it went clear, my heart hat been feverly enticed, fothat my handhath kiffed my month. It is likely he did it; becaule he could fee no fault in looking upon the brightnesse of the Sun and Moon. No more is there any fault in relyycing when wealth interested by yesle 25. But to rejoyce in it; lo as wicked men do, who have hold the sun the limit is a mark this. So, here a look to the look of the sun and the sun an place their greateft happineffe in ir , is a great fault. So here to look puse their greater rapparent mry a a great ratio so neces observed me months from and Moon, as having a divine power in them, as the heatile midd, is questionlesse a great sin. This is stought to be the anciencest Idolaty in the World. The Hearthen not knowing God, and ceining to great highs, comfort, influence, on these lower bodies, in the Sun and Moon, did grze npon them as upon Gods, and worthip them accordingly, as if their were no higher light. But Job kept himfelf c'ear from this Idolatry , Deut. 17. 3. Jer:43.13, 2 King. 21. 3. & 23.4,5.11. Ezek.9.16.

V. 27. And my heart hath been fecretly entited , or my mouth hath kiffed my band] If I have been deceived fo much as privily in my heart much leffe openly confented unto Idolaters , andafter the manner of their superfittious custome, by moving, and putting my hand to my mouth, yielded any worthip unto those heavenly bodies.

And] Or, Or, As this particle is ufed, Exod, 21. 15, 17.

my beart] See on Chap 14, 13, has been great beauty and bright hath been entited I fly the fight of the great beauty and bright nelle of them I have been drawne to attribute a divine power to them in my heart. For the word fee on verfe 9. on the word. Decelved.

ferretly] Heb, in fecret. If I have thought fo in my foul , though nor expressed it by word or gesture, so as any man might take norice of it. For the word see on Chap. 28, 74, upon the word, Covering:

And on Chip, 24. \$5. on the word, Diguifeth, or my month hath biffed my hand As I have not committed this or my mouth hath kiffed my hand] A. I have not commuted this Idolatry inwardly by cognitation, so neither contexted by hadden whereof perturbed the time to the mouth scena to be a sign in those dayer. So kiffing the Sonne, Pfel, 2.12, is a signe of sign in the vince honour to him. Kiffingthet Calves was the like, Pfel, 3.12, So also kiffing Bail, 1 King, \$9, 18. Because they could not reach the bright, and as it were thew themselves in their sloy, to lift up that he hadden the sign of the sign acoring them as 1900s. It the tuning they worsupped were high them, they kilfed them. I fout of reach, they put their hands to be mouther, an acknowleding they had their breath and life from these in the Babrew it is if my hand hath kilfed my mostle. That is, iff put my shand to my mouth. For Hand fee on Chap, 15, 25, For mouth

fee on Chip 15.5.

V. 28. This also were an iniquity to be putished by the Julge,
for I should have denied the God that is above. Most men think
for I should have denied the God that is above, may be not confirmed. jor a jponia nave acreat ine uoa inati se acove. ja atom tima idolatry to be a light fin , especially growing; and being confirmed by length of time; multitude of Idolaters; shew of profit, and other specious reasons. But Job counted this a most heinous lin, as by which ne should have denied God, and deserved most horrible and fearful

punnaments.

This] This kind of Idolatry.

also] As well as fornication, adultery, cruelty to the poor, man-ticned before. For the word see Chap. 16. 4.

CARCHEGIBLE, FOR THE WORD SEE CARPY, 12. 4.

**were an insignity? See on Chapp, 12.1.

ib be panifixed by the **Padge] See on verfe 11.

**for I flowld have denired.] By giving divine honour to the Sun sad

**loon,1 bloudd have denired.] By giving divine honour to the Sun sad

**loon,1 bloudd have denired it to belong unto God.

the God | See on Chap. 8. 3.5.
that is above | That is above the Earth, and is in Heaven. Or rather, that is above the Sun and Moon, and gives light to them, and lifter igour to all the creatures.

vigour to an the creatures.

19. If I rejoyced at the destruition of him that hated me, at lift up my self, when evill sound him.] In this verse, and the twonts, he cleares himself from malice and desire of revenge. Either entertained within, in this verfe; or shewed forth in words, reste 30

though he had grievous provocations, verfe 31.

If I rejoced If I took contenument at the ruine of mine advertery, and fed my thoughts with his fall. Some men that are not fo bad as to work mischief to their enemies, yet entertain shoughts of joy when they hear they are ruined by others. Job did not fo much, Prov. 24. 17, 18,

at the destruction of him that hated me] At the everthrow of mine

or lift up my felf] Some take it to be the same with the former I have not hitted up wy foirt to joy. But it is rather faithered-gree of malice! I have not hitted up with foirt to joy. But it is rather faithered-gree of malice! I have not in the pride of my foirt infolied or my valued enemy. Brughton renders its § II have bifured me, And thirt elegantly, and lutably to the Originall. I would not fuffer my cholar form. cholar to awake upon eccation of his suine to infult over him.

when evill found him] When he fell into trouble and calamitys An usuall phrase in Scripture. So the fame word should be translated, Deut. 31. 17. Pfil. 16.3. And it may be understood barely of lighte ing upon him, as Deut-19-5. Or intimates a kind of pursuit of finto bring wicked men to punshment, as Chap, 3, 22. Like trills hunting the wicked men to punshment, as Chap, 3, 22. Like trills hunting the wicked men to but hunting. the wicked man to destruction, Phil. 140.11. By erill is meant evill

new mescu man to activation, 131,140,11. By crill is mean crim-nor of fin, but of punulments 3 man 3.4, Find feet on Chap.17,17. V. o. Neither havet fuffered my mouth to fin by wifting a carfe to bit faile. I Much telle would I with his raine, or activation my left, who durk not reflyce in it when it was wrought by eithers without my who durk not reflyce in it when it was wrought by eithers without my

Neither have I suffered The word in the Original is given, that is, Neither have I suffered The word in the Original is given, that is, given way to, or suffered. So it is often suice, as Chap, 9.18, Palla 10. Gen.206. His natural I cortuption might petile him to pray against his enterty, but it could not prevaile with him. For the word of con Chep. 14.4, upon the word, bring, sometimes the mouth is put so the words, as Chip. 14/4. Sometimes the songue, Platq.2.2. Solpteimes the palta, as it is here in the Original 1: For all these are infirmments of speaking.

instruments of speaking.

to fin] See on Chap 5: 24.

by wishing a curse to his soule] Heb. by asking his life by a curse by wishing a curse to his soule] Heb. by asking his life by a curse That is, by praying God to lay his curse upon him, which might take

away his life. For foute (see on Chap. 14. 22.

V.31. If the men of my Tabernacle faid not., 0 that we had of his fless and the second of the flesh of Jobs carelling and live ale wayes with him who provided to plentifully for them, But this is

nothing to the coherence. Others understand it of a desire of re- in awe, yet I durst not wrong the meanest person in any small y; nor wenge in Jobs servants, who, because he puts them to so much troughout not speak unjustly against any man, nor go out of door to Velige in 1003 feetunes with 5 necessite to puts incite to 10 minute toole in entertaining fleingers, and gave their meat to them, and made them flay for more; withed they might eat Jobs own fleft, and fobe rid of that tedious fervice. But there is no likelihood, that Job, who was fo kind to ftrangers, was fo unkind to his own fervants. But the best way is to referre the word, His , to Jobs enemy mentioned verse 29, 30. As if Job Had faid, yet I proteff, that I wanted not fetters on even among my own houshold-fervants, who still perswaded me to requite thole injuries which I received, with most bitter revenge: nay, yet did the contempt of families. As before. their minds were fo incented, that they cryed out, that they should never be fatisfied on them, no not though they had eaten them up-quick. Thus Davids men flirre him to revenge against Saul, I Sau. 24. 4. So doth Abifini , 1 Sam. 26. 8. 2 Sam. 16. 9. This Interpreaction fulls well with the coherence, and fets off Jobs patience the more, that would not be provoked to be revenged on his adversary, no not by them of his own heushold. If the men] Heb. mortals, See on Chap, 19.19.

of my tabernatle Servants, men and women, that dwelt with me, for then they dwelt in Tabernacles, as now in houses, Or if Job and other great men had house (for else it is not likely that the fall of a Tenr could kill Jobs children, Chap, I. 19. And it feems he had a Princely house, Chap, 21, 28.) They were still called Taber-nicles, because men first dwelt in such before they had are to build houles, and the meaner fort (very likely) dwelt in fuch at that time. Fortheword, Tabernacle, see on Chap, 5, 24, & 11, 14, [std not] SeconChap, 16, 17.

jata not 1 SeconChap. 10.1.

Oh that we had of his fless For this kind of wishing sec on Chap. 6.8 21.7, For Flesh, see on Chap. 14.22, we cannot be satisfied Without his death, or swallowing him

which Pla1.123.4. Job 19.22.
V. 32. The stranger did not lodge in the street, but I opened my doors to the travailer This werfe sets out Jobs great hospitality, who kept open house for all paffengers , and flood at his door to observe who passed by , to invite them to his house. There were not Innes then to entertain Brangers, as there are few now in the Eafterne then to theretain trangers, as there are now in the Difference countries I And therefore firangers must have layen our of doors; exposed to winde and weather; if some good men did not entertain them. This Job used to do like Abraham, Gen. 18. Lot., Gen. 19. and the good old man of Gibrah, Judz, 19, 19, 20. This duty is commended, Rom. 12, 13. Heb. 13. 2. I Peti4.9.

The ftranger] He that dwelt not there but travailed from home

and was deliture of lodging and other necessities, did not lodge] Did not abide without in the night; for I entertained him in my own house; as followes in this verse.

in the ftreet] Out of doores, which would have been very trou blesome, Gen. 19. 2, 3. For the word see on Chap. 18. 17.

but I openedmy doors] I caused them to Aand open, that ftran gers mighe come if they pleafed , or I might the better fee them to invite them. For opening , fee on Chip. 29.19. upon the word,

to the travailer Ready for him to enter in at, without knocking or opening. So ready was Job to entertain strang rs. Or to the way. The door of his house was made, and set open toward the high Way, where most travailers come.

V. 33. If I covered my transgression as Adam; by hiding mine ini-quity in my bosome Left his friends should object, you have highquity in my organic 1 Lett in strengs inound object, you have high-by commended your felf for many vertues, but hive you no fulls? Yes, faith Job, but I have not as men ufully do, laboured to conceal them, but freely acknowledged them to God, and heartily craved pardon for them

If I covered Or, have I covered ?] Sure I have not. See on verf. 5. I have not covered my finne, by concealing, denying, excuting, extenuating, or any other way, but acknowledged it with forrow

my transgression] See on Chap. 7, 21.
as Adam] Who did what he could to hide his sinne from God-Gin 3. 7,8,12. Others read it, after the manner of men. For men in their naturall efface do what they can to hide their fins, Hof 6.7. The teafon of the difference is, because in the Hebrew tongue Adam is the proper name of the first man and is also a common name to all men. by hiding] Heb. to hide: For things are therefore covered, that

they may be hidden, and not feen.

they may oc modern; with one term in the influence of mine initially. See on Chip, 7, 21.

in my blomb! Kept it close, as things hidden in the holome: Requisite reads it of Stif-love. Plicator, because I loved it. As if lob should affigue two causes, that might have moved him to conceal the control of the his finne, if he had not feared God. 1. The usual custome of naturall men. a. Love of finne.

V. 34. Did I feare a great multitude, or did the contempt of familitt terrifeme, that I kept filence, and went out of the door?] Some knit this verse to the soumer, as if Job had said, I did acknowledge my fault, when I did wrong, and did not conceale it for feare the mul-titude should rife up against me, and the basest persons should deride me. This could not make me keep filence, nor bide my head of finns. Other not make me keep mence, nor that my near partial finding the finns of the first read it that a Though I could have terrified a sa a Prince! I would come before him with at heroical finite and a nor maintained, yet the most country of the family terrified me, fill a light fillence and went not if down. And their meaning is to be judged. An argument that he was not guilly of any wicked my a close the property I could by my great power have kept many is conchapted, on the word, Noblets.

Did I fear ?] Or, Though I could have terrified. As before. Or, broken, as it is translated Chap. 3.25.

orden, as it a translitted Chip, 3.5.

a great multitude] A great company of men; that should have set themselves against me. For Great, see on Chip, \$2.5.

or did the contempt of families. The basest person that is most

contemned in any family. For Contempt fee on Chip. 12.5, 21. Or

terrifie me] I hough there were nothing in them to make me afraid to ule my power to oppreffe them, yet because I feared God , I durft

that I kept filence] I durft not fpeak against them to wrong

and went not out of the door] I would not let one foot over the threshold to do the meanest man wrong. For went out, see on Chap. 20.25. on cometh out. V.35. Othat one would hear me! behold my defire is, that the Al-

mighty would answer me, and that mine adversary had written a book Job having propounded fo many testimonies of his innocency with imprecation of fo many evills to himfelf, if he had not spoken truth, now in this verse delires a faire triall : and in the two next verses thewes how he would carry himfelf in it. In this verfe he defires 1, an lheves bow he would carry himlel lin it. In this verife be defires 1.4 in equal! Jugics. Secondly that God would give a realon, who deals to harthly w.h him. 3, that any one of his friends who had pleaded whemenity againth him, would write down all their charge. And doubts not, but he flould come off well, verife 36.37.

O that one would hear me.] O that any indifferent perform had the hearing of the caule heween God and me, and my friends and me. Others underflaid it of God, and arded it. 9 of hat the rowald bear me.]

That is, the Almighty; as follows. 50 the Antecedent is gathered out of the work of following. That has 15. 9, 8 (18, 12, 18) fish human out of the work of following.

out of the wo. ds following , thap, 16. 9. & 18. 13. For such manner of wishing see on chapter 6. 8. & 11. 5. For Heare see on chipter 13. 17.

behold] See on chap. 1. 12.

my defire is] I am to affured of clearing my felf, that I defire nothing more, then to come to triall, whereof guilty men are affaid, others read it, my figne is] Meaning the mark or scope, that I aime at, which comes all to one.

that the Amighty] See on chip.8.3. 5. would answer me] He meaneth not, that God would answer his prayers, but answer him in his cause, as chap. 9. 32. & 13. 22, 23. For the word, see on chipter 16. 1.

and that mine adversary] Heb. the man of my contention. That is, He that contends with me, be it one of my friends here, or any other, For man, fee on chap. 1. 1. For contention, fee on chap. 29. 16. Had written a book] Had fet down his charge against me in writing, as the custome was then, and is still in law suits. See on chap-

V. 36. Surely I would take it on my shoulder, and bind it as a crown to me] Here he shewes how he would carry himself in the judg-ment, 1. He would pick matter of commendation out of his specmies acculation by confuring his fallfloods, as being fure he could not object any groffe wickednesse ruly against him, And that he dotte in this verfe, 2. That he might be fure to be cleared he would by open all the course of his life before the Judge, even such passinges, as his adversary knew nor. And that he doth in verse 37.

Surely I would] Heb. If I did not, as in many verses before.

take it] or Beare it. See on Chapter at. 3. upon the word

upon my shoulder] Not as a burthen, but as an honour, as a standard-bearer carrieth an ensigne that all men see it. Ita. 5.26, & 13.2. and bind it as a crowne to me] Account it as a great honour, sea crown is to a King, breaufe I shall have occasion thereby fully to clear my felf. The word is crowner. That is, a glorious crown with many golden citcles and jewels in it, For crown fee on Chaptet 19.9. V.27. I would declare unto him the number of my steps, as a prince

V.37. I would declare unto min the number of my neps, on a prime would I go near unto him.] That mine enemy may know, that I am not affianed to flew my face in fucha triall, I am feedy to give an account of all my life pair. Neither will I flay, till I am cited thisher by my adverfary, but will come boldly of my own accord. A great testimony of innocency in Job to come uncalled, when guilty persons

warned are loth to appear.

I would declare 1 would fee before him, make a free and a full confession. See on chap. 15.18. upon the word, Told.
unto him] To mine adversary. I would help him make up his

while him a very sure that the him many fetret passages of my life, which he knowes not. Or, To the judge when my adversary can say no more against me, I will recite all the course of my life before the Judge to fee what he can pick against me, either way argues great confidence of innocency.

the number of my fleps] All my words and deeds one by one; as far

as I can remember, to fee, at which he can take advantage,
as a Prince I would come before him with art heroical spirit, and

judgement leat, as one guilty, but come near to it in confidence as

expeding abfolution. (V. 38. If my land cry against me, or that the surrows likewise there-next verse. 3. He addes a surable imprecation verse 40. 4. The writer addes his testimony of the conclusion of Jobs words, verse

40. alfo.

If my land The land, which I now politiliIf my gastiff me! An elegant surtibution of a cry to a dead thing; to
flow the lane to be fog crat, that dead thing would complain of it,
If they had congues; though the menopretic date not. See the like
Gen. a. 10, job 4, 8. The linen here condemned is taking away
another mans land unjuly by feature of orce: and the land is brough
the such as the surface of the land is the control of the land in the wielence tene from the rish: owin, as complaining, that it is by violence kept from the right Owner, and crying to God for a just revenge on the usurping posteriour of it. See the like Hib.2. 11,12. If the earth may complain of finne wrought upon it, much more of violence offered to it felfe in detaining it from the right owner.

or that the furrows thereof] That are made in it by the plow, chap.

39.10. Pal.65.10. Hof.10.4.

! !! [Demife] or Together with the reft of the land.

intermies of Logether with the textor the lands complain. Het an usurpet makes furrows in the ground, who hash no power over 11/215 Gods people do, Pfal. 119. 3. others interpret this verte of detaining the labourers

2131. 129. 3: others interpret this verie or necessing the adouters wages, and make the next an expolition of it.

V. 39. If I have caten the fruits thereof without mone; or have cauled the owners thereof to lofe their life. Some understand this veries as the former of taking away of the land, so all the fruits and benefits of it without farisfaction to the right owner. Others of depriving the labouters of their wages, so that they perished for want of food, while he were away with all the profit of the land without farisfying them for tilling it.

Is the finite thereof Heb, the fitength thereof. That is such fruits, the finite thereof Heb, the fitength thereof. That is such fruits, as the natural sorte of the earth put forth, Gen. 4.12. without money Heb, without filter. For that was the ordinary without money Heb. without filter.

coine. Gold was more rare even in Solomonstime. I Kings 10.2.1.
Some underfland it of denying the former owners the price of the
ground. Others of denying the labourers their wages, For filver fee

on chap. 23.5. con base aufeathe owners thereof to lofe their life.] Heb. or have caused the some sthereof to capire, or breath out, or grieve. For all these the word signifies in the original. If I have wronged the former owners, or prefent labourers in it, so as that for want of their due from methey have perished. Though the land was his yet the labourers had a right to be paid for their works Out of the

his yet the labourer had a right to be paid for their works one of the fruits of it, and were a it, were owners in pair. [1,12,3,13]. Mil. 3, 5, 3 m., 5, 4. For life fee on chip. 14; \$2. upon the word fould. V. 4n. Let hifflet grow inflead of wheat, and cadle inflead of barley. The word of four are medd.] He concludes with an imprecation, wh chmay be applyed to many verfes before, but it is very fuitable to the laft. For what is more fift then that he who by defrauding others expets great croppes of corne., flould respectivities and each time.

let thiftles grow] Heb. come forth. For that word fee on chap, 20, 25. He meaneth, in his own ground, else it had been no punishment to him at all.

instead of wheat] The worst crop instead of the best kinde of

and cockle! A flinking weed, as the originall of the word in the

Hebrew intimates, inflead of barley] It hath its name in the original from a verb that fignifies to fright one , fo as his haire ftand an end for fear. So the

fightes of the barly fland bolt upright,
the words of Job are ended | Here is an end of Jobs words spoken in conference with his friends. For he spake afterwards to God, though not much. chap. 40.3. & 43. 1. And these words are fitly added by the writer, because Job had largely spoken without interruption, and had faid all he had to fay in his own defence, and feeing none of his friends replied here, he makes an end of the conference. For words fee on chap. 19.28. on the word , Matter. For Job fee on chap, 1.1.

CHAP. XXXII.

Veric 1. So the fe three men cessfed to answer Job, because he was right east in his own eyes.] The disputation between Job and his friends being now ended, the judgemen of it follows. First by Elihu in 6. chapters, and that in four feveral speeches. The first line Chap. 2s. and 33. The fecond, in chapy 4s. The third in chap. 3s. The fourth in chap, 3s. The fourth in chap, 3s. The fourth in chap, 2s. and his friends, in this chapter he unter his speech to Job friends; in the next to Job himself. In this chapter he chapter fully convince both Job, and his friends, in this chapter he within and defring coplead with God, as the didraster at turns his speech to Jobs friends; in the next to Job himfelf, In this chapter is full antibilities and defring coplead with God, as the didraster at the chapter is full antibilities. Job had not entirely find to much against God, but Elihu gabers is out the former of the former pathiges, See the like charge, Chapter 34, 5, 6, 10 to 10 t

weuld I go near unto him] I would not keep almote off from the chapter. In the former is laid down fift the cause why Jobs friends degement leavy as one guilty, but come near to it in considence as left fpeaking, verse 1,2. why Blibu did fpeak, And that first his anleft iplaking, were 1,3 x/my jamou in pear, x-mo value, in the size against job, when they could mot convince, verfe 2, Fe in the condemning job, whom they could not convince, verfe 3. Fe in gover preking before they had convinced him, were 4,5. Biha foake more uprightly, and wilely in this cause, then Jobs three friends had done, which appears 3, in that he foap I Jobs mouth of the pear that the pear to be a size of the pear to be mouth of the pear to be peared by the pea treens nad done, which appears 1, in that he topy Jobs mouth lot that though he gave him liberty three or four times to fock, yet, he had nothing to fay for himself. 2. In that God blames him not at all, as he doth Jobs other friends. For the words, So, Heb. And. But

thus it is translated also Chap, 2, 13.

these three men] Eliphaz, Bildad, and Zophar, Job had flopped all their moustles, so that they had no more to say against him.

For the word men fee on chap. 5. 17. & 9.2.

ceafed] They were very hor, and disputed eagerly before, as world-ly men follow their businesse in the week dayes: but now they were as quiet, as men arc on a Sabbath, From this word the Sabbath hath hie name in the originall. They would have no more to do with Job, but leave him to abound in his owne fenfe, who would not be admonished by his friends.

to answer] H.b. From answering. See on chap. 16. 1.

Job] Secon chapet.t. because] They saw their arguments could doe no good on occasing J any naw other arguments could not no good on him, and despaired of making him see his sinne, and therefore ceased. As they spake unfuly before, so they gave over now, before they had convinced Job of his evill opinion of Gods proceedings with him,

he was righteous in his own eyes] Although they conceived they had faid enough to prove him to be a wicked man, yet he still naa 1310 enough to prove him to oe a wekeen man, yet he Itili though himlight to be ma good condition. They therefore having no further proof againsh his folgam prorestations, leave him to himlelf, as a man delperate. He feelmed consident that his friends had not consisted him, and this God used him too severely, as an enemy

For the phrase see on chap.18.3. V. 2. Then was kindled the wrath of Elihu the sonne of Barachel the Buzite, of the kindred, of Rams against Job was his wrath kind-led, because he justified himself rather then God Blinus, anger was kindled, because both Job and his friends had offended against the amutea, pecante point point an inclust and ordended against the right order of disputing in this weighty buttons. For whereas Joh fhould have only defended his own untegrity against his friends, has passion flew our oftentimes to speak tinadevitedly of Gods proceeding with him, as if it were too thath. And his friends condemned him for a wicked man because of his extraordinary troubles, although they were not able to prove him to be fo.

then was kindled the wrath] Anger is compared unto fire, which is blown up by outward displeating occasions, as bellows. For wrath

fee on char, 4.9. & 9. 7, 13, & 14.13.
of Elibu The name lightfies, My God is Johovah, or My Godis the fame, Pfal, 102.27. It intimates to us, that his parents, who gave him this name were worshippers of the true God.

of Barachel] This name fignifies one whom God bath bleffed.

the Burite | Coming from Buz, The name of some one of his predecessours, or an inhabitant of the City of Buz, which being joyned with Dedan and Tema. Jer. 23. 23. seems to be a city of

of the kindred] Or , of the family. That is , of the posterity of Ram in a direct line, for the scripture uleth to mention mens parents in this case, not their kindred in a collaterall line , unleffe they be fimous , or fomething be spoken that concerns them : neither of

which is here,
of Ram This cannot be that Ram, that came of Pharez, Ruth 419. for it's likely he was not fo ancient as Job. Or if he were, he would not leave the lirachites so live among the Edomites. Nor that Aram mentioned, Gen. 22.21. For then could not Elihu be a Buzite , but must needs come of Kemuel the brother of Buz. Nor is is likely to be Abraham, as the Chalde paraphrafe trafilities it, who tiltley to be Abraham, as the Chalde paraphrafe trafilities it, who (they fay, but without book) was fift called Ram, high. Secondly Abraham an high father. Thirdly Abraham a father of a greet multirude. But it is likely to be the name of feme great man well known in those countries then, though not mentioned elsewhere in Scriping and It. Line with the state of the stat ture. And Elihus, pedigree is more fully fer out, then Jobs or his three friends, partly to gain more full credit to the flory, but principally because he was a young man not so well known, as Job and his friends, and therefore had need to get credit from his ance flours.

against Job] See on Chap. I. I. was his wrath kindled] See before on this verse. because he juffified He thought himfelf juft,oupronounced himfelf

oft in his ples. See on chap.4. 17. & 9.20.
bimself] Heb. His soul, See on chap. 14.22.

unnet] Iten. His fold. See on chap. 14.32.
And there then God [Elihu was nor angry, that Job juft.fied himself against his friends, but that he did it against God in maintaining his own innocency, too much complaining of Gods dealing too hatfuly with himself.

6, 17. & 35. 2. For God fee on Chapter 4. 9. & 11. 5.
V. 3. Alfo against his three friends was his wrath hindled, because they had found no answer, and yet had condemned Job] Blinu's anger against Jobs friends arifeth from the ground, that like wilfull men they did without reason condemn Job for an ungodly man, because of his great afflictions, but could not prove any fuch thing a-

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eaule of his great editictions, but could not prove any factly thing agianth him out of the whole courtie of his life.

allo against his three priends 1 Against 1 Jobs three fitends. See on
yele 1. For fittends tee on chap 16, 20.

was the wrath bindled 1 Elihu's wrath. See on yerfe 2.

because they had found an ansprez 1 Besule they could not ansfore this realons; and fitted in maintaining Gods cause against
yob, as wel, as their owne. For found see on chap 17, 10.

& 31, 29,

and yet had condemned Job] Though they could not convince him, yet they did condemne him for a wicked man. So much the word lignifies. Sec on chapter 9, 20, & 15, 6, For Job fee on

chip. 1. 1. V.4. Now Elibu had waited, till Job had spoken, because they were elder then he] The reason why Enhutorbare to speak so long is fee down in this verse because of his youth. The reason why he speaks now, is fet down in the next verse because his elders would speak no more in the cause, So Elihu's modelly is commended, who held his peace, as long as Job or any of his triends had any thing to lay; yet speaks at length, and this not out of any proud perswasion of now Eliba | See on verle 2.

had waited till Job had fosten | Heb. Had expelled Job in words.

Had kept tilence, till Job nad fpoken, and some space of time after, ro fee, if Job or his friends would fpeak any more. Pifcaror reads it, bad with Job expelled their word, Job had made an end, chap 31. 40. naa wiin joo eegeetea inen word, joo naa maacan eng cong 31, ao and waied to fee what his friends would reply. So did Eliua ilo, Broughton reads it thus, waited to fpeak, to Job. Seeing how ill his relends managed the cause the had a great delive o speak, but out of reverence to their years forbare, ill they had quite done-tor job see

on chapter 1. 1 . For words fee on chap. 19, 18, upon the word Matter, because they were elder then he] Heb. Because they were elder for dages then he. Both Job, and his three friends were ancienter then Elihu, and therefore he kept filence, as long as he had any hope that either of them would speak. For Eider fee on chap. 12. 10, on the word, Aged. For dayes fee on chap. 14.

V.s. When Elihu faw that there was no answer in the mouth of these threemen, then his wrath was kindled. When he perceived that these ancient men had nothing more to answer Job, nor to de-fend God, but were as men destitute of any arguments to convince : Job, he was greatly offended with them-WhenElihu] See on verse 2.

faw that there was no answer! Perceived by their long fitting flill after Job had made an endsthat they either would not, or could not fay any more in the builtedle. For Saw (ee on chap, 19.27, upon the word, Behold.

in the mouth] See on chap. 1 5,5.

of those three men] See on verse 1.
then his wrath was kindled] At that time and for that cause. See on verfe 2"

V. 6. And Elihu the funne of Barathel the Buzite answered, and faid, I am young, and ye are very old, wherefore I was afraid, and durft not fhere you mine opinion Here begins Elihus preface to Jobs three friends which lafts'to the end of the chipter. Wherein ye have I The entrance to verfe. 15.2 the fcope to verfe 17. 3 the further proeceding of it to the end of the chapter. In the fift part note 1. The cause of his former silence verse, 6,7, & 2, the reason of his speaking now, verse 8. &cc to verse 15. The cause of his forbearing before was t. His youth verse 6,2, Their age. ve fe 7. For the first. Such was his modefly, that he was affirmed to utter his mind in the prefence of those, who were so much ancienter then himself, left they fould clay his ignorance.

And Elibu the fonne of Barathel the Buzite] Sec on verse a. answered and faid Sec on chap, 16, 1.

I am young] Heb. I am few of dayes. See on chap. 30. 1.

and ye are very old] See on chap. 15. 10.

wherefore I was a fraid He thought his thoughts to be unworthy to be propounded in an affembly of fuch grave men, who as they were fartecides, to be conceived them to be farre wifer then himfelf. I hid my freech as ferpents hid themselves, when men approach. So this word is used for a serpent, Mich. 7. 17. Deur. 32. 24.

toffiewyou | See on this 15.17. with Job all this while: For he speaks not yet to Job but to his friends, as appears verfe 12. Chap. 33.1.

V.7. I Said, dayes should speak, and multitude of years should teach mildome I was in hope truly, that ye would have brought forth fome-thing worthy of these your yeares, and that I should have received from your mouth wissom, which you had learned of old age it felf. But I faw at length, that I was deceived.

I faid] In my heart, I thought fo. See on Chap: 16. 1. A common proverb ranne in his mind, that wildome used to attend

dayes] That is, many dayes. Not young men , that have lived but awhile, but old men, who have lived long as it followes, such as have lived many years, such can best teach, Chap, 8, 9, For Dayes,

fee on Chap. 14.14. & 15. 22.

Should speak 1 Old men should speak ro purpose. Or, Ler dayer fpeake. I will not interrupt thefe old men , but hear them quietly, that I may learn of them.

and multitude of years] Such men as were very old, as ye are,

flould teach wisdome | Should instruct younger men, such as I am, I thought wisdome was entailed upon old age. Heb. Should

Through who wildom; for on Chip. 28, 12, V. 8, But there is a first in man, and the infirst in 6 ft. A. V. 8, But there is a first in man, and the infirst in 6 ft. Almighty giveth them underlanding] Now he proceeds to show the caule of his praking. As hill, Gods giving wildome to young men The furthering of the special programme to young men formetimes, yetfe 8, a Denying it fontetimes to old men, yetfe 9, 3. The furthering of his expectation by them, from yetfe 10, to zerfe 15, The foop of this yetfe is, that true wildome is not gotten with years, but given by Gods spirit. Not that wildome is not ordinatily increased with yeares (for old men are freger from passions, learn much by use and experience, and by continuance in study adde daily to their knowledge) but to thew that knowledge is not forted to age, but that Gods spirit gives that measure of it to a young

man fometimes, that he gives not to an old man, but there is a fpirit | See on Chapter 14. 2, upon, Vainekno.vledge.

in man | See on Chap 5.17. & 9.2.

and the inspiration It is Gods work to inspire wildome into man. His own fludy cannot get it.

man. THE OWN they CHILLED SEA. 5.

of the Almighty] See on Chap. 8.3. 5.

giveth them understanding] Heb. Maketh them to understand.

Others read the whole verse this, Surely the spirit, that is in man, and the inspiration of the Almighty.

maketh them to understand) That is, Gods spirit inspiring man gi-

where the industrial of the states of the state of the st Tongues be good helps to knowledge, and man have a reasonable soul in him, that can reason of things to and fro, yet he cannot at tain true wildome unleffe Gods fpirit enlighten him. Chap. 18. 36. Prov. 1. 6. Eccl. 2. 26. Dan. 1. 17. 2. 21

V. 9. Great men are not alwayes wife; neither do the aged understand udgement] He doth nor object doring to old men, but flows, that age is not the canfe of willions, n'ither is it the old mens priviledge to be wife onely, but fometimes young men may be wife as well as they? Or old age doth not of its own nature bring wishome

great men] Men in authority, Officers, as it is translated, Esth. 1.8. But here it should rather be men of many years, opposed to young men, or men of few years or days, as verse 8, and Chapter 30.1. And that agrees well with the end of this verfe, where they are called

are not alwayes wife] Alwayes, is not in the originall, but is added by the Interpreters to expresse the fense of the text the better;

and a by the interpreters to expected the tends of the text the opticity for from oil of men at welfs, chusph all be not, neither doe the aged? See on Chap. 1.12.

made/fland indement | Know alwayes what is right. For judgement, tee on Chap. 2.2.4. Broughton reads the veric thus, Men of negreth time and be wife; a the oil anderfland the right. But of non-greth time and be wife; a time oil anderfland the right. But of former feaths more further with the oil anderfland the right. But of former feaths more further of faith freship of the first flat of prefer to find the which the time. I all of with the work of the whole when the control of the second of

In this vericy is many in its rejolution to press. See acute to had waited \$1 long as any of them had any thing to fly, and therefore now might speak without limbbdefly, though lief were younger then they, verife 11.2. Because they had not done the work they undertook to convince folls and therefore might well give way to aundertook in convince 306, 3nd therefore might well give way to another to do it, yefter 12, 3. He fisewes the radio why they could not do it, to wit, left they should be proud, yethe 14. He promifieth a tien 4th yol convincing 10b, yethe 14. The fuluitio of the term of the 15 Lithink fit to entreat yolfall, and especially the O Job 5 to heart in pickently. For I think is meedfull ro deliver my opination [celling yether spoken to his good the while, nor as become since they were the pickently. For I think is meedfull ro deliver my opination [celling yether spoken to his good to the while, nor as become since they have force in chapte of the while in the think of the properties of the pickently the pickently

of you his friends. So God speaks in the singular number in every one of you his friends. So God speaks in the singular number in every Commanditient, though he speak to thousands, that every one might apply it to himself in particular, Exod. 20, 3,49 cgs. Elihut would have every one of them to hearken to him, as if

to him only. For the word fee on chap, 13.17.

I also will shew mine opinion] See on verse 6.

V, 11. Behold I waited for your words; I gave eare to your reasons, whilest you searched out what to say Here is an answer to an objection. There is no need that you fliould speak, when so many wife men have abundanely answered all that Job hath objected: And he might besatisfied with what they have faid, unleffe he were obstinate in his opinion. Elihu answers , that he had carefully weighed all they had faid for themselves, and for Gods glory, and against Job, and found that a further anfwer was needfull'; for they had not

given latisfaction in the former controversie. It is as if Ellhu had faid, Surely ye cannot rightly any way, charge me with misbehaviour for dealing with you in this fort, for a funch as I nover went viour for dealing with you in this lost, forassmuch as I nower went about to interrupt you in your talke; Nay, I did not onely listen to your words, but I did also most diligently consider what they might import, fill looking when something should come from you, wherewith Johs words might foundly have been answered.

wherewith jobs words unignt county just he is a Bobbil 3: Bobbil 3: so n Chap. 1.18 turnes his freech again to Jobs I mained for your world 1 He turnes his freech again to Jobs friends: 1 hasels to fee what answer you would give to Jobs laft freech. For Words, fee on Chap. 19, 18, on the word Matter, the county of the property of th

speech. For Words, see on Chap. 19, 28, on the word Matter,

I gave care] I heatkened diligently.

10 year redford] Heb 10 year underflunding. To the arguments
you brought, to see whether they were found or no: I lought to
undertland not onely what you faid, but allow hat you meant,
whilf you fare the day! This shewes, that they had kept siltence
a great while, before Eihn spake; He gave them much time to
doubt for a more.

what to [ay] What further arguments you might use against Job. fludy for new matter.

rico, words.

1. Tea, Lattended unto you; and behold there was none of you that consinced Job, or that anjuscred bit words. But I fee, I was decired in my expectation: For when I had weighed all things which ye brought, I found nothing to be looken of you fufficient to prove Job to be an ungodly man, as you charge him, neither have ye well answered his arguments to the contrary, nor convinced him of his unbescening speeches of Gods carriage toward him.

Tea I attended unto you] I throughly weighed your words, as if I

had looked into you.

and benote 1 Secon Chap. I. II.
There was use of you? Every one of you might think himlesses able to confuce Job, but the bett of you could not do it,
that continued Job.] That spake against him to purpose, so as and behold] See on Chap, 1, 12.

that he might find no just answer for himself. For convince, see on that he might find no juit aniwer for huntlet, For convince, Jee on Chap. 1, 5, 3, on the word reason. For Jo be on Chap. 1, 5, on the word reason. For Jo be on Chap. 1, 5, or that an experted his word J. That gave a farisfactory aniwer to his reasons brought to cleer himself, He could not deny, but was aniwered argoly; but he counts aniwers no populose, to be no aniwers. For aniwer, fee on Chap. 16, 1, in the could not be a niwer for aniwer for an experience of the property of the country of the

aniwers. For aniwer, ice on Chap. 16. 1.
V. 13. Left pe flouid fay, we have found out witdom. God thrufteth him down and This I fay left you flouid flatter your felves,
as it you had lufficiently convinced Job and he remained obflinate, as it you nad unrecently convinced job and up remained obitinate, fo that none but God can put him out of his good conceit of him felf, and therefore we leave him to God to convince him. Or, left you should think, that you have now hit the naile on the head, and you mould think, that you have now me the man on the mean, and brought an unanswerable argument to prove Job an ungodly man, because his afflictions are such as no mortal man could inflict upon becaute his affictions are inch as no mortal man could inflict upon him, and energore God, who is most just, and cannot be deceived, hath in afflicting him thus heavily palled fentence on our side, that he is a wicked man. This argument feems to be taken out of Jobs ne is a wicked man. I may algument with a confession, Chap, 19.5, 6.

If the floud [ay] For Say, see on Chap, 16. 1, we have found out] See on Chap, 17. 10.

wild m] See on Chap, 28, 12.

fold I See on Chap. 20, 12.

God I See on Chap. 8, 3, 5

thrysteb im down I Dives him from one affliction to another, as the winde doubt he leafe.

what he had to fay. He intimases therefore to Jobs ricinds, that he would not deale with him as they had done, neither in the manner, nor matter of his freeches. Would not be fo harfh in words againft him, as they were: For Job had not fooken any thing to provoke him, as they conceived he had done againft them: Neither would he bring futch weak reasons as they had done againft Job; for that would do no good just he would bring milder words, and better arguments; and fo it feems he did; for he ftopt Jobs mouth, and words him to fook following of the foot possess which was the following the followin prepared him to fubmit to Gods following discourse

warea nim to monne to John for his words in order, as fouldiers in battel array to fight against me. Heb. ordered. See on Chap. 13.18. his words against me] Or, his words to me. He hath not disputed against me, but against you; yet seeing ye cannot answer him, I

will endeavour to do it.

neither will I answer him] See on Chap, 15, 13, & 20, 10, on the words, Turnelt, and Reftore. Here it is put for returning words, will endeavour to do it.

that is, answering.

with your freecher. With your arguments, or rather with other as weak as they. I will bring thonger arguments against him, and come better prepared for the combat. It is true, that Elihu had better ter arguments, yet fometimes he used such as they did, but in milter arguments, yet iometimes he used men as they did, but in mil-der words, and to better purpole; not to prove Job a wicked man, but to flew that he had carried himself irreverently in his speeches

toward God.
V. 15. They were amaged, they answered no more, they left off peading] These words are not the Writers, but Elihu's own, turning away his speech from Jobs three friends to the auditors (whereof there might be some store at so great a dispute) that he might

gird them the more for their ignorance. gird them the more for their ignorance.

They were amazed.] They were so consounded with Jobs arguments, that though Elihu had rubbed them up, and stayed awhile, to fee what they would do, yet durft they not enter into the lifts with Job any more. They were fo amazed, that they were even broken in their understanding, as it were, and utterly unfit to dif-

broken in tietr unuertisationing, and the process of the parties with Job any more, they answerd as mure as filters. See on Ch.1.6.1. they answerd more] They were as mure as filters. See on Ch.1.6.1. they left off peaking J Heb. They removed peeches from hompfelver, they left of peaking J Heb. They removed peeches from hompfelver. That is, food-was removed from them. They were as filter as if they had loft their natural faculty of feeking. See the like phrate [Line Line Line Line May 199].

Chap. 3. 3. It was faid, Heb. one faid.

V. 16. When I had waited (for they face not, but flood fill and answered no more) This werse, and the former may both be read anjurered no more)) This verte, and the contact may own or clear in the preferr Tenle, They are amarced, they ander no more they feate of peaking. Seeing I have waited, but they have not focker, be their fill, and anjurered no more, I will anjure, etc. So the preter Tenle put for the preferr, Plal. 1. 1. And 1 is translated, Seeing, Chap, put for the preferr, Plal. 1. 2. Can that have will now be worsely 28.21. 13 But Chap, 23. 6. Ye fee that they will not be provoked to speak, therefore I will

When I had waited] For the answer of Jobs three friends to his for they fake not] See on Chap. 13. 22. They deceived my ex-pectation, I could get no words from them.

but flood still] Their tongue stood still : They spake never a word, and answered no more] See on Chap. 16. I. He useth many words to the same purpose to shew their great silence, which he

much marvelled at.

V. 17. I faid I will answer also my part, I also will shew mise
opinion] Here is Elihu's progresse in his speech after some silence, opinion] rice is elimit a projectic in his specta after some litence. In which ye have, i. His refolution to speak again in his week. 1. His ability, wefte 18. 3. His infligation, verte 19, 20. 4. His caution in speaking, were 21, 22. The summe of this verte 1, that Elihu conceives it was now come to his turne to speak, and neces-Elinu conceives it was now come to his turne to speak, and neces-fity called him to it, seeing all the rest held their peace, Isaid This is not in the Original, and may better be lest our,

as was shewed in the various reading of the former verse,

I will answer also] Sec on Chap. 16. 1.

my part] I will take a turne, and supply what was wanting in your answers. See on Chap. 20. 29.

your answers. See on Chap. 3.0. 3.9.

I also will five wine opinion. I See on verse 6.

I also will five wine opinion. I See on verse 6.

V. 18. I will am all of matter, the spirit within me tooffrained me. I Thought you five the done, yet I come well prepared. I have such those of folded and convincing arguments, that though I would never so faigure onceanin my selfs, my spirit will not fulfer me. For I am jud I I have abundance, I am I like a woman with childe:

I cannot keep it in.
of matter] Heb. of words. Of good arguments to convince Job,
which ye cannot do.

when ye cannot ao.

the pirit] It may be understood of Gods Spirit, or his own. For fpirit, ice on Chap. 15, 2. upon Vaine knowledge.

within me] Heth of m belles, By the belly is meant the internal parts, where the foul hath his mansion, Prov. 20. 27, 30, & 22, 18,

Hab. 3. 16. Joh. 7. 38. See more on Chap. 15. 2.

constraineth me] The thoughts of my heart are like winde in my

congrament me 1 her thoughts or my next are the same and the belly. They do 6 pinch me, that I cannot keep them in, They write roome, and prefic to come our, Pfal. 39. 3, Jer. 20. 9.

V. 39. Behold my belly het aw mie, which has no went, it is ready to the fifther men buttles [1] In this veric he fers out the trouble that he had to keep in his thoughts. They were too many to be enclot-ed in fo little room as his breaft, 'n the next he shews the way of cafing himself, His trouble he sets out in this verse by a similitude from wine shut up in new bottles, which if it finde not a way out, will make a way. He elegantly compares words that up in the minde defirous to utter them, to wine, the foul to bottles, filence to the flopple, which keeps in the wine, the grief of the minde hereupon to the breaking of the bottles, fpeech to the opining of them, by taking away the thopple of filence. The fumme is, he fould be much troubled if he might not have free license to vent his minde fully in this businesse.

Behold] See on Chap. 1. 12.

Behild J Seen Chap. 1, 12.

my belly] See on Chap. 15.2.

is a wire] As new wine, which being not throughy purged,

is a wire] As new wine, which the seed of the characteristic purposes of the characteristic purposes with the seed of the characteristic purposes with the seed of the characteristic purposes with the seed of the characteristic purposes which is not operated it. In whethy is not operated it. The word bottle out of the end of the vertic: Others make the other word bottle out of the end of the vertic: Others make the seed of the vertice of the vertice, taken from great with the characteristic purposes. fimilitudes: one in the beginning of the verse, taken from great veilt so finew wine, flopt up before they have done working, which makes the veiltels break: The other in the end of the veilt, from bottles that are flopt too clofe, which are burth by the force of the wine the tendent of the veilt, from bottles that are flopt too clofe, which are burth by the force of the wine the veilt.

upon the word, Spread out.
it is ready to burft | Heb. it will be eleft afunder. See on Chap. 26. 8. on the word, Rent. He flewes the peril of not fpeaking. It will one dept ajunder, occ on consequence of the word make his minde as ulcefte as a broken bottle. Or, he feet out the meaning of the better than the same of the best would make his minde as uselesse as a broken bottle. On this out the necessary of speaking by sulnesse of thoughts working in his minde, minde, which will break out, do he what he can.

Chap.xxxii.

like new bottles] Though new bottles be ftronger then old to keep in wine, yet the wine may be so strong that it may break them.
So Ellhu's desire of speaking was so great, that though he should do all he could to keep in his words, yet they would burft out. Pifcator conceives by new bottles to be meant bottles of new wine, be cause elle it seems to crosse our Saviours speech, Matth. 9. 17. Who makes old bottles more subject to be broken by the wine, and new ones to hold ftrongest. As some in the beginning of the verse take wine for bottles, so in the end bottles may be taken for bottles of

white.

V. 20. I will speak that I may be refreshed : I will open my lips, and answer] Therefore will I speak, that I may take breath, and that I may at length freely pour out that I have fo long time con-

ceived and concealed in my breaft,

I will speak] See on Chap. 13, 22, that I may be refreshed] Heb. that I may breath. That I may not be so straitned as before (in verse 18, 19.) but may have more space to put forth my thoughts, and enlarge my self.

1 will open my lps] I will begin to speak. For as a man cannot

speak ordinarily without opening his lips, so a dumb man may open his lips, that cannot speak at all. And they that can, may open their lips for other ends, as to eat, drink, or breath. For open, see on Chap. 29. 19. on the words, spread out. For lips, see on Chap.

15. 6. and answer] Answer Job better then ye have done. Or speak my minde; for so the word is used for speaking first, and translated so,

Chap. 3. 2. See more on Chap. 16. 1.

V. 11. Let monat f pray you attent any mant perfan, neither let me give flattering tilte sind man.] In this verfe he fees down the manner how he purpoietin ex carefy himself in his endluing diffeourife, and gives the reafon of his warinefle in the next verfe. Eithu defires in this verfe, heat they would not be offended, if without regarding any many favour or authority, so as to prejudice the truth, he speak his mind freely, and forbeare pleasing titles, and flattering

Let me not] Do not expect it of me, nor be offended if 1 do not, Or I will not. So 7N is used, Pfal. 121. 33.4.

I pray you] Or, now, as that particle is translated, Chap.

accept any mans person] Heb, accept the face of man. I will not regard any man in this dispute out of favour, but deal fairly according to the truth of the cause. Many judge amille, because they look on mens faces, or have respect to kindred, friendship, might, more then to the right, I will not fo do, I will neither look upon you as opponents, nor upon Job as an answerer, but indifferently upon the thing in question, and determine also accordingly. This fault of accepting persons Job had taxed his friends for, Chap. 13. 7. E-lihu will not offend him in that kind, nor his friends neither. For the phrafe, fee on Chap. 13.8. For accepting, fee on Chap. 21. 3. upon the word, fuffer, For perfon, or face, fee on Chap. 14.10. on the word countenance. For man, fee on Chap. 1. 1.

the word countenance. For man, Ice on Chap, I, I, miliber lat me give flattering titles] The word is used onely here, and in the next verse, and Isa, 44, 5, & 45, 4, 4, and there is signifies no more then to name. Neither can it be as Mercer, and others to use hidden ritles, intimating that he would not talk at rovers, to use hidden ritles, intimating that he would not talk at rovers, to the magent titles immanification for the confounded by God, but not calling flot that which the confounded by God, but not calling flot that which the confounded by God, but not calling film's (sope, who defired to juitfle) (ob, and to the use of the word in flatif, where no find thing is intended. But feeing the word in pally used in a fill file the bret, as appears verfe 22, it must needs be taken for giving flattering titles as Semper Augustus to the German Emperours. He would not flatter Tob nor them with high titles, though they were ancienter then he, but would carry the bulinelle by meer strength of argument, not by oratorical and rhetorical infinuations.

inhu min] See on Chap 14, I.
V. 12. For I know not to give flattering tittles, in fo doing my maker would four lake me aimsy) Here he gives two reasons why he would not flatter. The one, because he had not been so bred, but and an inter-, right way, not using to flatter great nien. The Shri, Mecalle he feated God would inflic flome great judgement byon him. If he flightly flow of the not great judgement byon him. If he flightly flow of the not great judgement and flatter of the flower of the normal state of the normal state

For I now not 1 I am not acquainted with fuch courses, Or, I allow not of fuch wayes. As this word is used, Plat. 1, 6.

is the flatering illies of Secon verice 21, where the fame word is utild. Heb. I know hid how I flowed give flatering titles, in 6 doing 1 This is not in the Original, but well added, to shew the true meaning of the Text,

my, Maker] He that created me. Or, he that formed me in the romb. See on Chap, 10, 8. And on Chap, 14. 9. upon the word, Bringeth forth,

finald take me away] From among men by fome violent death, Ral. 28. 3. Job 27. 21. For the word, fee on Chap. 21. 3. upon the word, Suffer,

CHAP, XXXIII.

Veil. I. Herefore Job I pray thee, hear my speeches, and his speech from Jobs friends unto Job h mielf and falls close to his work. In the 33, 34, and 35. Chapters, he repeates divers of Jobs pecches, and aniwers them. In the 36, and 37. Chapters, he con-futes those complaints which Job had rafily poured out against God, And sometimes he calls upon Job to answer for himself, that he might not fay, he had no liberty to clear himself. In this Chapter, there is, 1. His Preface to Job, to perswade him to attend, and to be willing to be convinced, and that unto verfe 8. 2. The confutation of some of Jobs speeches, to v. 31. 3. The conclusion, to the end of the Chapter. In the Presace. 1. He calls upon Job for audience, verse 1,2. 2. He useth arguments to perswade him, and that 1. From the matter he had to speak, verse 3, 4. 2. From the man-ner of pleading, verse 5, 6, 7: In his invitation. 1. He exhorts lob to hear him, verse 1, 2. He shews his willingnesse to informe him, verse 2. In this verse he intimates thus much, that though Jobs friends were much to blame in condemning him, yet he had rather ipend time in fetting Job right, then in quarrelling with them, and therefore principally defires audience of him whom it most concerned Wherefore] Heb. And truly,

Tob] See on Chap, 1. 1.

I pray thee] He turns his speech to Job, and speakes by way of intreaty, wishing him not to think hardly of him because his friends dealt so hardly with him, nor to despise him because of his youth, but to give good eare to him. hear] See on Chap. 13. 17.

my speeches] Which I shall utter for thy good.

and hearken] Give care to them : fo much the word imports in the Original.

to all] I will be very careful of my words, not to speak one word but what shall be profitable unto thee ; and therefore I would have thee attend fo diligently, that not one of my words be loft.

an walfa le digently, that not one of my words be loft.

my world J Sec on Chap, 1, 2s, upon the word, Matter,

2. Bebeld mw I have opened my much my tongue hath folgen in

my much J I have begun to fpeck (in the former Chapter) and I

am willing to proceed, the careful therefore to attend.

Bebeld J Sec on Chap, I, 13.

now] See on Chap. 32. 21. on, I pray you, I have opened] Sec on Chap. 32, 20, & 29, 19, upon the word,

ipread out.
my muth J See on Chap. 15, 5,
my tongue J See on Chap. 15, 5,
hath fooken J See on Chap. 15, 2,
in my mouth J Heb. in my palat. A figure of the part for the whole;

Or, with my palat; for both tongue and palat are inffruments of speaking. So] is traffated, with Chap. 16. 10.

speaking. So 1 is traflated, with Chap, 16, 10.

V. 3. My words find be of the particular for my heart, and my lips full utter knowledge clearly 1 He periwades to be to hear him. 1. Because of his upright deating with him, in this verse. And 2. Because of the farmance. He was a man like to loby verse 4. In this verse he dilwades Job from being angry, if he should Ipeak formethings that might eithjeaste him; is or if lob as a man might energy, another manumight see to see him right better then himself, we all favour to flower man my he should be found his selender robusts, and R. our selves too much. Job had sound his friends too harsh, and Elihu might well fear that therefore he would not hear him patiently, but might fear that he would deal so with him also. He assures him therefore, that he would not be like his other friends, but would deal very candidly with him, My words | Which I shall now utter to shew thy errour, O! Job.

my words without matt new titter to new thy errour. O I 100, hall be of the parighness of om phart I Rather, shall be sure of 100, according to the sprightness of my heart. I will speak as I think. A facter reproof to Jobs friends, who, as Elihu conceives, spake worse of him then they could think in their hearts. However Elihu did not intend to make the uprightnesse of his heart the subject of his speech, as the translation seems to carry it (see the like phrase, Pfali 45. 1) but of intimate to Job that he would not differable with him. Heb. My words [hall be the sprighter] of my heart. That is, I will feak most ly unjustify the springly of my heart. That is, I beginning of the veries is supplied out of the end, Pfal, 70. 1. For heart, see on Chap, 15, 11.

and my lips] See on Chap. 15. 6. fkall utter knowledge] Heb. shall speak knowledge. I will speak what I know to be true.

clearly] I will as it were fan or scoure my words from all chaste and droffe, Zeph, 3. 9. Ifa. 49. 2. He would not speak false or deceitful words, See on Chap, 22. 30, on the word, Purenesse.

V. 4. The spirit of God hath made me, and and the breath of the Almighty hath given me life]. Some knit this verse to the former, and make this to be the sense of it. Thou mayst hearken to me, though I be younger then thou art, for I am a man as well as thou, and have be younger tien tien art for 1 am a man as well as tien, and nave a foul and body as thou half, and therefore as well know what is right. Others knit it to the veries following, as if Blibu had faid, I am not God, to terrifie thee, but a man altogether like thy felfe, and therefore thou may ft boldly reason with me, and hast a fair oppertunity to clear thy felf, if thou canft.

Annotations on the Book of Job.

The fibrit | See on chap. 14, 2, upon vaine knowledge, of God | See on chap. 8, 3, 5 bath made me | See on chap. 14, 9, upon the word, Bringeth

torth.

and the breath] An allusion to Gen. 2.7. To mans creation at firlt, where the hody came by formation, and the foul by inspiration, food both also in the wombe. The one is made, the other inspired so do both also in the wombe.

y Gods opiru.

of the Almighty] See on chap. 8. 3. 5.

hath given me life] By breathing a living foul into me, chap.

V. 5. If thou canst answer me, set thy words in order before me stand V. 5. If those early anywer me, fet thy words in order before me fraint up] Now he perfivance Job to audience from the manner of his speaking, wherein, 1. He gives him leave to freak freely for hinf-freaking, wherein, 2. He gives him a ground of tree speech, in that he field, in this? V. 3. He fives him a ground of tree speech, in that he freaks not to God, but to a man like himself, v. 6. 3. He fives each the wither can, nor will zersife or trouble speaks not to God, but to a man the numer, v. o. 3, the inewestic effect of this ground, he neither can, nor will terrifie of trouble him, as God might if he should reason with him, v. 7. The sum of this is, as if Elihu should have said, I intend not to take advantage of thine afflictions to infult over thee as thy friends have done; but give thee free leave, when I have spoken to use all thy strength to

answer for thy left.

If those canft answer me] I purpose to use undeniable arguments, yet if thou thinkest thou canst overthrow them, come into the lists, Others read it with a comma between thus, If thus cans, do those answer me. I give thee free leave to do it, and to give answer to eanjuver me. 1 give three irec reave to both, and to give aniwer, to covery one of my arguments, I will hear, as well as speak, v. 33. For Answer, see on chap. 20, 10. & 15, 13, on the words, Restore,

fethy words in order before me] Muster up thy answers like f many fouldiers to oppose me. A meraphor from military affairs wherein fouldiers are fet in rankes to refift the enemy fetting upon

wherein toniquers are tet in rankes to relitt the enemy tering upon them. See on chap, 33, 14, 8, 13, 18, and so B Boughton reads it, Stand with 1, Deodats, prefent thy felfe to the combat. Heb. Set thy felfe. Or. Settle thy felf. He containing in his military metaphor. Either he means that Job thould like a fouldier take his ground to flew his readinefle to declare the felf. The conditional of the set of the felf to declare the felf to decla fend himlelf, or fland his ground and not give way to his arguments againft him, if he be able to confure them. Thus valiant fouldiers chuse and maintaine their ground

fouldiers chufe and maintaine their ground.

V. 6. Behold I am actaviding to the wift in Gods Read, I alfo am
Vermed out of the day I have heard the wifts. O lob, that thou
mighterf diffuse with God, provided, thir he would not dannt with
this Majelyi. Lo, thon halt they wift, I that am a man every
very like thy felf, will plead Gods cause against thee. Set then upany heaven?

on the work.

Bebold I See on chap. I. 11.

Bebold I See with 111.

Bebold I See on the wife I like I am according to thy must b. Thou I am according to the work but with for a free and equal handling of thy caule, now thou must have it. According to the most his according to the see that t thy mediure. So this word is used onely to set out a likenesse of two things. Numb. 6. 21. & 7. 5. And this answers well to the word

following of an equal! formation, in Gods flead.] Heb. For God, as chap. 13. 7. I will be his depu ty, and plead his cause for him, and shew, how thou hast wronged him. Thou shall not need so carnessly to seek him to dispute with him, I will undertake the businesse for him. Others read it, Iam Gods, or, I belong to God, as thou doft, For I also am made by him; as follows. For God, see on chap. 8. 3, 5.

I alfo] See on chap. 16. 4.
Am formed] Heb. Am ent out An allufion to the potters, who when Am joinea 1 Heb. Am cet out. An attent of the porters, who when they purpole to make an earthen velfel, cut out a lumpe of clay to make it off the old God form Adams body. Gen. 2. 7. To which Elhu now allodes, inftancing rather in Jobs and his joint Original, then feveral framing in the womb. For conjunction works stronger on mens affections, then division. Neither was Elihu fo formed in the womb, but in Adam his first parent, as Job also was,

the womb, but in Adam his next parent, as 300 allo was, out of the clay 1 Secon chap, 13, 15.
V. 7. Behold, my terrous find not make thee afraid, neither find limit be the any upon thee 1 I cannot fright thee with my glosy, nor land be heavy upon thee 1 I cannot fright thee with my glosy, nor lay fuch diffest upon thee, as God can, and therefore thou needed not be afraid to reason freely with me. These were the two chings to the classification of the control of the c not be arrang to reason freely with the. These were the two filings that Job defired of God, chap. 9. 34. & 13. 21. And Elihu grants both, fo that now Job was much to blame, if he could not cleare porn, to trac now Joo was much to pisame, it me coulta not clear himleff upon hir own termes. He hath now a man, as he was to reason the case with him, as he did defire, chap, 9, 32, And there-fore must make his castle good, or be without excess. Thus Elhiu like a cunning dispurant takes advantage of all Jobs words,

behold] See on chap 1.12.
my terror [hall not make thee afraid.] See on chap.9.34.8c 13.21.

my terror shall not make use as rain. I see on thap 13,440.

neither shallmy hand! See on chap. 13, 25.

be heavy shout thee! Lay load on thee, or punish thee forely, as

God hath now done, and thou fearest he will do more, though thou unjustly conceivest he hath no cause so to do. See the phrase,

Pfal. 32. 4.
V. 8. Surely than haft folgen in mine hearing, and I have heard the voice of thy words, faying] Here begins Elihus charge against

Job, wherein having farified his preface, he pegins to confute diofe things, which he did diffitte in Jobs former speckers. The charge lis laid down, in general in this v. in particular, v. 9, 10, 11, answer and men to the Chapter: and conflist of two heads, andwer holds to the end of the Chapter:

answer holds to the end of the Chapter: and conflits of two heads.

1. That God is not tied to give an account of his actions, v. 1.

2. That Hongh his actions may be displeating to fleth and blood, yet he makes mun understand by the filling, that if they flooped in proceedings, all is for their good. The imm of this v. is, as if he had flid, I meddle not with those things, which thou half ipoder will, now with thy life, I deny not, but thy affilictions are heavie. I confess, thou half looken many things very truly, and widely on-cerning God. But yet I mult needs taxe thee for formething indifferent processing the second of thee with odious confequences to take advantage against thee, but with fuch things, as I have heard with mine own eares.

Surely] The thing is unquestionable. Deny thou cast not, See if thou cantt defend it;

thou haft spolen] See on Chap. 16. 1.
in mine hearing] Heb. In mine eares. See on Chap. 15. 21. on ne word, Eares,
and I have beard] See on Chap. 13. 17.
the voice] See on Chap. 15. 21. on the word, Sound,
of thy words] Of things indifcreetly spoken by thes, whereof now the word, Eares.

must charge thee.

[aying] This is added to usher in the following acculations.

Jaying 1 11D is access to uniter in the tollowing accusations, without ransferffion; I am inherent, neither is there miquity in me 1 Three things are here laid to Jobs charge by Elihu, 1. That he hould deny himself to be finful, in this v. 2. Elihu, 1. That he fluould deny himlelt to be finful, in this v, 2. That he accufed God of picking quarrels with him y te, 3. Of Thick he accufed God of picking quarrels with him y te, 3. Of maintaining his innocency, and fence of his paines call on the arth fipecches againft God, and was therefore worthy to be bland, yet did he many times recolled himfell; & fipeak meanly of himfell, and reverently of God, acknowledging his own fin, and Gods jillide. The accuration in this v, feems to be gathered out of the label of the first of the first out of the first of the first out of the first of the first out of the fi places, the accuration in time v. iceting to be gathered out or under places, Chap. 10, 7, & 16, 17, & 23, 10, 11, & 27, 5.

Lam eleane without transferffion] Eithu understands Job, as if he did not acknowledge himself guilty of any sin, For transference of the place of the pl

he did not acknowledge human gausy or any and floor, fee on Chap. 7, 21.

In innecent 1 to comes from a word, that fignifies to protefit there also comes another word, that fignifies an haven, as it Joh had taid. 1 am fafe, my innocency will be a protection and heren to me. The Rabbins use the word for kembling, as if he had faid, 1 am as next, sa a man that hath kem'd his head, and had not an

haire amille, neither is there iniquity in me] See on Chap, 7, 21. V. 10. Behold, he findeth occasions against me, he counteth me su his enemy] This acculation is picked out of Chap, 9, 17, & 13,24

nt entmy 1 into securities in present of the presen Breaches. That is, occasions to break off his favour from me, and to destroyme. So the word is used, Numb. 14, 34, and angular mealing me To accuse me, as giving cause of mine own de-

he countesh me for his enemy.] These words are expounded on

Chap. 13, 24, & 19, 11.
V. 11. He putteth my feet in the flocks; he marketh all my paib 1
Nere Ellihu quotes Jobs very words, Chap. 13, 27, where all these
words were expounded. Let the Reader fee there. And the latter

But Elihu's intent is, to five y lob his errour in that he hadding favory experiions through infinity and out of the greatefile of his paint carried himfel freverently toward God, which he had need to repent of, though he were a godly man. They fought to be diplate a little undeavour to bring him to recurstance, which God effects afterwards.

Zebid | See on Chap 1. 1.

**In the bringest of thine own innocency, complaining the control of the control

with him in judgement about it,
thou are not juft] Thou hast offended, and canst not be justified.

See on Chap. 9. 20.

I will answer thee] See on Chap. 16. 1.
that God is greater then man] Or, that God is more then man.

More

More in Majesty and Power, in Wildome and Tustice. And therefore thou hast much forgotten thy selfe, and hast not carried thy felf fo humbly and reverently toward him as thou oughteft, but overboldly, in seeking to contend with him, as if thou wert his equall. For God, fee on Chap. 4. 9. & 11. 5. For greater, on Chap

Chap.xxxiii.

quaii. For Godine of Chap, 5, 17, 8, 9, 6, 11, 5, rot greater, on Chap, 5, 17, 8, 9, 2.

Vi. 13, Why doft thou firive against him? for he giveth not account of any of his matters] What prefumption is this, that thou dareft plead with God, who is Supream over all, and neither ufeth, nor is bound to give a reason to any man of his actions, as an

Why doft thou strive] Contend with him in judgement, or plead with him, See on Chap. 13.6. on the word, Pleadings,
against bim] Against God, Which is also understood in verse

10. See there.

10. See there.
for] Thou halt no reason so to do, but destrett it in vaine, for God will not be brought to a reckoning, Or, that. Why dost thou so often complain, that God will not give thee a reason why he layer so many afflictions upon thee. As Chap. 10. 2. & 13. 23. 24. & 19. 7. & 23. 4, 5. he giveth not account] Heb, he answereth not. If thou demand a

he giveth not account J Heb. be anjwereth not. It thou demand a reason, he is not tied to give it. For aniwering, see on Chap. 16. 1. of any of his mattery J Heb. of all his matters. But it is well translated, any, as also, Plal. 147. 10. For though God pleaf sometimes to condificend to low, as to give a reason of some of his actions, yet it sees out his hajely more to lay, that he is not rited to give account of any one of them. For matters, see on chap. 19. 28.

19, 28.

V. 14. For God speaketh once, yea twice, yet man perceiveth it not] Though God be not tied to give an account of his actions, nor will not admit man to contend with him in judgement, yet and will not adian man o concerns with min in jusqueners, yet adors he foreigness fine out gracious wayes, or meanes, to acquaint man with his will, who yet is to fenfeleffe, that he apprehends not work good aimers at his proceedings with him. So that if thou O 10b understands it not, the cause is not God siltence, but by duliedle. Herbe beginner Eillus's fecond answer to Jobs form the control of the control mer speeches, which is set downe. 1. In general in this verse, 2. In particular, from verle 15, to verle 29. 3, He fummes up altogether, ver. 29. 30.

For] Rather, When. As it is translated, Chap. 7 13. So it makes way for Then, in ver. 16. And here is no reason given, as this Tranflation feems to intimate, nor no opposition to what went before, as they think, who translate it, But,

God] See on Chap, 8, 3, 5.

Gealett] Maketh hisminde known, as men do theirs by words See on Chap. 13. 22,

once] To fome men, but once: to others, oftner,

yea twice] . A certain number for an uncertain, as appears by ver 29. See the like phrase, Pfal. 62. 11.

Tet man perceiveth it not] He is so dull by nature, that he can-

not perceive it not. Or. To him that perceive it not. If a man perceive it not. Or. To him that perceive it not. If a man regards not Gods speech at first, he will speak again to him, till he do take notice of it, verfe 16. 1 Sam. 3. 4, 6, 8, 10.

Ecc of u, yetie 16. 154m. 3.4, 6, 8, 10. V. V. 15. In a drammin a wijon of be nighty when deep fleep falleth upon men, in flumbrings upon the bed] Now the feet sout the feveralt wayse food used to make his will known to his people by before the Scriptures were written, 1. By dreams and visions, to verse 19. 2. By ficknesses and diseases, to verse 3.3. By Prophets, to verse 29. 11 the first part, 1. The way of Gods revealing himself is see down in this verfe, 2. The benefit of it, from ver, 16 tov, 19. In this verfe he informes them that which Eliphaz had done before, Chap. 4.12;12.

That God did use to teach men by dreams, and night visions. in a dream] God hath taught men, not onely things that con-terne the publick, but also such things as make for their own souls,

in dreams, Gen. 41. 1, 28. & 20. 6. it a wisson \$41. 1, 1, 20. 6 20.6 it a wisson the night, when deep sleep falleth upon men] Scc all the lewords expounded on Chap 4, 13. Some read it, in a dream of a wisson of the night. And that is best, for in dreames in the night men often fee visions in their sleep, feldome when they lie awake Neither doth the speaker intend two wayes of revelation here, but

influmberings upon the bed] Some make this all one with the former, and conceive that the word fignifies any kind of fleep. Others, that it fignifies onely a light kind of fleep, which we call lumbering, and so it is commonly translated. And they make the fenfe to be this; that God dorh not onely make his will known to men when they are found on fleep, but also when they are between fleeping and waking,

V. 16. Then he openeth the eares of men, and fealeth their in-fradion] Now follow, three fruits of Gods speaking to men in Nilons, 1. Infruction in this verie, 2. Humiliation, verie 17.

3. Salvation, verie 18. For the first, Gods word being not then written, when he pleafed to make men to know his will, he would not lofe his labour, but made them ready to hearken to in and ready to retaine it. Others understand it of threatning them with afflictions, for neglecting him in dreames. But the for-refense runs smoother with the words aforegoing and followThen] When God hath spoken to a man in a dreame verse

he openeth the eares of men] Hereby is fignified making men to heare; for when mens eares are stope; they cannot heare till the obstacle be removed. God will make them to regard what he saith, both with their eares, and heart. The same phrase is used, Chap, 36. 10, 15. Heb. He revealeth, or macovereth. That men may hear the better, For eares, see on Chap, 15, 21. For men, see on Chap.

the better, For cares, the on Cang. 13, 14, 15 an interpretation of the first infrudition. Leaveth fluth an imprellion upon their fpirits, by this extraordinary way of revealing himlel to them, that they never forget it all their life after, Deut, 31, 34.

17. That he may withdraw man from his purple, and hide pite from man. I God, by making himlelfe known to man by dreames and visions, brings him to repentance, and keeps him

That he may withdraw man from his purpose] That he may keep him from doing mischief to others, as he did intend. So God withdrew Abimelech, Gen. 20. 6. And Laban, Gen. 31. 24, 29. Or that he may draw him away from his former sinsul courses by repentance. For withdraw, see on Chap. 12, 20, on the word, Removeth. For man, see on Chap, 14. 1. From, is added out of the end of the verse, to make up the sense. Hu purpose. Heb. Hu work.

end of the veries, to make up the lente, IM pupple, tieso, IM more, See on Chap, 14, 17, By works is meant evil work, as by a wife, a good wife, Prov. 18, 2.3. By wood, white wood, 16, 17, and and high plide from man 1 and drive all pride out of him; dlar which is not, is as it were hid, for no man can fee is, Chap, 3.1 of, Or, take away all octaflors of pride from him; by revealing to him his own videnelle. For pride, fee on Chap, 20, 25, on the word, Body. For man, fee on Chap, 14, 10. It may be Elihiu might think that Job had bragged too much of his good deeds and honours, chap. 29. & 31. And therefore he puts him in minde of humbling

V. 18. He keepeth back his foule from the pit, and his life from perishing by the sword] God, by his former admonition of him in dreames, gives him wildom to prevent destruction, that was ready to lay hold on him

to lay note on nun.

He keepet b hack.] Or, That he may keep back. And then it runs
parallel with the former verse. He preserves it, as men preserve
chosse things from 10st, or hurr, Gen. 22. 12, 16.

his foul] That is, the man himself: Or rather, his body. See

on chap, 14, 22.

from the pit] From the grave. It comes from a word that figniines corruption, for it the grave mens carkaffes putrifie, and mould-craway. The fame word is ufed, verfe 24. It intimates death and deftruction; for befide, that mone but dead men are put in the grave; if a living man be caft into a pit where he cannot get out, he will die for want of food. Some go further, and think it fets out the manner of death. He will deliver him from the plots of enemies, who do as it were make pit-falls for him, as men do to catch birds and beafts: And fothey oppose it to the end of the verse; in-timating, that God will deliver him, both from plots of enemies, and from open hostility. See on chap. 7.9.

and his life] This showes what was meant by the foul before, from perishing by the sword] Heb, from passing through, or, by the sword : Or, from passing over into the sword. From destruction by fwerd: Oi, frampelling over into the fword. From defirtuction by war; God will not give him over into the power of the flowed no more then of fecree plots, or he shall not be destroyed by the flowed no more then by disease, no the Cods hand nor mans. Ch. 36, 12, Sowe read of passing through the fire, not for cleaping; it, but for being burned by its, 8, Int. 6, 1, Though the brick-kline, \$1 am. 13, 31. For men by flowed or fire passing out of this world to another. For passing through, fee on Chair, 17, 19, For the word, flowed, some translate it, darr, for as a fword is taken out of the sheat, and thruik into the body, so a darr is call forth to kill men. Their lense is, that he shall passe through a common of Arbeits, where ever wiken that say the through a common of the co men, as a deere through a company of Archers, when every one shoots an arrow at it, and no man can hit it; so shall he escape

V, 19. He is chastened also with paine upon his bed, and the multitude of his bones with strong paine] He comes now to the second meanes, by which God made his will known to men before the Scriptures were written; intimating, that luch as will not be taught by visions, shall be informed by sickness, which sicknesse is fet out by the effects of it. 1. Pain, verse 19. 2. Loss of appetite, verse 20. 3. Consumption of flesh, verse 21. 4. Danger of death, verse 22. All these (lave that we finde not, that he kept his bed)

Job had now experience of,

He is shaftened] The word fignifies both verbally to reprove, and actually to correct; for when God corrects a man for fin, lay-ing fore difeases upon him, he doth, as it were from heaven, chide him for his fault. See on Chap. 15. 3. on the word, Reason.

also 1 This is another way, whereby God makes men to know

their fins, and his will.

with paine] Arifing from his difease which God inflicts on him. The word fignifies both the difease of body, and the grief of minde

upon his bed] Not with an ordinary discase, or paine, but such an one as makes him keep his bed, Pfal, 41. 3.

and the multisted of his bones with strong paine 1 All his bones, which are many, are full of great paine by reason of the fitnengs, the character to him.

So the stamp blancles is smallered, Chap, 4, 15 painth are many, are full of great paine by reason of the fitnengs, of his differed. So the stamp blancles is smallered, Chap, 4, 15 painth are many, are full of great paine by reason of the strong of his different his strong the multiplied of his bones is strong and the strong of the st

Chap. 20. 11.
V. 20. S. that his life abburreth hread, and his foul dainty meat]
Loathing of meat follows ficknelle, and confurning of the fubdance of the body follows that, verfe 2.1, and danger of life enflires, verfe 22. See the like, Pfal, 197. 18. All diseases weaken the appetite, but some ate to sharp that they take it cleane away to that no meat pleafes, though never to delicate; nay nothing is to much displea-fing as mear, they cannot endure the fight of ir.

So that his life.]. His life is so full of paine that he cannot

eate. abhorreth 7 As filth, which mans nature cannot endure. The word is no where elfe read, and this fignification the Hebrew Do-Aors put upon it.

bread] Sec.on Chap. 15. 23.

bread 1 See an Chap. 15. 23.
and bis foul.], See on Chap. 14. 22.
dainty meats 1 Heb. meat of defire. That is, such as men use to defire for the pleasant afte of it, and such as himself would have been glad of in his health. See the like phrase, Dan, 10,3, 2 Chron,

teen glao or in in manuti. See the manufacture of the see and see a 23, 27, Pfal. 107, 37. Amos 5, 11.

V. 21. Hirf fl is confound way that it cannot be feen, and his, but so that were not feen, flick out I All his limbs being brought low, and made leant by reason of his disease, and flaring out in fuch a fort, that except his bones, there is no one thing to be feen in him that represented the shape of a man, nothing to be feen in him that represented the shape of a man, nothing but leanness and deformity appears, he is become an Anatomy

wan incoming appears, he is occome an anatomy, Hin field I have full, first, and beautiful before, but now nothing remains but skin and hone; the field his all gone, so toofdeps remains to thew what it was For field, fie on Chap. 14, 22, it couland any I Is quite gone, so that nothing is left but skin.

and bones, Pfal. 102. 5. that it cannot be feen 1 It is not there to be feen, no man can per

and his bones] See on Chap, 20. 11,
that were not feen] That could not be differented before, because they were not seen 1 that could not be ancerned octors, because they were all covered over with flesh and fat, now the flesh being gone, they stick out. For the word, see on Chap. 16. 27. on the

word, Benola:

flief out 1 Are not kept in by the flesh as formerly. Some read it,

are diminished. Gods hand is so licavy apon him, than not onely

it consumes his flesh, but also grindes his bones to powder, Pfal, 31.

10. & 102. 3. & 51. 8.
V. 22. Tea his foul draweth neer unto the grave, and his life to the destroyer The failing of his appetite makerh his fiesh to consume,

and his life to be in danger.

Tea his [mil] See on Chap. 14, 22,

d aweth neer] Is in great danger of death. As appears by his

wonderful recovery vet. 26.
wonderful recovery vet. 26.
unto the grave] See on verfe 18. on the word pit.
and hulife.] Which is the ground of all comfort. Life it less is

departing from him.

to the deftroyers] Heb. to those that kill men. Which may be understood either of enemies, or disease,

unaerticoo-tener os enemess, ou survey of the manterprese, on a mong V. 2.3. If there ha amfilingly with him, an interprese, on a mong a thouland to fleen, into man bit uprightingle, I This, is, when there way, whereby God uled to make his, will known to men him to dayes. Some lie taught by decames, other by factors the there have no more skillful than themselves, others take all, the fit means to make the control of the c to have respect to one man. First God acquaints him with his will to nave respect to one man. PULL ON acquaints HUM, MAY IN WILL BY A detain. If the will not take notice thereby, he implies fackedle on him, to make him look about what is amille in him, for which God flouid correct him. If that worke not on him, he fends another choice man to informe him. In this third way of sevent. ing himselfe to men, First, he lets out mans taking notice of it, ing himselfe to men. 1911, the ters out mans taking notice of it, from ver. 23, 10 ver. 27, 24. Gods taking notice of man repentance ver. 27, 28. In the first ye have. 1. The ligicalle of the interpreters mellage, in this verse, 2, The benefits which come thereby.

From yer. 24. to yer. 27,

If there be a meffenger.] A man fent of God to make known his
will, Some undenstand it of an Angel from heaven, but that is not likely, that God fent fuch ordinarily. Either he fent some Prophet, or some Teacher, which are called Messens, and Angels, Malac.

3. 1. Rev. 1. 29. with the fick man to tell him why God aflicts him. with mm.1 with the two man to tell min mity. Our ances into, Or, with any outler man. For 6 the antecedent is pickt out of the words following. Pfal. 87, 13, 8, 216, 1.
an interpreted 1 As a Propher, or a Minister, is Gods Mellenger, because form by him; Sobe is an interpreter, because he is fent to

declare to man what God would have him to do. Or, to the fick man why God afflicts him. For the word, fee on Chap. 16.20.

one among a thousand]A rare man for gifts and parts pickt out of a thousand men. See the like phrase, Eccl. 7. 28. He seemes to

and now no ought to wait uprightly with mind.

Y. 24. This best gracious into bith, and faith; Deliver bim from going down to the pit, I have found a ranfome.] The benefits of this good face(s) of the interpreters melsage follow. Which are r. Preferation of his life, in this verie, 2. Reflauration of his health and the results of the property of th ftrength, verse 25. 3. Restitution of the sense of Gods savour, verse 26. How desperate soever the sick mans, or any other mans case be, 26. How deliperate lower the lick mans, or any other mans cale be, yet God will, find a way to fave his life, when his Messenger hath brought him or repentance.

Then 1 Wh:n. he hath hearkened to the voice of Gods Messenger,

and given glory to God.

he's gracious unto him] God will shew him mercy. By healing

ne u grashu unto ima] God witt inew thin inexy. Sy nealing him, and being; econciled to him, as weet, 5:7, in 6:00 million upon and faith.] To that mellinger, He gives him committee when the mans peritency to promile him secovery. Or, God oth make kinown form way to him, that he will deliver him. For the word, fee on Chap. 16. 1. Deling, him] Acquaint him with my will. Tell him that I will

deliver him. Or, he shall be as certainly delivered, as if God had fent one from heaven to tell him so. So works of Gods grace are fometimes attributed to his Ministers, and instruments, Obad ver. 1. 1 Cor. 9. 22. 1 Tim. 4. 16. Jam. 5. 20.

form going down] See on Chap, 21. 13.

to the grave] See on verse 18. on the word; Pit.

I have fund.] I have received, and accepted. For the word, so

a ransome] Or, an attonment. He hath humbled himself and I am as well fatisfied, as if he had paid a great ransome, Or, I have received fatisfaction by Christ for him. Ilhat Job had some knowledge of this, appears in the notes on Chap. 16. 21. & 17. 3. & 19. 25;
The word fignifies literally, to plaifter over a thingsto cover it. So doth a ransome cover fin, Plad, 32. 1;

V 25. His flesh shall be fresher then a childs : he shall returne to the dayes of his youth I Immediately after God hach thus fpoken, even the very rotten flesh of that miserable oreature shall appear tender and smooth, like unto the flesh of a young childe, so that a man would think him to be reftored again unto the fresh flower of

His flesh] His body, See on Chap. 14. 14:

fhalf he frefben then gehilds] le was confumed, verfe at. But majpaj rejper i izem seman je z wasz convuncej. vetje 31. die now ie s vecurned, and full, and fotre and vendor; full of mollise like a childej. Help, then childhood, 3 Kinga, 5. 19, 07, then is shi childhood. He dhadl, noo nouly be as frong and tulty, so while shid hood, but more lively shen ever he was. For the word; see wa

Chap. 13. 26.

He (half returne to the dayes of his youth] He shall not onely re-Cover his health, and trapeth, but as it were grow young again, per limit not oney feel, 103, 5, For returns fee on Chap. 14 13. on the word; paff, For dayes, fee on Chap. 14 13. For youth, fee on Chap. 14 15. So that the word; paff, For dayes, fee on Chap. 14, 14, 8, 15, 23. For youth, fee on Chap.

V. 26. He Shall pray unto God; and he will be favourable unto him and be shall see his face with jor; for he will render unite man his ightentsnelle. I He had before set down one meanes of the liok or inful mans recovery : the mellingers information; now he fees down another, which is his own supplication, without which aowin another, which is not on upputation, without which he another mans information can do nogood! Which he first historious, even-before he be recovered, of: his another conflict he may pray boldly to God, and God being Ecconciled to himwill hear.

He] The fick man, or the man whom God instructs by his mellenger. Some understand it of the mellenger praying for him, but that agrees not fo well with what follows.

hall pray) See on Chap, 2.4.0.,
unto God See on Chap, 2.1.7. & 11.5.
and he will be fatteerable into him God with he pleased with
him, and look cheerfully on him in his conficience, as a ninitionic

hing, and look cheering on minimas conserved and he facilities on his friend, when he is reconciled, and he facilities face withing). When a man is offended he looks angerly, but when he is pleased he looks cheerfully. So he looks angerly, but when he is pleased he looks cheerfully. The half himbled high life God to look cheerfully on him, when he half, humbled to CVI God. man-tee sod co.look cheerfully on him, when he hard humined himfelfe before him. Numb-6.3; Pfal. 67.1; & 10. 10.10; Gif-midl new him to fee his face with joy. The words will be ar cliterative for Ses, look on Chap. 19.27. on the words Behold. The words properties of the second popular department of the words behold. The second popular department of the word behold. The second popular department of the words behold. The words with the second popular department of the words behold the second popular department of the words when the second popular department of the words. Such through the second popular department of the words when the words were the words which were the words when the words were the words were the words when the words were the words when the words were the words were the words when the words were the words when the words were the words were the words when the words were the words when the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the w looks cheerfully on him again. For Pace fee on Chap. 14.24, on

the word, Countenance, for be will render unto man his righteoufneffe] As he dealt with him before, as if he were art ungodly man; faying heavie plagues upon hiro, fo he will deal with him now kindly; in taking away those plagues, and profper him, as he used to do to righteous men,

Chap. xxxiii. Chap. XXXIII.

ARRICATIONS. ON the DOPK of your year.

Arrived by the first of the second of this regiment registrous first of the second of the regiment registrous first of the second of the regiment registrous first of the second of the regiment registrous first of the regiment first of the regiment for the regiment of the regiment first of the regiment for the regiment of the regiment for th

out, tel. no. Two Mangice of Chep'ster, which is continued in the continued of the continue of inverte 28. This may be a fourth way whereby God brings man to supertuned besides dreams, sicknesse, most engers, to wir, to move meins heares to a voluntary confession of their sins by his for its walkout the former helps,

folling he was juftly punished. And they read is , He Loketh upon other men, and faith. Others under Rand it of the Interpreter, But it is been under Rand in other than the interpreter is in the interpreter in the interpreter in the interpreter in the interpreter. and delivering him out of his troubles,
logherhupen Confidereth and observeth mens wayes,

upon men] See on Chap, 5.17. & 9. 1.

undif any fay] See on Chap, 16, 1.

1 baye finned This is the confession of the penitent finner. See tho like, & Sam. 12.13. For the word fee on Chap. 7, 20.

the word kniquity, which comes from this root,

that which was right I have left the right way, to go in crooked wayes. For the work, fee on Chap.r.st., upon the work, thyight, and sight profited me mil 3 or this word is used. Ed. 3, 8, 8, 5, 13, 18 agrees with Kom, 6:1. And there may be more included. It was the caused on My former felcarelles, or trouble, and so was explainted to the cause of my former felcarelles, or trouble, and so was explainted. full and prejudiciall to me,

full and prejudicial to me.

'V. 19. it is wited drive this full from going fints she pit, and his life
full price in eight? Here is the benefit of true negentance, when
man humbles himelet uneigned before God, he brings him out
of trougle; and prolongs his life.
The whots rim in the third person, as Ellua's words expectling
the hope of why penintent finner, while Gods hand is yet upon him.

But they may be read in the first person, as the words of the peni-tent finite praising coded or his deliverance, thus. He hash dete-orefully 10th from going into the first, and my life feet the light, the light, 12, 13, 17. The word figuilies deliverance out of slavery, "He will believe?" The word figuilies deliverance out of slavery,

danger, trouble, or captivity.

danger, trouble, or captivity, bu [oule]. See on Chap 14, 22. Himself is meant here, for the foul goes not into the grave. from soing into] Web. From soing through. See on verse 18, and

from ging lind [182]. From going through. See on verfe 18. and on Charge. "
the rid See for this word also on verfe 18. and on Charge."
the rid See for this word also on verfe 18. and the rid See for this also on verfe 18. The lind feel See on Change 22 on the word, Bethold. The lift, The fill all recover of his felantific, or cleape his danger, the lift, The fill all recover of his felantific, or cleape his danger, and kye longer to behold the light, of the Sun. A periphtais of life, with 36. Chap 3.20. Or of prosperity, which is often in September Compared to light, which is full of counter; as trouble is deformed which discontours men. For the word, see on Chip, 17. I have a which discontours men. For the word, see on Chip, 17. I have a life thing of old week the offentimes with man.] In this work and show which follows: is support to what we were

trouble is a frortow, which discontores men. For the word, see on Chip, ry 1 live word, which discontores men. For the word, see on Chip, ry 2 live word words of courines with man.] In the yeric and she wish, follower, is summed, up what was spoken of Code, wayes of discovating, himslet to unan before. Note, rich thanking, in this yeric, a., The cand, were a.o., be? "See on Chip, 1, 12, on the word, Behold, son's is the same inthe original, in this yeric, and the word, Behold, son's is the same inthe original, and those shapes the control of the control o

is 1911 to fring back his foul from the pix, to be ensightened with the light of the fixured it is likely that Elihu fixured these words, as obting lost to repent of his rall, two chos against God; so re put

Obena, Job to repeate of the rail typectors against son; a we pands in high tempton of spotherist agains.

To bring back his forth from the pix! He was as it were buried alive being each his factored carrouted so, and of no account among the (Med.A.), so now God in reftoring him again, dath as it were bring him purply the grave again, Sange understand it of refureding him purply the grave again, Sange understand it of refureding him purply the grave again, Sange understand it of refureding him purply the grave again, so and property of the god-part is about the troubles of the wicked, and property of the god-

they come out of the words, and begin vifibly to live in the world, Others take it of profestry. See on verfe 18. For light, see on

V. 31. Mark well, O Job, hearken unto me, hold thy peace, and I will speake.] Here is the conclusion of Elihu's oration. Wheremillipeate | rice of the common of minus oration. Where in, 1. He schorts him, to, attention, in this verice, a. He gives him fair leave to, treply, verice 3a. 3 He incimates his defire to proceed, if Joh Jad nothing to rejuly, verice 33. Left Johnson of the Jo more to fay of this argument, and permits him to reply, or elfere-

more solay or this augunters, and perturn some copy; and utility augusters. So he makes way for his next, speech.

Mand. well Give good heed unto my words.

Jobo Sec on Claga, 71.

beaven who me! See on chap. 73. 17. on the word heat,
beaven who me! See on chap. 73. 17. on the word heat,

bold thy peace Do not interrupt me but answer when I have done and I will speak]. Then I will declare my opinion further in

and a will peak, J. thinh A will active my opinion anima as this caids.

V. 3.3. If then half any, thing to far, and power me, freak; for I defire to julfife these! When I have done lipeaking, it there be any thing thou cailft except againfu freak boldly, and without foar; for the defire nothing more than to hear fuch fair anjewers and weighty reasons from thee, that I might justly; clear thee. Thus he though my more of all them I both all died, we that although he could not approve of all that Job had faid, yeu

that although the could not approved all that Jobhad Isida, yee the vism more entitled excless. I that no condemn bim, and there fire he vism more entitled expless. I that no condemn bim, and the copy of the visit of visit on Chap, 20, 10, on the word, Reffore,

field. I am not afraid to hasymar thou canst object against what I say. Speak freely, and defend thy felt. for Lebreto institute that I have spoken, is not out of hatted, byte love. My desire is to see the businesse for careid, that I may pronounce thee just.

may pronounce there was must me; hold the peare; and I shall teach the windows! I they had no more to say, then hearken in me; they windows! I they had no more to say, then hearken in me; they shall they she not and quiet attention repent thee, when shoul shall tearned by hearken-shoul shall perceive; what willow thou hast learned by hearken-shoul shall perceive; what willow thou hast learned by hearken-shoul shall perceive; what willows the hast learned by hearken-shoul shall perceive; what willows the hast learned by hearken-should be shall be

ing to me,

tf not] fthou had no words to answer to what I have objected against thee.

hearken unto me] See on Chap. 13.17. on the word, Hear. hearten unto me j see on Chap. 13. 17, on the word, recar, head the facet.] See on the first and I fhall teach thee wifdom.] I thall acquaint thee with Gods wife proceedings, which thou feemed hitherto to be ignorant of.

CHAP, XXXIV.

Verse I. Turthermore Elipse answered, and said] t is likely that Elibu had now held his peace awhile, to see, if A that then had now held his peace awhile, to be, if indy would pive any anilwer, as he had given his nice aver to do. But facing Job aniwered onlying as all, as imposing himleft in pare conviced, and women, it may be by Billithet willer dealing with him then his friends had done, he goes omin his freech, in high of on-more good on him. In, this fectod ordation of Billion their, if, Mheppetapp, from verfix, it werfex, a. The charge aghlaft Job, from verfex, to verfex to give from the individual of the conclusion where each in the profession one; i. A transfer of the conclusion to the each. fition from Elihu's last discourse to this, werfe t. 2. A perition to Jobs friends for audience, verfe 2, 3, 3, A defire of a judicious proceeding, verfe 4.

Furthermoue] Heb. And.

Elihu] See on Chapigaia.

answered] Some conscive it not well translated, because tob had appreplyed on him, and therefore, Elihu could not answer him, but it may well be rendered to, for it appears by what followes, that Elihureneiving no aniwen from Job, goes on to aniwe of Jobs former speches, For the word see on Chap 16.1.

and faid] See on Chap. 16. 1.

V. 2. Hear my words, O ye wife men , and give ear unto me ye that have knowledge, Here is Elihu's petition to Jobs friends for audience. He had granted it to them before, and now he defires the like of them. His defire is fer down in this verfe. The reason of in the knowledge of the truth arising from thence, verse 3, Hear]. Second chapt, 13, 19;
nor words]. Which I shall further speak in this cause.

Opening that as they had licard Job with patience, fo they would hear his answer, But if many hearers were present, it is not likely

Chap. xxxiv.

Ellihu could can them alf wife men. But it is most probable; that he means Jobs, three friends that disputed before, excluding Job, whom he accuses before them, verse; He bids than hearken to kinn, intimating, that there was a construction of the would, and themselves should be Judges. He was angry with them before, but now he gives them good words, to get audicine. Or, the words may be taken ironically; Ye thought your selves owise enough to convince Job; but could not do it, and should have been better able than 1 by your age and years, now ye have shewed your own folly and inability; heatken unto me, See on Chap 17.10. Chap. 17.10.

nap. 17. 10.

And give ear] See on Chap. 33. 1.

unto me] Do not delpife my words for my youth. 1 Tim. 4. 12.

ye that have knowledge | Ye that are non of experience.

V. 3. For the ear trieth words, as the mouth, taffeth meal | There-V. 3. For the ear triein words, at the mount, tapticin meat 1 inches for I expect audience from you, because God hath given you cars, whose office is to convey words to the foul that it may judge of the truth of fallhood of them. You will be fure to the your palaces, truth or tailthood of them. To unwrite time for one your participation by the taffe of your mears, before ye le it down, why bot your ears as well for the use which God hath appointed them? They are nog given you only to hear the found of words, but allowed the proposed of the your one of the your content of the your one the proposed of the your one to the your one of the your of the your one of fame purpose, and used the same words, Chap. 12. 11, See for the exposition of them there. Onely ye may observe, that 1 which is translated And, might have been translated As, as well as here. So it is rendred, Chap. 5. 7. And often in the book of the Pro-

verbs. And the word trying is a metaphic taken from the Gold-fmith, who tries his Gold and Silver by the fire, Something imith, who tries his Gold and Silver by the fire, Something like this verfe is to be found also, Job 6: 30. See there.

V. 4. Let us hoffe to his jadgement; let us fixou aming our felver, what is good] Here i. Bilhu's feeond requiet to Jobs friends, to with, a defired of judicious proceeding in the caule. As if he had fail, It was Jobs with, that he might have fome man, with whom the processing the second process of the processing that the processing have been been also which the cause of the processing the pr he might try the matter in judgement, Go to then, let us take his offer, and having debated the matter to and fro according to equi-

ty and justice, let us prove and see what right it self will afford. ty and justice, let'us prove and fee what right it felf will afford.

Let me bufe 10 ms judgehend; Let us lay afide all animofities and
prejudice, and try out the right in thole things, which thall come
in controverfies before us. For judgement, fee on Chap.22.4.

If at s lows among our felow that is good! Let us by mutual difcourfe help one another to know whether Jobs opinion or mine be
written to Good fee on Chap.22.

count ray one amonate to move writting Joss opinion or mine we better. For Good, fee on Chap 1.13, upon the word wealth, V. 5, For Job hath faid, I am rightenus; and God hath taken away my judgment] The charge against Job follows; which is double, my judgment] The charge against Job follows; which is double. The first, in verife 5, 6. The fecond in verife 7,8,9, in the first, are four acculations, two in this verie, and two in the next, In this verie, that he maintained his own righteournels, and accused God of unrighteouineile.

For We had need to weigh the matter well, because Job hath

spoken dangerous speeches.

Jab] See on Chap. 1. 1.
bath said] See on Chap. 16. 1. Where he spake these words

fiall be required in the particulars.

I am righteour] Job had not faid fo in those words, but his manifold proclaiming of his own righteon fuelle made Elihu to think that he meant fo. To this purpose speaks Job, chap. 13, 18, & 13. 10. & 27. 6. & 31. 1, &c.

and Or, But as it is translated, chap 3 1.

God hath laken away my judgement] These words Job had spoken indeed. Chap 27. 2. See the interpretation of them there. The Commentators for the most part conceive that Elihu misconstrues Tobs words, as if he had denied himfelt to be a finner; but by Elihu's answer he seems rather to understand aright, what Job had indifferently uttered in severall passions, and passages, that God had handled him like an ungodly man, and would not let him

clear numest.

V. 6. Should I lie againft my right? my wound is inturable withust transprefied.] In this vertein the third branch of this first accufaction; a further maintainance of his own right; and the fourth a
tutther charging of God with inrighteoulness.

further charging of God with inrighteouthels.

Shindlat lite againft myright] Should I being innocent, or a godly man, confers my felf to be a wicked man; and to betray my
right? I will never doi: I ob had not faid to in thele words, but,
had fpoken to this purpole, Chan, 2-7, 45;56. Which place it is like
Elihu intends here. For the word Lie, tee on chap, 2-4, 25, For Right, see on Chap. 22.4. on the word Judgement.

my wound is incurable without transgression] Neither are these to it by vilifying Jobs person, verse 7, 8. Propoundsit verse 9 He diffraces him, I. From his practice in this verse. 2. From his associates, verse 8. He speaks out of admiration, and indignation, to make Jobs friends the more out of love with him. As if he had

faid, I wonder that Job is not ashamed to shew himself more impuiaid, I wonder that Job is not athanect to thew hintelf more impudent then any man, in feofing againt God and men, and giving them jide occasion by his falle and blasphemous speeches to load him with seconds. The one he doth, the other he beareth, a willingly and plentifully as a thirty man drinks up water.

What man I. No man is so impudent. An high expression of in-

Job] See on Chap. 1.1.

1903 Dec on Linsp. 1.1.
who drinketh spi forming like mater? Who leaves no fcorns against God, unneceed, nor refuse to bear any from men, justly provoked against him for his cvill specehes; as a thirty man drinks up all the water before him, and never thinks he hash enough. For the the water before him, and never thinks he hath enough. For the words fee on Chap. 1,16. Others read the whole verife thus, What man like Job would drink my fortning like water? That is, what mark of Jobs parts and wildom would do it? It may be footen may. But the Athnah on the word Job in the originall, flower first reading to be left. Drinking up foorning, is like drinking damage Prov. 16.6. Drinking wine of violence. Prov. 4, 17. And drinking it like water groups below and who danger as when the drinking it like water groups below and shundance as when the water for the standard of the standard of the water for the standard of the standard of the water for the standard of the standard of the water for the standard of the standard of the standard of the water for the standard of the sta drinking it like water argues plenty and abundance, as chap.3.24.

drinking it like water argues pienty and noundance, as enap.1.4. V. 8. Which peeth in company with the workers of injointy, and walleth with wiseful men Billius's intent here was not to charge of with keeping bad company in his prosperity, but with thinking

with keeping bad company in his prosperity, but with thinking hardly of God in adverticy, as ungodly men ule to do, when they are plagued for their finfull couries.

Which geeth in company! Keepeth the famt way as it were with them, and delights in feasing evil of God, as if he were one joyned in a league with them. That is, he thinks as they do, Chap, the week of the course of ned in a league with timen, I hat is, he times as they do, Chap, 21.14. & 22.17, Mal.; 14. That h is in vain to ferve God, separate by the charge in the next verfe, with the worker of injustify. See on Chap. 16.3. & 15.37, upon the word, vanity. Yet here it is better translated injustify for the charge is the heavier, and it is more fuitable to the end of the verfe.

more initiable to the end of the verte, and walkith] See on Chap 14.20. on the word, Passeth, with wicked men] Heb, with men of wickednesse. That is, the worler fort of them that make a trade of sin. For men, see on chap,

in the fervice of God, but as roughly handled as if he had been a

most ungodly man. For he 1 Job.

hath [aid] For the word, see on chap. 16.1. Job had not faid

hath [aid] For the word, see on chap. 16.1. Job had not faid

those words any where, but such as might easily bear such a sense,

how are a part the rather, because note words any where, but such as might easily beat such a senig-without a very favourable construction. And the rather, becaule they came from a difcontented spirit, Elihu now accused him of discouraging men from the service of God, and gathers it out of

diffcouraging men from the fervice of God, and gathers it out of Jobs Specitics (Lhap. 9. 2. 8. 2.1.7, 8. 8. 8. 30. 26. (Mercia he Indo affirmed than God defteoyed good men as well as bad, and professional three deft of the God men on whence Eliliu collapse, that he thought is an unprofitable thing to Gerve God. 17 1976 that he man nothing I the gets nothing as 1) by instant directors as good not do it. For a man, fee on Chap. 14, 50, 8. 2.3.2. has the flowly did delight himligh with 63d T hat he flowlid take plenfure in worthipping God, and walking with him. For God, fee of Chap. 5. 19. 28 11.6.

Chap. 5. 17. & 11.5. V. 70. Therefore hearken unto me ye men of understanding : far be V. 70. Therefore bearken anto me ye men of understanding; so his from God, that he should do windkednish; and from the Amight, but he should do mind in daying. I Now begins Ethin's contrastion of those evil opinions which he had fastuad on Job before, wherein t. Ethin speaks to Jobs friends, so voick 56. To Job himself-directly, to verse 34. 3; To his friendsagain, verse 35.55. In the first part, he disvoyes lobs, opinion that, God lad one him wrong, regarded inor those that served him, more then others, 1, by an argument taken from Gods justice; Prom this authority and power, verse; 15; 149. 57; From Gods justice; T. From the infontitioncie of Injustice of Sods. nature 5; in this verse; 2. With his adions, yetse 11. cross square. I. from the inconstituence or injustice ward. Gods manue, in this verice. 2. With this actions, verice 113. With this ill, verice 123. So that though in regard of his power, the costle, vertainly he will not wrong 104, not any financial, the cost of the co verse is, as if Elihu had said, ye who are men of distretion and wildom, hearken unto me while I confute lobs wicked opinion. wintoms nearsen unto me while I tofitute loss wirese opinion; God forbid that any of us fitted think foill of God, as that he who is indeed Almighty, and in whom no good thing is wanting, flould abufe his might and power, to do any thing anjult, or unbefore the second of the second

befeeming him.
Therefore hearken unto me] Seeing Job hath uttered fuch strange. things against God, give audience to me with quietness, that frak for God. Thus Fillin, like a cunning Oratour in a weighty, cause, often stirres up others to attention. For the word heaten, fee on

Chap 13.7% on the word hear.

Chap 13.7% on the word hear.

y men of understanding | Heb. ye men of heart. The Philosophers
y, that men laughtwith the pleen, are angry with the langs. See
with the livets are wife with the heart, brag with the langs. See on Chap. 11. 12. And for men, fee on Chap. 1. 17. & 9.2. For heart, on Chap. 2. heart, on Chap; 15,12,

Chap.xxxiv.

far be it] Sec on Chap. 27.5.
from God] Sec on Chap. 8.3, 5.
that he shald do wickednesse] Chap. 8.3. & 36.23. Deut. 32.4.

Pful 92.15. Rom 9.14.
und from the Almighty] See on Chap. 8. 3, 5.

that he flould commit iniquity] That he should deny justice to any, or punish any without a cause, or deal alike with good men and bad. For iniquity, see on Chap. 13, 7, on the word, wickedly.

V.11. For the work of a man shall be render unto bim', and cause every man to find networking to bis wages] For God its so far from dealing unjustly, or doing any man wrong, that he rewardeth every man according to his work. As they low, so they shall reap. For the work | Or For according to the work , as in the end of the verse. Else the work must be put for the reward of the work, as

Rev. 14.13.

of a man] See on Chap. 14. 1.

thall be render unto him] He shall reward him according to the facil be render into him] He inall reward him according to the nature of his work, be it good or bad. And who then can fay, that God deales unjufly with him? Pfal.62.12. Prov. 24.12. Fer.32.19. Ezek, 33 20. Math. 16.27. Rom. 2.6, 2. Cor. 5, 10. 1 Per. 1. 17. Rev. 22.12. The word intimates a full, or complear reward.

and cause every man to sind The same thing is repeated in divers words for the certainty of it. He causeth it to befall to every man, For man, fee on Chap, 1, 1.

according to his wayes] According to the course of his life . and not according to some one particular action.

V. 12. Tea surely God will not do wickedly, neither will the Almighty perveri judgement] But take this for an undoubted truth, that God is fockact in giving every man his due, that he will never turn afide from that way in all his dealings with men, neither finall any man have any just cause to complain of him, how hardly soever he deal with him.

Yea furely] There is no question to be made of it. He that shall deny this truth, he deferves not to be disputed withall. And

God | See on chap. 8.3. demn. To wir, a good man, that is, not to be condemned So Exod. 24. 7. God will by no meuns clear. To wit, the guilty, that ought not to be cleated.

not to be cicated, neither will the Almighty pervert judgement] All these words are expounded on Chap.8. 2. See there.
V. 13. Who hath given him a charge over the earth? w who hath allford the whole world?] Here begins Ellhu's second argument,

to prove, that God would not do Job nor any other man wrong; taken from his feveraigne authority over all men, which is fet out, 1. By the Supremacy and absolutenesse of it in this World, in this verse. 2. By the irrelistablenesse of it, verse 14, 14, The summe of this verse is, that God cannot deale unjustly with lumme of this verie as that God cannot deale unjury wan any, because he is absolute, and may do what he will with the creatures; neither is there any above him, who gave him this charge over men, and may call him to account for not dealing well in his office. Therefore either God must be just, or all the world will be in a confusion without redresse.

VVho hath given him a charge over the earth :] Who hath com-mitted the earth, and the inhabitants of it to God, to be or dered by him, or who hath commanded him to take care thereof ? Surely no body. It is his right by Creation, and there being none above him, none can expoltulate with him about injustice. See the like phrase, Chap. 36, 23. 2 Chron. 36, 23. Ezr. 1, 2. Heb. Who hath laid the charge of the earth upon him. For Earth, see on Chap-

V. 14. If he fet his heart upon man, if he gather unto him his for-Every man had his life from him, and he can do no man wrong in taking it away again. And therefore Job hath no just cause to

complain of God for afflicting, who may kill him how and when he pleafe, without rendring any reason to him.

"The set his hear's also man] If he have a purpose to destroy him, and the set on Chap. 7, 27, For heart, see on Chap. 15, 12, Hen upon

out on Chap 7, 97, 70 neart; see on Chap 15, 12, 169, ppon-lift, fight, in the control of the c

Chap. 17 19.
[his spirit] if he take dway his foul out of his body. For the word,

the on Chap. 15.2, upon vain knowledge.

and his breath] See on Chap.33.4. Others read the whole verse thus, If he firsh theart against man, he will gather unto himself his strict and his breath. That is, it God should set himself to enquire into the faults of any mans life, or resolve to proceed against him as an enemy, he would foon make an end of him the Routest man could not refift him. Others understand it of fetting Gods

heart upon himself. If he should not be mercifull to man, but look

neast upon numer. It he moute not be necessuit to man, but look only at his wornglory, he might from defroy all manked, V. 15. All fifth hall perift regether, and man final turn again unto day? When God takes away the foul and breath, then all men without exception must needs die, and the foul-lefte body fall to the earth out of which it was taken , Gen .3.19. Eccl. 12.7.

All flesh] Every man. As Gen. 6. 13. Ifa 40.6. [hall perish] Heb. Sshall breath out, or, give up the Ghoff, See on

Chap. 13.19.
together 1 Without exception. None would escape. See on

Chap. 14.4.

And man.] Man taken out of the earth: so much the word im-

and man] Man taken out of the earth: 10 much the word imports, See on Chap. 14.1.

[Bull turn again] Shall return to his first originall. See on Chap. 14.13, on the word, Past.

v. 16. If now thou half understanding, hear this: heavier to the eyele of my word. I Now Ellin turns his pecefi from Jobs riends to Job himstell; and comes closer to him to grapple with him, from the control of the con hence to verse 34. And 1. He calls anew for audience in this verse, 2. He proceeds to new arguments, verse 17, &c to verse 34. The summe of this verse is, as it he had said. Now O Job I come nearer to thee. If therefore thou hast any wit or right understanding left in thee, hearken and give car unto those things, which thou shalt hear me speak,

If now thou huft understanding | See on Chap. 28. 28. bear thu | Some understand it of what he had said before, as if

he conceived, he had fald enough, to convince Job. But it is more likely to be a preface to new matter. For the word, fee on

hearken to the wyce of my words] See on Chap.33.8. And for, hearken, on Chap.33.1.

V. 19. Shall even by that hateth right govern, and wilt thou con-demn him, that is most just? Elihu now feeks. I. To convince Job of injury done to God, from this verse to verse 31. 2. He teachath him how to carry himself better from verse 3's, to verse 34. In the first part. 1. He argues from Gods just government, in this verse and verse 18. 2. From the effects of it, from verse 10. to verse 31 In these two verses. 1. He propounds Gods government in this verse, 2. He illustrates it by princes rule, verse 18. In this verse 1. He shewes the unstanctive of in justice in a ruler, 2. He asferts the contrary in God, As if he had faid, Tell me I pray thee, doft thou think him worthy of the name of a ruler or judge, who derefteth justice; by which all lawfull authority is maintained?

And what wickednesses what madnesse is it, that thou shouldesses dare to charge him with any unjust, or wrongfull dealing, who only is most just and most mighty e

Shall | Certainly, he shall not, or should not,

even he] Such an one of all others were most unfit to rule. that hateth] That is fo far from doing right, that he cannot a bide it fliould be done,

right] See on Chap.22.4. on the word, judgement, govern] Is fuch an one fit to rule others? It God were so unjust, as thou accussed him to be, he were not fit to govern the world; Cen.18.25. Rom 3.5. The word signifies to bind. Chap, 5/18. And by a metaphor to rule, or lay commands on others to binde them. So it is used, Isa.3.7. Of this binding power of rulers fee on Chap 12, 18.

and wilt thou condemn blm] See on verse 12. on the words, Do

that is most just] Or, That is strong and just And therefore should by no means be condemned. For Most, see on Chap. 8, 2, on the word ftrong And on Chap 31,25 on the word, Much,

V. 18. Is fit to Jay to a King, Then are wicked? and to Princes; ye are ungody.] Kings and Princes expect luch great respect from their subjects, that no man should dare to centure them, though they deal unjustly with them. How much more unfit is it then to taxe God of injustice (as thon O lob halt done) who is grearer

then they, and alwayes proceeds justily.

It is fit? I This is not in the originall, but added by the interprerers to make up the fence. How unfit it is, appears by Gods law to the contrary. Exod. 22. 28.

to say] See on Chap. 16 1.

to a King]. To one, that hath the highest power over others, thou are wicked Heb. Belial. A name given to the devill in the new Testament, 2 Cor. 6, 15, Some derive it from a word that see the second of the secon the new Jetament, a Co.76,515. Some carrier from a word mat-fignifies, without yoke; others, without york. It fignifies a very wicked man, that will be ruled by no law, not is good for nothing, Some read it thus, who faith to a king thus art welful. And make it deemed thus on the former words. Will thou condemn him of injulities, that is fo jult, that he fapers not votell Kings and Princes of their wickednesse ? and to Princes Inferiour rulers under Kings, or of lower ranke

See on Chap 21.28.

Te are ungold] Sec on Chap, 3, 17.

V. 19. How much left to him, that accepte h not the perfon of Prime ces, nor regardeth the rich more then the poor? For they all are the work of his hands.] He now showes Gods justice by the effects of he from this verse, and to verse 31, And that 1, Upon Princes in this

verie. 2. Upon whole nations from verie 20. to verie 23. 3. Upon frong and and flour men to verie; 26. 4. He fees our Gods ends in such proceedings, to verse 31. The summe of this verse is , if it in inch proceedings, to yere 31. The jumine of this yere is, if it be not fit to fay fo to an earthly King, who may deleve fuch lad-guage by his injuffice, how much left to an heavenly King, who as he is the maker of all, fo need he not not doth he prefer great ones

before meaner men in judgement?

How much leffe to him 1. These words are added to fill up the

that accepteth not the perfons] Sec on Chap. 13.8. & 32 21. This fault is common with men, and condemned often in Scripture, and God every where vindicated from this unjust course, As Deut, 10, 17. & 2 Chron. 19. 7. Act. 10. 34. Gal. 2.6. Eph. 6.9. Col. 3. 25.

1 Pet. 1.17.
of Princes | Sec on Chap. 29.9.
nor regardeth | Heb. Acknowledgeth not, to wit, neither in judgenor regardeth | Heb. Acknowledgeth not be rich before the poor ment, nor in way of favour preferring the rich before the poor, the rich] Or, the great man, or the beautifull man, as it is ren-

the rich] Or, the great man, or the bountiful man, ask it is rendered. 18,32-5. It comes from a word that fignifies to cry aloud, as some learned men think, or to lave, as others, because poor men are forced to cry to the rich for relief, and deliverance.

Chap, 29. 12, more then the poor] See on Chap, 5.16.

for they all are the works of his hands] He hath no reason to fear nor favour great or small, for he made them all. Chap. 31. 15. nor tayour great or iman; sor in made them and chap; so 15. Prov. 2. 2. The great man must not look to face the better with God for his greatnelle; nor need the mean man fear, that he shall fair the words for his meanness. For the words, see on Ghap.

V. 10. In a moment shall they die, and the people shall be troubled v. 20. In a moment point tree are, and the guight shall be taken away without hand] In this verie is let out Gods Judgement upon a nation, and the equity of it, in the two veries following. This verie feets. and the equity of it; in the two vertex-notowing, I mis edite the utility of the fixed in the property of the in whole towns and Ciries, fomerimes one geople, fomerimes ano-ther falling to decay even in a moment, and being driven out of their own country atterly to perish: yea and the mightiest Princes, without any humane violence offered unto them, to be cut off,

wattout any numane viotence outered unto them, to be cut off, and to copie to nothing.

In a month, shall they die! They shall die suddenly, and that both great and mean ones, not only particular persons, but whole nations also, when God will, who doth, what he will, and no man can hinder him, Gen. 19. 23, 24. For a moment fee on

Chap. 21 13.
and the people of a town shall be troubled at midnight] All the people of a town or City, notwithstanding their combination, when they are in a deep steep in the midst of the night, and secure not searing nor suspecting any harm shall come into trouble; and shake as leaves in a great wind. Chap. 27. 20. See there Exod. 12, 29. &

2 King, 19, 35.
and paffe away] Be carried captive out of their own country in

ind pff stry.] He carried captive out of their own country in-to another, Or pfffpway into this giave, Or perfilh, as Pfal, 37,36-Mar, 1,8. Jam., 1,0. For the world fee, on Chap, 1,4,20., and the mighty T Great methat objected cothers, Chappa, 4,22., field be relyer or of 1, teb., They fluid take group, See the like, the perfonal uted imperionally. Chap, 2,3. Like 1,3. 10. For taking way fee on Chap, 1,4,80, on the word, Removeth.

away tee on Lappill 20, on the word Actiovent, without had by long great judgement of God without the help of man, ire, miraculous manner, For hand, see on Chap. 15, 23, For the pirate, Dan. 2, 34, 45, 5.

V. 21. For his year are upon the payes of man, and he feeth all his

ring! The equity of this judgement appears, in that God know-ing all their ways most exactly as in this verse and so as he cannot be deceived, verse 22, no doubt sees a just cause to inslict such an

heavie judgement on them, heavie judgement on them.

For his eyes I. The eyes of God, who was spoken of before.
Gods providence observes all things, Though he have no eyes,
yet he knowes more then we see. For the word Eyes, see on chap. 15. 15. on the word Sight.

are upon the wayes of man] He observes mens actions, as we do what we fee. 2 Chron. 16, 9. Job 31. 4. Prov. 5, 21. & 15, 3. Jer. 16, 17. & 3. 19, For wayes, fee on chap. 17. 9. For Man on

and he feeth] The same thing repeated in other words for certainty. For the word, see on chap, 19, 27, on the word, Behold, all his goings? All that he doth. See on chap, 18,7, on the word,

Steps. V 22 There is no darknesse, nor shadow of death, where the workers of iniquity may hide themselves.] . Wicked men after they have finned, will like Adam leave no corner unsearched to hide themfelves for shame and fear; but all in vain; for there is no darkness, not the most deadly, that can hinder God from beholding them, to bring 'them out to judgement, no not the grave le felfe. Much lefs then can they find any place lo feeret to fin in, where God cannot fee them in the act of evill.

There is no darknesse, nor shadow of death.] See on chap. 3,5. & 10. 11. & 28. 3. & 11.12. & 16.6.

11. & 28. 3. & 11.22. & 20.0.

where the propers of finingity]. See on verse 8.

may bide themselves] May be safe from God finding out, as Malei
actours hid are from mens. Psal. 139.12. Amos 9. 2, 3. Heb. 4.13.

V. 13. For he will not lay upon man more than right; that he should enter into judgement with God.] Now he proceeds to the effects of Gods justice upon some particular great men. And first he takes away the exception that the party afflicted might take,against Gods proceeding with him in this verse, 2. He layes down the judgement it self, verse 24. 3. The just ground of it, verse 25.

The summe of this verse is, O ! Job thou thinkest thou hast just cause to contend with God for afflicting thee so heavily, but thou art deceived; for God never gives any man just cause to commence a fuit against him.

For he will not lay upon any man more than right God will not af-flied any man above his defert (or above his strength to beare, as others interpret it) that so man might have just cause to complain of him, Ezr. 9. 13.Or, God will not let man (or,man must not) jet his on num, EZC. 9: 13. Or, one with not ret man (or, man inspirate not) fet his heart any more, to wir, to contend with God in judgement, as thou, O Job, haft often defired to do as Chap. 13: 3. & 23, 3, 4. Therefore leave off these bold desires; for God will bear them no longer at thy hands, chap. 4. 17, 18, 19. For Man, fee on chap, I.I. that he (hould enter) Heb. go on into judgement with God. That

he should deservedly draw God to answer for afflicting himmore then he hath deserved. For entring into judgement, see on chap, 22. 4. For Enter. sea on chap. 14. 20. 20. on the word, Passeth. For 7N with see on Gen. 49. 29. For God see on chap. 8. 3,5.

V. 24. He shall break in pieces mighty men without number, and set others in their stead] God need not regard how strong ungodly men be, nor how many, for he can easily ruine them, and preferre others

he fhall break in pieces] Like a Potters velsel, Pfal, 2. 9. Te-

rem, 15 12, mighty men] Or, many men. See on Chap. 8. 2. upon the word

Strong.
without number] He will give innumerable examples of his without number.] rice will give unfuture ratio examples of his great power, in destroying the greatest ungodly persons. Heb, with-wif fear-bing, out. So that no man is able to tell the number of them. Others understand it of the incomprehensibleness of the way of Gods doing, fo that man fees it done, but knowes not how it is lone, or why Others that God needs not enquire into the matter, as Judges do, for he knows cause enough to ruine them. Others take for without end , fo that their ruine is endless. The firft is the beft, because this phrase is often joyned with number , as chap, s,

9. & 9 10. & 36 26.
and fet] Heb. Make to stand. Raise them up to the same helps, and make them abide in it.

others] Men of low degree and rank.

in their flead In their room, or place, or dignity. Pfal. 113.7, R. Dan. 2. 2 I.

V. 25. Therefore he knoweth their works and he overturneth them in the night, so that they are destroyed God takes notice of their ungodly actions, that he may have just occasion to destroy them.

therefore he knoweth] Some understand it of Gods making other increpose to emercial, some uncertand to of Gods making other more take notice of cheir fins by his great judgements on them. But the word rather fignifies taking notice of, a thing, as chap, 24, 29, 8, 24, 13. Thefe great men thought before, that God took no notice of their wayes, but now they may fee he doth when he de-ftroyes them most justly for their wicked works.

their waiks] Their finfull actions , for which he overthrowes

and be overturneth them, in the night] That is, suddenly, and unexpectedly. See on verse 10, Others read it, And he turneth into night. That is, he turneth theinprosperity into adversity. Others, and the time the might, to wit, into day he takes away the darked-vers of their fins, and makes them known to all men. See on yerfe 21. Others, And when the night it turned, then they are deftoyed. That is, they perifn as foon and a seafily as the day gives place to

fo that they are doffroyed] Heb. crushed. Asit istranslated chap-

V. 26. He firiketh them as wicked men in the open fight of others. Now he comes to Gods ends in the proceedings against ungoldy men. I. For the terrour of others in this verse 2. To punish them for their inpiety, verse 27, 3, For their cruelty, verse 28, 4, 10 give restroothers, verse 29, 5, To keep the people from further inares, verse 30, The send of this verse is, that God handles wick and the send of this verse is, that God handles wick and the send of this verse is, that God handles wick

mares, veue 30. a neienne of this verie is, that too instances were den cha steher fins deferve; and than on privily, but openly making them a spechacle to the whole world.

be firsky th them? The word imports such a grievous stroak, as that men shall admite it; and clap their hands at it in detellation.

that men man some of the control of

the fight of their terrour, and the comfort of others. Exed. 14. 30.

So executions were wont to be done, and are fill in publick pla- 1 ment, I will not offend any more | Elihu having as he conceived, ces, where all may fee, that others may tremble, and acknowledge the acts of justice. Others understand it of that delight, which others should take in the destruction of these ungodly men; as the words may be taken, Obad ver. 12 For Place, fee on Chap. 18.21

wo.as may us taken, Odd ver. 12 For Flace, we on Ghap. 10.21.

& 20 9. For Beholding, fee on Chap. 19. 27.

V, 27. Because they have turned back from him, and would not confider any of his wayer. Here is one cause of Gods ruining them, to wit, their groffe and affected ignorance and impiety, When men turn their packs to Gods lawes, and their faces to their own lufts, that men datas to your sawes, and then saces to aneit own nuts, then they grow extreamly whicked,

Because! That for fo. That is, for that they were so wicked,

So For not, for Not for Chap. 16.17. See there,

they turned back.] Or, departed See on chap 1.1,

from him.] Heb from after him. That is, from following after him.

That would not be no ided befored word as they should have been

Chap. xxxiv.

They would not be guided by Gods word, as they should have been and would not confider any of his wayer.] They had no defire at all to know those good wayes in which God commanded them to walk. See on chap 21,14. See the like Pfal.28.5. ifa. 5. 12.

V. 28. So that they cause the cry of the poor to some unto him, and he heareth the cry of the assisted They are so extream wicked, that they not only neglect Gods worship, but also do so grievousthey not only negrect Gous wormp, our and no greeyoutly oppress the poor, that they cry unto God for vengcance, which he accordingly executes on these ungodly ones. Exod. 2. 23, 24: & 3.7.9, fo that they] the ungudly men spoken of verse 27.

jo ions they just the uniquely men spoken of verile 27, cause the ery of the poor to some] By their violent dealings force them to cry out, For Cry, see on chap 27 9, For Poor, on chap 5, 16, unto him] Unto God, who is spoken of in the former verses, Or, upon him. That God may execute upon every oppressour the vengeance due to him, for which the oppressed cry unto God-and be heareth] See on chap. 13, 17, the cry] See before in this verse.

the cry1 See Beiore in this verie.

of the affilited \(\) See on chap.22. \(6 \) &2.4.9.

V. 29. When he giver be quietness, who then can make trouble? and when he hidely his face, who then can behold him? whether it be when he bideth ms sace, who then san behold him; whether it we done a gainft a nation, or againft a man onely? It appears that God rejects not the cry of the poor, because he gives them reft, and such rest, as no man can disturb. As on the contrary, if he fend trouble, no man tan find comfort, no not whole nations any more than one particular man.

more than one particular man,

When he giveth quietnessed lefore, in such a condition, that
he lets men that were oppressed before, in such a condition, that

they may be free from fear or fadness,

who then can make trouble) Who can discase those to whom God gives case, or who can move them out of their quiet estate? Isa, 14. 3,4. & 32.15. So this word DW777 is used, 1 Sam, 14. 47, and 14. 34. 6. 32.13, 30 tins word 20 to 15 tined, 1 3 mil. 14. 47, and traflated vexting. Sometimes it is translated condemning, as ver. 17. of this chapter, Sometimes doing wickedly, as ver. 12. All thefe fignifications depend one on another. Because men do wickedly, therefore the Judges condemn them; and because they condemn them, therefore the executioners punish them It must be troubling

them, interested the accentional paintenant a man or troubing herebecause it is opposed to quieting, not to clearing, or well-doing, and when he hidet his face I when in his anger, he doth as it were turn his face away from a man, or nation, and I cavesthem in their mileries refusing to help them, or to deliver them. Figl. 10. 1, & 13,1 See on Chap. 13,24.

who then can behold him] who can look upon him, as on a friend

hailing on him, or look for help from him? Pfal. 34. 5. others un-derstand it of the man in trouble. No man will look kindly on him,on whom God frowns. And that by way of opposition answers well to the beginning of the verie.

whether it be done against a nation] God is not like man, who cannot sometimes execute justice because of the multitude of offenders. He can as casily punish a whole nation, as a particular man. ets, He can as camy pumm a wnore nations, as a particinar man, refer to, Chp. 11. 2, 3, or, f r a nation. So this particle is ufed, Gn. 37.8 Pfal, 33.6 and in this Chap, verfe 36.
44mif arman, See on Chap, 14.1.
18e(1) So this word TII may be translated. Erra 4, 3. Pfal, 33.

15. And so it must here in regard of the opposition of one man to awhole nation, Yet commonly it is translated together, as Chap. 14.4. See more on Chap. 21.26 on the word, Alike.

V. 30. That the hypocrite reigne not lest the people be ensuand]. Lest any man should think, that God may pull down the people and common men of no great power, but hardly kings and great ones this is added to thew, that God fometimes palls them down affo for the ease of the people, over whom they we tyrannized.

That the bypocrite or, the profane man. See on Chap. 8. 13.

rigie and Reign no longer to for he freaks not of keeping them found to row, but of taking: a way from fuch. If the speak be enfoured. Nor by their bad life and example follower would have it, but left the people by their tyrannous course would have it, but left the people by their tyrannous course is the first tyrannous course would have it, but left the people with finares of the people. That is, do at resements the peoples were and multi king, down, for God revengeth the peoples wrongs, and pulls Kings down for specifing subjects. The word Snares properly signifies such as hunters lay, or sowlers to catch beasts, or birds. So have tyrants tally inventions to undoc the people.

V.31. Surely it is meet to be said unto God I have borne chassif -

ment, a win not offens any more; minu having as he conceived, convinced Job of injury done to God, now gives him counfelf how to carry himself more humbly toward him for time to come. verse 31,32. And i. To acknowledge his errour to God in this verse. 2. To seek for further information from God. verse 32. 3.To confels the rathness of his judgement in Gods proceedings, verse 33. The summe of this verse is, as if Hillu had said to Job. Thou thouldest not in this manner have strived with God, or accused him of unjust dealing with thee (as v. 5.) but rather shouldst have faid, thou hait afflicted me, and I take it patiently, and not nave laid, thou hair allifected me, and I take it patiently, and not fo onely, but will amend by thy corrections, and not corrupt my wayes, as formerly I have done. Pileator reads it thus, Hab Jib faid to God I have borne. As if he had faid, ye all are witnesses, that Johath not humbled himselfe under Gods correcting hand, but rather accused God of injustice. Deodate, Surely thou shouldest addreffe thy felf unto God, who faith, I pardon, I will not deflyey. Saying, Surely to this particle is translated. Chap. 8.6. And fitly here,

because it renders no reason of what went before.

it is meet | These words are fitly added to make up the sense. to be faid] See on chap. 16.1.

to be just 1 occ on cuap. 16. 1.
Into God 1 Sec on chap. 8. 3. 5.
I have borne chaft femen 1 Chaftifement is added for perspicuity. For bearing tee on chap. 1. 3. on the word, Suffer, I consider thou art just, and will therefore patiently endure whatfoever thou layest upon me, not murmure against thee.

I will not offend any more] Heb. I will not corrupt, to wit, my wayes by doing evill,

V. 23. That which I see not, teach thou me; if I have done iniquity, I will do no more] He teacheth Job , what he should further lay to God, to wit, that he should pray for a discovery of his secret

fins, and promife amendment.

That which I fee nor] Heb. Beside that which I see. I see many fins in me, but some there are which I cannot see, Lord discover them also to me, that I may be humbled for them. Seeing is here

taken for knowing.

teach thou me] See on chap 6 24. & 8. 10. Thou knowest them

If I have done iniquity] See on verse 8.
I will do no more] Heb. I will not adde. 1 will give over my former wicked wayes.

V. 33. Should it be according to thy mind? he will recompense it whether thou refuse or whether thou choose, and not I, therefore speak what thou knowest This yerse may be read many other wayes, as thus, should be reward it according to thy mind? though thou hast dethus, product ne reward is according to toy mind; though thou hapt ae-pifed the one, and chosen the other, yet will not I; therefore speak what thou knowest. That is, why should God reward sin, as thou wouldest have him do it? though thou hatt refused to submit to Gods mercy, and callest for justice, yet I dare not do so : If thou know betcy, and cattert to junice, yet is sare not so no. It was now core treach me, or trusty, should it come from they, how be fiscald recorpante it, when how half refugled his correliant? how they fail those, and not I therefore figual, what thou knowed, bound that thou that hat finned, and refuiled to be corrected, each God how he thould correct thee? Thou mayest think so, but I do not. Shew me better throat meet a mayer time to, out 1 do not. Show me better if thou canh. Or thus, Should that come from thee, which he will panifle I speak; it becauge thou hast refused Gods correction, because thou hast to speak to the throat which I would not more speak what thus knowed. Why shouldest thou speak against Gods proceedings, to bring surther trouble upon thee? My defire of easing thee is the cause why I speak thus. I should now the account of the desire of the should now the control of the state which the state of the should now the same should be a should not be supposed. speak thus. I should never have accused God, as thou hast done, if I had been so handled by him. But if thou hast any thing to exnt man neers of manuea by mm. Dut at a non that any tuning to ex-cept againft what I lay, freed freely. The like leave he had given him, Chap, 33 5. Or thus, Did field a freed come from the 2 be will recompence it, that those high refelled him, but those choufd this way, and not 1: now freed what those knowest. I never heard thee freed to humbly as I have taught thee (ver. 31, 32. Surely God will punish thee; because thou haft spoken proudly against his proceedings with thee, But this is nothing to me, who like not of fuch courfes, if thost canft defend thy felf, fo do. The reason of lomany various interpretations, is the concilence of the Hebrew tongue, which leaves many words to be added by the Interpreters, who not knowing the manner of speech in those remoter times, must needs differ in their Translations. The sense of the words, as they stand in our Tranflations, thall now be shewed in the particulars, Should it be ?] Should Gods correction be ?

according to thy minde] Heb. from with thee. As thou wouldest have it. See the like phrase, Hos. 8.4. He will recompense it, whether thou refuse, or whether thou choose, and not I. He will punish thee for they fine, whether thou be willing, or unwilling. It is not my doing, but his, and therefore thou must not be angry wit a me for faying fo.

therefore] So this particle is translated, Chap. 35. 16

freely what thou (nowell) Bay what thou can't for thy felf, yet it will be to little purpole, God will have his will.

V-3.4. Let men of underflanding tell me, and the a wife man hearken unto me.] Here Elihu turns his speech to Jobs friends again; definition of the mental translation of the mental translation of the mental translation. ring their consent to what he said, not doubting but they would give it, because he was consident that he said right, and they were wife enough to apprehend it. He freaks as one perswaded that

all wife men will be of his mind, and therefore Job must be foolish, att wite men witt be or ats minu, and enerciote too minu or southing if he yield not to him. The thing wherein he supposes all wife men will agree with him, is expressed verse 35. That job had sponger of the contract of th

men will agree when footblilly.

Let men of understanding Heb. of heart. See on verse to. And Let men of understanding will. I am conston Chap. 9.4. & 11. 11. 10. Gr. men of understanding will. I am constoned the set of dent wile men men will fay as I do.

tell me Or, fay with me. That is, fay as 1 do. So this particle his used for, with, Gen.46.26. Exod. 34. 12. Numb, 18.11.

and let a wife man | Let every wife man think fo. Or, and a wife man will. All that have understanding will be of the same mind

with me. bearken unto me] Broughton reads, it, and the wife person that bears me. For the word, hearken] Sec on Chap. 13, 17. on the

word, heare.
V. 35. Job bath spoken without knowledge, and his words were without widem! Here he thewes wherein he expected the consent without wifetun! Here he flewes wherein he expected the configure of all wife mm, that had heard Jobs Speeches, and his answers, and that he doubts nor but that they will confelle that he hath done that which Jobs three friends could not, to with that he had convinced Job of toolish speeches uttered against God. See the

like charge, Chap 35.16.

Job Or, That Job. For that particle is often understood, as verse Job Or, 12 at Job. For mac particle is often unactinged, as verte 36. For Job, (ee on Chab. 1.1. hatb fooked without knowledge] Heb. not in knowledge. That is

and hu words were without wifdom? Heb. not in wifdom. That is unwifely. He hath uttered many things unwifely concerning God in his former speeches, as I have proved.

In his tormer specenes, as a nave proved.

V. 36. My defirely, that fob may be tried unto the end, because of his answers for wicked men in this verte and the next is, the conhibit answers for wicked men. nu anjuers for prieggamen; in this yetce and the next is, the cour-clusion of the Chapter, and of this speech of Elliu. His defire is fer down in this verie. The reasons in the last verie, it is likely he thought that Job was not yet fully fatisfied, he defires therefore that he may be further tryedefercially about those aniwers which he gave concerning, or like unto wicked men in the point of Gods providence. Others conceive that Elihu faw fome discontented fignes in Jobs countenance, and therefore defires God to continue afflicting of him, till he fubmit, and speak better of God. But it is not likely that Eliha would with the continuance of Jobs forrows, who fill declared his defire, that Job might clear himlelf, and

be calcd.

Affiderick | Sortics word is ufed, Chap. 9-36. The furiff filips,
the The filips of defice. From TIBN with the affix The ing loft according to the cultions of the language, is made VIR. Others act
the first the transfer of the language, is made VIR. Others act
to give no God by particular men. Neither dorn he defice to all
the first the modificate labs, may be usen be defined and the
terms and modificate labs, me be usen be defined and the label.

rily given to God by particular men, Neither doth he defire triall from God by affileing Job, but by men by difputing with him that 760 [See on Chap. 1.].

The first partied] That his answers about ungodly men may be further franced. So the word is used for fearching out the true fenfe for fearching for fearching for fearching for fearching for fearching fearching for fearching fear of words ver. 3. and Chap. 12, 11, See there,

unto the end] Throughly, or to the utmost. Or sunto willory Till he mnotine and 1 throughly or to the utnait. Or anto wilkyy Till be overcome, and forced to confide his folly. Let him fipeak as much as he can, that we may anfive him fully, and fo floop the mouthes of all wicked men, that feeak as he doth, to Gods dithonour,

of all wicked men, that speak as ne doth, to Jonas antinonur, because of lorgoneraing. For his intent is to call Josh to further account for his former speeches, So this word is used, Chap, 36, 33. his answer? Those answers which he gave to his friends before, It comes from a word that fignifies to return, for answers are re-

turned to former objections or arguments.

for wicked men] In defence of them, to encourage them in their ins, by blazing out their professity. Or, in the bifineffe of wicked men. Which he hath given in that point. So this particle is used for men. Which he hath given in that point, 30 this parties is the door of, or concerning, chap. 6.14. Plalpo. 1.3. Or, among wicked men. Such andvers as he agrees in with wicked men. This was by Ellin charged on lobyerfe 8.6e there, 50 is this word uted, x King. 9.7. Heb. men of wickedneffe. For men , lee on Chap. 5. 17. & 9. 2. For

Hen, men of weeganeye, rot men, see one may, 5, 17, co. 9, 2, red wickednelle, see on chap. 16, 3, & 15, 35, on the word, vanity, 37, Por be addely recibine muto bis fin , he claspeth his hands v. 37, Por be addely recibine muto bis fin , he claspeth his hands v. 3, and multiplyeth his words against God! Three canses are here given why 10 broads be throughly fitted. I His great imparience in himself! His words institute over men 2 His high words represent the second institute over men 2. His high words tience in himfelf, 2, His proud infulting over men. 3. His high words

For he addesh rebellion unto his finne He finned more lightly, and out of ignorance before, but now he growes most imparient and out of ignorance before, but now he growes most imparient and outragious. Or, for elle he will adde. If he be not convinced, he will grow worfe and worfe, Or, as the Dutch hath it. For fload he will grow worte and worse. Or, as the Dutch hath it. For Joseph adderetelling to his finne, he would dap, &c. should be grow worke, as it is likely he will, if he be not throughly dealt withall, it is likely he will triumph more over us, and infult more against God. No

round with note than to a high hand. See on Chap. 7. 21 rebellion Sinning with an high hand. See on Chap. 7. 21 auto his finne 1 To his former finnes of errour, as that word priground will hold him. maily fignifies, though used sometimes more largely. See on chap.

7.20 & 14.16.

he clapped his hands among [t us] He would infult over us if we he clapped his hands among [t us] he had been too hard for us all in should thus leave him, as if he had been too hard for us all in disputing. See on chap.27. 23.

dhd multiplyeth bit words ngainft Ged] He would freak more, or greater words againft God than ever yet he did. For the word may figurifie there. See on Chap. 32. 9. & 33. 12. The particle by it grantlated againft Chap 8.4. For God, fee on Chap. 8.3.5.

CHAP. XXXV.

Versc 1. Libb she's moreover and faild) This is the third and Theoreth oration of Elihou. 1. In this verse is the writers Preface. 2. A constitution 1. of one speech of Jobs, from verse speech. to verse 9. 2. Of another, from verse 10. to verse 14. 3. Of a

third, verfe 14, to the end.

Moreover] Heb. and. When Elihu had ceased a while, and moreover 1 ries, and when Linds had cauca a white, and expected what Job would answer to his former speech and perceived that he did not offer to speak, he begins to charge him afresh,

wed that he did not offer to speaks, se togus a company to the Elhind See on chap 2.3.2.

Fished See on Chap 1.6.1.

Janks and Jaid See on Chap 1.6.1.

Jank

effect think thou haft laid well in this? Sute thou canft nor, For rights, fee on chap. 2.4., on the word, judgment.

my 'rightening's W mise then God's This Job had not directly faid, but he gather is by confequence out of other words of Job, which he cites, yele? 3. By his righteoutheffe he means the rightening the latter of the words of Job. teoufnelle of his caufe, not of his person, which he durft not compare with Gods, and it was too much to compate with God in his caufe too. Elihu gathets, that he did fo, becaufe he had lo often cause too, Hinu gamers, that he amany because he had so often commended his own righreoutines, and complaint of Gods had dealing with him, and therefore by consequence he preferred the justice of his cause before Gods. Help, by rightenfield is before

minice of his caute detore Sous, Freb. no figureshingle is object Gods? For God fee on chap. 8.3.5.

V. 3. Fer thus log-eff, which advantage will it be unterbee, and what profit field! I have, if I be cleanled from my finne? I Thou had the declared, that thou are of that opinion, that there is no good to be covered by leaving default control.

to be gotten by leaving finfull confles. for thou fayedit] Job had not faid fo in direct tetmes, but he gathered it cut of divers speeches, of his, as Chap, 9, 22, 8, to, 15, thered it cut of divers speeches, of his, as Chap, 9, 22, 8, to, 15, thered in his puts no difference between good men and courses, and bad men and couries. Upon which it followed, that no good was to be gotten by leaving ill wayes. And upon that it followed, the Job was more righteous than God, verfe 2. Because he studied to Job was more righteous than God, verte 2. Becaule in fludied it pleafe God, as became a good man to do, and God influed of the wardfling hift, as he did other good men, affilted him, as he nid ot to vicked men. For Saylag, look on Chap, 16, 1. what advantage will the be thee] He brings in Job acking histogeneous dependence of the good he could get by piery? As it he had faid, No good was to be gotten by it. See on Chap, 24, 9.

was to be gotten by it. See on Chap. 34.9.

and what profit fluit! have! See on chap. 3.7. 17.

If the cleanfed from my fin! Thefe words if I be cleanfed, at If the craft from my fin! Thefe words if I be cleanfed, at one in the originall, but necessary to be added. Elle Job should not in the originall, but necessary to be added. Elle Job should ask, what good he should get by his finsy which were a trange que thin for him to ask, and nothing at all to the present dispute. Others read. what note it foul the action is many thinks we find. The its thers read, what profit shall have by it, more then by my sin? That is, what good can 1 get by well-doing more then by ill-doing? For

what good and \$6.5 see, and thy companions with the? Here be N. 4. I will an were the wicked opinion object to Jobyer, 3. Whering first the antiwer of an antwest in this verte. 2. The antwer is fall, is, first, a promise of an antwest in this verte. 2. The antwer is fall, from ver. 5, to Ver 5, in this verte the fignifies to Job, that he had from ver. 5, to Ver 5, in this verte the fignifies to Job, that he had from ver. 5, to Ver 5, in this verte the fignifies to Job, that he had been seen to be a support to the property of the propert

nonver, 5, to yer, 9, in this verse in eigenies to joo, that he had matter enough to answer i.m, & all his partners in held abburdies. I will allow the jl in those questions, which thou half propounded. For to those only he answer, and not to the charge-verse, a deal. For to those only he answer, and not to the charge-verse, a deal. Jobs being more righteous than God in his own opinion, because that leaned upon no other ground, but thefe queftions, verfe 3, 80 that to overthrow thefe was to overthrow the whole foundation. Heb. I will return thee words. For answer, see on chap. 15. 13, on

treb. I mil return thee words. For antwer, fee on chap. 15, 13, on the word, Turneft, and on chap. 20, 10, on the word, Refore, and thy companions with thee? Some understand is of his tirt directly have been difficult with him, 8t having fail little or this particular, had as it were betrayed the caufe, and which is feem to conferent to Indo. and which as the still Rue this feem not leights confert to Tob; and think as he did. But this fethis not neem to content to 10b; and think as he did. But this techns not rights for Eliphaz had flooken to the fame jurgofechap 2.3.3, that Elihu dorh here in the vertes following. Others jurgofand it of fonce other prefers, who by gethures or otherwife, declared them felives to be of Jobs opinion, and encouraged him in it. See onclup. 18, 3. Elihu would how two can wish one buth, and not only an 18. 2. Eibh would frop two gaps with one hin, and not object. But fiver Job, but the reft align fit hey had not object. But fiver Job, but the reft align, if they had any thing to object. But fixing be underflood of all others that were of jobs opinion though a statement of the inter you, our true rest and you true, mean any composition chough that be understood of all others that we're of jobs opinion chough ablom. It further were prefent, Elliu is confident, he could answer ablow the mean that in this particular. Such are contractly as the contract of the confidency of the particular solution. See on clipp 34, 35, 50 comparison, but the contract of the confidency of the comparison of the contract o

ing it, veric 6,7. The fummic of this veric is, that there is a great difference between the heavens and Job, so that his power cannot Breason of the multitude. Or of the magnitude. For g help, nor hurt them Much leffe God, who is above the highest heavens, chap, 22. 12.

Chap.xxxv.

look unto the beavens and fee] He wishes him to consider the distance between God, and him, by the distance between heaven diffance between God, and him, by the diffance between heaven and him, which is great, yet not fo, great, For Heavens, fee on Chap, 19, 8. 8 11. 8. For See, look on Chap, 19, 17, on the word, Behold. Two words of one figurification are used to finew, that he reduired an earnel, observation, Others conceive, that by the fift is mean objectying of the truth of the thing, and by the other, looking on it with admiration, which agrees well with 15a, 4; 18.

looking on it with admiration, which agrees well with 11a.4: 18.

Look that ye may feet underfland, the shing, that ye may admire, Höwever; the feeting woods are often joyned in Seripture, as 15 am. 17, 4.3: King, 14. 18[a.1.27], Jahn, 17.1.

and beheld the cloud, I Some take thy to, be the fame in other words. Others by the heaven mean the cloudy heaven, for that it willing, and translate this last part, Behold the thin heaven, that is, the tarpy heaven, which is the tarpy heaven, which is all to visible, and figher than the other, And this answers wel to the original of the word, which comes from a word that fignifies to beat or wear a thing till it be thin.

flom a word that fignifies to beat or wear a thing till it be thin.

Whith are higher than thou Or, that they are, or, how they
are, 8c., Confider that they are high above thee, and too high for
thee to reach, to do good, or hurt to thein, much more God, and
therefore you cannot help him with your plays, nor hurt, him with
your Impiety, as you think you may, and therefore expect immunity front touch limit, what deaft thou gainft him, or if, thy trans
"Y. 6. If thou famelt, what deaft thou may him or if, thy transtiffiguit be multipleted, what deaft thin unto him? I te may be thou
half lome conecit; that thou can'th do from hurt to God by thy fins,
his thou are wonderfull deceived. for if thou heave fur inor the

but thou are wonderfully deceived; for if thou heap fin upon fin, he is never the worfe, and therefore need not to fear to punish thee for thy fins,

for thy time.

If thus simness S con chap. 7.10,
what does thou against him? Or, what workes thou against
him? Thou mayest toyle thy self, but thou canst do no hurt to
him; he is far above thy reach.

thou canft not take any thing from him, nor hurt him by thy wick-ednelle, so thou canft not adde any thing to him nor help him by thy goodnesse.

thy gooneue.

If his be rightens, I fe thou do righteous actions; for it is opposed to finful actions, verse 6.

The substitute of the first of the substitute of the substitu of hurting him, ver. 6. See on chap. 14. 4. upon the word. Bring. "what receives me ?] what good or benefit receives ne from thee; ? Surcely none at all. Chap 2.2, 3, Pfal. 16. 2, Rom. 11. 35; 'See on Chap. 15, 15, on the word, Carry away.

36 thine head) Of thee, or of that which is in thy power to give, which he hath nor and may be helpfull to him. Sure, nothing at

all can his wide hand that feedeth all living creatures receive from thy feanty hand, that cannot make food for thy felf, Pfal. 50.9. of: He names the hand, because it is the instrument of giving.

66: He names the nand, because it is the infitument of giving, for the word, fee on Chap 17,23, 23, 14, 18. Thy witegandle may burt a man, at thou art, and thy rightwalfield may prift the fine of man] Secting thou can't not witegandle the witegandle may burt a man, at thou arth, and they rightwalfield may witegandle may burt may be defined by thy wickedinelle, nor help him by thy goodnelle, it must preceds follow, that the one may hunt, the other help thy felf, and furch as thou art, or elfe there would be no difference indeed between well and ill doing in regard of successe.

Thy wickednesses See on Chap, 34. 20. He meanes wicked actions, my bure] This is added out of the former verses to make up the lenle: as also, May profit, is added for the fame end.

aman] See on Chap. 1. as thou art] That is thy felf, or fome other man like thee, but

Chap. 24. 12. And I. He acknowledgth the truth of the thing in this verse. 2. He cleares God from unrighteouinesse in not hearing the prayers of these oppressed ones, laying the fault upon them-slives. 1. Because they were unthankfull to God, 1. For former diverances, verse 10, 2, For gifts given to them more then to other creatures, verse 11: 2. Because of the cvill that is in them, as I pride, wherewith they are charged, verse 12, 2. Vanity, verse 13. This verse runs, as if Elihu should have said. It is true O Job that thou layest, that God suffers many men to be unjustly op-Prefied by others, and rights them not, as foon as they complain.

By reason of the multitude Or of the magnitude. For great op-pressions make men cry out as well as many, and the word signifies both, See on chap. 32.9. Others read, Out of the multitude of the oppressed, whom they make to cry, dyc. yet none saith, verse to. No marvell if God hear them not: he hath delivered them before,

and they regarded it not to praife him for it, of opperfigurs [Or of the opperfied, them to they make to cry, they make the opperfied by the make to cry, they make the opperfied to be at [I he ye had to be at the opperfied to t They, that is the oppreflours, the nominative included in the verb, as Gen. 50, 26. They embalmed Joseph, that is, the embalmers did it. Or, it may be read impersonally, The oppressed were made to

oth R. Os a may be test amperorant, the oppregrea were made to cry, See the like on Chap 3, 3, 7, & 29 12, they cry out] See on Chap, 19, 7, & 29 12, by resson of the arms! Because of the thrength of great men used to oppress the man as armed men beat others with a strong arm. For the word fee on Chap. 22. 8.

of the mighty] Of great men, that can do much wrong to others. See on Chap, 32.9.

V. 10. But none faith, where is God my maker, who giveth longs in the night] He now fets out the causes, why these oppressed ones were not delivered. They were ready more to complain of wrongdone by men, then to praise God for good done to them, and there fore God would not hear them. It may be also a close blow upon Iob, as if he had not been thankfull to God in his prosperity, and therefore God would not hear him in his adversity.

But] Heb. And. Yet it is often so translated to set out an oppo-

fition; as Chap. 30 r.

none] No one of these oppressed ones, Some take it of the oppresfors, but that fuits not well with the coherence Heb. And he faith not, where is God] Some take it to be the voyce of one praying for help. But it is rather a voyce of praise None looks up to God in a way of thankfulnels for former benefits. For God, fee on chap. 9. 17: & II. c.

171 & 11.5.

my maker] Heb. My makers. Alluding to the Trinity of persons,
of speaking of God in the plurall number by way of honour. See
the like 11a. 5.4.5. This title was given to God. Chap. 32. 22. For the word fee on Chap. 10.8. & 14. 9. upon the word , Bringeth forth. God may be called our maker, as our creatour. Gen. 1. 26, 27. or as our raifer, to honour, as he is faid to make Mofes and Aaron. I Sam. 12.6. that is, to advance them, as it is there tran-

who giveth) See on chap 14. 4. upon the word, Bring, fongs Matter of longs, Cause to praise him.

in the night] Gives cause in the night to praise him the day fol-lowing for preserving us and ours in our sleep, when we could not fo much as think of ovr, lafety, or, who gives us much comfort in the night putting into us many comfortable thoughts of his favour to us, that we may praife, him, when we cannot fleep. Others in terpret it of the stars shining in the night, and giving the beholders cause to praise God, Plal, 19. 1,2, others of the melody of the birds, as the nightingale, which may ftirre us up to praile God. Others of comforting us in, or delivering us out of the night of our afflictions. But the two first are most naturals. Pfal, 42. 8.

149. 5.

V. 11. Who teacheth is more then the beafts of the earth, and maketh is wifer then the fowles of heaven God giveth us reasonable soules, which are capable of wildome, and which he hath not given to beafts nor birds. Now those that consider not well of these favours to praise him for them, he suffers to be oppressed by ungodly men, and delivers them not, though they cry to him. Which yet he would do were they thankfull for former mercies.

who feacheth us.) Who gives us a mind capable of all arts, and fciences, and preferves men before all other creatures. more than the beafts of the earth] Either wild or came, though fomerimes the word he uled for wild beafts. They are called beafts of the earth in opposition to fowles of the ayes. Those go on earth, these flye in the ayre, For Beafts see on Chap. 18.3. For Earth, on

and maketh us wifer] Giveth us more understanding than the fowles of heaven] They may have fome natural fore-caft, but want reason which God giveth to man, See on chap. 9. 8. &

11. 8.

V. 12. There they cry (but none giveth answer) because of the pride of evill men. I The parenthesis were better left our, that the latter end might depend upon Gods not giving answer, noe upon their cryping. And the lence is, not that they crypd out for the pride of the oppersions, for this is a part of Elihu's answer, noe out of Joks objection, veste 1.9 but the oppersiod were so proud, that though they complained of their oppersioners, yet would they have the oppersion of the principle of the oppersion oppersion of the oppersion of the oppersion of the oppersion opper not humbly pray to God for deliverance, as they ought in their present miseries, nor praise him heartily as they fould, for for-mer deliverances. Verse 10. Therefore their complaint is said to be vain or empty, which would not be fo, if they fought aright to

There] In that condition, when they are afficted verfe 9. they cry] They pray to God for deliverance. See on chap, 19, 7 but none giveth answer] Heb: But he answered not. To wit God, Chap.xxxvi.

& 15, 29, 16 1 15, Jer. 11, 11, Joh. 9, 31. For But, fee on Chap.

8c 15, 19, 11a 117, 1971.1.11, Jon.9.31. For But; 1se on Chap. 30. 1. For aniversing the onchap 16.1. Because they bee proud, though they be proud of could man). Because they bee proud of the one humble themselves before God, though they be proud and on themselves before God, as they should. So the first word is translated because Heb. From

as they month, so the intervolus is training of became reed, From the face) Gen. 36.7. Exod. 9.11.
V. 13. Sincly God will not hear vanity; neither will the Almighty regardit) Here another reason is rendered, why God will not relieve these oppressed ones, not only for their pride verse 12, but relieve their oppressed ones, not only for their price verte 12, but allo for the emptines of their prayers. They pray not heartily.

Surely 1. A note of asservation. There is no question to be made of it. So this word is used Gen. 16.9. & 29. 14.

God] See on chap 8.3.5. will not regard their prayers, or grant their re-

with not story. With two tegets when they pray. So chan, 24, 20, wicked wenty.) Waln men, when they pray. So chan, 24, 20, wicked went, And siniquity is fo sited Pfal, 207, 42, reds is put for wicked unen. And siniquity is fo sited Pfal, 207, 43. For the word fee on diap. 15, 31. And char God heareth not tuch For the word tee on cusp. \$5.51. Innormat Oon nearest not such prayers, see chap. \$2.9. Prov. 1.28.29. If a. 1.3.15.15. Jer. 1.1.1, neither will the athinghry See on chap. 8.3.5. regard i I Look upon vain mon with a gratious tye, or Regard regard i I Look upon vain mon with a gratious tye, or Regard.

that which their oppressours do to them to deliver them upon their

prayers.

V. 1. Although thou Joyeft, thou finels not fee lifm, yet judgement wherefore the interference truly thou in him! Here begins a conflutation of a third speech of John saken but of chap. 3, verie 9, where he verfe thewing; that though God would not come to an account, when Job calls hith, yet he might be confident; he would do him and the the confident in the world be him and the the confident in the world be him and the the confident in the world be a supported by the confident in when you caus turn, yet the images be considered, the would do him right however he judged of him. 2. He shewes the reason, why load afflicted him to heavily, because he trusted not in him, verify 15, 3. That for the not taking notice hereof God would not hear him to cafe his pain, verse 16. This verse is vario fly read; Deohim to cate his pain, verte 1.6. Ans verte as variously read; seed date thus, from minds self-well the hear the well highly that they regard, film most 2 finds; thy felf before him and after, intend 1 That 18, 18 God will not hear van mon, much left will be hear thee, who hast professed therethous with no chumble thy left before him, the comfort look for relief from him.

someore 100k for felet from 1111.

Although thou [sight] See on chap. 16.7.

thou [halt not fee him] Se as to try thy cause with him,

yet sudgement is before him] He will certainly do right in his

own time. See on chap. 19. 29.
therefore truft than in him] Wait for him, as a woman in travalle

waits for dollvery.

V. 15. But now, because it is not to, he hath uissted in his anges, yet he hymorsh ont in great extremity] This is the truth of Jobs condition (faith Ellin) he doth not put his ruth in God, but of-encomplains to hish to forther chope of good from him, therefore God proceeds in anged againft him jultly, and he is to obtinate in defending his own sightconfirst, that he will not acknowledge. Gods justice, nor submit to him, though he be in great extremity? As if he would be broken before he would how. Be ha case it thus, But how now that his anger bath visited thee hur a first (Plot, nor him) relief to the home now that his anger bath visited the last a first (Plot, nor him) relief to the home how that his anger bath visited the last a first (Plot, nor him) relief to the home how rest midnificant. But Tob. See That is. thing) neither hath be made any great indisfirian. But Job, &c. That is, take notice, that God hath dealt far better with Job then Job with rate more, that used nath dealt are netter with Job time Job. with Jim, God hath nor punified him, at the deferves, yet fic contiplains of roo much feverity in Gods proceedings, who hath jib enquired line the multitude of his first, elle would he have punified him, much more. Job is now ell used to complain thus of God! The fame thing is objected to Job, Chap 11.6.

But now] See on chap 30. I.

But now] See on chap 30. I.

because it is not [6] This hath relation to the end of the last verse. because Tob hath not humbled himself before God, nor trusted in him for deliverance.

he hath visited] God hath visited Job, and continues still to as flift him heavily. See on chap. 5.24. & 7.18.

in this mager] See on chap. 3, 24, 32, 7, 13, & 14, 13, 11 this anger] See on chap. 4, 9, & 29, 5, 13, & 14, 13, 19 the knoweth it holf Yet Job takes no notice of it, in great sparent if] Heb. In great abandance, To wit, of af-

metrons.

V. 16. Therefore do the specific mouth in vain; he multiplied words without legislately? It appears by that which I have fall-that Job hath hitherto specific of cities parpele, and that his words are fuel, that argue no found knowledge in him; he hath unjustly life the specific of the specific of the specific or the specific of the specific or the specif up his innocenty above Gods.

therefore] So that word is translated, chap, 11:6. dotb [Job] See (on Chap. I. I. Or, shall Job. I have solidly consured him, that it is in vam for him to reply. He shall but shew

open his month. A periphrafis of freaking, because for that end lowing declare.

to whom they cry, doth not deliver them, Chap, 27. 9. Prov. 1, 28, most community we open our mouries. For Mouth, see on chap, 13.3, In oain See on chap 27. The.

he multiplyeth words | for multiplying , fee on chap. 8, 2, on the

words, Strong. borhont knowleedge] See on thap 34. 35.

CHAP. XXXXVI.

Verse 1. Libu also praceded, and faid! Hibits 'tast speech rakes
Lup this Chaster and the next, wherein having confued divers particular speeches of Job in the Totinar Chapters, now
lie seats of all any his complaints; with Berling, out God, putties,
mercy, and consistency, which yob feemed to oblique by his bire
complaining of Gods hafts brockeding with list, that to be insigh
the first of the contraction of the state of the single
pain and trouble. In this fast contained fills, there is, single a Preface
to Revo Vers? of this Chapter! 3. The body of it to vers 3 of the 37.
Chiapter! 3. The conclusion of its in the two fast verses of Chap. 17.

Ellim! 'See on chapt. 2.4.

Elling See on chap \$4.2 Elling See on chap \$4.2 Alling brokeeded Hits. Aldels, to withto his former speeches head-ded this last. For the word fee on ch 27.1, on the word continued.

ded this last, For the word fee on ch. 27.1, on they would consule and fair!] goed on chain, 5.7.

V. Soffer me a little, "will you'll here this, "that I how feel yet a on, God's behaffe" i'the Yoriter verte, contained the writes preface, this, with the two nixer, Eithur's. And herein he labours preface, this, with the two nixer, Eithur's. And herein he labours to draw lob to arcention. "I need not he labours for would flow as for, God, in this verte, EromGod, yet? 3, He would flow him, but ruit, verte 4. Either Job offered to interrup him, or this wed form figure of non-facilitation, which makes Illihu and tithire leave to preface and promise to give further faith action, if he pright have quies with the contraction of the promise to give further faith action, if he pright have quies with the contraction.

Saffeting me a little] Give me a little more time to speak my thind of this subject.

octins unjects
and I will flow thee] See ph'thap 13/17,
that hove yet to freed, in Godd behalf] Heb. That there are yet
world for God. That there wer many tealions more to clear God
world for God. That there were many tealions more to clear God
world for God. That there were many tealins.

justice,

10 my Maker To him that framed me curiously in the womb,

10 my Maker To him that framed me curiously in the womb,

11 For rink my world find! not be faile; be that is perfect

thing but what is undoubtedly true, and thus thou had one only

12 my my model find! not be faile; the whole matter,

13 For my my world find! not be faile? That is, they shall be mode.

Hat trust my words point may eg my 1 a line, most of the best shortest in the state of the most of the shortest in the shortest in the shortest in the shortest in the shortest of the most case, as if he had taid, I would have there to know, that I throughly understand this businelessand therefore will floath nothing but the trusth in I. Others understand to God. Thou halt need so heavier all digently, for thou halt we

he of Cold. Thou hash need to heathen diligently, lot non many do with God, who preaks to the toy me.

V. y. Bebuk God a mighty, and diplyth not say, he kemishy in through and with the say of the mighty in the toy of infoliance of the freeze and the say of the mighty in the toy of infoliance of the first of the say of I. no sayes away soos excellency in this verte. 2, revers a sort-in-16. 3, happy is to John particular, to verte 16.6 it is wonderful to confider what power there is in God, yet it is accompanied with for much like, that he will not contern the meanest many al-ticular than the sayes of the source of the sou against all the world.

Behold | See on Chap. 1,12.

God J. See on Chap 8, 35 5 in mighty J See on Chap 8, 35 6 in mighty J See on Chap 8, 30 on the word, ftrong in mighty J See on Chap 8, 20 on the word, ftrong and depisted not any J. Or, yet depisted not any J. Or, yet depisted not any in the might be seen than when is rendered. Plal. 119, 109, 110, J oh had accused food before, when when is rendred, Plal. 119,109,110. Job had accufed God before, stake he regarded not mens wrongs, nor would sighth-tiem when they compilated, Claps, 19, 78. 23; 17. 28 29, 13. But God doth in a delpife any man to deny to do him sight of the lowest of his condition, which Joh had charged him withall. Ghap vogi of the doth not delpife any man without a canto, as site vector featuring of the condition. be is mighty] See before in this verfe. in Brength and wisdome] Heb. heart. Chap 9. 4. & 12. 19, 16

\$4.37. 23. Or, in frength of heart] That is, in wildom, he is full of it. For heart, fee on chap. 34. 10. and on chap. 9. 4. & 11. 12. V. 6. He preserves indithe life of the miched, but giveth right to abb par J What he had faid thefore of Gods excellent firengeli and wildom, that he now proves by many particular paffages of Gods providence, both soward good man and bad, one enterwoaved within

He preferreth not the life of the wricked] Heb. He mideth up [or, inflects hand he wicked to live. He doth not withdraw them from the hand of justice, yea often times to flayes their himfelf; he favou's not the onterprifes of wicked men, but doch juffice to luch as are afflicted; he liates the works of wicked men, and a length destroyes their persons. Contraty to what Tob had laid. chap, 21. See Pial. 19, 28. & 104.39. So this word is taken hol

cnap, 24. Sec 214. 154, 18. & 104. 237. So the word is taken hid of making alley, but roll keying alwo, Gen. 6, 19. Badd i. 17. And lot wicked, des whether 5, 17. But gives price taken from 19. Or. affiliard. As in defitoyes wicked inentiate do wrong; in the upon 19. Or. affiliard. As in defitoyes wicked inentiate do wrong; in the upon 19. And 19. The word, per on chap, 20. 1. But gives ng, the our chap, 14, 4, on the word, ping, For right, see such ap, 22. 4, on the word, judgement. The words from 19. And 19. An poor, see on chap, 29, 12.

Vi y. He withdrawesh not his 'eyes from the righteous, but with N., J. A. S. Williaftstyken net us get yrans tor transus, our mrin. Kingt are they only training, such as shall shall be an for edder, and they are excited.] Though the tighteetus be never to poor, yet; such they full the objects of Gods I good around these; he not only de-fives them from opportions, but fometimes allo peefers them to Reyl-al dignity, and etablishes them in R to their thying day against all pepolitions, when he lath once feried them in it.

Me withdraweth nor his eyes from the righteous I His eyes are all waves upon them, how low foever their condition bethe never failed them, Plal, 33, 18. & 34: 15. For eyes, fee on chap, 15, 17, on the

but with Kings the they in the Throne] God railes up good men that are poor to fir with Kings, Pfal. 132.7; 9; 1 Sam. 2: 8.

1, 959 he doth effaults them for ever 1. He doth not onely fer them up, but also settle them in their Thrones. For ever, is put for a long

time in Scripture language, Plat. 132, 14. See for the word on than, 34, 36, upon the word, End.

and they are exalted) Ot, when they are on high. When they are once raifed, he fuffers thom to come down no more, but upliolds them in their high state as long as they live, So I is translated when. Plal, 139, 16,

Yes, 139, 16.

V. 8. And if they be bound in ferters, and be holden in cords of affilian. But if it is come to pathe, that some of these righteous persons, or such as seem so, for some of these persist, vetse 12. Thus preferred fall into fine and are hampered with their transferellions, as with chaines and deters, then God ufeth meanes of recovering them, as verie 9. &c.

And] Or, Or, So it is rehdred, Exed. 21. 19, 17. Or, But, as

Hisp. 30. 1.

If they, I thouse righteous persons advanced, abuse their hour, God will make them to know it. For it is opposed to hypomous, God will make them to know it. For it is opposed to hypomous, God will make them to know it. For it is opposed to hypomous, God will make them to know it. prices, verie sa. Some understand it of evil men. Others of all ores of men : but the first agrees best with the words foregoing

and following be bound in ferrers] Kept in and straitned by their fins. Or, it may be understood literally, if they be carried from a Throne to a prison for their find, and change golden chaines into iton fetters

pilloh for their sim, and enange goisen entantes into increters, yelle 32, chap. 13-32; Pilla, 1-67, fo., and be holden | Heb. Laught. Be taken, as a bird, or bétá lin a sky, or-fance, foot she ye channe ger themselves dut, in stand of affinition | On powers, Introduce, or want, afficing the beat of affinition | On powers, Introduce, No codids, fee on

thap, 18, 20, on the word, inace.

1. V. 9. Then be showeth them their work, and their transgression that they have exceeded] Though God suffer them to be sound in chalms, set he doch not utterly reject them, but rather opens the eyes of their minde, that they may throughly confider what they have done, and to be that they have done amille, and may repent, and amend for time to come. So that the end of these instructions is not their destruction, but correction.

Then] Heb. And. Yet well translated Then here, as also

he flewed them] : Sets their work before them, and makes them to fee it. So much the words import. They were blind before, now correction, or the work of Gods spirit upon it in their foules, clears their Spiritual eye-fight. See on chap, 15, 18, upon the word,

their work] The quality of their workes, that they are evil, and dipleating to God. For they knew what they had done before, but did not confider that they had done il, till Gods rods were upon them Now he shewes them what sins of theirs were the cause of this affliction, as the words following in this verse do declare.

and their transferffors? See on chap 7.21.
that they have exceeded? That they have been many and great, loas justly to provoke God thus to scotting them.

that they return from iniquity] As God by his Spirit inwardly, and by afflictions outwardly, fomerimes opens mens eyes to fee their own fins ; fo fotterimes he opens their ears, that they may hearken to the words of fuch Ministers as he fends to them in their forrows, whole words before in their prosperity they regarded not, Chap.

33. 23.

Meohenbh Mo their care to discipline] See on Chap. 33. 16.
where all these words are. The care stope cannot hear till it be unstone, nor the care of the minde, till cleared by God.

and conthandeth] See on Chap, 16. 1. on the word, faid

that they return] Sec on Chap. 14. 13. on the word, past, from iniquity] Sec on Chap. 15. 35. & 16. 3. on the word,

value, V. v. If they obey and serve him, they shall spend their dayer in prosperity, and their ears in pleasures] If men thus taught of God by and in their afflictions beatken to him, and serve him better upon recovery, they firstl paffe the rest of their life in abundance of all good things, and shall end their dayes with joy. Here is an hint for Job to repent of his unkinde speeches against God, and then to expect a lasting prosperity, and herein Elihu was no false Propher. For (though not upon his) yet upon Gods speech Job did humble himself, Chap. 40. 4, 5. & 42. 3, 6, and had a lasting prosperity, Chap. 42, 10, &c.

.nap. 42. 10. &c.
If they obey] See on Chap. 13. 17. on the word hear.
and feive him] See on Chap. 21. 15.
they shall spend] Heb. they shall sinish. The word 17.7 signifies. 1. To compleat or finish a work according to a mans defire, Gen, 2, 2, 2, To make an end of a thing to the destruction of it, Plat. 2.2. a. 10 make an end of a thing to the deflutition of it, Plal, 90, 9: 3: To defire orexpée 4 thing, as all expect complement and pertéction. To long for a thing, a Sam. 23. 15. Here it is taken in the first fent for fipedding and ending mens dayes happilly. their day's!] See on Chap. 14. 14. in piperriy] See on Chap. 21. 13. on the word, wealth. and their year?] They find! first professiva 4 long time, noe onely for dayes, which may be many, and yet end in a year: but for matter the profession.

in pleasures] They shall have abundance of pleasure all their

in peaguret 1 inc) and neve animanic of peaguret in the left long. From this word Naonth had her name, Ruth 1, 20.

2.2. But If they she poly poly they fluid perilb by the lyrerd, and they fluid die without knowledge 1 but if they will not hearken unto Ood, in their affilieron, when he declares the caule of it so them that they may amend, then they fluid lide a violent death, becaule they would not be taught how to prevent it.

they would not be taught from a processing the would not be fore; werfe 7. For if they] This rightedus that i poken to before; werfe 7. For inch may loll which in lives for disbedience, if they amend not, when God widts them for in, I Cor. 17.30, or fuch as feem fo, who may be taken away by the fword and fent to hell.

ober not] See on Chap, 13, 17, on the word, Hear. they final perift by the fixed] See on Chap, 33, 18, Heb. They

hall paffe away by the fword.

and they field die] See on Chap. 13, 19. without knowledge] Heb. Because they were without knowledge. Because they would not be wife, and take notice wherefore God

afflicted them, though he gave them fecret hints of it, therefore God gave them over to the fword. V. 13. But the hyperites in heart heap up wrath, they cry not, when he bindeth them But men that fin not out of humane frailty, but out of a michievous mind and most impure affections of hearts

they take no warning, neither do they feek to God for helpe, but by continuance in fin make God more angry with them fill, till he do conlume them.

But 1 See on Child. 30. 1. Or, yet, as is translated, Plal. 110.

103, 110. Though they fee fome good men repent, when God corrects them, and others cut off for not returning to God, yet they

amend not by Gods Stroak, the hypocrites] Or, profane men. See on chap, 8, 13.

in heart] See on chap, 15, 12, beap up wrath] Heb. Put wrath, Adde more to that which was pefore, Provoke God daily more and more, Rom, 2. 5. 2 Chron, before, Provoke God daily more and more, Rom, 2, 12, 2, unron, 18, 13, 22, Prov ward, Içe on chap, 4, 9, 69, 513, 8, 14, 13, they sy mo? They party not to God for help, and deliverance. This may be an hint to 60 to 60; whether he be gan hypocrance or no, who did comptain of Gol in his cital, but did not humbly praye to him to deliver him, or, They are Lidenby defroyed, and they no time to pray for deliverance. For the word, fee, on chap, 19,7.

when he bindeth them] When he correcteth them, See on

V. 14. They die in youth, and their life is among the uncleane] God deales with them, as with those curied young men, who having spent their youth in all filthinesse, and uncleannesse came to an unrimely end by loathfome diseases procured by their lusts.

They die in youth] They are taken away by Gods hand before They deein youth.] They are taken away by Gods hand before they be old, chap. 1, 52, 82, 21, 68, 83, 32. Plai, 57, 23, Heb., Their food dieth. That is, then felves, or their life is taken away. For foul, fee on chap, 14, 22. For youth, fee on chap, 20, 21. and liber life is among the unclean? They lie among fithy persons in the grave. See life artitioned to dead may, chap, 14, 22, or

V. 10. He openeth Aforheir ears to difeipline; and commandeth Their life shall be taken away among the Sodomites; that is, They

shall be destroyed by some extraordinary judgement, as the Sodo-mites were. The word doth nor so much look at Sodome as at the conversation of the inhabitants, they were ready to execute all filthineste even the consuston of sexes, So were these young men, and so much the word imports, So this word is used. Deut,

2.3 .7°, Its deliverests the poor in his affistion, and openets their ears in uprofilm] But God deales otherwise with gody men, for he frees them, out of their troubles, when he hath by private monifications of his spirit brought them to humble their soules before

He delivereth] God doth, who is spoken of verse xx. The word VIII fignifies to pull off a thing, as the floe, Deut, 25. 9, 2. To deliver out of trouble, Plat. 6.4. 3. To draw out of a multitude, or to chuse men to be armed for souldiers, Numb. 31.3. 4. To faror to enuie ment to pearment or jouisiess, Numo, 31.3, 4, 10 raten, for foarch bestle fasted, that go in sphoise pattures, and action before others, 16, 48, 18, Hore is it staken in the feend fence, for delivery out of frouble, the bowl Oracle of the form of the food of

in his affiction Or, in his poveris.

and openeth their eares Or, when he hath opened their eares. when he hath raught them to make a good use of their afflictions, for 1 When he Pal, 139, 16. For the other words, see on chap.

in oppression] When they are oppressed by others, and cry to him

for help. Excep fo would be have remove thee out of the first; into a v-broad place, where there is no firstingfig, and that which fould be fet on the table, found to full of family !. Now he comesco, apply to what he had faid in general, and that from hence to in particulary what he had faid in general, and that from hence to the whole when the have been, if he verse 26. wherein he tells Job. 1. What might have been, if he verte 26, wherein ne teals 100. 1. which made naye neeth, it he had carried himfelf well in his affliction, in this v., 20, What, is on him, because he did not v. 17; 3, What will be, if he repent not, to v. 16. In this v, hetells 10b, that if he had made a good use of his afflictions, Go.I would borh have delivered and profpered him: and this he fets out by two similitudes, one taken from a man that and this ho fets our by woo findlituides, one taken from a man that dwels in a large ground, where he bash, liberty enough; and that other from a man that keeps a plentiful table full, of all manner of delicates. District and the last carried that the found has been a plentiful table full, of all manner of delicates. District widely in his troubles, and the last carried handle widely in his troubles, and the last carried handle widely in his troubles, and the last carried widely handle has the wifer hot each with fuch as are trailly lumbled made his took, for would he have tensored they B he would have delivered thee, v. 10.11. The word fignifies to perfect when the former unprofes, are ner fraged by others, are removed from their former unprofes,

are perswaded by others, are removed from their former purposes,

are perimaged by others, are removed trout their former purposes, herefore te allo fignifies to remove. As 2, 6-hon. 18, 31. out of the firait j. Out of thy troubles, which have enclosed the like a priloner in a narrow roome, where thou canft fearce flir or breath, Heb. out of the mouth of the strain. A similitude from a wild beaft, that hath a lambe in its mouth, or a pit that gapes as it were, to devour such as fall into it. Hereby is intimated deliverance from some great trouble or danger, For Mouth, see on chap, 15.5.
into a broad place] Into much liberty, Pfal, 18.19.

into a broad place] Into much liberty, Fial, 18, 19, where there is no firatinessed] Into an exceeding large place. He would have given thee abundance of liberty, and that which should be set on the table] The dishes of meat ap-

ken in the first fence.

(hould be full of fatneffe] Thou shouldest have the fattest meats mounts of the of parings 1 from mounters that the active and daintief delicates on the table. Others understand this v. of Gods former dealing with Job, and cred it, Even so bath he removed thee. And, That which was on thy table, was full of families. Thou has that desprience O Job of what I have said, in thy former pro-

haft had experience O Job of what I have faild, in thy former pro-feerity, But it doth not appear, that Job was in poverty or ftrait before, and therefore the former interpretation is better.

V. 17. But thow half failfilled the indegeneen of the wiselest; judge-ment and juffilled rake hold on thee I But thom I had taken a quive con-trary courles, thou haft fo behaved thy felf in reasoning with Ood-trait is too manifelt, how guilty and worthy thou are of that judgement which God is wont to lay upon heynous offenders. And foir came to prife, as thout hy felf feeft that that judgement, which he moft juffly hath given upon thee doth still fland, and remaine unmoveable. unmoveable.

ammoreable.

But] So this particle is translated, chap. 30. 1,
thou half fulfilled the judgement of the wicked] Thou that carried
ty [eff like a wicked man in charging God to deal unjuttly with
their in afflicting thee fo heavily, and fo halt confirmed them in
their proof catrigies againt God. See on chap. 34. 8, others undefined is of Jobs III carriage in his profperity, either in the courte
title [15], or it focusion without men in viderance. But Filhu of his life, or in favouring wicked men in judicature. But Elihu never charges Job with any thing but mischarriages under Gods hand in his affliction. For fulfilling, see on chap. 15. 2. on the word Fill. For wicked, fee on chap. 3. 17.
judgement and justice take hold on thee] Therefore God hath just

caule to palle a fentence of proceeding fill in anger against thee: and his fentence fo takes hold of thee, that thou canft not get out

of thy mifry. Thefe are joyned together, Pfal. 3, 4, where It is terrepresed cause and right. Some by justice understand the fair profession of the cause in the trial or is, and by judgement pronouncing a sainful fentence. Or, Judgemint and spiller flowing the production of the cause in the trial or is, and by judgement as a spiller flow of the proposed of the pro

V. 18. Because there is wrath, beware lest he take thee away with his fireat, then a great ransome cannot deliver thee I Here Elihu countels lob, what to do for time to come. I. Not to provoke God further, to v. 21, 2. To take heed of iniquity, to v. 24, 3. To give honour to God, to v. 26. In the first part, first he exhorts him, v. 18, 2. Removes impediments of hearkning, as hope of ransome v. 18, 2. Kemoves impediments or nearking, as noge of ranione to free him, v. 18, 19, or force, v. 19, or hiding, v. 10. I perceive that God is angry with thee by the continuance of thy Plagues, Beware thou oftend him nor further by thy obstitutely, left he make an end of thee. Affure thy felf, if thou hadft never fo much to give, it would not be accepted to fave thy life, ... of

because there is wrath] Because it appears by Gods heavie hand on thee, that he is very angry with thee. For wrath, see on Chap.

19. 19, beware] This word is not in the Original, but well added by the translators to make up the sence. As also sen 36. 18, 18, less the three away] Less God defroy thee, and so take the cleane out of this world. For the word, see on v. 16. on the word,

Removed.

nemoyen,
mith bit strond.] See on Chap. 34. 26.
then] So this particle is translated, Chap. 25. 1, when thei
hast provoked God so far, that he resolves to destroy thee, it will be in vaine to think of any ransome. Therefore prevent it before hand

a great ransome] All that thou canst have to give, if thou hadst all the word, Pfal. 49.7, 8, 9. For great, fee on Chap. 22, 5. For

N. 19. Wilhe esteeme thy riches? no not gold, nor all the forces of frength 1 Dost thou think that if thou couldn't recover as much weathy, as thou hadth before, over full of gold, or hadd an army of the property of the pr release thee from destruction? No certainly, thou shouldest then but feed thy felf with vaine thoughts.

will he efteem thy riches ?] He will make no account at all of

any defence. Which agrees well with the words following. For the word, fee on Chap. 22. 24, 25. Others read it, No not in af-

nor all the forces of strength] Not any force or strength, though the greatest in the world, can deliver thee if God purpose to des

ftroy thee.

V., 20. Defive not the night, when people are cut off in their place I

As neither riches nor strength can shelter thee from Gods stroak, so wit cannot prevent it, Think not to finde any hiding place to fecure thee : Gods stroak lights on eyil doers in the darkest night, Plat.

Defire not the night] Some understand it of desiring the night for reft, which Job had done, Job 7.13. Others of the night of death, tor rest, which Job had done, Job 7.13, Others or the night of acading which he had defired, Chap, 7.15. But he is rather to be understood of the darkneftle of the night, wherein he might chink to hide himself from Gods stroak; but all in vaine. For defire, see on

Chap. 7. 2.

when people are cut off in their place] Thou can't not be fafe in the darkelt night, for God hath destroyed nations in the dark, as the darkett night, for God hath deftroyed nations in the Gasty, as the Egyptians in the red fen, and Sennachribs army, Chap. 27-10, and 34, 10. Are at off in their plate. Heb. Affend under them. See the like phrafe, Chap. 5. 36. Plal. 103. 24. As the light of a candle, when it is ready to go out, fives up and of the regardancy. Or, as the corne is first taken up by the hand of the regardand then cur off, and held for out he second. One Verbe included and then cut off, and laid flat on the ground. One Verbeineluded in another, as Pfal 28 10 Parish of the reapers. and then cut off, and laid flat on the ground. One Verbe inclused in another, as Pla1, 68, 18. Received pits for men, to wit, to give to them, as it is expounded, Bip. 4.8. So here, They go up, the they may be cast down lower, Pla1, 10-10- V. 17. When they may be cast down lower, Pla1, 10-10- V. 17. This haff than objent, rather than affidition! Here is Elihu's fecond exhortened to Jobo sake heed of the earlier of God in research of this troubles, in

take heed of speaking unjufty of God in regard of his troubles, in this yetfe, which he backs with reasons from Gods power, and will the speaking unjufty of God in regard of his troubles, in this yetfe, which he backs with reasons from Gods power, and will the speaking united the speaking t dome, ver. 22. and from his authority, and juffice, ver. 33. The fumme of this verfe is, as if he had faid, Now I warne there to take heed of speaking unequally of Gods wayes any more, I fee I had need regive the fuch an admonition; for thou are readile for do, then patiently to bear what God hath laid on thee.

Take heed] Be very wary for time to come,

Chap. xxxvi.

iniquity | See on Chap. 15. 35. & 16. 3. on the word, Vanity. By Iniquity here he means Jobs unjust speeches against Gods proscedings with him.

for this haft thou chosen] To wit, iniquity, and rash censuring of Godswayes, as appears by thy former speeches. See on Chap.

rather than afflittion] Thou hadft rather accuse God of afflicting thee unjuftly, than bear thy affliction patiently. Others read it thus. For, for this cause hast thou chosen any thing rather than afhadft rather fay any evil of him then be afflicted juftly by him, Others thus, for this thou halt ch fen because of thine affliction. Thou art fo transported with the sence of thy paines, that thou carest not what thou fayst of God.

V. 22. Behold God exalteth by his power; who teacheth like him?] world give many monuments of their power and wildome, yet none comes near to God in working or informing.

Behold] See on Chap. 1. 12.

God] See on Chap. 8. 3, 5. exalteth] Himfelf, by his feat in heaven, or his great works on earth. Or, he exalteth the afflicted by delivering them, or the poor by preferring them, Pal 9. 13. & 18. 48.

by his power] By his great and infinite strength, whereby he can

do what none elfe can,

who teacheth like him?] No man, can teach so wisely as God and therefore none can direct him how to aft better then he doth Therefore thou oughtest not to finde fault with his dealings with therefore trou originates not communicate with this detailing want thee, Ifa, 40, 13, Rom, 11, 34, 1 Cor., 2, 18, Or, no man reaches in fo firange a way as God doth, He can teach thee wildom, by shele fore afflictions. For Teaching, fee on Chap. 6, 24, & 8, 10.

V. 23. Who hath enjoyned him his way? Or, who can fay, thou haft wronght iniquity?] Who hath shewed God how he ought to go-terne the world? No man had any such power over him to prefetibe him his way. And though he be most free, yet never any man could charge him with one un just act. Therefore thou, O Job, doft most rashly and arrogantly complain of his proceedings a-gainst thee, as if thou couldst teach him to governe better, or hadst taken him tripping in his dealings, and got fome great advantage

Who hath enjoyned him bis way] Who hath prescribed to him what

V. 24. Remember that thou magnifie his worke, which men be M. 14. Remember in the magnife on worth which who be-bed.] This is Ellhu's third exhortation to Job, to give gloty to God, rather than to stand upon his own innocency. Which is set down in this verse, and a reason given of it in the next. The summe ofichis verfe is, that Job give God the glory of afflicting him, which other men stand and gaze at, as wonderfull. Others understand it of the works of creation, which agrees with the following part of the Chapter

Remember] Think feriously of it, which now thou feemest by

that] So this particle is translated, ver. 10

thou magnifie] Set it out at large, and, speak highly of it, his work] His strange correcting thee; or his work of Crea-

which men behold | Other men dare nor judge or centure God for afflicting thre fo heavily, as thou doft, but look at it with admiration. Others understand it of Gods workes in the sky, as the metion. Others undertraint to dross workes interests as the terror, which has admired by men. Some read it, whereof men fing. For which they praife God. For Man, fee on Chap 5, 17, 89, 23. Yes, Every inha may fee it, man may belold it a fare off I . Phough thou wilt mot, yet all other anon take notice of Gods fre-

among thou without, yet all other men take hotter four to the view had been one table to fee the reason of it exactly, as being above their teach. Some understand it of the Mercors, which all men behold though they do not throughly conceive of Gods fecret manner of forming them in the clouds.

Everyman] Prety man of understanding. For foolish men take no notice of Gods proceedings, Plal, 92. 6, 7. For the word Man,

fte on Chap, 14. 1. munife it ? Take notice of it eafily. man] See on Chap, 3, 17. & 9. 2.

may behold it] See on Chap. 35.75. on the word, Look, a far off] Imperfectly discerne it, mot fully see it, as things very

gh, or far remore, are feen but in part, as it were through a glass,

mgh, or tar remore, are teen but in part, as it were timough a guessy and hor for plaining as things that are inserted to us.

V. a. Bibbil God is great, and we know him mot, neither stat like by drowning the fruits of the earth by a flood, or without his properties for a fine of the card by a flood, or guesties for a fine of the properties of the card by a flood, or God in his government of the world in regard of natural things.

God in his government of the world in regard of natural things. 40 yer, 23, of the next Chapter, And fifth he fets out the greatnesse. For by them] By raine, lightning, and thunder,

record not] Turne not thy face to it in way of approbation, as | and eternity of God in this verse, 2. He proves it by the Meteors men do to things they like. For the word, fee on Chap. 5. 1. & and feafons afterwards. Seeing that we know Gods works but in part, ver. 25. certainly we cannot know God himfelf fully, neither is there any brain of man that can reach his greatnesse, or any Arithmetick that can number his years,

Behild] See on ver. 5.
God] See on Chap. 8. 3. 5.

is great | In Power, Glory, and Majefty.

and we know him not] So great, that we are not able fully to comprehend him, either in his effence or works. neither can the number of his years be fearched out] Spoken after he manner of men, to fet out Gods eternity; for he was before there were any years. He were a very old man that could live so many years, that the skilfullest Arithmetician in the world could

not reckon them. Gods continuance is beyond all count, Pfal. V. 27. For he malesth small the drops of water, they pair down raine according to the vapour thereof] The rest of Elihu's speech is spent in describing the Meteors and changes of the aire, as raine, thunder, fnow, &c. fo interweaved one with another, that they cannot well be divided. God thewes his great power daily, by di-viding the drops of water in the cloud, so that the raine being thus diffolved, poureth down upon the earth according to the propor-

tion, and greatnesse of the vapour, whereof it is made. For he maleth small the drops of mater] He lets them not fall down like a flood, left they should drown the earth, but doth asit were divide them in the cloud, and make them little. Others read it, He draweth up, To wit, vapours from below by the heat of the Sun, which being diffolved in the cloud, fall down again in raine. Others thus, He withdraweth the drops of raine. He caufeth it not to raine for a time, and when he pleafeth it raines again; as in the end of the ver. For water, see on Chap. 14. 9.

they pour down raine according to the wapour thereof] As the vapours drawn up from below are greater or lester, for there is more or lester faine. He purifies the vapours, and so distils them in raine. See on Chap, 28 1, upon the word, Fine. For vapour, see on Chap. 18, 12, on the word, Destruction.

V. 28. Which the clouds do dop and diftil upon man abundantly ? Though there be much water in the clouds, yet God orders it fo, that it falls down by drops, yet in such plenty, that it waters many countries, where abundance of men dwell.

Which | Which raine. Or, From whence. Out of which va-

the clouds] The receptacles of the raine. See on Chap. 9. 8. & 11, 8, on the word Heaven.

do drop] Send down on the earth by fmall drops one after an-

and diffil] The fame thing in other words. ubon man I See on Chap, 14, 1,

abundantly I In great plenty. Or, upon many men. For the raine falls at times all the world over, and waters many mens grounds.

29. Alfo can any understand the spreading of the clouds, or the noise of his Tabernacle ?] Moreover, is there any one who knoweth how far the Lightnings will spread themselves in the clouds, as verse 30. or that knows the nature of those ratling thunder claps, which come forth of the clouds, wherein God fits in secret, and unseen, as in a Tabernacle, creating many strange Meteors, to fend down upon the

Alfo can any understand the spreading of the clouds ?] Can the wifest man in the world tell how far the clouds will spread, or on what places of the world they will pour down raine? As verse

or the noife of his Tabernacle] Some under frand this of the noife the windes make in the aire. Others of the Thunder-claps, Pfal. 104 7. Gods Tabernacle, is faid to be in the clouds, Pfal. 18. 11.

V. 32. Behold be spreadeth his light upon it, and covereth the bottome of the Sea 1 It is a wonderful thing to consider, how Go.I foreads the Lightning over the darke clouds, and makes them look bright like fire, yea which is more ftrange, he makes the lightnings dart to abundantly through the waters of the fea, that they do as it were cover all the bottome of it.

Behold] See on Chap. 1. 12. he spreadeth bis light ? He scatters it all abroad, as a cloth is spread. For Light, sec on Chap. 17. 12.

aponde] Alpon the cloud mentioned, ver. 29. or upon him, that is, upon man, as ver. 28.

and covereth the bottome of the fea] Heb. The roots of the fea. He not onely makes the lightning cover the earth, but also pierce deep into the leas. For Root, see on Chap. 5. 3. & 14. 8. For the Sea, fee on Chap, 14, 11.

V. 31. Wor by them judgeth he the people, he giveth meat in abundance] Hore he fets out the infinite wildom of God, who by the fame means can work good to his, and hurt to his enemies; he can make raine, lightning, thunder, beneficial, or hurtful, as he pleafes, by drowning the fruits of the earth by a flood, or cherishing them by moderate raine, and blafting trees by thunder, or clearing the

judgeth be the people] He punisheth them by drowning and bla-fling some people, or their corne and cattel, the furch meat in abundance] By watering the earth in other places, and as other times, so that it brings forth abundance of corn.

places, and at other times, to that it orings from southance of corner for giving, fee on chap. 14.4 on the word, bring. For abundance, fee on chap. 8. 2, on the word, fitting.

V. 32. With clouds be covered light, and erimmandeth it not to fine by the dual that commeth betwire! In this verfe is a preparation for raine, when God raifes up clouds to darken the light of the

with clinds] The word 23 fignifies a crooked or hollow thing, and is used. 1. For the hand, as chap. 16, 17. 2. For an hollow and is uted. 1. For the hand, as chap. 16, 17, 2. For an hollow veffel, fromer, or platter; ier. 52. 18, 19, 3. The hollow place, or indide of a fling, 1 Sam. 35, 39, 4. The hollow place of the thigh, Gen. 32. 25, 5. A cloud, which is an hollow thing, chap. 6.9. So here: Kings 18. 44. For clouds first appear/mall like a mans hand shut, and then spread out like the palm of a mans hand.

he covereth the light] Hideth the Sun from our eyes, and fo fends dark and rainy dayes. It may be read thus, he covereth the light over the clouds. That is, he spreads it over them, as verse 30. And when he will he takes away the light again, as in the end of this verse. And this suits well with the former verse, and shewes faire and foule weather to be at Gods will, to fend when he pleases. For light, fee on chap. 17. 12.

and commandesh it not to shine] Not to shine is added to make up the sense. Heb. and commandeth it Or; layer a command upon it. But it is observed, that this word with the preposition 70 (as here) in Scripture language fignifies most commonly to forbid, or command not to do a thing, Gen. 2. 16. & 28. 6. 1 King. 2. 43.

by the cloud that cometh betwixt] To wit, to darken it. The cloud is added to make the fense plaine. Others read, and commandeth it, (or gives it a command) concerning the showre that is coming, as

V. 33. The noise thereof sheweth concerning it, the cattel also concerning the vapour] The thunder gives warning that raine is comming, and cattel that flee to shelter, when the vapour ascends. For

mung, and catted that face to thetter, when the vapour alcends. For of a tempel, coming the facels, verie 17, 28, 8, the most extended to the conference of the cloud.

The most three of three the cattering it 1 The Thunder, which is called the noise of the cloud, because it a richest from the renting of the cloud. Or, his miss. That is, Gods, who makes it to thunder. This because wit melle that a tempel is coming, and gives warning to living creatures to keep out of the way. For shewing, see on chan 1 et 28 on the word told

on chap. 15, 18, on the word, told.

the cattel als] Hogs, and sheep, and oxen, that go to hide themthe catter and 1 Hogs, and theep, and own, that go to had eitenfelves when they perceive a tempelt coming. This was an ordinary thing in that Country, where were flore of cattel, Chap. 1. 3.

concerning the vapour 1 Heb. concerning that which goeth up. Those

cattel are much more quick-fented than men, and can perceive the vapours going up to cause raine, before men can see or feel them, vapours going up to cause same, necrost ment in few reter there. For aftending, few on chap, 20, 6. Others read it thus; He declar-eth his milt to it, whether it flood fall upon the cattel, or on some plant that aftendeth. He directs the forme to the destruction of cattel, or of corne and trees, which he will. As Exod. 9, 25.

CHAP. XXXVII.

Vetle 1. A This also my heart trembleth, and is moved out of his place] It seems that while Elihu was speaking of the thunder, God to confirme what he had said, caused it to thunder, that Job might be the more affected with what he faid, and prepared with reverence to receive what God should say in the Chapters following. That there was a storme, appears chap. 38. 1. And the Law was delivered with lightning and thunder, Exod. 19. 16. This

Law was delivered with lightning and thunder, Exod, 15, 16, This inexpected coming of the thunder inght well affigible. Elihus, as it did, in this verie. That it did then thunder, appears in verie 2, At this alg). Or, Even at this. For it doth nor appear that he termbled at any thing before, till this inexpected thunder came, Others underland, At this which I shall 18,7, for 1 intend yet to peak more glorioufly of Gods great works. Or, Therefare, as it is resolved. Gen.

translated, Gen. 2, 24.

my heart trembleth] I am heartily afraid. For heart see on chap 15. 12. The thunder hath made great ones tremble, who denied that there was a God.

tant interews a con.

and is more dure of his place] Leaps up and down as it uferth to do
in a great fright. Or, is ready to leap out of my body, as the Ship
was faid to be broken, 10n. 1. 4. And the net, Luke 5.6, when
they were but like to break. For place, see on chap. 18. 21. &

V. 2. Heare attentively the noise of his voice, and the sound that greth out of his mouth] Now he fers down what it was that made him afraid, the terrible crack of thunder then prefent, and exhorts others to regard it, that they may reverence God in his power as

Heare attentively] Heb, Hear in bearing. There needed no great attention, for thunder speaks loud, and will be heard, but he would have them heare with the eares of the minde, and carefully to observe Gods great power, that spake so terribly as no man could, For the word, fee on chap, 13, 17.

the noise] The word Originally fignifies an angry noise which makes orhers to tremble, as the roating of the Lion doth the beath, Am. 3. 8. Pfal. 29. 3. It is Gods frighting which is heard in the thunder, it terrifies the flourest hearts. It makes so horrible a noise,

that it is heard far and near.

of his voice] Of Gods thunder, wherein he so speakes, that his people may take notice of his power, Pfal. 29, 4 & 81.7. And thereby he awakens mens dulnefs, that they confider of his workes. For the word, fee on chap, 15, 21, on the word, found,

and the found] The rumbling as it were, or inward noise of the thunder within the clouds, as doves mourn inwardly. See on chap. 27. 4. on the word, utrer.

that goeth out] See on chap. 20, 25, on the word, commeth

of his mouth] Out of Gods mouth. For he makes himself known by the thunder, as men do by their words which come out of their

V. 3. He directeth it under the whole Heaven, and his Lightnine V. 3. He direleith t under the whole recave, and the lighting unto the ends of the Earth] He makes the noise of the thunder ting in the aire all abroad, as he circeteth it to any place under the whole heaven, and the lightning extends it selfe even to the most remote parts of the earth.

He direlleth it] Or, maketh it to go right forward. He guides it, and makes it to be heard where he pleafes. It is not meant of the lightning nor thunder-bolt (though God guide them also) but of

the noife, or thunder it felf, spoken of verse 2., under the whole Heaven] Wheresoever it is heard on earth, God directs it thither. Or, he makes it to be heard far and wide. See

and his Lightning] Heb. his light. Hereby it appears that the former part of the verse was meant of the noise of the thunder, and not of the lightning here diftinguished from it, For light, see on chap. 17. 12.
unto the ends | Heb. the wings. A metaphor either from birds

that fpread their wings wide when they fly, or from the skitts of garments, which are at the ends of them, for the word fignifies both. QDD is used. 1. For a wing, as Gen. 1. 21. 2. The utmost part of any thing. As 1. Of a garment, Num. 15, 38, 2, For the failes of a ship, which are spread like wings, and make ships as it were thy, 15, 18, 19, 15 to the surgest new wriges, and make thurst site were thy, 15, 18, 18, 11, 2, For the wings of an Army, 15, 28, 27 to the farthely parts of the earth, 15, 11, 12, 2, For the Springing of the morning light, Mal 4, 2, 6, For the the fwiftende orther winds, which fecents of by, it is for quick, and carries thips saws parse, Pfal, 18, 10. Here it is taken in the fourth borrowed fend for the corners of the words as all to 76, 20, 20. corners of the earth, as also Job 38, 13.

of the Earth] Of the World, See on chap. 15. 19. V. 4. After it a voice roareth, he thunderesh with the voice of his v. 4. After it a voice volution, we connected with the voltes of we cellency, and he will not flay them when his voice is heard The thunder-crack is before the lightning in nature, but we feethe lightning first, which God sends as a fore-runner, or warning piece, when he meanes to speak in thunder. Now the lightning is first seen, because the light passeth through the aire swifter than the noise, and enlightens it in an instant, whereas the noise goes by degrees. Thus God fends his light as an harbinger to his excellent and high voice. He delayes not to fend out fuch flames when he intends to thunder, or to fend the thunder-cracks when it light-

After it] After the lightning, v 3.

A wice] See on chap, 15, 21, on the word Sound: and in this cháp, v. z.

roareth] The thunder makes an hideous noise far above the roaring of a lion, which the word originally fignifies.

he thundereth] See on chap, 26. 14.

with the voice | See before on v. 2.
of his excellency | Of this height. The word [1N] fometimes fignifies pride, as chap. 35. 12. because proud men think themselves higher than others. But God is indeed higher than all, and speaks accordingly in the thunder,

and he will not flay them, when his voice is heard] After the thunder he presently sends raine and haile, spoken of in the end of the former Chapter. Others understand it of the lightnings, and read thus, He will not have it to be behind, when his voice it to be heard. The word flay, comes from a word which fignifies the heele. The way to flay one, is to take him by the heele, Gen. 25.26. For I when, fee on chap, 7.13. His woice, Gods. See before in this v. Is heard. See on

chap. 13. 17.
V. 5. God thundereth marvelloufly with his voice, great things doth he, which we cannot comprehend] A transition from the thunder to other wonderful works of God, as if he had faid, It cannot be denied that this voice of God is very wonderful: but other things no leffe admirable are done by God above the reach of our shallow capacity, as the bringing fnow, v. 6. &c.

God] See on chap. 8 3, 5.

thundereth] See on chap. 26. 14.
marvelloufy] So as no creature can make such a noise. Others conveying 1 Do as no creature can make luch a noise. Other leading, Ord hinders au more vidents thing with bir wises. And refer it on hole flrange things, which are wrough by the thunders, as melting the mony without hurting the pure-flyerating the lowed within the Cabbard, exhaufting the wine within the barrel, breaking the lowed within the Cabbard, exhaufting the wine within the barrel, breaking the vellous, see on chap, 5. 9.
with his voice.] See on chap, 15. 21, on the word, Sound,

great things doth be] See on chap 5. 9.

Chap. xxxvii.

which we cannot comprehend] Above our reach and capacity shap, 36. 16. on the word, Know. Or, which we take no notice of. But passe them by carelessely, as if they were not worthy of our

V. 6. For he faith to the fnow, Be thou on earth; likewife to the [mall raine, and to the great raine of his firengih] For he it is, that no fooner fpeales the word, but the fnow covers the earth like wool: and at his command both gentle showers, and tempestuous storms come upon the earth. For] This word giving a reason of what went before, shewes

plainly, that the marvellous things spoken of, v. s. were the effects of the thunder, but new mercors such as follow.

he faith | He commands the fnow to come, and it comes. Gen. 1. 3. For the word, fee on chap. 16. 1.

to the firm] Snow and raine, and all the meteors are at Gods command, Plat. 147, 15, 16. be thou] Not onely come, but abide till I call thee back.

on the earth] See on chap. 15. 19. likewife to the finall raine, and to the great raine of his strength]

Heb. And to the shower of raine, and to the shower of rains of his strength. That is to the gentle raine dropping out of the clouds, and to the violent stormes that fall as evidences of Gods great frength. Others read it thus, Or to Showers of raine : then Showers of much raine come.

V. 7. He scaleth up the hand of every man; that all men may know ter div bit work] Now he shows what befalls men in this v, and beasts in raine.

bit work.] Now he shows what betalls men in this v, and beasts in the next, whin great snow, or raine falls upon the earth. Their work is hindered, that they sitting at home may have time seriously to consider of Gods great work abroad.

He scaleth wp.] He linderes them from working, while the snow or raine lasts, and makes them keep within doors, as if they were shown up in their houses under Gods scale, as Noah was in the Arke, Gen. 7, 16. For the word there used for shutting up come and hinders them from working in the fields. For fealing, fee on

the hand] The labour. He hinders them from working, Exod, 9: 19. For the word, see on chap. 15. 23.
of every man] Of every man that hath worke to do abroad in the fields, for within doors men men may worke. For Man, see on

that all men] For man, fee on chap. 5. 17. & 9. 2.

may know | May take notice, that God hath sequestred them from their field labours.

bis work] That the snow and raine that shut them in, came from God. Others read it, That every man may know his workmen. That mafters of families may have time to call their fervants to account. matters of tamilies may have time to call their lervants to account.

A frigid interpretation, and nothing to the fetting out of Gods gloty by fo wonderful a work, which is the feope of this place.

V. 8. Then the beafts go into dens and remaine in their places.

So great is the force of a tempest, that not onely it drives men home, but even wilde beasts to their dens, which use to prey in the night notwithstanding the darknesse, if the weather be calme, Pfal. 104. 20, 21.
Then | When the raine and fnow falls verfe, 6.

the beafts I is true of all beafts, but especially of wild beafts, which mult yeeld notwithstanding their great strength. They have sher name from life of livellines in the Colignal. 29 I See on chap. 15, 21, on the word, Come.

into den? I from the dark places to shelter them from the storme,

where they use to lie in ambush to catch their prey. For so much

the word fignifics in the Original, shap. 38. 40
and remaine] Abide there till the forme be over, The word figmifies dwelling alfo, for men use to abide where they dwell.

in their places | Heb. In their dwellings. That is, in their holes.

V. 9. Out of the South cometh the whirlewinde and cold out of the North | Now he passeth on from snow and raine to whirlewindes, froft, and ice. At Gods command sometimes the South winde gathers clouds together, whereof comes a tempest, and sometimes the North winde comes and scatters them, and so brings cold weather, though faire, verse 22.

out of the South } Heb, Out of the chamber, See on chap, 9, 9. O thers understand it out of a secret place, as Job 23.9. Plal, 135.7. But the South is best, because it brings tempest, and it is here op-Poled to the North, which brings fair cold weather.

the whirlewinde] See on chap, 21, 18, on the word; storme, and cold out of the North] Heb, out of the scattering windes. hich are the Northerne windes which dispel the clouds, and purific the aire, and therefore are called by some learned men the broomes of heaven. Then followes faire cold weather, when the skie is

V. 10. By the breath of God, frost is given, and the breadth of the waters is straitned When God please, a cold blast comes forth which

bones within the flesh, which are things above our reach! For Mar- | it were shut up into a narrow prison by the ice, which like the pri-

By the breath of God | By a cold winde coming from God, as if he did breath it out of his mouth, Pfal, 18, 15. For the frost comes from the excelle of cold windes, and therefore it is most rife in Northerne Countries, in lo much that the fea is frozen in those parts.

therine commerces and the same than the same translated pafferely. See the like on chap 3, 3, 5, 6, foll it given I Heb. He giveth figh. But it may be translated pafferely. See the like on chap, 3, 3. That which here is translated frost, is divers times in this booke translated icc. It comes from a word, that fignifies to make bald, for it covers the graffe which is as it were the haire of the ground, and makes it smooth like a bald

and the breadth of the waters it [name and makes it imooth like a bald head. For giving, see on chap, 14, 4, on the word, Bring, and the breadth of the waters it [ratined] The waters are kept in from overflowing by the ice. Or, They are congealed into ice. And therefore ice is defined by fome to be much water in a little roome, chap. 38 30. For Breadth and straitned, see on chap. 36, 16. For water, fee on chap, 14. 9.

V. 11. Also by watering he wearieth the thick clouds; he scattereth his bright cloud.] As God sometimes sends frost and ice, for at other vimes he fends fo much raine to water the earth, that the clouds are as it were weary with powring it down. He also drives away those clouds of light, which were in the firmament before, as if he meant to fend nothing but raine.

Alfo] God varieth his actions. Sometimes he fends faire wea-

ther, ver. 9, and fometimes foule, as in this verfe.

by watering I by watering the earth. By powring down continual showres to that end. Or, by driving them to and fro to water divers parts of the earth, and then disloving them quite into

he wearieth the thick cloud] Though the cloud be thick, and full of raine, yet he makes it ipend all its store, and so makes it weary, as a man is at night, that hath spent all his strength in la-

bouring all the day.

he scattereth his bright cloud] The cloud which was covered over with lightning before, chap. 36. 30. is now quite fpent and dif-perfed, and appears not at all. His bright cloud. Heb. The cloud of his light, For Light, see on chap. 17. 12. Others read it, And his light scattereth the cloud. That is, the Sun disperseth them.

V. 12. And it is turned round about by bis counsels, that they may do what sever he commandeth them upon the face of the world in all the and principles of communication from the first place of the sound in an ine-earth J Thus you fee that God turnes the clouds up and down as he-pleaseth by his wisdom, that they may accomplish his ends, and that not in some places alone, but all the world over.

and it] The cloud spoken of before in the former verie is turned round about | Sometimes clouds are raifed, fometimes feattered, fometimes driven as in a circle, or forward and backward from one place to another, fometimes bright, and fome-

by his counfeld.] The word in the Original is derived from the ropes of the flip, in managing of which for the best advantage of the flip, confilts the Sea mans skill. So God orders all these Mecors feverally for his own ends by his infinite wildom.

that they may do] That the clouds and other Meteors before mentioned may effect what God would have them to do.

what sever he commands them] A metaphor intimating, that the clouds and meteors are as ready to do what God requires, as a good fervant is to do what his mafter commands. See the like, Levit.

Won the face of the world I Publickly in all the habitable world, wherefoever any men dwell. For the word, Face, see on chap, 14. 20, on the word, Countenance. For World, fee on chap 18 18

in the earth] Sec on chap. 15. 19.
V. 13. He causes his to come, whether for correllion, or for his land, or for mercy] Here he sets out the end of Gods various difpoling of the clouds, and producing fo many feveral Meteors out of them, to wit, either to correct men for their fins by floods or lightnings, or to make the earth fruitful by fending plemy of raine in due fealon, or to coole men by gentle showers in extremity of

he caufeth it to come] Heb. He caufeth it to finde. He maketh it to finde a way to fend out showers or other meteors, for the ends appointed by God.

whether for correction] To chastife men for their fins. Heb. for d rod, chap. 9.34. For parents use to correct their children with rods ; 788, cnap. 9,34. For parents the co correct time function with 6, 6 od th God the world with floods and lightnings, chap. 36, 31, Exod, 9, 18, 23, 15 mm, 12, 18, 19, Ezr, 10.9. Others read it, for a 17ths. For fome particular family. As parents used a rod for correction, so the chief of every family carried a rod or feepter in his hand, as a figne of authority. From thence the name came to be put for the whole Tribe, Numb, 17, 2. And so God causes it to rain on one place and not on another, Am. 4. 7,
or for bis land To make his land fruitful. That is, all parts of

the world, where men dwell ; for all is Gods, Pfal. 24. 1. Others restraine it to the land where Gods people dwell, Hol, 9. 3. Others take it for the wildernesse, which God onely lookes after, and meter in strainted When God please, a cold blast comes forth which men do not husband. God makes the raine to fall there, bringeth frost, whereby the waters, that ran at large before, are as that the wilde beasts may have food. So the sea is said to be

Gods, Plat. 95. 5. chap. 38. 25, 27. Plat. 65. 12. & 104. 16. For

Sons, rist, 93, 5, cump, 30, ap, 77, rist, v5, 22, & 104, 10. 20. Ind, fee on chap 15, 19 on the word, Earth, or for mer(s) Or for other good after befinder fruelifying the earth, at op purgo the aire with lightning, to coole the earth with flowers in fummer; &c. Others under thand the former clause of flowers in fummer; &c. Others under thand the former clause of watering the carth in an ordinary way, to produce an ordinary crop, and this of an extraordinary fruitfulnesse. Others understand crop, and thus or an extraordinary nutritudes. Others undertrand it of that mercy spoken of before, verse, 7. That men may by the sight of these extraordinary workes of God be brought to repen sance, and cscape destruction. The word sometimes significant teprogeh, but most commonly mercy, and that fignification best

nes nore.
V. 14. Hearken unto this O Job: fland fill, and confider the wond-your works of God] fitther Elihu conceives Job attended not, or shat he was ready to interrupt him before he had done; and therefore he calls upon him by name for attention, that laying afide all disquieting thoughts, he woul shearken to him, discoursing of the mighty workes of God, that so he might not contest with God any longer, because of his misery, but might humble himselfe before the mighty God, as he ought.

Heathen]. Secon chap. 33. 1.
to this] Touchiadifcourse of Gods various proceedings without blaming him. To that which I shall say further of it, if thou have been negligent before.

O Job] See on chap. I. I. fand do not reply till I have done. Se

jumajini j ricar quicarya and un not repty this interest contents.

and confider the swindrous worker of God] Lay afide thy passion occasioned by the greatness of thy paines, and weigh well the frangesse of God actions, which I have spoken of, and shall speak of further, that thou mayeft floope unto him for the good of thy foul, For wonderous workes fee on chap. 5. 9. on the word, Marvollous, for God, lee on chap. 8. 3, 5.

V. 14. Doft thou know when God difficed them, and caused the

light of bis cland to fine?] Canft thou tell, when God is working in the clouds, or how he prepares them within to fend forth Light.

ning and Thunder ? See on chap 36.29. Doft than know] God may be preparing for fair weather or foule

weather in the clouds, and thou be quite ignorant of it.

when God] See on chap. 5. 17. & 11. 5.
diposeth them] When he secretly orders the clouds for the ends abovefaid, v. 11, 12, and that unfeen of men. Or his wonderful

works, v. 14, 16.
and caused the light of his cloud to shine] Or, That he may cause, or. That he may bring lightning and thunder, verle 3. 11. chap, 36.30. Others understand it of the Raine-bow, a figne of faire weather after raine. Others of the Sun-shine feattering the dark clouds. These things neither Job nor any creature can foretell much lesse Gods strange proceedings with the sons of men, and therefore Job must not censure God, though he be in misery. For

light, see on chap. 17.12.
V. 16. Dost thou knew the ballancings of the clouds. the wondrous workes of him who is perfell in knowledge? When God lifts up the vapours to the clouds, or keeps them there in an equall distance from the earth, as if he weighed them, or meanes to lend them down trom the earth, see he weigned them, or meaners to lend them down again in raine, doth he make thee acquainted with his purpole? Some understand it of. Gods equall ballancing the clouds at first, for that they continue still in their place, and fill not down to drown the earth. But this agrees not well with the rest about the daily producing of new meteors.

Dolf thou know] See on v. 15.

4 be ballancings of the clouds 1 How God makes them bigger or leffer, higher or lower, according as he meanes to use them for the good or hurt of the creatures, and that so exactly, as if he weighed them with a ballance in every change.

the wonderous workes] See on chap. 5. 9. on the word, mar-

of him which is perfell in knowledge] Of God, v. 14. See also on chap. 36. 4. I Sam. 2. 3.

N. 17. How thy garments are warme, when he quieteth the earth by the South winde 1 Now he brings Job neerer home, to convince him the more of ignorance in the reasons of Gods actions. Canst thou tell before hand when, or the reason why after storms brought in by the South winde verse 9, the fun should grow so hot that shou are scarce able to endure thy cloathes upon thy back? For in those hot Countries cloathes though light, were very burden-

Him] Doft shou know throughly how it comes to paffe, or when this change of weather will be? If not, how canst thou tell greater things?

thy garments] See on chap. 6. 15; on the word, deceitfully. are warme] Or, are hot. For fo the word originally fignifies.

when he quieteth the earth] Then, God takes away the storme from it, and fends heat. Or, impersonally, when the earth is quieted. For earth, fee on chap. 5. 19.
by the South winde] Which brings hear, Luke 12. 55. As the

South, and that fuddenly after a great florme, which made mens garments wer and cold before, is the more strange. The word hash its Original from an high habitation, for the Sun is highest when

V. 18. Hast thou with him spread out the skie, which is strong, and as a motion looking-glasse. When the aire is darkned with clouds, and rent to pieces as it were with thunder, chap. 26, 9, 11. clouds, and rent to pieces as it were with thunder, chap. 26, 9, 11, Canst thou do as God often doth, make it strong againe, and clear like a glasse that hath passed through the fire? The summe of E. liku's argument in this matter of the meteors is this. If God call not man in other things , which he dally doth, as a counfellour or judge of his actions, nor cannor justly be required by any man to do fo, nor may any man presume against his ordering the mercors do 10, nor may any man pretume against his ordering the mercest and sealons, which yet concern the great good or hust of many thousands, it is a very equal things, that a particular man should not expect of God a reasion of his particular dealing with him, but expect in the state of the sealons with thin, but the sealons with the sealons with the present of grievously afflict him.

Hence to grievously afflict him.

Hence to grievously afflict him.

thing often done, after every forme, not of spreading the skie at firft, See the reason on verse is. Thou canft not do that which God often doth, nor are not helpful to him in that work, and there-fore knowest not the reason of that settlement.

fpread out the skipe] Make it all cleare and faire after a Corme, as if it were covered over with a cleane cloth. For skie, see on chap, 9. 8. & 11. 8 on the word, Heaven.

which is ft ong ; Though it be but a flight fubftance , yet none can alter the face of it but God,

can alter the face of it but God,
and as a milten looking-glaffe] That is, very cleare: For he
fpoakes of a faire skin after a fforme, and is not in the Original, and
therefore it may be read, which is ftrong as a molten looking-glaff. If those were made of mettals melted, as some conceive, then no

doubt they were very strong.

V. 19. Cash us what we shall say unto him, for we cannot order our speech by reason of darknesse? It thou wouldth have us to plead thy cause, bring our some of those many arguments thou didth brag

thy caule, bring out tome or moter many arguments more discount of (Chap), 3.4.) For we are fo ignorant, hat we can findersething for thee to lay against God. A flampirony.

"cath in I leb. Make u is know, if we were in the like easy, what me [hall | ay] In thy defence, on the were in the like easy, and hal fine a define to plead with God, as thou hast expeditions. 13. 3. & 23. 3. & 31. 35. For the word, fee on chap, 16. 1, unto bim] Unto God mentioned, verfe 18.

for we cannot] So the future is translated, chap. 11.7,

order our speech] Our speech, is added by the Translators to make up the sense. See it fully express, chap, 32. 14. For order, see on chap. 13. 18.

by reason of darknesse] Because of the darknesse of our understandings, which makes us unable to dive into the reasons of Gods actions. TWIN Darknesse is sometimes put for crouble, as chap. 13. actions. Turn Darknette is formetimes put for trouble, as than 1/2 a. Sometimes for death, as chaps 1/5, 43. Sometimes for legislations of the state of the state

dayes appointed for the hearing of them, as it is now in matters of anyes appunited for the neating of them, as it is now in matters of law. The words may better be rendred thus; Shall it be recorded unto him that I will freake? would any man speak when he shall be swallowed up? As it he had faid: Thinkest thou that I will enter into the lifts with God to maintaine thy cause against him? Sure no man but a mad man, would speak in a cause wherein he knows before hand he must needs be undone,

batt it be told him] hall God be made acquainted with my purpose, or bad speeches of his proceedings like thine, or shall k be registred for God to take notice of it, Such bookes of accusation

are mentioned, chap. 19. 3. & 31. 35.

that I speak] That I will take thy cause in hand, and plead it against him. Others, that I will speak for affily of his dealings as hou haft done,

if a manifecte] Or, would any man speak. To wit, in thy behalfe, or as thou hast done. So DN is used by way of question, hap. 17. 2. For man, see on chap. 1. 1. For speak, see on chap. 16. 1. on the word, faid,

10. 1. On the word, 114d.

Just by the Black (wallowed up.) Or, when he shall be smallowed up.

When he knows before hand that God would overthrow him whis power and majetly. For 12 Justy see on chap, 34, 31.

For 12 when, on chap, 7, 13. For swallowing, see on chap,

V. 21. And now men fee not the bright light which is in the clouds but the winde passeth, and cleanseth them I Some understand the words thus. Thou sees O Job the Sun shining brightly, so that thou art not able to look upon it now the winde hath cleanfed the clouds; how thinkest thou then that thou canst behold Gods major fty? But it rather feems to be a preparation for the whirlewinde coming, in which God intended to speak, chap. 38.2. God had made Sun finding in the South, for thee is no mention of winds in the design in the south. That is, from the way by lightning and thundre before, yerle 2. Now he dather way by lightning and thundre 2. Now he dather way by lightning and the sould be a supplied to the supplied and the supplied an eth them, then faire weather will come, egc. verse 22.

And now] At this instant see a sudden change of the face of

men see not the bright light which is in the clouds] The clouds have thut in the light of the Sun, fo that men cannot behold it For feeing, see on chap. 19. 27. on the word, behold. For light, see on chap. 31. 26. For clouds, see on chap 9 8. & 11. 8, on the

but] Or, but when. It is translated, and when, I Sam. 13, 1 For but, fee on chap, 30, 1,

the winde] See on chap. 15. 2. upon vaine knowledge.

paffeih] See on chap. 15. 19.
and cleanseth them] When the winde hath scattered the dark clouds, then it will be fair again.

V. 22 Fair weather cometh out of the North : with God is ter rible majesty] When God pleaseth to darken the aire, and after that to make it clear again by sending northerne winds to purge it then he shewes that he is both terrible and glorious, worthy both to

be feared, and to be praifed.

Faire weather 1 Heb. Gold. Shining and bright things in Scripture are compared to gold. As oyle, Zech. 4. 11. So here the bright beams of the Sun.

cometh] Or, will come. For it may be then it was cloudy. See

out of the North] By meanes of the northern winds clearing the aire, verse 9, Prov. 25, 23. It hath his name from hiding, because in the remote parts of the North the Sun is not seen some part of

with God] Or, in God. So it is translated, Pfal. 42. 5,6. Exod. 29.3. For God, lee on chap, 5. 17. & 11. 5.

it terrible majefy] He is to be feared and honoured. The world

MIETTOE majory J HE IS WE CEATED AND HONORIES. I Ne WORT MAJESTHY COME FROM THE CONTROL IS A SEQUENCE OF THE CONTROL OF THE CO

1. V. 23. Touching the Almighty we cannot finde him out; he is excelthat in power, and in judgement, and in plenty of justice the will not affill 1 This verse and the last contain the conclusion of Elihu's The doctrinal part concerning Gods incomprehensibleness, greatness, and justice, is in this verse. The practical part of reve-rence due to him therefore is in the next verse. The lum of this verse is, that though God be above mans reach in his effence, and infinite in power, yet he never abuseth his power to the wronging of any man, A fit conclusion for fo ferious a discourse,

touching the Almighty] See on chap. 8. 3, 5.
we cannot finde him out] See on chap. 11.7. We cannot compredead the infiniteness of his estence, nor approach to the brightness of his glory, nor pierce into the secrets of his providence.

that fignifies to encrease. Men that energafe in wealth grow very rich? God is greater than they in power, though he grow hot, for he alwayes was for

in power] In strength and ability to do what he please, chap. 9.

ced by mens ill carriage, Lam. 3, 33, or without just cause, Others lead the end of the werfe thus, He will not afflish him in judgement and plenty of justice. That is, he will not use such extremity, as he might without violation of justice in afflisting men. Others thus, He will so opreffe judgement and plenty of judice. That is, he will not per-vicitly for that is a kinde of oppreffion of it. Others thus, He will me (or, need my 1 Appler. Helbeling fo judt, that he will by no mean abuse his power; there is no reason why any fnould call himroaccount for his actions, neither will be give any answer, if they do. For the word, fee on chap. 16. 1. on the word,

V. 24. Men do therefore fear him wihe tefpelleth not any that are wife of heart] In regard of Gods great power, and justice, it is fit, that men should have a reverent account of his actions, and the rather because he regardeth not the censure of those that think themselves wise enough to controule him in his actions.

men 3 See overhapist 17: & 9. 2.
do 1 Or, should So the future is translated, chap. 34. 6. Wife and do fear God : All men should do it.

therefore] Because of his infinite power and justice, fear him] Reverence God, and have an high account of all his aftions, and not rathly dispute against them, though they know not the causes of them. See on chap, 1, 1, & 15. 4.

berefpetteth not] He regards not, see on chap. 19.27. on the

any that are wife of heart] That think themselves able to conme him of unwise and unjust dealing. Others read it, Fut he stay therefore, bestir thy self. For I for see on chap. 17, 10, such has all wise in heart. Men should be so wise, as not to dispute I will demand of thee I Thou thinkest thy selfe wise enough

read thus at the end of the ver. But when the wind paffeth, and cleanf- A feeret nip for Job, who had defired often to reason with God A lecter nipror Job, who mad delired orient of team, while about the candi of his afflictions. Others read it thus, No men though never fo wife in bear can fee him. He is invisible, and in comprehensible. For the plirale, see on chap, 9, 4. For Heare, on chap. 15, 12,

CHAP. XXXVIII.

Verse 1. Then the Lord answered Jibout of the whirlerinde, and that he was not punished as an abyportie, one was worse than his a cinfersyet some imparient speeches escaped from him, which needed correction. As Elihu had in part showed before, so God doth in now more fully; and that in two Orations, to each of which is adjoyned Jobs Submission. The first from hence to verse, 6. of the 40. Joynes Jossian Homen The Mit Homenet to verie, 6, of the 40. Chap. The fecond, to ver, 7, of the 42. Chap. In the fift note, 1. Gods long Oration, Chip. 38. & 39. Lilis call for an answer, Chap. 40. 1, 2. 3. Jobs short and submissible answer, Chap. 40. 3.445. In Gods long speech observe, First, the Preface, in this Chap. ver. 1, 2, 3. 2. The speech it self to the end of Chap. 39. In the Pre-1525, 3. 2. The special reference can be chap, 39. An one reference note, first a transition of the Pen-man, ver. 1. 2. Gods objurgation of Job for his boldmelle, verse 2. 3. His permission of him nevertheless to peak for himself, ver. 3. Job had often desired Gods judgement in the cause. So had Jobs friends, Chap, 11 5. They were all weary with disputing, and God now comes beyond all their expectation, and determines the businesse. He had now long enough suffered his servant Job to be hurried by Satan and his instruments. He now raifeth a storm, and out of it speaks to Job as followeth, verse 2, &c. It is worth observing, how much Gods speech goes beyond Elihu's for matter and manner

then] When the rest had done disputing. So this particle is

the LORD J Jehryab in Heb. He that is, was, and is to come; for it hath a touch of all three tenfes in it. And it comes from Being; for God hath his being in himself, and gives being to al

answered] To Jobs former complaints, and stopt his mouth, which his three friends could not do. For the word, fee on chap,

16, 1,
Job] Not his friends, nor Elihu; for Job was the person tried, and chiefly concerned in the businesse. For Job, see on chap, 1, 1, out of the whirlewinde] Which was raised before, together with highring and thunder, chap. 37. 2, 21. To make way for Gods the peaking in state, yet hiding his glory, and to make job and his friends the more attentive. Thus God did use in former times to fpeak to his fervants, Deut. 4. 12. 1 King, 19. 11. &c. Ezek. 1. 4.

ipeas to his tervaines, Doint, 4, 12, 1 hang, 19, 11, 600, 1200, 1, q.

&C., Nah, 1, 3, Hcb, 12, 18

and faid] See on chap, 16, 1.

V. 2. Who is this, that darkneth counsel by words without known. ledge] Here is a check to Job, and likewise an implication of hage J Here is a cineck to Joo, and likewise an implication of what God intended to prove against him, to wit, that he had spoken ignorantly concerning Gods afflicting of him, and by his complaints of in justice had obscured or cast a cloud upon Gods righteous dealing, to make the world believe that God had done him

wrong, who is thir] Which of you is it? As if God had expected that Job being guilty flould take it to himfelf. Or, as if God had pointed to Job. Or, what manner of man is this, that dares thus to ob-

ted to Job. Or; what manner or man is thus that cares thus to ou-feure Golscoundis? chap. 4, 3, that darketh comfel ? That caft a black colour on the fove-raigne brightnesse of the jeftice, and wildome of my providence, accusing my judgements of folly and injustice. Who by fearching out the coinsel of his own corrupt reason makes it the more ob-

out the counfel of his own corrupt reason makes it the more obfeure, and declares his own folly, Rom. 1. 2.,
by words without knowledge] See on chap, 34,76.
V. 3. Girdup now thy hones the a man; for I will demand of thee,
and anywer too me] The fame challenge is mide to Job, chap,
40,7, Job had put God to his choice, chap, 73, 12. And now God
culet; the replying part, and puts Job to ankwer for himself, As if
he had faid, if thou will needs dispute with me, prepare thy felfor
this among heart and he decided he laines God thum being God hone here. like a man to battel. As he girds his loines, so do thou bring forth thy best reasons for thy self. See what thou canst answer to what I shall demand, If thou canst not, see thine own folly in accusing, and challenging me to this weighty dispute.

Gird up nin thy loyers J Their garments being loofe in those hot Countries, as appears by the phrase of covering the feet, Judg 3.

24. They did use to gird their clothes to them, that they might not be troubliome, when they did eat, Exod. 12. 11, or went to labour or travel, 1 King, 18, 46, or to fight, 1 King 20, 11.
So here by way of metaphor, prepare thy felfe for this tongue combate, so well as thou canst. See the like phrase also, Prov. 31. 17. Jer. 1. 17.

like a man] Like a valiant man that meanes to grapple with his adverfary. Thou haft bragged much, now fee what thou canft do. For a man fee on chap, 14. 10, & 22, 2.

for] I meane to fettle to the worke : thou haft a ftrong adver-

against any of his proceedings. But he knows all are not so, to censure my proceedings. I will convince thee of ignorance 1 VA

by certain questions. Answer them if thou canft, and answer that me I Heb. And made thou me to know. Thou thinkest the fefer a very understanding man, see if thou canst either tell me, or teach me the right in what I shall aske.

tell me, or teach me the right in what I mail aske.

V. 4. Where well thou, when I laid the foundations of the earth?
delare, if thou baft underlylanding 1 To convince Job of ignorance
he begins with the Creation of the World, enterlining many things which cannot well admit of a division, but must be handled in order, as they stand. He loads tob with many deep questions, the least whereof he could not answer. The sum of this v. is, Thou are bit of yesterday, I am from eternity. Thou wast taken out of the earth, and therefore couldst have no being when I made the earth. Mu h lesse coulds thou be my councellour or companion in the work. And shall I need thy counsel in governing of the world, that needed it not in making it? See thy errour and repent,
Where wast than I Thou that takest so much upon thee now, hadst

no being, when I did that great work, chap. 15.7.
when I laid the foundations of the earth] A metaphor from builwhen I laid the fundations of the earth] A metaphor from buildings, who when they go about fome great tabletic first Jaya deep, ears, who when they go about fome great tabletic. For Jaya deep, and frong foundation that the building may continue. So God though he founded the earth on the center, a thing of nothing, yet laid it fo faft, it cannot be moved; or by the foundations of the earth, may be meant the body of the earth, which lies lowed; and the heavens. For the phrafe fee Pfal. 102. 15, & 104. 5, Prov. 8, 10. For the earth, for our the province of the province

29. For the earth, fee on chap. 15. 19.
declare] See on chap. 15. 18 on the word, Told.
if thou baft understanding] Heb. If show knowest understanding.

11 thou haft unnerstanding 3 1200, 31 thou squeets innerstanding.
Dan. 2, 1. 1. Chion, 1. 2, 3, & 2. Chron.; 1. 18, 29, 2, 44. ?
V. 5. Who hath laid the mediures thereof, if thou knowest who hath firesthed the line upon it I Having spoken of the Creation of the earth in general in the former veries. He now goes on in the manner of building, to fet out the greatnesse of this work, too great for Job or for any creatures braine or hands. First the Builder cufeth a ground to build on fit for what he intends to do. Then temen a ground to build on it for what ne internas ro do. Then he measures it by a line, that the building may be proportionable. After that the foundation is laid, and then the walls are raised, and the building is firm. So dil God firmely make and fettle the

and the unitarily stime. So a which a plot of ground, such as laid [Wifely dispoled, as a builder doth a plot of ground, in which he means to build. Who chose a fit place for the earth, and left roome for the other elements fit for each of them? None but I did it : none but I could do it.

the measures thereof] Who hath proportioned the length, breadth, height, depth, thickhesse of it?

if thou knowest I Tell if thou canst, who did it. For 'Dif, fee chap. 11 trou (nowe) 1 let it thou cantiyon on at it is a state thrown at 1, 15. Other tack it por thou (noweh.) Thou take through the to censure my actions, as if thou knewest all things, better than I. A tart irony, as v. 1. S. Oli stranslated For. Plal. 135' '4.

or who halt firstched the line upon it] Who proportioned it into

levels, hills, dales, as by a line ? Zech. 1. 16. & 2. 1. For fretched, fee on chap, 26.7. There is mentioned in the Prophets a line for building, as before: and a line for destroying, as Ila, 34.11. The

V. 6. Whereupon are the foundations thereof fastned? or who laid the corner flone thereof] Upon what props did 1 fee such an infinite weight, and by whole aid did I as it were lay an high corner stone

weight, and by wince at that is a weit if it weit is to uphold, and keep together for great a building, whereopon are the fundations the rest fufficed. Heb. The fockets thereof made to finke? For foundations are laid in the ground, and the beams on them joyned with fockets. All this is to show the firm-

nesse and unmoveablenesse of the work. See Psal, 104. 5.
or who laid the corner stone thereof] Who made the parts to keep fo close together, and to keep up one another? It is in vaine to enquire here, what is the foundation of the earth and the corner ftone; for all is metaphorical to thew the firmnelle of the work, as buildings laft, that have good foundations, and corner flones, For laid, see on chap, 6. 24, & 8, 10. For stone, see on chap.

14. 19. V. 7. When the morning stars sang together, and all the sonnes of God fronted for joy] Some joyne these words immediately to the former, and understand it all of the Angels, whom they conceive to be made the fi ft day, and being as it were the flars of heaven for brightnesse. To praise God at the laying of the foundation of the earth that day, like the shoutings at laying the head-stone of the

Temple, Zech. 4. 7. Ezr. 3. 10, 11. Others joyne it to v. 4.

where walt thou when the morning flars, dyc.] And these suppose,
the stars and Angels both made the fourth day, and the stars to praise God materially, as the heavens do, Psal. 19. 1. And the Angels vocally, as multitans fing or play upon inftruments. And that at the first upon that strange fight of the Creation of the stars,

and of themselves.

when the morning flars] The flars new created, Pfal. 148. 3. or rather the Angels created in the first morning of the world, that they might behold the creation of all other creatures, though they had no hand in it, and first praise God for it, before man was made. Thus it must be understood, for else stars and Angels praise God fill. So Angels are compared to ftars for brightnesse, Rev. 1, 20. And are called Angels of light, 2 Cor. 11. 14. And they are

called morning stars because they were the first living creatures made in the morning of the world. Christ is also called the morning ftar, Rev. 22. 16. For Morning, fee on chap. 7. 18.

ning flaryskev, 22, 16, 170 motionings concludity. 10, 170 motioning the property of the flar the flare time in a harmony. Or, rogether with the laying the foundation of the earth, or with the creation of the flars or Angels, or Sang alone. When there were yet no other creatures to praite God, man being yet nor made. So this word is traflated only, chapy, 34, 29, And floud they done nor reguler, as it is Ezr. 4. 3.

and all the fons of God] All the Angels, for there were no other fonnes of God then, See on chap. 1. 6.

Shouted for jy] See chap. 33. 26 Ezr. 3. 11.

flowted for 17 J Sec Chap. 33. 20 Ext. 3.

V. 8. or who show up the Sea with doeses, when it brake forth, as if it had iffeed out of the wombe! God goes on to fet out his mighty power in bounding the Sea. It did at fifth overflow the earth being the higher element, till God was pleased to prepare as it were a great house to enclose it, and doors to fhut it in, that there might be a dry land for mon and beafts to inhabit. This none could do but God.

onid ato but 900.

Or] So it is translated, chap. 15. 7.

11/10] This is added out of verse 5, to make up the sense,

short up] Kept the Sea within certain bounds, that it might not drown men and beafts, chap. 7. 12. & 26. 10. Pfal, 104.9. & 33.1. Gen. 1. 9 Prov. 8. 29.

the Sea] That huge heape of waters, into which all the rivers run. Sec on chap. 14, 11, Eccl. 1.7.

with doors | With banks and downes, and fometime with the weaks fands. The hollow places of the earth, wherein it is lodged, are as k were the house of the Sea. The borders are like doors,

when it brabe forth | Out of the Earth at firft, and then overran it all. Moles makes no mention of the Creation of the Sea, vet it feems it was brought forth out of the earth, because the fountains of it are mentioned, v. 16. Gen. 7. 11. Prov. 3. 30. The word fignifies a breaking forth with a kind of force or violence.

as if it bad iffued out of the wombe] Some understand it of coming out of the wombe of Gods providence; but it is most likely it came out of the wombe of the earth, as before a metaphortaken

were but a little babe in the hands of God to order it, as he like

which yet the greateft Potentiaes can or tout to great 19,48 now which yet the greateft Potentiaes cannot cube, when I made the chouds the garment thereof] Understand, when walt thou then? out of w. 4. To wis, when I having separated the Sea from the earth did fift make the clouds to cover it as garmen do the childe, that comes naked into the world. See for Garmen,

of the childe, that comes hasked into the white and on chap. 1.4, 7 1.0, on cloathing, and covering:

and thick dat knelle a fwadline band for it] Some understand is of the clouds, as before, but it may well be understood of fogs and milts, which arise often upon the ca, and are between the cloud and the fea, as the fwadling bands between the upper gament and the childe,

V. 10. And brake up for it my decreed place, and fet barrs and doors] Because the clouds and fogs could not keep the sa from running over the earth, God hath therefore imprisoned it in those and hath that it in there, as it were with frong doors, and added bars to them to make them five.

bars to them to make them fure, Sac on v. 8.

And brake up] Where wast thou when I brake it up? The word And brake up.] Where walt thou when I brake it up. 1 newwing 720 lignifies. 1. To cleave or break any body full factors for 1.9, 10. 2. To breake the heart with grief making it as unperfeables as a project files, Pfal. 69, 10. 3. To pull, down the pride or violence of wicked men by taking away the upholders or inframents of it. Pfal. 3. 7. 4. To fatisfie hunger or thirt, whereby the rege of them is broken, Pfal. 104, 11. So we call it braking our fakywhen we first again a mountage. To have come Gen. 41.17. 6. To fall we fift eat in amoring. 7. To buy core, for 4.157.6. To fall corne, Gen. 4.3 56. 7. To buy core, for 4.157.6. To fall corne, Gen. 4.3 56. 7. To make war to ceale Hol. 1.3 H. Here is taken in the first fenfs, for Gods making bollow-place in the earth to hold the waters of the fea.

for it | For the fea. my decreed place] See on chap. 26. 101 on the word Bounds Others read it, And established my decree uponits. Hur 200 signification reading raphor them all the second sec

breaking rather than establishing.

and fet bars and doors] Made strong banks about it, and other

bounds to keep it within compasse. V: 11. And faid, Huberto fhalt thou come, but no further , and here shall the proud waves bestayed] When I lad shutches sea with in its bounds, then I laid a command on it, to keep withinabole limits, and not to fuffer the greatest waves to go boyond

And [sid] And commanded. See on chap, 16 1. Hutheres fhalt thou come] Thou maift come as far as the appointed fhore, For come, fee on chap, 15, 21.

but] So it is translated, chap. 30, 1.

Chap xxxv.

bounds, or to cover the earth any more, Pfal, 124, 9.

and here shall the prond waves be stayed Heb. and here it shall fet it self against the pride of thy waves. That is, the shoare which I have set for a bound shall oppose and keep in thy strongest wave, Pfal. 89. 9. For wave, fee on Chaptar 15. 28. on the

wave, tran. 99, 91 for wave, nee on Chapter 151, 28, on the word, heaps, with the second and the morning fine thy dayer? and V. 12. High those commanded the morning fine thy dayer? and ended the day-fipring to how this place. The form the word power, and Jobs weaknelle, by the production of the morning page, Dock the day-light obey thee, and the Sun artice at fuch times and places as thou dolt appoint? Were not these things set in order long before them with home?

Haft thou commanded] Haft thou fo commanded, that it came at thy command? As when God faid, Let there be light there was light, Gen. 1, 3. So this word is used, Lev. 15, 21. Pal. 133. 3. & 68. 28. Isa 45. 12. For what God commands must stand, Plal. 33. 9. & 148 ¢

the morning 1 The morning light, which shewes men what lay in darknesse before. For the word, see on chap. 7.18.

finee thy dayes] Since thou wert born Were there not mornings before thou wast borne ? or didst thou ever once in all thy dayes command the light to come out of darkneffe ? For dayes, flet

and canfed the day spring to know his plate?] Made it to know when and where it should break forth. The word day-spring comes from blacknesse, for it is not clear light at first.

V. 13. That it might sub hold of the ends of the Harth, that the switchingh be flucture out of it.] He fees forth here a double bank for of the morning light. First that it middenly fpreads it felf over the earth, and utrus dainnelfe into light. Secondly, that it puts wicked men to flight, as the ever, adulcretts, marderers, who fin in the dark, and fly as foon as morning light appears.

That it might take hild of the ends of the earth Not only give light

in some places, but every where, taking poleflion as it were of the whole world, wheresever the light of the Sun coines, Ends, Heb. wings, Chap. 37.3. For Earth fes on Chap. 15.19.

that the wicked might be shaken out of it] Some understand, it of their hiding themselves so close in the day-light for seas of being discovered, that none of them dare act those wickednesses in the light, which they do boldly in the dark, Herein they are like wild beatts, ravening in the night, and linking into day, Platinot-23. See Chap 14. 13. 17. John 3 20. Others understand to a paper hending maleifactors in the morning for famics donoin the night; and bringing them fuddenly to judgment, by feathers where they are either divice out or she land by banilment, sence whereof they are either divice out or she land by banilment, and the standard of the standard o or out of the Barth by death. For judgement in the morning, fee

of our of the naturely death, for judgment, metic morning, see Ruth 3, 14, with 4, 1. Plat 10.18, 2 jer. 21, 12. Exod, 18.113. V. 14. Pistaried so clay to the feele's, and they fand on a gar-rened] In this weeks is an exposition of the former part of the former weeks. In the next véries, of the latted, The light fuddenly running over the world, fets a new flamp upon the earth , the Sun-beams thining upon it as lace upon a garment, and the flowers and graffe that cover the earth , and were covered themselves in the night, now in the morning discovering theinfulves, as pictures do on the clay when the stamp of the feate is fer upon it. So there is a don't ble metaphor to fee out the renewed face of the earth every morning. The one from the clay altered by the feal : The other from men putting on new attirelin: the morning; and appearing glorious, that lay obscure in the night.

It The Earth appears beautifull , that was hidden in the dark

is turned] It hath as it were got a new form; Or, is remembed, to

the fame shapes is had the day before; if as the clays to the feate.] As if it had a new stamp pur upon it by the Sun-beams, as the clay, hath by the impression of the seat. For chay, fee on Ghap, 19:12.

the fland and garment). The beautifull things that grow on the earth, are dike, a flately gatment, or ornament on a mair,

some final be broken] Here is an exposition of the second part of vertens. A second effect of light is, that wither men are judged, condemned, and executed, and so their pride; oppression, and other deeds of darknefferceafe.

And from the wicked their light is withholden The coming of the span of the first properties of the state of the span of the s

sheame of light, Chap, 18; 5:6. Borivikeek (con Clap 3:77)
and the high orn fulle bridge light with a light control of the high chirty of the high called an high arm, because the arm useth to be lifted up to ftrike, Pfal. 10, 15. & 37 17. Ezek:30 22. For aut, ice on chapite. 8, on the word, mighty!

V. 16. Hall thou curred into the springs of the Sea? of half tibut incls. Thy days are not of 6 long continuance. How then canse malled the theoretical state of the season of the seaso ble for Job to attain to the depth of Gods counfels, that cannot

no further) Heb. Thru fhalt not adde. To vist, to go beyond thy comprehend the depth of the few, ver. 16. 17. nor the breadth of the parthy verte 18. nor the height of heaven, verte 19. 20. 21. God had spoken of the creation of the lea before, verle 8. Now he speaks of the depth of it, which was far above Jobs reach , as the making

Hast thou entred into the springs of the Sea?] Hast thou ever been at the bottome of the sea to see how the waters there abundantly come out of the earth? fee on yerle 8. Entred, Heb. come, For fpring, fee on chap. 28. 11. on the word, overflowing, it fignifles weeping. Springs pour out water, as eyes do tears. One word in the Originall fignifies an eye, and a spring. For sea see on chapter 14. 11.

or has the mailed in the search of the depth ?] Hast thou gone up and down in the bottome of the lea, and observed those secret parts there, which no main can be any search sind out. Or, or hast thou walked in the depth by fearch ? Haft thou found any unknown way to the bottome of the Sed By curlous enquity? The depth is expounded by the fea, chap.28.14.
V. 17. Have the gates of death been opened finto thee, or half thou

feen the doores of the fhadow of death ?] Are those deadly and dark places in the bottome of the feat of in the bowels of the Earth; made known to thee, whete dead men by crotting.

Have the gates of death been opened unto thee] Dolt thou see how

dean men descend to their resting place, of what they endure there? Por gares of death, fee Pfal. 9.13. & 107.18.

been opened unto thee] Heb, revealed. No man living can fee

or half thou feet the doores of the shullow of death ?] The same thing in other words. Half thou seem those dark and dismall places where dead men lye, which were enough to firing the dead alfo with terrour and fear. For feen, look on Chap, 1927, on the word.

with terroir and fear. For feen took of Chiff, 1937, out the word, behold. For hadow of death; fee in Ching 3, 8, 10, 11.

V. 18. Hall thou preclove like the total of the relative declare; if thou knowed it all.] Though the earth be better known to matchan the depth of the fea, yet to first ever five it all. There are for many wildernesses and bogst its chirt, what so a monifold in the first through them all, for Methantize title world not ferve to do it. In value therefore should Job think to apprehend the invisible reasons of Gods proceedings, that could not give an account of all visible things in the world

things in the world.

Hall this preserved the breddit' of the earth? I Half thiot travailed all the world over, and feet what is in every cother of the
earth? The word breadth on this all of the lighty, and circumiference of the earth, fee on Chan, 36, 14. The breadth of a thing is
the largenefic of it in scripture language opposed to trainnefic and
narrownefs, as Deut, Polls. Each. 41, 7. And trictors it is the
hostolic in All the control of the c

narrowness, as Deut. 198. Excl. 1.7. And threfore it is the breakthis in Heb. in the platful inimber intildidig the length and circumference For Earth, fee on chap 15.19. declars, if they knowed their 11 ft filling tanger it will be a feel of the worlds of as others, if thou canft refore all that I have asked they closed work with the parts of the worlds. Or as others, if thou canft refore all that I have asked they closed work what it thinks abear thou canft do it. For declare, fee out Chap. 15.18. On the world could be a feel of the country of the count

V. 19. Where u the way where light dwelleith's and as for dayle nelle where with place the real T Tell is should write the Suin lodgath, and the light of the day which the Mingbers down, of what becomes of the darkness when the Sun arisers!

Where Birbe way] What way leads to the lodging of the light p poeticall exptellion, as if the Sun letting retired himself to his

broad. For men are supposed to be at home; when they are not employed without doores, Por light, fee on Chapter 17, 12.

& 25.3. and as for darknesse] Which comes by the absence or the Sun! where is the place thereof] Whicker goes it which it goes from home? A metaphor from men, who when they goe from one place, goe to another. Nor that darkness doth to remove. But the plain meaning of it is, Thou canft not tell what is become of it.

V. 20. That then shouldest take it to the bound thereof, and that then shouldest know the paths to the house thereof. Att then able to litert the light or darkues to the place where it should abide, till fuch time as it is to come forth again,

That thou shoulds take it to the bound thereof I Or; at the bound

thereof! That thou like a guide shouldst take it by the hand as it vere, and lead it to the place of abode. One verb included in ano-And your the, witched their light is withholder The coming of ther. See on chap, 15, 8, 80 16, 11, 80 18, 80 Others iffider fland if the horizontal property light, as it brings materactors to judgement, so it deprives of bringing it to the longest day of the year, and then to the horizontal property in the seed of the year, and then to the horizontal property in the seed of the year. them of the light of worldly happinelle, at lionours, riches, plea- rest, which are as bounds of light and darknelle. For take, see on

number of thy dayes is great | Thou wast not fo mich as born when I fet a diffinction between day and night, between light and dark!

Knowest thou it] Dost thou perfectly understand What I have

demanded of thee, fo that thou canft give me a full answer. ... because the weaft then horn] Hadit thou any being then , if not,

how couldeft thou know it, gow coungs; stown apow it, or days lagrest. Thou must be a very old man it hou have lived ever fince the beginning of the world. For day, see on chap, 14. 15. For great, see on chap, 12. 5. Others over any section times, 4.8. configurative on (nap. 22.5, Others read the whole were implicitly thus; They however in specially thus the phospholish special theory and for that the number, of they rear is great. Others thus; Single book before that the flowfulfill be born a figuration, and that the number of they pears flowed by great. But the first reading is best, and most agreeable to the coherence.

est, and most agreeable to the coherence.
V. 22. Haft those entred into the treasures of the snow, or hast those feen the treasures of the haile] God now proceeds to the meteors, and begins with from and haile. As if he had faid, thou O Job haft often leen it fnow and haile, and it may be haft wondred at the ftore of it, and whence it should come; but shou wast never above in the clouds, where I lay it up, as men do treatures in great abundance to bring forth when they mean to use them,

dance to bring forth whether whether had been considered the high the targed. See on verse, the high the forth shades into the treguest; Or, into the ship-holder. For God infest show and halle, as we appose rather than treasure, verse, iz. God hath also treasures for the winds, one of which he brings them when he

alio treatmres for the whosh one or which he brings them which he pleafes Pl41,13.7.
of the final! Sec on Chap 37.6.
or held how from Cape on Chap 1.9.
the treatment of the house of the hair!
Of the hair!
Of the hair!
Of the hair!
Which alio falls abundantly, as our of a treatmy.
V. 1.3. Which have reference destrible the major frushbe againft the hair of the hair of the head and of outsigning men; a tree to be considered as the many convey from the rate fuch yeapons as no man, can produce a to 'delitory,' his one-mies, namely, finow and hallegasifyod 9.14. John to 14. Jin 30.

O With the fee and fuch, like, meteors 60 judgeth the fteople's Chap. 36. 34. And feateth up the shand, of every 'man's Chap-

Which I Some restrain it to the haile, because no mention it made of hurt done, by how in Scripture. Yet experience shewer that then and bealts have been buried in a great snow, and drowned in floudsarthe thaw.

1 bave referred. Laid up in the clouds my magazine and

against the time of trouble Against the time when I intend to

bring trouble upon the formes of men for their fin. Or, against the time of the enemy, For the word fignifies both, and battell and war.

followin thyserfe.

. again the day! See on chap fair.

. again the day! See on chap fair.

of battel! The word properly lignifies a war near at hand, wherein the enemies approach, or another, but may be used

which [currereth the Eaft windenpow the earth] As the thunder coming from the East may raile an East wind, fo also the riling Sun. For the, Sun, is called Venterumpater , the Father of the Windes, and the East wind is Subsolanue, as being under the command of the Sunne, Others read it, And which way the East wind scattereth it self upon the earth.] That is, which way it will be scattered, or imwhat country, it will blow. Or , featereth the tlouds which are mer the earth. As chap. 37. II. For earth fee an

chap, 15. 19. mins, deal arms and the number of W. 25. Who bath divided a water couls for the overflowing of waters? or a way for the lightning or thunder? I Who stends the rain down upon the catth, in abundance; and that in leverall places as he please himself, as it he had made leaden pipes in the clouds ? Or who hath rentake clouds that the lightning and thunder may

come forth?

Who] Not thou furely, not any elfe befilde my felf.

hath divided. Or, derived. For the Hebrew word for a River
comes from this root. And thence also comes Pelagus the sea, out of which the rivers are divided.

a water counted A place to convey the rain from heaven to earth
where God will Chap. 28, 26, So here vetle 26, It comes from a
word that fignifies to afcend; or to be on high, for such places use to begin on high, and carry water to lower grounds. Such are the

windows of heaven, Gen. 7.11.

for the overflowing of waters.] Of the waters above, that abundance of rain may fall. For he speaks not of flouds on earth to de-

flydysbur of plentifull and feafonable rain to nourish the fruits of

the carth, as appears welfe 27:

... ar a way for the lightning of thander] See on Chap. 28, 26, where tall these words are found.

V. 16. To caufe it to rain on the earth, where no man is ; on the wilderneffs, wherein there wino man? Gods providence extends it felf to places not inhabited. He fends rain to fuch places where no men are to water the earth, or eart of the fruits of it, to thew it to be his work alone, and that he feeds all living creatures, as verse 17

Pfal. 104. 17. & 145. 14.
To cause it to rain on the earth] To make way for showers to water the earth. For Earth, fee on Chap. 15. 19.

where no man is] Where there are no towns, nor Cities of habitation. That is, on deferts, as follows: For Man, fee on Chap-

on the wildernesse] Plal. 107. 35. Though he mean on all defert places in the world, yet God may allude to the wilderness of Arabia, not farre from Job. See on Chap. 1, 19.

tainty of it, and that God gives rain even to the most defert places.

tainty of the anti-time Too gives an artistic for the probability of the defaire and mafter ground; and to cause the but of the tender to the form of the tender to th in bring for the herbs and plants to feed the wild beafts, for which no man takes care, to frew Gods abundant flore of provision for all li-

ving creatures, the state of th fay, it had enough, and may bring fore, enough to fatisfy the wild beafts there.

the defolate and waste ground | Broughton elegantly, The waste and the defolate and water ground: Another 30-30-31.

And to caufe the bud-off the tender berb to spring forth I That is, to biting out of the earth green herbs for soon of the beats.

V. 28. I Hath the rains father, or who hath begoins the drops of the

dew ?] The rain comes not into the world as thildren do, who sie formed out of the lubstance of their parents, or as herbs and plants out of feeds; but is formed by me onely, and at my pleafure; It falls when and where I will, it is

Hath the rain a fathere] Is there any in the world , that can bring forth rain when the carth needs it a Surelyino, For Father, fee on Chip: 15.10. 11

ommbo bath begotten the drops of the dem'? It is not in the powet of any creature to produce them. Some read is, who bath concluded as a monther doth children; but she word being amalculine will not beardt. And it, is used for begetting, 'to Chron. 4, 2. The word drops hath its name from roundielle in the original! For dew for

heaven who hath engendered it of in Am clegane fimilitude of metal phor from those that the gen others ; of beauthem in their bodies for a time. The Ice is not like an infant conceived, in the womb, or begotten, but being congealed falls on the earth by Gods only

appointment, and horave and has, the distribution and the Que of whole womb came the fee] Or, out of whole belly, it may be taken einher from the Bather of from the Mother: For though it be ordinarily poken of the mother, wet it is spoken of David; Pial 132, 11. Of the fruit of thy body, Hebrof thy bely. The mean ing is, The ice, and allg the froft, as follows, comes not by ording ry generation, but by Gods great power working without the means of men. For Wombo, fee on Chap, 17, 22 on the world; Belly. For Came, fee on Chap. 20. 25. on the word, Cometh out. For

aire or clouds out of which comes the matter that cauleth the

aire or clouds out of which comes the matere-thic canten ther from: Foot between, feel bin-therpy, 6.1% et al. (96. The word Gride-ning may be: Regertings as Plala, 7.7. See lost the former Verle, -it V 3.0. The waters are the as with a flow, and the face of the theight freezes! Such it the force of the front, thate it brings lees, which co-versable review all overs, year and the deep the in 'pisnay' parts,' and that with a cover as lisardash flone, and of a gleat-thickness follows change and the cover as learned and man such as recorded. Leavish were loaden carts may go on it, and men make tents on it, as this were changed into firm land, nay into hard rocks, Stribo in his fecond enanges into nim land, nay into hard rocks? Sermo in its recom-book writes of the chtraneo of the! Lake. Mebis, that a Captain of Mithridates overcame the enemy in a pinche battell upon the let-in the, Winter, and in a fea battell in the former with hipsy modi-

The reariers are hid in They appear nor, they look as if they had loft their nature. They hide themselves, as in they were ashaned

to be feen. For water fee on chap. 14. 9. A del as a flore, as with a flore] Helt. As a flore. They are us thard as a flore, and as it were paved over with it. For the words, fee on Chap. ter 14.19.
and the face The uppermoft part of the water which is in light,

as the face of man is; For Face fee on Chap;14,20; on the world

of the deep] Of the Sea. See on verse 16. So in Greenland, and sometimes nearer home the Sea is frozen.

infrozend Heln Taken. The water is as it were taken captive | and put into a prilon. See on chap 36.8.

Chap.xxxviii.

V. 3.1. Canft thou bind the fweet influences of the Pleiadet, or loofe the bands of Orion ?] He palleth on from the Mercors to the ftars And fors out the four quarters of the year by four kind of Stars The Summer and Automne in the next. The fumme of this verie is, art thou able to keep, off the pleasantieste of the Spring, when the Pleasact rule, or the bitter florms of Winter, which Orion then brings forth. No question but the staures have a great force in the variety of weather and leasons; See for these Statres on chapter 9.9. Canil thou binde I Canil thou hinder them from their kindly

operation in their feafon? A man bound cannot do that which he can being at liberty. The word "Wil fignifies , r. to bind one thing to another, as Prov. 3. 3. Jer. 51.63. 2. To bind men together in a league or confpiracy, as Gen.44.30, 2 King.21.23; Here is, is taken in the first finale, for binding! them fo at they cannot

the freet influencet Heb The delights. That is, the green herbs, flowers, and other delicacies that the spring brings forth. Prom this root the garden of Eden had her name.

of the Pletades] See on chap. 9. 9. Or, the feven Starres.

Amos 5 8. Orion brings, whereby mens work is hindered, and the earth bound up with frost and ice, chap, 37. 6, 7. For the word fee on chapter 12, 18.

the bands] It hath its name from drawing. Canft thou unty shole hands, wherewith Orion drawes foule weather after him?

and chands, when the construction and change and of the construction of the constructi uther in the harvest ?

uther in the harvest?

Cauft thou bring forth] Caufe them to appear, as men do that are brought out of their lodgings, or finits out of the earth?

Mazzareth] Or, the twelve figure. So some take it. But others

take it for the Southern Starres, which are called the chambers of the South, Change Others for Northern Stars, as the word in the Masculine gender is used, Chap. 37.9. But this must be left to Aftronomers to determine,

ge cauft thou guide] Hob. Guide them, direct them which way they should go.

Arliurm J See on Chap. 9. 9.

with bis founes]. With the lesser stars of that conficilation fund.

he about him as fons at a fathers table, Pfal, 128.3. For Sons fee OB chap. 14.21.

V. 33. Knowest thou the ordinances of heaven? canft thou fet the dominion thereof in the earth ?] God having before spoken of some particular flars, now comes to fpeak of the whole course of heaven and the influence thereof in things here below. Are the heavenly bodies guided and their motion by thy Moon? or had thou gi ven them power to work upon inferiour bodies? Thefe things exseed thy wit and frength.

Knowleft thou the ordinances of heaven?] Doft thou know the various motions of the heavenly bodies, which they keep conftantly, as if they walked by a rule? Jer. 31.35. For Ordinances fee or

canft theu fet the dominion thereof in the earth?] Canft thou give power to the stars to rule day and night, and cause diversity of wea-ther, and of seasons, to which things below must submit? Gen. L. 16.8, For earth, fee on chap rg. 19.

1.16.8, For caren, see on cnap. 15.19.
V.34. Canft thou life up thy voice to the clouds, that ubundance of materiand cover thee 2) haft thou that power over the clouds, that they will hear as foon as thou commandeft, and poure down plenty of, waters, or rain to cover thy fields, and make them

muunii. Canfi ihou lift up] Canft thou speuk so loud that the clouds which are so high above thee may hear thee?

Mit worke] The sommanding wore, So it is translated, Numb. 9.

33. For Vorcesar on chap. 15, 22 upon the word, Sound.

to the clouds] Heb, to the cloud, As if he would command some particular cloud to give rain when and where he should

that abundance of waters man coven thee] See on chap. 22. 11 Where all these words are used, shough by waters there be meant

V. 35. Canft thou fend lightnings that they may go, and fay unto thee, Hear we are?] Art thou the great Emperous of heaven and earth, as whole command the shunder and lightnings as formany fouldiers are ready to go where, and do what thou biddeft them? Canff thou fend? Send them about thy business, as thy servants out of the clouds. See on Chap, 14, 20, on the word, Sendelt

lightnings] That is too hard a work for any creature to do. that they may ga] Whither thou fendest them, or commandest them to go. For Go, see on chap, 14, 20, on the word Passett, and [ay unto thee] For Say fee on chap, 16.1.

Here we are] Heb. Behold us, We are at thy command, ready to do whatfoever thou shalt bid us. Gen. 22. 1. Or to go wherefd ever thou shalt fend us, Ifa 6, 8, Others understand it of their return to give an account of their message, as if they should say; we have done thy will. But lightnings go forth, and return not, and

have concerny with our rightness go owners and extensions any herefore the former interpretation is more naturall.

V. 3.6. Who hath put wislow in the inward parts or who hath gives understanding to the hearts? I These things are marvellous which I have spoken of, and although man have not wildonte. enough to invent, or work fuch things, yet he hath knowledge to understand, so much as is revealed of them. Neither hath he that

knowledge of himfelf, but from me.

Who hash given wifdom in the inward parts] Who hash bestowed that reasonable faculty upon man, and placed it in his foul, where-by he is able to conceive the truth about these strange works of God, and to find out many fecrets of nature. None could do it, but I alone. The inward parts (as the word is translated here, and Plal, 51, 6.) is translated reines, which by some is conceived to be the seat of wildom. It comes from a word that signifies to plaisler over or hide a thing, as the reines or kidneys are covered with fat. But the foule, the true feat of wildome muft be meant here , yet as exercifing its wisdom in the reins and heart, and inward parts , by regulating the affections, and wife meditations of outward thing, presented by the senses, or who hash given understanding to the heart ? 7 None but God.

or wo ham given anaccitations to be heart? Notice bit Good, Chap. 3a. 8. Eccl. 2. 26. The fame thing expirited in other words, For Given; fee on chap. 14. 4. on the word, Bring. The word Heart is read only in this place, and is therefore, the harder to be nterpreted. It feems to be derived from a word that fignifies a piture; for in mans mind are the representations of things. Others translate it, to the Cock; who gave skill to that creature to diftinguish the hours of the night? The first is best for God hath given most knowledge to man,

V. 37. Who can number the clouds in wisdom? or who can stay the bottels of heaven! Besides the difference of the clouds, there is a great number of them, which will passe any mans capacity to rec-kon up; He may as well number the waves of the Sea, or stars of heaven, Gen, 15.5 Neither can any man hinder the rain from over-

heaven, Gen. 15.5. Neutret can any manimuset me trans trom over-flowing the earth, when God pleaseth to fend it.

Who can number the clude in wildom! Or, by his wildom, Who, hath fo much understanding, as to be able to tell how many clouds there be in heaven. So the word is used, Pfal. 22. 17. or who can there oe in treaser, so the wind study. Fig. 22, 17, or who can declare the clouds, dye, Who can tell the nature of them through ly, or the several view of them. So this word is used Pfal. 1, 7, or who can make the chosts like a Saphire. Who can make the sky bright, and clear after raine? For the Saphire hath his naine? from hence in the originall. For Number fee on Chap. 14. 16. For clouds fee on Chap. 35. 51. The wide can flay the buttlet of heaven] Heb. Who can caufe to lie

down?, Who on hinder the clouds from powring down rain. The clouds are compared to bottles, which hold the rain, till God please to poure it down on the earth; when men poure out the waout, they fer them down, For lying down fee on chap. 14. 12. Some read, The (howres of heaven. For it comes from a word , that fightfies to fall, others, the confent, or harmony of heaven, because the word sometimes signifies a musicall instrument, The Chaldee Paraphrast reads, The clouds which are like bottles. They hold the rainwater , as bottles hold wine. For heaven fee on Chapter 9. 8.

V. 38. When the duft growth into hardnesse, and the cloud cleaves full together J. Who is the cause of drought; when there is want of rain, when the earth growes hard like a molten pillar or bell, and the clods cleave one to another, and run together, fo as that they leave elefts in the earth? No creature cast bring the earth to this dry and hard condition.

when the duft] See on Chap. 14. 8. on the word, Ground. water the any 1 Sec on Litap. 14, 8, on the word, Growna, Groweth into hardnesses Heb. 15 powred into hardnesse When the is as hard as meetall powred out into a bell or pillar, So this word is used for an hard piece. Chap. 37. 18,

and the clods] See on chap, 21, 33.
cleave fast together] Run one to another for lack of stoissure; as it were for fuccour,

as a west for luccour.

Y. 39. With hos host the prof for the Lion? or fill the appetite of
the young lion? God having shewed his great power in the Elements and Mercors, now lets it out in the lining creatures. Therefore some begin the next Chapter here, because it is the beginning
of a new matter. The creatures he speaks of as the beath of the earth, the birds of the aire, and fish of the Sed. He chufeth out earth; the birds of the aire, and fifth of the Sea, He chuttern our thirteen in all, in which God great power is wonderfully fees.

1. The lion, werfe 39,40. 2. The raven, 41. 3. The wild got at Chap, 39. 1. 4. The hind, werfe 1, alfo, f. The wild algo, Chap, 39. 5. 6. The unicorne, werfe 9. 7. The peaceck, wer, 10. 8. The officiely wer, 11, 9. The hord, ver, 12, 10. The hauke, wer, 26.

11: The eagle-wer, 27. 1. The Elephann. Chap, 40. 74, 13, The Whale Chap. 41.1. God shewes his power in thele, partly in his provision for them, which mentake no care for, nor can effect; and partly in the extraordinary firength, or other qualities, which

he hack bestowed upon themain forme whereof they go beyond men-

Chap. xxxix. wilt thou hunt the prey for the lion] VVilt thou undertake to provide food for those devouring creatures in the wilderness ? This is too great a work for thee : it must be my work, Pfal, 104, 21. He mentions hunting the prey, because lions live on other beasts taken by hunting. By the lion here is meant the old lion, that either cannot go out of his den to hunt for food, but expects it to be brought to him, or lies in some thicket, till by Gods providence Some beaft comes within his reach. As ver. 40. This appears to be the meaning because it is opposed to young lions in this verse And they are said to be such lions as want strength to hunt for themselves in the next verse. And the young ravens are mentioned v.41. which cannot provide for themselves. And thus the word is tranflated old lion. Nahratte. It is more for Gods honour to provide

asted old lion. Nathuatt. It is more for Gods honour to provide for lions that are either too old, or too young't or powide for them-felyes, than for fuch as are firong enough to feel; their own food, or fill the appetite of the young long. God fitues up the middle fort of liens which are firong to provide food not for themselves eithy, but allo for fuch as by reason of age or young nesses, competent of the members of the stoo great a work for man. He ufech the word of filling because though a little may serve the old lions, whose flowers decrease with some very now lions. whole flomack decayes with age, yet yong lions have a strong apretire and God gives them as much as they dolve. The appetite, Heb. the fife. The word 1717 is used so hap, 33. 8. 824.22. where it is former than the four the four than the former transfared will or desire, as Pfal, 27. 12. Pfal, 107. 9' And appetite (as here) Prov. 23. 2. and greedy, laze, 11, Some translate it, The twop or company. For all the lions whelps which are many. Can st thou seed them all? So the word is translated. Plat. 68.30. The last word is used for young lions, Nah, 2. 12 opposed to old. It fignifies one so young that he dare not go far from his den, but lies in it, as in an ark, or covered place. So the original word imports.
V. 40. VVhen they croech in their dent, and abide in the covert to

lie in wait] When they either lie resting in their dens for want of strength or hid in some thickers; till a prey come in their way. When they couch I Lie down for eale, or weakneffe,

in their dens] Which are as it were their houses, chap 37.8. and It may may be read. Or. For neither is in the originall; and then the torner part of the verse may be of the ryoung lions, that have not yet gone or of their dens to hunt for prey; And the latter part of the old lions which have not firength enough to follow the prey, but lie hid in somet licket, till it fall in their way. abidel Run not abroad, but lie ftill there.

in the ow re] In some other thicker, which is, not their den, for beafts use not to come by lions dens to he taken. The word figni-fies a Tabernacle to abide in for a time, not an house to dwell in. It is opposed to their dens or houses mentioned in the beginning

to lie in wait I To lie in ambush as it were to prey upon some beaff, that goes by that way. See on chap 37.8. on the word, Dens V 41. Who provide h for the raven his jood a when his young ones

ery unis God, they mander for lack of meat 1 Vyon takes care to feed ravens? Yea who takes care to feed the young ones, whole ciy none hears but God, in their nells? And when they begin to fly, and are forfaken of the old ones, none gives them food but God,

who] None can do it but I. Mat. 6.26.

provideth] Not onely creates food for birds, but makes it ready at hand, and as it were layes it in their way.

for the raven) For the old raven, that hath young ones. How should it feed the young that could not feed it felf without Gods provision. When] VVho then provides food for the young vavens, when the old one being gone abroad to feek it, they cry for hunger in the neft? God gives food to the old ones for themselves, and their young.

bis young ones Heb. His children. As is transtated chap. 1.11. See onchap, 19.7.

10 God] Plat 147. 9. They are faid to cry unto God, because men eftentimes hear them not 2 and if they hear them, yet regard them not; But 3 od takes notice of it, as if they directed their voyce to him, and supplies their want. For Godise on Chap. 8,3.5
they wander] The old ones leave the nest, and slie up and down

to get food for themselves and their young ones: but cannot get it, unlesse God give it. Or, And when they wander So And is added in the former verle, andwhen understood in the latter part of it, out of the former. And then the fense is, that when the young ones begin to flie, and leave the nest, or are driven out of it by the old ones, they could not live, if God did not provide food for

for la k of meat] Heb. because there u no meat. When they find none in the neil nor the old ones will no longer feed them, they flie abroad to feek for food, and God gives it them.

CHAP. XXXIX.

Verse s. Knowest thou the time, when the wild goats of the rock bring forth? or canst thou manke, when the hinds do calve] In the beginning of this Chapter, is fet out Gods great care of fuch cattell, as are remote from men, and bring forth their

without mans help. He demands of Job, if he know 1. The time. 2. How long they go with young, before they be delivered ver. 2. 2. How long they go with young, below they be delivered yer, 2, 3. The manner of their bringing forth yer, 3, 4. How loon their young ones grow frong and leave them, yer, 4. The lumme of this yerfe is, Art thou acquainted with the time, when the wild goats or hinds bring forth, young, that thou mighteft help them in their

difficult, and dangerous bringing them forth.

Rowell thou the time Thele wild creatures bring forth their young in rocks inacceffible, and therefore menthat cannot come there, cannot help them being ignorant of the time; God onely

when the wild goats] They have their name from afcending in the originall because they use to be in high rocks for fafety I Sam. 24. 2. Pfal. 104. 18. Others derive it from a word that figifies profit, but by the contrary, because there is much danger in hunting

bring forth] VVhich they use to do with great difficulty, 2521-

or canst then mark I Canst thou observe that time to know in certainly? Doft thou keep their reckoning? As we use to speak of women with child. For the word, fee on Chap. 7. 20, on the

word, preserver, when the hinds! That these bring forth their young very hardly, is collected out of Plas. 29. 9. Where among other hard things effected by thunder, as breaking throught trees, and dating the greatest hills, this is reckoned for one, Making the hinds to cally. Do calve] The word it self carries a great deal of pain with it, for it signifies to bring forth with grief.

V. 3. Canft thou number the moneths that they fulfill; or knowed thou the tim: when they bring forth] Doft thou know exactly how many moneths those wild creatures go with young before they be delive ed? If not, because thou conversest not with them, nor knowest not the time when they come together, how shouldest thou know either how long they go with their burden, or when they will ldy it down?

Canit then number] The number was not fo great but might east fily be reckoned; but the meaning is, that men certainly know not how many moneths they bear their young within them, though fome writers conceive it to be about eight moneths. For the word, fee on Chap: 14.16. the moneibs | See on chap.29. 2.

the meneity.] See on chap. 19. 2.
that the juffel! That must be compleat from the time they are
with young, till they must lay down their burden,
or knewel! thou the time when they bring fortel.] Or, that the
floudled have the time; dye. If thou neither knowed when they
fortell young, how shoulded
thou know the time of their delivery? For the words, ie on resile
thou know the time of their delivery? For the words, ie on resile t where all these words are found

V 3. They bow themselves, they bring forth their young ones, they cast out their sorrows] A description of the travaile of these wild beafts. They bow themselves of their own accord, and bring forth without the help of any Midwife, and prefently all their forrow lea-

They bow themselves] Or , How , or , when they bow them selves Dost thou know the manner how, or the time when they bow themselves, that they may with the more ease bring forth their young?

they bring forth) They are as it were clost alunder with the greatneste of their pain, because of the natural! straightnesse of the passage. So this word is translated Cleaving. Chap. 16.13.

their young ones] See on Chap. 38,41.

ther 19 wing ones 1 Sec on Chap. 38.41.

they off wat beir forrows 1 They make grievous exclamations in the time of travell. Or, they violently cast out their young ones, the cause of their sorrows; and then their pangs ceale. For Cast out, see on chap. 14.20, on the words Sendet hint away. The words for Sorrow fignifies fuch great pangs, as like cords gird them fores ly in time of travaile.

V. 4. Their young ones are in good liking, they grow as with corn:
They go forth, and return not unto them? Although the young ones
be brought forth with so much pain and strainness, that one would think they should be very weak, yet they are strong, neither do they long trouble their dams, but soon leave them to feed, and far

themselves in the corn fields. Their young ones | Heb. Their font, See on Chap. 14, 21:

are in good liking | They are flick and fat. Or, attreaucred, So
this word is translated lik, 38. 16. They foon recover from the
weaknesse which came upon them by their painfull entrance into
the word.

the vyorld. They grow up) The word fignifies to grow much, or great. They

are quickly grown great and frong.

With conThey foon leave fucking their dams, and are well fed
with corn. Some read, in the field, or, by the field. That is, by that
which growes in the field. Hence some collect, that they use to be

born about Harveft time, when corn is in the fields.

They go forth] To feek for food for themselves, For the word, see an Chap, 20, 25.

and return not unto them] They come not back to their dams to fuck, because they finde food enough in the fields. This shows they of luch cattell, as are remote from men, and bring forth their luck, because they finde food enough in the fields. In men young with great difficulty, yet safely through Gods providence live by Gods providence, For return, see on Chap. 14, 13, on the

V. 5. Who hath fent out the wild affe free? or who hath loofed the bands of the wild affer] Who hath made the wild affe fo flour, that he will not be caught nor tamed, nor be brought in Subjection to do any work for man, as not only other creatures, but other affes do,

Who hath fent out] All creatures are as it were bound with bands to do those services God requires. Bu: he hath as it were manumifed or fet tree fome from all fervice of men, as the wild affe among the reft, For the word, fee on chap. 14.20.

the wild affe. That will not come near men, nor be employed by them. From this word in the Hebrew comes Fere, wild beafts, for they are as wild as any

free | From men, fo that he is not in their power, For the word,

Jeef Jerom mens of the bands of the wild affe?] Not that the con chaps, 1969, the bands of the wild affe et] Not that the wild affe was ever bound, but is kept from thote bands which other cattell are fubject to, to be employed by man for the faddle, the carry or the ploys from all which the wild affe is as free as it he had those bands taken off, which lay upon all creatures at first to ferry man. For loofeth, fee on Chap, 12,18

man, For tooseen, pee on Chap, 12,10.
V. 6. Whole boufe I have made the wildernesse, and the barren
Land his dwellings! To whom! I have given a large dwelling in
the wildernesse, sar from the sight of men, where he is well content to be at liberty with very mean food, rather than to live among men, and fare better.

VVhose house] The place where he abides; as men do in their houses. For the word, see on Chap. 15.28. I have made I have appointed, or fet out for him.

I have make; I awa cappounce, on sec our tor unit, the wildrapells I A foliary place where men live not, yet though it be not fo fruitfull as other places, it, affords food for thefe wild creatures, Job 44, y. Jer. 24, I is likely he alludes to the wild-derneffe of Arabia not far off, Chap. x. 19, wherein war wild affes swifter than horses, as Xenophon reports in the third book of Cyrus his expedition. The wildernesse and Arabia have both of them their names from the fame root in Hebrew. Others read it, the plain, as if it were opposed to wild goats, that live on hills and rocks, verse 1. But the former reading is better, wild places agree best with wild beafts.

best with wild beasts, and the barren as if it had been sown in the falt place. As barren as if it had been sown with salt, Judg. 9.45. Psal. 107, 34. Jer. 17, 6.
V. 7. He scoreth the multitude of the Gity, neither regardeth

be the crying of the driver] He lives in places remote from the noise and tumults in cities, and where he is not called upon to go to work, as tame beafts are by the drivers.

He [corneth] Heb. He laugheth at. He is as free from it as one Me fornith] Heb. He laugheth at. He is as tree from it as one that stands by, and laughts to Get others in a rage, or actuell feared with the noyle and cry of drivers (fo laughing is used for flighted chaps, 1.2. Pfal), a.4.) And if the drivers should offer to urge him to work, as they do tame beattly, he would form it, and show them a light pair of heels, and be gone, See the great difference became the mild All & F. rame Cone was mid-the others way dull & them a right, parte or neers, and use gone, see the great outerence petween the wild Affe & rame. One very quick, the other very dull, & observeGods power in putting so great difference between creatures of the same kind. Some Commentators conceive this to be a reason

why God instances in this creature. For the word see onch. 29, 24, the multitude] He | searces not a great many. He can by his the mutitudes requested to a great many, the can by his swiftnesse cleape them all. Or, The noyle, If a whole City should feek to scare him, to bring him to work like other heasts, he would not regard it. So it is translated Noise. Am. f. 23.

of the city] Of the Citizens, The place for the persons, as it is

of the city of the Citizens, Interplace for the perions, as it is uled, Prov. II. 10. He is not afraid of a whole City neither regardeth be] Heb. Heareth. He will not be brought to labour by any cry or noise of any. For the word see on chap. 13, 17. on the word, Hear.

the crying] Or Noife, as Chap. 36.29, which they make to drive

of the driver] Heb, of the exallour. Such were the Task-ma flers of Egypt, who urged the Ifraelites to their labour. Exod. 5. 6. So do the drivers call on the beafts to haften them in their work, But such the wild Asse had none to trouble him. See on Chap.3 18. where it is translated oppressour. Such men use importunate cries to urge poor men to hard labours.

V. 3. The range of the munitains is his paffure, and he scarcheth as-ter every green thing.] That which he sinds by diligent carchi, and ranging up and down the mountains is his food : he looks nor that men should being him hay in Winter, as they do came beatts, but set incount oring numery in wince, jost to go to the county, our finds green grained all the year long, and variety on the hills. And it is a marvellous thing, that this wild Affe being no ramping barl, that lives on felth, as Lions and Worte do, can find graffe to live on in the deferts, and efcape the 18ge of those ravenous creatures, and not be devoured by them.

must creatures, and not be devoured by them, the range] Some understand it of the choicest things, that grow in the mountain. Other of things that grow i unknown places the mountain one can find out but himself. It comes from a word that formally the comes from a word that fignifies to fearch, and intimates that he ranges up and down the hills, and feeds on what he likes.

of the mountains] There are many mountains in deserts, as well as low grounds. It may be the wild Affe keeps there for fear of Lions, and other beafts of prey, left while he feeks food below, he be

Bhk pafture] Attords him food, as the pastures do the tame beasts. and he fearcheth after every green thing] He fecks for green

herbs, and graffe to eat, and lives alrogether upon it. neros, ano grane to eat, and a reex autogenure upon n.
Y. 9. Will be unions he milling to five these or abid by thy crib!
As before the freedome of the wild alle was fet out in opposition to
to the fervice of the tame alle, or ho here the liberty of the unicorn
in opposition to the fervice in state of the one; God here brings in man as it were hiring the unicorn to ferve him about the ground, as the oxe doth, which he can by no means bring him to, because he will not be tamed. Yet God provides for him, and occaning the wift in the refutall of fervice by thefe great, creatures, that have frength enough to do it, and were lib ject to him

tures, man have interigrin enough to noir. And were his plet to him before the fall. The fervice he propounds is, i. ber down in generall in this vecto, a. in particular verfe 10, 11, 32, 4nd that I. In fowing the ground ver, 10, 11, 11 his tringing bome the trop ver, 11, Will the smiceral This multi be a wild beat flux will for the This. med not brought to ferve man; Many conceive there is no fuch creature, as an unicorn, that hatir but one horn, and that growing in the midft of his forehead, because it appears not certainly, that ever any man faw fuch a creature. Alfo this creature hath more ever any man raw men's extraction. Alto this creature nam more horns than one, Deat, 31, owhere the hors of an unicon ate mentioned in the original shough it be unicorns in the utrafilation. Some would have it to be the Rhinoceros here means, which is an Some would have a too the connectos here mean, which is an enemy to the Elephant But that hath a trunk or fnout rather than an horn, or, if an horn on the fliout, but a fmall one. And the naturalists write, that it may be tained; and therefore it is not like. ly to be the beaft here meant. It is more like to bethe wild bulls by to be the death effective, at a more like to be the wind built for ocen are joyned to this beaft elfewhere, Deut, 33. 17. Plai, 29. 6. Ila. 34.6. Such creatures allo are firong; and have great horns. And very likely there were fome such in those parts, as unrameable as wild affes. And this is the more probable, because the wild affe was before opposed to the tame: and so here the wild built may be to the tame oxe. It hath his name from a word, that fighthas beight, for it is an high creature in respect of many other wild beafts, and the horns are long.

Be willing to ferve thee] Can he be tamed, that he may readily

go to carr, and plow as tame oxon will.

or abide by the crib] When he hath done thy drudgry all day, will he come to thy yard at night to car what thou half provided for him, and lie there all night to be at thy fervice next day again, So the word fignifies to lodge all night. See on chap 19.19.

V. 10. Can't thou bind the unicorn with his band in the farrow? or

will be harrow the vallies after thee.]

Haft thou power to bind him as thou doft thy oxen, with his bands to Hapt 100st power to ones ourse 100st unit to yours, with the ballost of traw the plow before thee to make way for the feed, or tra follow thee with the harrow to lay the ground even, and cover it?

sanft thou bind the unicarn The word sometimes signifies binding men togethet in a conspiracy, as I Sam, 22.8, but ordinarily fignt fies the binding of one thing to another, as of cattell with cords to nes the omaning or one enting to another, as not carten, with cores to keep them from bring threshy and the them to their labour. So here, For the word fee on chap. 38, 31, For the unicorn fee on verfe 9, with bit based, The word figurities a widthed thick gate to holdshe ftrongest beast, & it is called his band, because it is safed to bind him.

in the furrow Or. For the furrow Or, To the furrow . That is, to plow, and make furrrows. And the carrell are bound; that they plow, and make rurrroys. And the catrent are nounci, that they may go right, as they are guided by the driver, to make fittait furrows, So, Jis used than, 24.5. They go forth to their work, For the word seen class, 31.5. They go will be darrown Will be do any kind of husbandry work for mill be darrown Will be do any kind of husbandry work for

thee? Harrowing is to break the clods, that the corn may be cherifted in the earth and come forth the more eafily, 162, 28,24, Hof, 10,11

the valles The furrows, as before, though fome conceive the ridges between the furrows to be meant here, which lie as vallies between them, yet vallies may here be meant properly, for they are most commonly used for corn, and hills for pasture, because more difficult to plow. It hath its name in the originall from deep-nefle, because it lies lower than the mountains.

after thee] Though thou go before to guide him, yet he will not follow. The plow-man puts the horse before, the harrower leads him after.

him atter.
V.II. Wilt thou trust him because his strength is great? Or wilt thin leave thy labour to him] Wilt thou be consident, that he will do thy work, as the tame oxe, because he is as strong, or stronger father? or wilt thou leave that which thou hast fo long laboured for to be brought home by him? Sure thou dareft not confide in him, wilt then trust him? To plow and harrow thy ground, as verse 10.

or to bring home thy crop, as verse 12. because his strength is great] Much strength is required for plow

and care. Therefore the strongest men and beatts are imployed in that labour, He hath strength enough to do it, but will not. For Great fee on chap. 22.5, or wilt thou leave thy labour to him Men use to leave things to

be done with fuch as they truft, but he will faile thee if thou think

be some with men a very trutt, out he will faile thee it mon think to imply him in bringing home thy harveft, So labour is put for that which is got by labour chap.o.18. Pial. 1.88. 2. 1. feet, and gather it into the barel [God brought in [verde 9.] Job as hiring the unicon to do his country work. Now he tells him, that if that beard could, and thought for beard with the beard could, and thought for beard with the beard could, and thought for beard with the safe could and thought for the safe could. could, and should say, he would undertake it, yet Job had no reason to believe him, that he would bring home the crop that comes of his feed into the barne, no more than he would plow or harrow,

Chap. XXXIX.

Some understand the former part of carrying the feed into the V. 16. She is bardened against her young ones, as through they were not some understand the former part of carrying the feed into the V. 16. She is bardened against her young ones, as through they were not some understand the chart has the part of carrying it home. Others understand it other fowles she hatch a hard hard hard, that can she where the regges, as in the case of the she was the standard of the chart hard hard hard. The carrying it home. Others understand it is the nor relation to the young ones that should come out of nices, our tipe in one of the state of the control of the condition the the oxe, but campor by the unknorne, who hath neither will, nor hatching of thom,

wift thou believe bim] Sec on Chap. 15.22. By the sour even many see on chap, 15,25, on the word Turns and he willbring forth See on Chap, 15,15, on the word Turns aft, and on Chap, 10,20, on the word Refore, the feed of trees and herbe, and the feed of trees and herbe, and

sorn, Gen. A. 29. 2. feed of living creatures. Con. 38.9. 3. Posterity, which counts, of mans feed. Pla1.22. 23. 4. For ripe corn, that say, which course, or mans seed, 131, 22, 23, 4, For tipe corn, that comes of the feed carn, Hag. 1.19, So here, for it is ready to be brought home, and carried into the barne. And so was labour put for that which comes of labour, verle 11.

and gather te) That is, when it is gathered out of the field; carry it into their barn. And one verb included in anorher, See on Chap.

at into their dato. And one vero mended in another over on chap. 18. 8. For the word fee on chap. 27.19.
into the bara. Or gather the form in which use to lye in thy bara:
for so the same word translated Floore, Deut. 1.5. 14. is used for the

V. 13. Gaveft them the goodly wings unto the peacocky f or wings and feathers must the Official God now fors our his excellency in the adorning and providing for fonce thately birds, although very foolift. Two are named in this verfe, and the latter jargaly fpoken et in the following verles.

gavest thou Thelewords are not in the original, but added to make up the leule : which are expressed in the like cafe, verle 19. the goodly] The word fignifies rejoycing or delighting in a thing.

as Chap 20, 18. Prov. 7, 18. The peacock takes great pleasure in hi wings] Or Feathers. For the beauty of a peacock is in his taile

which hath feathers in it, as well as the wing. For the word fee on Chap.37.3. on the word ends. unto the Beatocks I it hath the name in Hebrew from the great

moyfe it makes, which may be heard afar off.

er wings] is comes from a word, that fignifies ftrong ? and fuch

or until its bases and a rouse and against along and nate are the wings of database, and feathers). It hath his name from flying, for they are influ-ments thereof. Some make a diffined bird of it, and take it for the the oldrich, but it is commonly used for the feathers of a bird

Exck. 17.3.7.
unto the offrich This word is elfe where translated the storke

which fiswes pitty to the aged parents, according to the derivation of the word in the Hebrew, but here it is raken for the offrich by the contracty, for the flows no pitty to her young, verso 16. It cannot be the stork here, for it liath no such beautiful feathers, as the Peacock, nor doth not fo carry it felf to the young ones , as is described in the verses following a neither doth it lay egges on the

electribed in the vertex rottowing i meaner and it ray egges off the ground, but in noth in high trees, 1/21, 10-4, 17, V. 14, Which leavest her egge in the earth, and warmeth them in the duff I he blockiftneffe and unnaturalized of the Officiel is now fer out in this, and four vertex following, that whereas other fer out in this, and four vertex following, birds carefully lay their egges in nests out of danger, and sie on them to hatch them, the clean contrary covers them in the fand, and flyes away, leaving them to the hot fun to hatch them. This fets out Gods providence in bringing them forth in this fo ftrange a manner, which none elfe could do. VVbich leaveth] Takes no further care of them after the hath

her egges] Out of which the might expect young ones,

in the earth | See on chap. 15. 19.
and warmeth them | Leaveth them for the fon , and hot fand to warm, that they may bring forth young ones, which is no unusual shing in very hor countries.

in the duft] See on Chap 14.8, on the word, Ground nn me unj 3 occ on Chapt. 14.5. on the words Ground.
V. 15. And forgetteth that the foot may trush them, or that the wild beaff may break than The Naturalitis give other reasons why fite leaves the regges thus, to wa; left the should hreak them with weight, and because the cannot harch them well for want of features that the cannot harch them well for want of features that the cannot harch them well for want of features that the cannot harch them well for want of features that the cannot have the cannot harch them well for want of features that the cannot have the can

thers on her belly, but God tells the true caule, her unnaturalnesse and blockishnesse. Men make her wise and provident, but God sets her out as foolish and carelesse, that considers not how easily they may be utterly spoyled by the foot of any beast passing that way, and forgetteth] That is, when she leaves them there, she

doth not confider the danger of it. She carries her felf, as one that had forgot it, For the cannot in property of speech be faid to forget what the never knew.

that the foot | That the foot of some beaft; as follows, for men feldom came that way, unleffe on horfeback to hunt wild beafts. may crush them] May break them, before they be ready to bring forth young. Heb. May cruft it. That is, each egge. See the like

or that the wild beaft } Heb. The beaft of the field. That lives not about houses, as tame beafts do, but in the desert. For Beaft see on

May break them] bleb. May thresh them. That is, break them all 20 Picces.

them: and had laboured to no purpose in laying them, that feares mor any hurt that may befall them, nor takes any care for the

[he is hardened] Others read it, God hath hardned her. Because the word is the Masculine gender , and fignifies actively , ifa. 63 17,

words the Malouine gener, and spines accept, i.e. of y, And Galia septidia in the like case in the werk following, against her young ones.) leads in the very form ones. On teach is put for the corn that comes out of it, were to take the best better its. Heb. Her bildren. See on thap 1.4 2. I at though they were not her? Heb., For that help were not her; she

counts them none of hers, &therefore is hard hearted toward them. her labour] Her pains in laying the egges is in usin] Empty, and to no purpole, No good comes of it. As

good no egs, as no hope of young, for ought the knowes.

within fear Because the hath no care what becomes of her egs,

the fears no evill that might come to them. For the word feo on Chap, 17, 21, on the word, Dreadfull.

V. 17. Becanfe God hath deprived her of wildome, neither hath he mparted to her underftanding] God who hath given fome [mall cnowledge to other birds and beafts, at least fo much as might teach them how to take care of their egs, and young ones, hath not given her fo much knowledge. And no wonderthen if the be fo unnaturall. becaufe] Here is the reason of her carelesnelle fet down; because

God hath not communicated that wife care to hen The creature an have no more good than God pleaseth to beslow on it,

God J See on Chap 5, 17, & 11. 5.

bash deprived her of wifdem Heb, hath made her to forget wifdem. That is, hath not given it to her. Now that a man hath nor, dom. That is, hath not given it to het. Now that a manhath not, but perfectly early, doth no more good by or with it; than if he had forgotten it. So forgetful neffe is used, Chap. 8. 33. either be the beimparted to be maderadaming. He hath not given her any the least part of that forecast that is in other fortes. For the word imparted, fee on chaptap. 7.1, 90 on the word Divide. VI. 8. What time the liftenh up her felfon high, the formath belong the state of the chaptap.

and his rider | Here is an answer to a secret objection. If the Offich which is so heavie of body, be so dull of wir, then it may eafily be taken, No, faith God, I have provided for that allo. As foon as the fees the hunter coming, the lifts up her felf, and though the cannot fly up very high, yet partly with fluttering her wings, which are like fayls driven with the wind, and partly with the help of her feet fhe runs fo faft, that the swifteft horfe cannot overrate her. The Naturalifts write of her, that when the thus ftretches out her, fine Naturalius wing of ner, that when ine this iteration the felf in her flight, she is higher than horse and rider both, and runs so fast, that the wiften horse give over pursuing her, for the is as swift as a bird that flies. And that the Arabians use to try their horses swiftnesse by overtaking them, See Ælian and Oppi-

an, and Xenophon in Oyus his expedition, 1800s, in Arabia, what thing] Some kall these words to what went before As some safe hath his plant his ergs in the sand, the hasts away. But the time is rather intimated in the words following, to wit, when the s purfued by the hunter on horfe-back.

fhe lifteth up her felf on high] She lifts up her neck on high, that the may run the fwifter.

[he feogneth the horfe and bis rider] She flights the hunter, and deludes him, and will not be taken by him, notwithstanding the

without min, and will not be taken by them, notwanianous with which for Scorning tee on verter. No. 19 Haft those given the borfe Brength? half the debted his neck with thunder? God having before thewed how the horse was disglitted by a foolish bird, takes occasion from thence to they with them. wherein this creature excells the Offrich, to wit, in his frength and courage, which is foulefull so man in time of war. As if he had faid to Job; Thou feeft the horfe is a ftrong beaft, but how came he by his great frength, and that terrible power of neighling that doffs as it were cloath his nock, and terrible the enemies in war? Sure thou didft not give it him. Ho must needs have it from me.

thou didft not give it him. Ho must needs have is from me, hast thou given! For this word see on th. 144, on the word Briegheb horse fraging! The horse is a very timegeresture, and very useful! in wars. See on chap. 6.14 on the word, Power. hast thou stoked by neck, which stander? I flast thou given him luch a strength in his neeks, that he can neightful history faults, as it he did both hunder and linkhou. So, war, fait one close the close of the standard of of the sta as if he did both thunder and lighten. So men are faid to be clothed with honour and shame, which yet do not cover their bodies, Others understand it of his mane which is an ornament of his Others understand it of his mane which is an ornament of her neck, and a flagge, as it were of arrogance, O., it says be taken of indignation, when shaking his mane he goes surroundly into the battell. For it comes from a word, that signifies to be mored sindignation, as well as to thunder, See on Chap. 5.6. It is a very some of the same of

Nay he will make such a noise with his nostrills, that he will ra-

Caust thou make him afraid Or, quake, as Broughton reads it, others read, Caust this make him to move. The horse is an heavier. it, others read, Canft thre make him to move. The notice is an body, yet runs into the battel as nimbly, as a grafhopper leaps. But

that is not by any strength from thee. The former is better, be- 1 the trumpet is heard. That is, he can hardly be kept back by the

Chap xxxix.

as a grashopper] Make him so afraid, that he shall run away as nimbly as a grashopper. It hath his name from a word of multitude, for grashoppers go in troopes to devoute the fruits of the earth. They are part of Gods great army, Joel 2, 25, where the fame word is translated, Locuft.

the glory of his nostrills is terrible] His snorting and sneezing makes men afraid For glory see on ch. 37, 12, on the word Ma jesty. Heb, Terrours. That is, very terrible. For the word see on chap.

9.34. & 13, 11, on the words, Feat and Dread.

V. 11. He paweth in the valley, and rejoyceth in his firength; he valley to fight, feel thou nome the annel men.] When the Army comes into the valley to fight, feelf thou not, how the wanton horic cannot fland valley to ngur, teer thou not, now the wanton none cannot mand full, but is making holes in the ground with his feet. Judg. 5, 12, And is fo proud of his firength, that the rider can hardly keep him in till the enemy come, but he will run forth to meet him. and is no whit afraid of his terible weapons?

and is no write areas on ins centile weapons e He paweit of Heb. They digge. That is, his feet digge. It may be read, When they digge in the valley he rejoyeth, dye. That is, when the Army go to entrench themselves, as if they durst not fight, his courage failes not, The horse would faign be in the battell. The word 7217 fignifies, 1. To digge, as Chap, 11. 18. 2. To feek by digging, for to that end men dig, that they may feek for mines, or fome good thing. Chap. 3, 21. 3. To be affiamed, because when men finde not what they dig and and fack for, they are affiamed, Ifa, 1, 29. Here it istaken in the first sense,

in the vally] For there battels use to be sought, especially of horsemen, that cannot fo well fight on hills. For the word fee on ver. 10. and rejoyceth in his ftrength] Is so consident of his strength, that

he cheerfully goes on to the battell, Pfal 19.5.
he goeth on to meet the aimed men] Heb. The armour. He is fo flout, that without fear he runsiupon the pikes. For Goeth on, fee on chap, 14.2, on the word, Cometh forth. Or it may be meant the on chap. 14.2. on the word, Cometh rotth. Or it may be meant of comming out of the trenches, when men dare not. As before in this verse. The last word [JU] signifies, first, Battell, 42 Pfal. 140.
7. 2. Armour. 1 King, 10. 25. But here it must be armes rather than a mour. Offensive weapons, as Pikes and Spheares, which gall the horses rather than defensive, which are to preserve men from wounds , as shields and bucklers.

With models a since and outsites, Vizz. He models at feare, and is not affrighted, neither turneth he back from the fword] He counts that a sport and play whereof others are afraid. He is not danned at the noyse of armes, of trumothers are arraid, re is not cannice at the noyle of armes, or rumpets: neither is he afraid of the glittering fword.

He mocketh He is as little afraid, as men are of those things at

which they laugh. See on verse 7. on the word, Scorneth.

as fear] At those terrible things that men are asraid of. See on

Ch. 19. 21. on the word, Dreadfull. Here is meant fuch things as fright men in battell

and is not affrighted] Neither noise, nor enemies abate ought of

neither turneth he back] As fearfull cowards ule to doe, that they may flye from danger. For the word fee on Chap. 14, 13, on

the word, Yaxt. from the fate of the frond, Or, Betsufe of the found, Or, Betsufe of the found from the found from the fate of the found for the word fee on ch. 27, 24, V. 23. The givent rathely against him, the efficient fly frace and the fitted fly Though arrowes, speares and darts rathel about his cares, on the ten and the fitted fly the fitted f yet he is not afraid.

The quiver ratleth against him] The arrowes out of the quiver being fent with great force , come finging as it were against him for the string drawne home causeth a great noise, and we use to say when the arrow comes with great force; it fings, Others read, The when the arrow comes with great force; it fings, Others read, The swier ratleth over him.] That is, the arrows in the rides quiver that rides on him might feare him with their noise. Horsemen then used arrowes as well as footmen, for they had no guns.

tomuca arrowes as wen as roomen, nor they man no guns, the filtering fear! The brightnefic whereof, as well as the farpinefic, might make him afraid. Heb. The flaming speare. For thines like a flame. Gen; 3.4.

and the shield? Rather the javelin, or some such offensive weather the state of the shield.

on, that might puth the horles, or be flung at them: for horles ace not fear fhields. It is translated a spear. Chap, 41, 29. Josh. 8, 18 and joyned to offensive weapons here,

V.24. He swalloweth the ground with siercenesse, and rage: nei-tr believeth be that it is the sound of the trumper Heruns so swiftly and fiercely, as if he would not only overcome men, but defroy even the whole earth: and whereas the enemies think to fare him with the found of their trumpets, he regards it as little, as men do things they do not believe to be true,

He swalloweth the ground Some understand it of digging holes in the ground, as verse 21. But it is rather to be understood of his hur course, whereby he runs over the ground as fast, as if he did mallow it up at a draught. For ground fee on Chap 15.19. with herceneffe and rage Or, with commotion and unquietnels,

his Sam 22.8. Pf21.77. 18. Ha. 13. 13. & 14.16. Joel 2. 10.

ntilber believeth he, that it is the found of the trumpet Jomes under-And it, He is to glad to bear it out of his defire to the battell that he sannot believe it for joy. Luke 24.4.1. So far is he from any fear the battell. Others read, Neither stands he still, when the voyce of

rider, when the figne is given to begin the battell. For the word, Believeth fee on Chap. 15. 22. The trumpet was of old , as now it is, sounded in the beginning of the battell, as a fignwhen to give the onlet. Numb, to, 9. & Chron, 13, 12.

V. 25. He faith among the trumpets, Ha, Ha; and he smelleth the battell afar offs the thunder of the captaints, and the shouting] He rejoy-ceth when by the loud sound of the trumpers, and the noyse of the captains to encourage the fouldiers, and their shouting, he perceivcaptains to encourage the fourners, and then mouting, he perceive eth the approaching battel, as if he cried our for joy, and triumph,

etn the approximing participate in ectical out 107 1997, and triumph. He faith ammng the tramptlet, Ha, Ha, He is a spyfull as intent that there their joy by fuch expressions, and is ready to them it in his kind by nothing. Some read it, in the full the profit of the tramptlet, that is, when it blows so loud, and clear, that all may take profit. of a call to the battell, ha, ha. A note of rejoycing, as Pfal, 34

and he smelleth the battell afar off] He knowes, when he hears and ne precision to continue apar off J. The knowes, when he hears the trumpers that the battell is at hand. By finelling is mean perceiving. So imelling is translated touching, that is, perceiving the force of fire. Judg. 16-19. See more on Joh 14.5. On the word, Sent. Afar off is long before fomerimet as. Ifa, 32. 11. & 2 King, 19, 25.

the thunder of the captains, and the shouting The great noyse the captains make to encourage their souldiers to sight, and the acclamation of the souldiers in token of forwardnesse. These also are tokens to the horse of the approaching battell. For thunder see on chap.25,14. For shouting see on ch. 33. 26. on the word; Joy.

V. 26. Dot the haule the by thy mildom, and firetch her wings toward the South] God now instances in certain birds of prey, shews his power and providence in the switnesse of their flight, and thews his power and providence in the living and have a naturall forecast given them for their good, which no man could be stow upon them. The somme of this verse is, could thy understanding reach so far, as to make wings for the hauke to flye withall, or to teach her how to use them, or direct her courle. Southward toward the warm Sun to cherish her new feathers, when she hath cast her old or against winter to leave colder countries to flie to warmer?

tries to the to warmer?

Doth the banke five by thy wifdome! Doth thou teach her how to flye? Others read it. Doth the hanke get her feathers by thy mifdom?

To wit, at first, or when she hath east them. See on verse 13, on the word wings.

and firetch her wings toward the South. That is, Dost thou diand firetoner wings soward the south, a that is, both thou de-rect her to flye that way? For wings see on chap 37.3. on the word Ends. The south in the originall is taken from a word that signifies the right hand, because when a man turns his face to the ri-

nes tier ignit nano, pocatue wiena man, turns nu tace to the rifing fun, the South is on his right hand, See on chap, a.g. ber neff

of high? The Lord tee begins to fee out his powerfull providence
in guiding the Eagle, which is accounted the Prince of foules, as
the lion of wild beafts. And that 1, in the height of her flight in

the state of the real inchaption and the theory to the right of the real inchaption of the state of the real inchaption. this verse. A of her nest in this verse and the next. 3, in her quick sight to discern her prey afar off, verse 29, 4, in smelling out dead catkales afar off, that she and her young ones may feed on them.

She slies higher than other birds, that she may the better be undifcerned, and with greaterforce rush down upon her prey. She builds her nest on high for the fasety of her young ones, Job never taught her these things. doth the Engle | Some take it for the Vulture, because they conceive

some things here spoken fit not the Eagle,

mount up] Fly right up, till she be quite out of sight, at thy command] Heb. At thy mouth. See on chap, 33. 6. & 15.5. and make her nest on high] On the top of high rocks in places inand one net neg on mgo] On the top or night rocks in places in-acceffible, v.8, [e.4,9,16,0 bbad, v.4, it may be read, And that file make her neft on high. Is it at thy command that file doth fo? V.3.8. She dealleths, and abide to no the rock, upon the crag of the rock, and the firong place] as the Eagle can fly up to the highest rocks, fo

and the strong place is the magic can by up to the inglient rocks, to there the picks one a dwelling and lodging, and makes her neft in the clefts on the very craggy tops of the rocks, which are to her, and hers, as an invincible caftle made by nature, not by are.

fhe dwelleth and abideth on the rock | There the remaines day and night, unlesse some time, she fly abroad for her pleasure, or to get food for her felf, or her young. The word abiding is tarrying all

word fee on chap. 16. 9. on the word, Teeth.

and the ftrong place I It is derived from a word, that fignifies to hunt, because men that are hunted like wild beafts, fly to such fitrong places for refuge. And fuch places feeks the Eagle for the fafeguard of her felf, and her young.

y, 29. From thence she seeketh the prey, and her eyes behold afar off I in this verse he seeketh the prey, and himble industry of the Eagle to provide food for her self and hers. She spiesit afar off, and quickly feizeth on it.

From thence | From the very top of the rocks, where her neft is fhe feebeth] Heb. She diggeth. See on verse it. Men feek by

digging, and the Eagle by Hying, the prey] Heb. Meat. For her felf, and hers, and Or, which For the fees it fitth, and then feeks it. And neither 1 X 1

Luke 17. 37.

word being in the originall, the one may be added, as well as the]

other.

her eyes] See on Chap. 15. 15. on the word Sight.

hehold a afar iff] Heb. That which is afar off. This notes the curious fight of the haglesthat can at a great diffance differen her prey.

ous fight of the agreemant can at a great outspace ancen ner prey, V. 30, the young net allow he blood : and where the flain are, there is the 1 Whereas other birds drink water, the young Eagles do not, but ear the fleth of men, and bealts newly killed, and likek their blood. The carkaies are brought to them by the old ones, which can finell dead corps afar off, yea as some naturalists report, before the battell be fought; Nrither can any carcase be any where,

petore the Dattell De lought; NYTHEN C can any care at De any where, but they foon refort to it, to get food for themieves, and theirs. Her years ones also! Not the alone but her young ones also live on field and bloud, it comes from a word that fignifies to pit forth. and fuch young ones are meant, as are putting forth feathers, and

and then young ones are internetives, cannot yet fly to filit for themselves, fact, up blood] They fack it out of the dead carkases till they leave none. For blood see on Chap 16:18.

and where! Heb. And in the place in which, and where! Heb. And in the place in which.

and where 1 rich. and in the plate in which,
the flatt are 1 Such as are killed by men, especially in hattell,
where there of dead corps lye neglected, and unburied. See on ch,
24. 12. on the word wounded; for the same word signifies both. there is she Thicher presently slies the old Eagle to provide for het, and hers. See how our Saviour applies this Matth, 24, 28,

CHAP, XL.

Verse 1. Murever the Lord answered 76h and faid When the Lord had flaid a while, that Job might have space to answer, if he would, God seeing that he held his peace spake again, and calls upon him for an answer.

Mirrorer Held, Mad. **

Mirrorer I Held, Mad. **

Mirrorer Lord Char. **

Property of the Mirrorer Lord Char. **

Property of the Mirrorer Lord Char. **

Property of the Mirrorer Lord Char. **

Mirrorer Lord C

the Lord] Sec on Chap. 38. r. answered] Sec on Chap. 16.1.

Job] Sec on Chap. 1.1. and faid | Sec Chap. 16.1.

V. 2. Shall be that contenderh with the Almighty instruct him? h that reproveth God let him answer it] Doit thou think thy felf able to teach God, how to guide the world, that thou standest out against him thus to cenfure his actions? Is it not more fit , that thou shouldest be called to account thy felf for blaming God?

thou shoulded be call-4 to account thy telf for blaming God?
Mall be that contended h? Tow it, in judgement. Nor that will
spht with God, but that will plead again! Gods proceedings. See
on Chap. 3.6. on the word. Pleadings.
mith the Almighty? See on Chap. 8.3.5.
instrud him.] Teach him to guide the world better, or do greater things than I have told thee, Others read. J. is wildom to contend with the Almighty? Others thus, shudd he be instruded than
more than the defining the deferves not to be reasoned with. contends with the Almiggty ? He deferves not to be reasoned with

he that reproveth.] See on Chap. 15. 3, on the word, Reason.

he that reprove the Sec on Chap. 15, 3, on the word, Realon, Golf Sec on Chap. 4:1, & 15.1.

In the him answer it) Let him answer for 6 doing. Or, Let him answer any one of those things which I have fail before it he can. He inimates to Job, that he should either answer, or yeild the case. For the word see on Chap. 16. 1.

3. Then Job superred the Lord and Jaid Job being now consultance of the case of the case

vinced by fo many arguments, and fo plainly called upon by God for an answer, humbly confesieth his fault.

Then] See on Chap. 38. 1.

70b] See on Chap. 1, 1. answered) Sec on Chap, 16.1: the Lord] See on Chap. 38. 1. 1.

and faid] See on Chap.16.1.
V.4. Bebold I am vile, what shall I answer thee? I will lay my handupon my moith] Job now shews his repensance, and desires pardon to this extreties, a cknowledges his own negancies and that he is so overcome by arguments, that he hath nothing more to say against God, or for himself, and therefore refolves to be of the same that argument. Yet feeing he doth not make for ever ellen in that argument. Yet feeing he doth not make for some some support of this same acknowledgement of his sin, and repentance as was sin, which god, that 200 might the more be humbled, who god from the word, Majesty, and story of the same suppose to see that same that he had seed of, that would contend with God, that 200 might the more be humbled, who god from the word, Majesty, and the same purpose to see the same suppose to see that same that he had seed of, that would contend with God, that 200 might the more be humbled, who was already brought follow.

Viii. Gell abroad the rage of thy wrath, and beheld every one should be supposed to see the same suppose to see the same suppose to see the same suppose to see that same that he had seed of, that would contend with God, that 200 might be made to see the same suppose the same suppose to see the same suppose suppose the same suppose the same suppose the same suppose the s

I am vile I am light and have no substance or weight in me and therefore am worthy to be contemped. So much the word in

goodnesse by so many demonstrations, that I have nothing to op-Restore, Turnest,

I will lay mine hand upon my mouth] See on Chap, 21, 5, where all the words are handled.

all thele words, are handled, V. S. Once have I folen, but I will not answer, yet twice, but I will not each yet the will proceed no further). My fin already is too great; that I have divers times spoken prefungations ye against God's proceedings, but I will so determy less from time to come, that I will offend in that

once have I folen, yea twice | Sec on Chap. 33.14.

but I will not answer] I will not defend what I have unadvisedly faid. For the word fee on Chap, 16, 1,

but I will proceed no further] Heb. I will not adde. I will not only not defend what I faid before, but also not say so any more.

V. 6. Then answered the Lord unto Job out of the whirle-wind, and And Here begins a new speech of Gods to Job. The reason of it see on verse 4, of this Chapter, In which note, 1. A preface set before Gods speech in this verse. 2. A challenge, verse 7, 3. A proof, from weef 8, to vert e. 15, 4. Proofs of Gods greater, from the greateft living creature in the fea, from verte 15, to the end of this Chipner, and in the land, Chap4t. All their were expounded on Chap 38.1, See there,

V. 7. Gird up thy loynes now like a man. I will demand of thee, and declare thou unto me] This verse was all expounded on chap. 38.3. The words are all there. So that this is a lecond challenge to Job, & thews, that God hath not yet received full fatisfaction from him.

V. 3. Wilt thou difannull my judgement? wilt thou condemnme, that thou mayest be righteous?] It is not enough, that thou defendeft thing own innocency, but that thou must do it by accusing me of injuffice, ligither I have wronged thee by afflicting thee withour a just cause, or thou hast wronged me by accusing me, that I have done fo. One of these must needs be granted, for there is no mean between them. Now therefore lay afide thy paffions, and judg in thine own conscience whether it be more likely that I have wronged thee, or thou me.

Wilt thou alfo] Wilt thou not onely clear thy felf , but alfo

dilannull] Make it voyd. For an unjust sentence is in law and equity no fentence, neither ought it to be executed, Pfal, 11 4.

equity no integrace, menter obgain. to be seen and of the many of

deale with me by right, dost thou think thou canst do it by the might of thine arme, or terrour of thy voyce. In both these thou muft fall far fhort of me.

Haft thou] Heb. Or hast thou? If thou thinkest thou canst not prevaile one way, hast thou any hope to prevail another? So 1 is ranflated, Or, Exod. 21, 15, 17. Some read, And if busheve at arms, &c. Then deth by felfe, verife to. Shew what power than haft, But the first reading is more emphatical and moving, an arme] See on Chap. 22.8, on the word, Mighty.

like God] See on Chap 8. 3.5.
or canft thou thunder with a voyce like him?] That the thunder is Gods voyce fee on Chap. 37.2.5. And for the words, fee there alfo. coup voyce tee on Quapa 37.2.5. And tot the words, be three allo, V, 10. Deck thy felf now with maight, and excellency, and area thy felf with glory and beauty] If thou hast fuch a power, and thundering voyce as God, then clouch thy self-with stee, such as becomes God, and pount up; and speak quit of a white-wind, at I do, that we may be on equal teems, and try out the matter in contracted the beauty as the contracted of the power with the such as the contracted of the power with the such as the contracted of the power with the such as the

controversie between us. controverine between us.

Deck thy felf now? As Kings on high dayes put on their Crowns and Robes to flew, their flace, fo do thon, appear as glorious as thou can't. From this word in the original comes another than fignifies conaments. Thus God decks himfelf, Pfal. 93. 1. & 96.6.

8 104. 1. 2. Job 29.14.

with majefly] Such flare, as proud men use to set out themselves withall. For the word signifies Pride also.

and excellency The word fignifies height and pride, which often go together. Set out thy fell in the best manner, as men high-

ly advanced use to do,
and array the felf] Be covered all over with it as with a garment, let no ragge of infamy be seen upon thee. See on Chap. 39.

lift up themselves against thee, see what thou canst do in the height of thing anger, that with a look only thou canst in a money about the second of the se the original imports,

what half I answer the? Thou hatf thewed thy greatness, and
ment abare the thip ride, and abase their pothpand geratness, This
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ment abare the prints and their pothpand geratness, This
ment abare the prints and their pothpand geratness, This
ment abare the prints and the prints an others, and could not helphimfelf.

Cast abroad] Scatter the effects of thine anger in thunder, light-

every one], Cox angerry upon nim, See on Chap. 19.27, every one], Or, any one, be he as great as may, be, See on eth. 8: 12, that is proud.] See on verfe 10, on the word, Majefly, and the high see on verfe 10, on the word,

and abase him) Lay him as low as a valley, that looks as high as a mountoin. That is the force of the Heb, word,

V. 11. Look on every one that is proud, and bring him low, and | a great question, whether so anciently men knew how to tame them V. 13. Long on surp one tour a prouse, ann oring numbers, and a great question, whether to anciently men knew how to tame them therefore the down the white depth in the property of the prope overthrow not of proud men onely, but of all ungodly men alfo,

A work worthy of God, and too great for Job to do.

Look on every one that is proud] See on the former ver.

and bring him low? Caft him down from his greatnesse. V.12. and trend down Not onely lay him low but also tread upor

him, which is a great diffrace, fosh, 10, 24.
the wisked] Seg. on chap. 3. 17. Bring down all troubsome perfors and oppressours.

in their place] Heb, under them. Bring them very low.

Chap.xl.

V. 13. Hide them in the dust together, and hind their faces in secret All that rebel against thee, and all the ungodly of the earth, kill them, and bury them in the ground, that they may appear no more in this world to trouble thee or others.

Hide them] Lay them in the grave where they may not be feen in the duft] In the bowels of the earth bury them, Plal. 22. 15 together] Not at one time , or in one place, but alike, or in the fame condition, that one may appear no more than another, chap.

and bind their faces in fecret] Some take it to be a metaphor taken from men condemned to die, whose faces were covered, to shew gen rom men companies to me, whose tacts west cortes, own that they were not worthy to fee the light, See on chap. 9, 24. Eth. 7, 8. But it is rather taken from dead men, whose faces use to be bound up and covered. Make them to lie, as priloners and obscure persons in the grave, Prov. 10, 6, Joh. 11, 44, & 20, 7, For face, see on chap, 14. 20. on the word, Countenance,

V. 14. Then will I allo confesse unto thee, that thine own right hand can fave thee] If thou canst do all these things, then I will acknowledge, that thou art ftrong enough to uphold thy felfe, and half some colour to contend with me. But if thou canst not do them (as thou knowest thou canst not) then submit thy selfe to me, and be content, that I should deale with thee, as I think fit.

then] When thou hast done all things mentioned, v. 9. &c. alfo] As thou dost the one to I will acknowledge the other. See

Appl As those one the one to will acknowledge the other. See on chap, 16.4. (orifice matche, Ory, Give praigh annother, that thine own right hand] See on chap, 33, 9. (or provided in the control of th graffed an over 1 that, thou many feather necessary to felfe by the longth of thine own foot, and to keep thy felfe within thy bounds, behold. Her before thee two great beafts, the one on earth, the other in the sea, both my creatures that thou mayest know by thy disability to deale with them, that thou are utterly unable to contend with me. The former is spoken of in this chap,

Behold now] God ftirs up Job to confider well of this huge beaft. as if he had faid, if shou doft not yet understand how weak a man and the meaning, et most used to yet understand how weak a man thou art; and how unfair to grapple with me, fee how thou canft deale with this great beaft. For Behold, fee on chap. 1. 12.

Bettemoth I in Heb. Beafts, It is plurall, as fome conceive, to

Rebemate J. In Hcb. Beafts. It is plurally, as some conceive, to show that he is of great, that it is, at it were, compounded of many beafts, or in strength he equal to many. Others fee the singular before it, and read, 'the beaft of beafts. That is, the principal beaft; as wisdomes, Prov. 9, h. That is, the wisdome of wisdomes, or chief wisdome. Like that wide of the Canticles, The sange of longs, that is, the most concellent song. To find our this beaft what it is, this may be taken for a ground, that God having shewed his power in discrepandings occasioned by the control of the same o may be taken to a ground, that coop naving thewed his power in divers ordinary creatures before, now would limme up- all in two of the greateft, which are the Elephant, and the Whale. The Elephant is an high-beaft, and being but one, may stand for many to set out Gods powers. &c. It is the greateft beaft on earth. He is called, the chief of Gods wayes, v. 19. Some would have it understood of brafts in general, but that cannot be. 1. Because he spake of particular beafts and birds before, t. Because the Leviathan is aparticular fish spoken of in the next chapter, 3. Because here is aparticular this footen or in the next, timping, 3. because here is a spiritulant description of this beaft, many parts whereof will not agree with many otherborfs. It being then a particular beaft, it is most likely to be the Hippings. It Berguife, that is the greatest is most likely to be the Hippings. It Berguife, that is the greatest beaft, as the cause all the parts of the following description agree well with it. And because the Elephant is rise named any where in Scripture, therefore he gives unto him the common name of Beafts Pan bealt is deteribed; I. Bynis making; and preterving carte in this v. 3. By his parts, as his loines; and navel, v. 16. 3. By his billerand flones, v. 27. 4. By his bones, v. 18. 5. By rite power God hath over himy. v. 19. 6. By the place of his feeding, v. 10. 7. Of his abiding, v. 19. 2. 2. By his feed theory, v. 23. 9. By his fearfulnefle obteing taken; v. 14. For the word, fee on chap. 18. 2.

28. 3.

Which I made with thee] Though he be so great, yet he is my creature, as well as thou. Or, I made him the fame day with man, Or, to live with man on earth, not with fiftes in the Sea, as the Le-Viathan doth, Or, to excell other creatures, as thou doft. For the flephant is faid to come nearest to man in his senses. So God is Alphans is faid to comensated to mist in his fenfes. So God is He in the chiefe | Some understand it of 'a beginning in cline, as falte and sance (Heb, to make) Modes and Aaron, that is to make the word is used, or no, 10. They conceive that God made the hum more excellent than others, i Shim 1.6. Others, whom I Elephant before any other beat. But that being uncertain, it may have made to forward here. But Mist that being uncertain, it may

ces for the most part in creatures not tamed. For the word, see on chap, 14. 9, upon the word, Bring-forth,

chap 1.4.9. upon the word, bring-torin, he earther pietle like a nexe? I Though he be fo huge a bendt, yet is he not ravenous. He feeds not upon other cattel, as Lions and Wolves do, but on grafle, as do the oxen, that labour for man. If he fhould feed on fleth, fogrear a beaft mult needs defirry a mul-

he moute reca on nem, to great a peant mult, needs activy, a multitude of lefter. For earth, fee on chap, 2.1. 5. V. 16. Lo noo his firength in his lainer, and his force is in the naviel for his bit. J He now begins to see out the great through of the firength in this lainer, and an artilly which as they are greater, fo ftronger than in other creatures.

Lo now] As in the former ver, he had called on Job to view this great beast in general, so he repeats the note of admiration here to draw him down to the confideration of the particulars, wherein the great ftrength of this great beaft confifts ! For Lo, fee on chap. I. 12. on the word, Behold.

his strength is in his loines] These are counted the seat of strength in living creatures, and therefore are girded up, when men go to

In living creatures, and therefore are graced up, when men go to war or labour, Plal. 69. 23. Nah., 1. Eph. 6. 14 Prov. 31. 17. and his force is in the navell of his belly 1 the navell is the center of the body, where the principal chanells of the veines and arteries or the body, where the principal chancits of the venies and actives meet, and from whence they paffe into feveral parts of the body, and therefore it is efteemed another feat of ftrength. Heb. Navels, in the plural number; it may be because of the several folds of it,

or parts that meet there. For the word Belly, see on chap, 15. 2.

V. 17. He moveth his taile like, a codar r the finews of his filters are wrept together I Some understand this of the Elephants moving of his taile which way he will. Others of his yard, when he goes to generation, because mention is made of his stones afterwards. But neither of these are like a Cedar, but are observed by the naturalists to be lesser, than answers to the proportion of so great a beaft, Beza reads it thus. He moveth bis prominent part, which is at the cedar, the sinews of the terrible thereof are wrapped to-gether. That is, though his snout be very great, yet he turneth it about hither and thither, as he please; which is wholly compact of finews, wrapped, and as it were twifted together, able to terrifie any man, feem he never fo front and conragious,

He moveth] He turneth it, which way he please: for the Original word hath something of will and pleasure in it. Or, He setretb up. He makes it to ftand ftraight or upright.

butaile] It being small, it is more likely to be meant of his mour, which is like a taile, and the taile sometimes is used for the end of a thing, as Isa. 7. 4. Neither is it likely so great a member, and useful as the trunke would be omitted, and so small an one, and inprofitable, as the taile mentioned.

like a cedar] As the Cedar is moved and shaken with the wind. Or, which is as a Cedar, great and high. The word TN fignifies. T. A Cedar tree, 1 King. 4, 33. 2. Boords of Cedar, 1 King. 6, 18, 3. Great men, which are higher than others, as Cedars are taller than other trees, Zeph. 11, 2. Here it is taken in the first sense.

the sinews of his stones are wrapt regether] They hang not down as in other creatures, but are hidden in, or carried close to the belly by nerves and finews. As the raile, or yard, or fnout, is compared to the cedar, so the snews are compared to branches platted one within another. For sinews, see on chap. 10. 11. The word for stones is not so used elsewhere, but for Feares, and may be translated, his terrible finews.

V. 18. His bones are as firong pieces of braffe, his bones are like bars of iron] He further lets out the strength of this beast by the folidnesse of his bones, which are harder than the Bones of other creatures, and therefore compared to the hardest brasse and iron. Some think it to be an intimation, that he cannot bow like other creatures

his bones] See on chap. 20, 11. are as strong pieces] Or, as conduit pipes of brasse. See on chap.

his bones] A different word in the Original, yet the thing is the fame. His bones I fay, are harder than braffe, they are like iron. Some to make a difference understand by one word the hollow ones like braffe pipes, and by the other, the folid ones like iron bars, Others make it a diffinction between greater bones, and leffer. Oathers between higher and lower, those in the body, and those in the

are like bars of iron] Very strong, and very hard. The word Basin the Original may come from word, that fignifies to call, or throw. Those iron bars, which men fling to flew their ftrength, are hard and heavie. So are the Elephants bones. For Iron, see on chap. 28. 1.

V. 19. He is the thiefe of the wayes of God: he that made him, can make hir froord to approach unity him] This creature is the greatest and strongest of all the beasts on earth, that God made, and accordingly God hath armed him with an excellent fword, to wit, his trunke, wherewith lie defends himfelfe, and destroyes his enemies.

have made to ferre thee. For Elephanes are used in war: But it is better betaken for the sireligative, that is, the chiefe, for the

Elephant excells other beafts in ftrength, bigneffe, and docibleneffe,

sceptian execusione to wants in the spiritual production of the total study. I study 1.5 mt.; 15, 21, 15 mt. of the water of Golf.] Of the worker of the Lord, or of the creatures which he hath made, For Gold, fee on chap, 8, 3, 5, the that made him, can make his found to approach must him. More also will have been considered to the North Constitution of the creative ways to the constitution of the const understand it thus, None can still min but God, but there are ways now found to kill Elephants. Others thus, None dare fight with him: but fich as do kill them do it by flight and cunning. Others thus, God hath appointed the Rhinoceros' to be his fword, which useth to smite the Elephant in the belly, and so to kill him. But it may be read thus, He that made him, made his fword to be near him. That is, God hath given him a trunk ready at hand to fight for himselfe, which is as a sword to him. For made see on chap. 14. 9

numeries, which is as a two or commit, or made the on chap. 14. 9. on the word, bring forth. For Sword, see on chap. 17. 14. V. 10. Surely the mantains bring bim forth food; where all the bealt of the field flag] Two things are set out in this verse. The one, that though the Elephant be a great beast, and need much food, and the surely of the surely of the surely or the surely of the surely or the surely of the surely or the surely of the surely of the surely of the surely of the surely or the surely of the surely yet God makes the mountains to afford him plenty without mans help. The other is, that he is so milde of nature, that he lets the leffer beafts sport by him, and yet devoures them not, as Lyons and Wolves do. He hath a sword, yet God curbs him, that he useth is

not to destroy other beasts.

Surely] So this particle is translated, chap. 28. 1. The Interpreters translate it so, because it gives no reason of what went before. Yet it may be read with reference to what followes, Becaufe tore. Yet it may be read with reference to what to howes, Beeaule the moutains bring him forth food, therefore all the heafts of the field play there. So it yeelds a reason of the security of the beafts, because God hath provided the Elephant other food. So 1 is translated to the field of the beafts of the field plant other food. cause son man provinced the hiephant other 1000, 30 18 trafilla-ted Therefore, chap. 35. 16. Or, Sone by the mountains bring forth food, though all the beafts of the field play there. And then it is a proof of Gods abundant provision there in those defect places, to fatisfie the huge Elephant, and a multitude of other beafts.

the monntains bring him forth food] See the like provision for the the monntain string sum jorth joon 1 Sec the like provision for the wilde Asie, chap 39 8, and for other beasis, Pfal. 104, 14, & 147 8. For Bring forth, see on chap. 21, 3, on the word, Suffer, Hun. For him to ear, Food; That which grows naturally out of the earth, as graffe and fuch like.

where] Heb. and there.

all] Or, Any. Any beast may sport by him, he hurts none. So this word is translated, chap. 8. 12.

the beafts] Heb. Every beaft. Yet the Verbe following is plu-tall, to shew, that any beaft, though never so small, may be secure there. For the word, see on chap. 37. 8.
of the field] The wilde beafts. So it is rendred, chap. 39. 15.

fens] Though the Elephant feed on the mountains, yet being an hot creature, and living in hot Southerly Countries, he often comes down into the vallies near tivers, where are great trees, reeds, and fens to shelter him from the scorching beams of the sun, and water plenty to wash, and coole him in, and drink his fill.

he lieth] Or rather, Sleepeth. For the Elephant useth nor to lie down, because he knoweth not how to get up again, but leanes against a great tree when he sleeps, as the Naturalists write. For the word, fee on chap. 30. 17. on the words, Take no reft.

under the shady trees] Where the sun may not annoy him, in the covert of the reed and sens] In close places, and moist. For Covert, see on chap, 22, 14, on the word, Coverings; and on chap, 24, 15, on the word, Disguisch, For Reed, see on chap, 31, 22, on the word. Bone.

V. 22. The shady trees cover him with their shadow, the willow of the broshe compasse him about] It feems there are great trees in those parts, that may serve to be a shadow to so great a creature as

the shady trees 3 See on ver, 21.

ever him with their shadow 3 Heb. With his shadow. That is, Each
tree can shade an Elephant, they are so great. Or, which are his

the willows of the brooke] That grow by the rivers fide, Pfal. 1. 3. The word fignifies vallies also. See on chap. 30. 6.

compasse him about] As the high trees hide him over head from the heat of the sun, so the willowes compasse him about underneath

to shelter him from the winde and cold,

V. 23. Ethold he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth] An hyperbolical speech, to expresse the greatness of the Elephants draught proportionable to his bignesse. He drinks as greedily when he comes to the water, as if he would swallow up the whole river. Yet he drinks when he will, and as much as he will, and fears not that any, should disturb him, as the dogs do that drink in Nilus, and hast away lest a Crocodile should hurt him. And though Jordan be a very great river, yet he is fo dry and fo great, that he conceives that he could, and enters in as boldly as if he would drink it up at a draught,

Pehild \ See on chap, 1, 12, he drinketh up a river] He drinks very much at a time. Heb. He eppresseth, or, robbeth a river. He takes away the water of the river violently by drinking, as theeves take mens goods away by flealing,

and hafteth not] Drinkes much but takes his own leifure, Fears not any diffurbance. The word fignifies to haft away for fear. Others read, He hindereth the river that it hafteth not. His body is fo bigge, that it flops the course of the ftreame,

he trusteth] He thinkes he can do it, because he is so great and

ftrong.

that he can draw up Jordan into his mouth] That he can fivallow

Lisean take it by force or violence the whole river at one draught. He can take it by force or violence. For Draw up, see on chap. 38. 8. on the word Brake forth. Jordan was a great river not far off, & well known in those parts, so called as some conceive, because it came out of the tribe of Dan. And others conceive that here is an allusion to the Dead sea, into which Jordan falls, yet it swells not. For mouth, see on chap. 15. 5.

V. 24. He taketh it with his eye; his nofe pierceth through finare]
He looks upon the river as if he would drink it all up, and puts in
his trunke so violently, that he breakes through snares set for him in the water. Others read thus, Will any take him in his fight? or bore his nose with a gin? Intimating that none dareth to come to take him openly by force, or to lead him away by the nose. This agrees well with what is spoken of the Leviathan, chap. 41. 1, 2.

he jakethit] See on chap. 15. 12. on the word, Carry-away. with his eyes] See on chap. 15. 15. on the word, Sight

his nofe] See on chap. 4. 9. & 9. 5, 13. & 14. 13. on the words, Nostrils, Anger, Wrath.

pierceth through fnares | Escapeth them. For the word, Snares. fee on chap, 34. 30, on the word, Enfnared,

CHAP. XLI.

"Anft thou draw out Leviathan with an hooke? or his tongue with a cord, which thou lettest down?] The Lord passeth now from the land to the sea, and sets out his power in the great Leviathan, which is far greater than the Elepham.
This is ordinarily conceived to be the Whale; but reverend Bezz opposeth it, and would have it to be the Crocodile. 1. Because some things spoken in the description of this fish agree not to the Whale. The contrary will appear in the application of particulars, 2. That Whales were unknown in Iduman, as being far off in the

wide fea, and never coming into the Arabian Gulf, To which it is casic to answer, that good Authours report that great Whales have

been feen in the Arabian gulf, and that the parts neer did daily ufe beenien in the Arabian gall, alink the was the Mediterranean Ref fit off, where Whales were. And many things are heard of, the work of the Because as God did instance in the greatest beaft, to shew his power, fo it is suitable to instance in the greatest fish, 2. Because this fish is in the fea, and not in the river Nilus, v. 31, 32, 33. Butthe the Crocodile is in the river, and in the day time often on the land; 3. The Whale refifts men, and cannot be tamed, ver, as. But the Crocodile flies, and yeelds to be trode on. 4. This fish can lieon sharp stones, v. 30. But the Crocodile cannot. 5. This fish hathat tongue, v. 1. The Crocodile hath none. See Cocceius on this ver. tongue, v. 1. The Crocodic natu none, see Coccess on this et. God speaks of the Leviathan here, as of a little fifth, that might be taken with an hooke, or plaid withal by his power, though hebe terrible to men. The sum of this verse is, That thou O Joh may fi fee thy prefumption in pleading with me; look upon the Whales and fee if thou be able to deale with it by force. If nor, how canft thou contend with me, that made that great creature, and can de-

Canft thou draw out Leviathan with a hooke ?] Smaller fiftes may be taken with an hooke, but the Whale will breake all hookes. It is translated by way of interrogation, though there Be no interrogative fign in the Heb. For we finde the next ver, interrogative, And it is not true otherwise; for the Whate cannot be taken with an hooke. For the future Englished, Can. See chap. 8. 11. Dram out. Of the sea, as lesser sishes are by an Angle drawn out of the River. Leviathan. The Whale, as before. It hath his name from addition. Either because of the greatnesse of the members, or becaule greater than any other living creature. See for this word, on

ftrov it when I will ?

caule greater than any other living creature, See to than the chap, 3.8 on, Their mourning, songue, Canft thou make thy hook lay hold upon his tongue, and fo draw him to land? For its nor meant of drawing his tongue out of his mouth. For the word, fee on chap, 15.4. By its added, Ifa, 5.1.9.

with a cord.] That is, with an hook hanging on a cord, which

fometimes laies hold on the nofe, fometimes on the tongue, and fometimes on other parts of the fifth. The Whales tongue being fo great, an hook might quickly lay hold on it, yet not draw out the Whale. For the word, see on chap, 18, 10, on the word,

Snare. which thou lettest down] Into the waters to catch fish. Heb.

which shou drownest. V. 2. Canst thou put an hooke into his nose? or bore his jaw through the thorne? I Some take this verse to be an exposition of the window. former, and to intend the taking of the fifth. But it may rather be an allufion to the cuffome of Fifteemen, who when they have taken fishes with an angle, use to hang them on a twig or bullruth, and

to carry them away. So could not Job do with a Whale, if he had | taken him.

Canft then put an hook into his nofe | Either to take him, or to carry him home when thou haft taken him. The Hebrew word for carry tim none with a materaken nim. In erteorew word for a hook fluid it, fightifes a pond, or flanding water, Pfal. 114, 8, 2, A bultith, because they grow by ponds, Ifa, 38, 5, 50 it may be here, for it is not unlikely they had strong bultushes whilest might ferve to carry sith, home on. Other take it metaphorically for an hook to take fish, which is crooked like a hulrush bowing down. For nose, see on chap. 4. 9. & 9. 5, 13. & 14. 13. on the words, nostrils, anger, wrath.

or bore his jaw through with a thorne] Make an hole in it to but a twig of thorne through to carry it home being taken. Others un-

twig or thorne through to early it home being taken. Others finderstand it of fishing with a thorne, or an hook sharp like a thorn.

V. 3. Will be made many supplications unto thee? Will be speak soft words unto thee ! Will be like a prisoner taken in war, intreat thee not to hurt or kill him, or pray thee to fet him at liberty, or speak gentle words to thee, as Balaams affe did to him, Numb. 22, 30. No, his stomack is too great he will resist to death.

Will be made many supplications unto thee] Will he often and ear-nestly intreat thee to spare him, as the Gibeonites did Joshua, Josh, 9, 9, &c. Spoken of beasts after the manner of men. See the like,

chap, 39 18.
Will be speak fost words unto thee] Will he flatter, or humour thee that he may get loofe again. For speak, see on chap. 13, 22.
V. 4. Will be make a tovenant with thee? wilt thou take him for

a fervant for ever 1 If by gentle words he cannot get loofe from thee, will he ever be brought to fubmit to thee as a flave, to ferve

thee, will he ever on prought to numer to thee as a mark to write the all his life long? His fromaonk is too great to floop fo low. Will he made a covenant with thee? Helb. Will he cut a covenant with thee? Helb. Will be cut a covenant with thee? I be the fund of the forward, fee on chap 31. 1. will it host tade him for a fervant free? Hast thou power to keep him in preprent albedfolion, or make him, do thy drudgery fo long than in preprent albedfolion, or make him, do thy drudgery fo long as he lives? Or, That then flouldft take him for a fervant for ever. His life is his ever, he hath no being after death. For take, see on chap. 15, 12. on the word, carry away. The word, forever, comes from a word than fignifies to be hidden. For whether it be taken for

ceernity, or for a long time, no man knows when it will end,
V. 5. Wilt thou play with him as with a bird? or wilt thou hinde
him for thy maidens! If thou canft not bring down his flubborn heatt
to do thy work, canft thou make (port with him as a little bird? Or, canft thou tie him with a ftring for thy little girles to play withal, as thou doft young birds? So great a fifth is not fo tractable.

Wilt thou play with him as with a bird] He means playing with

him not as with a companion, but as making him an object of their fort, as the Philittines did Sampfon, Judg 16. 25. For play, fee on chap. 29. 24. on the word, laughed. The word for bird, fignifies any small bird, but more especially a sparrow, which is most conversant with men, and street to make sport withat. So it is cranslated, Pfal. 84. 3.

or wilt that hinde him for thy maidens ? Wilt thou tie him in a

ftring that thy maid-fervants may make sport with him for them-

string that thy maid-devants may make sport with him for themselvers, or for they little daughters, who take great delight in little birds for tied, that they may not escape till they be statisfied. And for or, see Exod. 1.1, 13, 17. For binds, see on chap, 38, 31. V. 6. Shall they companions make a baugnet of him, hall they hard had more themselvents! Fisherment us to go out in companies, especially for taking greater fishes. But it seems the taking of the Market which companies considered the seems of the Whale, which now is very perillous, was not then known. For nei-ther could the fishermen make a feast with the whale among themfelves, nor fell him to the Merchants, as now, to divide among them for their profit, as they did with other fishes, because they knew not how to catch or kill them.

Shall thy companions] Those that joyne together to take the

make a banquet of him] Or, for him, Can they catch him, that they may feed on him, or make merry because they have raken him? One verb included in another, fee on chap, 15. 8. & 16 11, & 18. 8. The word for making a banquet fignifies also to dig, as chap.

6. 27. But that fignification fits not here,

* shall they part him] Shall they fell him to divers Merchants that

they may divide him among themselves?

among the Merchants] The same word signifies Canaanites also. It feems they were great Merchauts, and well might they be fo, living near the mediterranean Sea. Neither could their little land maintain so many hundred thousands without the help of the

V. 7. Canft thou fill bis skin with bar bed irons, or his head with fifth feares] Canft thou find any way to take the whale? If not by an angle, canst thou pierce him with sharp irons, or take him with an Eel-speares It seems they knew not any way then to take the whale.

must kill him, he must be pierced in many places.

biskin] It seems that is so hard, that iron will scarce pierce it. fearp like thornes.

or his head] It is not one fish-speare can do it, it must be many on chap. 19. 9.

with fift-hooks] An inftrument wherewith they finite fifth in the water, to catch, or kill them, like our Eel-spears,

V. 8. Lay thine hand upon him, remember the battel, do no more] If when thou can't not take him by flight, or any of the former wayes whereby fish are taken, thou wilt adventure to do it by force, thou wilt foone be weary of that combate, and glad to thift for thy thou will toone oweary or that combare, and grad to finit for the felfe by flight, and not dare to adventure on him any more. Others understand it of laying hold on him when he is sleeping near some rock, yet he cannot so be taken, v. 9. Neither dare any awake him,

Las thine hand upon him] Use violence to take him, For hands

fee on chap, 19. 9.

remember the battel] Thou wilt have cause to think all thy life ong what fierce encounter thou hast had, and how hardly thou hast

do no more] Thou wilt have no maw to meddle with him any

More. V. 9. Behold the bope of him is in value, [hall not one be cast down even at the fight of him?] It none of these means can take him, then there is no hope of it, for it a man do but look at hech a terrible creature, it is enough to make him faint, and fall flat on his face

hebold] See on chap. 1, 12, the hope of him that would take the whale. In ordinary speech it should have been thy hope, for he spake to Job before. But the person is changed, to, shew, that not oncy Job, but no man elfe, though much stronger than he, could ake the whale.

and the whate.

is in usine J Heb, is I Jing. It will deceive him if he make account to take this great fish, For the word, see on chap, 34,25,

shall not one be cast down even at the fight of him] How little hope man may have to take him his terrible countenance thewes, which will make him give over for very fear. Others read it thus, will be be east down even at the sight of him? It may be thou thinked that though thou canst take him none of the former wayes, yet he will lied down for fear as soon as he sees thee, and then thou mays? do with him what thou wilt, but thou art much deceived. Others thus, if his hope be in vaine, will he be cast down even at the fight of him? That is, if the whale be so wearied that he have no hope to escape, yet he will never yield, but stand it out to the death For

oleape, yet he will never yield, but Hand it out to the death. For even, fee on chap, 18, 5, on the word, yed. For not omitted in a question, fee on chap, 20.4.

V. to. Nones is frete that dare firre him up, who then is able to fland before me?] In this veries God felty applies to the prefent disputation, what he had faid before of this great fifth. Ye would wonder to fee the floute of orm date to awake the whale when he is aften, or provoke him to fight with him when he is awake. How there can the had. The he area was after that when the same when he is a fleen, or provoke him to fight with him when he is awake. How sware, now then can't thom O Job, or any man elle contend with me, who gave him that great strength, and have much more strength my less.

None us fierce] Or, bold. Heb, cruell. For cruely makes men

that dare stir him up] Heb. That he should dare to stir him up. He will soon forget his hercenesse, and be daunted at the sight of so great an adversary, if he provoke the whale to fight with him. This is the battel mentioned, yerle 8. The particle 12 ordinarily fignifles for, or because, but sometimes that, as here, and chap. 36. 10)

and then it able to fland before me? I fit will ruine any man, how can be kelp it, that cannot fland before a whale i Heb. and whis he that can stand before me? So I is translated then, and infers a conclusion upon a former reason, 2 King, 18, 24. For stand, see on

concurron upon a tornic reason, a ning, 10, 24, 201 hann, rec un chap, 33, 5, on the word, feet noder, V. 11, Whohash prevented me that I flould repay him Whatfor-ever is nader the whole Heaven is mine] Some include the large part of the former verte, and all this verte, in a parenthelis, beaufe ar the 12, verie God goes on again to fipeds of the Eventhelis, because at the 12, verie God goes on again to fipeds of the Eventhain. The fense is, who did me a good turne fith. that I should be forced to require it? Vaz I am lo far from receiving sourcesses, that I have given being, and all things they have to all creatures in the world, and therefore may dispose of them as I will, and who can then have any colour to plead against me that I do him wrong?

Who hath prevented me] Who did me a good office before I did im any? Or who hath directed me how to governe the world, Rom. 11, 34, 35. I can do no man wrong, because I am obliged to none, but all are engaged to me for all they have. For prevented, see on chap. 30, 27. For repay, see on chap. 34, 11. on the word,

Whatfoever is under the whole Heaven is mine 1 The Aire, Sea, and Earth, and all that is in them belongs to God, so doth the Heaven alfo : But he mentions things below, because he had to do with one on earth. See Exod. 19: 5. Deut. 10. 14. Plal. 24. 1. & 50.12

Goft brough!!] Lemit the many iron dates call upon himithat with think, he mile be be not any iron dates call upon himithat with think, he mile be been drap, 9, 8, 8 x 1, 2, 2 v. 1, 1 will not conceal him parts, not his power, nor his concept with bradeline, with thomes. That is, with from dates any like chomes, "he, with thomes," have a superfict of the mention of him to the particulars of his mention from the period and properties of the mention in the following veries, which constant up like chomes, "how with the many him to the particulars of his mention beat. That thou O Job may?" know what little hope there is to overcome this great fish, and more than thou canst come to strike into his head. For the word, see may fi see my great power in making so huge a creature, I will give the a special character of him.

like, chap. 14. 11. & 15. 18.

bis parts] His feveral and large members, wherein his strength confifts. The word fignifies boughs of trees, and fo members, which are to the body, as boughs to the tree. It fignifies also door-bars, which are made of boughs of trees. See more on chap. 18, 12, on the word, itrength.

nor his power] Heb. The matter, or, The word of his power. I will nor DI power 1 NEO. AND MARKETS A VICE WOUND IN POWER. THE PEAK OH his great members, for great members without strength are but burdens to the body. The word strength is plurall in the Original, either to see out the greatness of his strength, or to intimate that he is strong in every member.

nets of his ittength, or to infilmate that ne is ittong in every member, nor bit comely proportion] Heb. nor the grate of bit displation. That is, the lovely proportion of his parts, that are not fome great, some little, but all sutable on to another. Others understand it of his mustering of his members in battel array, when men come to take muntering or his memoers in parties array, when hen come to take him; for the word fignifies fometimes fetting an Army of fouldiers in battel array, that they may be ready for to fight. But the former interpretation agrees better with the particular description following

tollowing.
V. 13. Who can diffeour the face of his garment, or who can come
n him with his double bridle?] No man dares approach to this terrible fifth as to an horse in the stable, to take off his cloth, and bring a bridle to put into his mouth, that he might ride on him; No mar a bridle to put into his mouth, that he might ride on him. No main can draw him now if the fea, which is as a gymmen to cover him. Condended that the state of the whale when he is then but that agrees no well with the following, wetle.

Who can different ride flags of the state of the whale when he is then but that agrees are state of the st

dare come nigh him to bring him forth to any fervice? For come

fee on chap. 14. 14.
V. 14. Who can open the doors of his face? His teeth are terrible round about] He goes on with the similitude of an horse. If any man durst come near him, yet his jawes being like two great doors, and armed with huge teeth within, he would be afraid to open them to put in a bridle. All this shewes how dangerous it is for a man to meddle with a whale. It is objected that whales have no teeth therefore the whale cannot be meant here. It is answered. I. That they have long things in their months like rods, with a kind of hair in the end, wherewith they feed on the frosh of the fea. 2. That there are divers kinds of whales, fome whereof have huge and ter-

tible teeth, as good Authors affirme, See Pineda on the place.

Who can open the dors of his face?] Who can force him to gape that he may bridle him? For open, see on chap.12.18, on the word, loofeth. For face, fee on chap. 15. 15. on the word, fight.

His teeth are terrible round about] They are all io large round about his mouth, that they make men afraid to look on them. For teeth, fee on chap. 16. 9 For terrible, Heb. terrour, fee on chap.

9 34 & 13.21. on the words, feare, and dread, V. 15. His scales are his pride, shut up together as with a close scale. In this verse is set out the hardnesse of his scales, they are like so many braffe bucklers, and the closenesse of them, that nothing may come between to hurt him; which is fet out by the similitude of a thing close sealed up. It is objected that whales have no scales, It is answered, z. That some kinds have great and thick ones like thields. See Cocceius on the Text, 2. That it may be read otherwife. Hu height is the strength of shields shut up with a lose scale. That is, his back is covered with a thick skin, no more to be pierced than a shield. And if there be any divisions in it like scales, they are so close as if they were scaled together,

His scales] The word is never fo translated elsewhere. It is tranhere the server to candidate extrements. Its translated from pieces, chap, 40,18. And fuch lumpes or flakes of field the whale may have with a thick covering. See v. 23. Heb. His from pieces of flields. For shields, see on chap. 15, 26. on the word, Bucklers.

are his pride] He is fo proud of them, that he thinks none can pierce through them to hurt him, Or, His beight. That is, his honour. The word fignifies both.

nour. The word lightles both, flust progether. Or the whale flust progether J His feales are flust up together. Or the whale himselfel is fafe, like one flust up, a with a chipse feate! I as things fast fealed up, that cannot be parted, Heb. A firstlebt feat.

V. 16. One for near to another, that no aire can come between

them 7 These scales or flakes are so close joyned, and in so good order, that the fearching wind that finds out all crannies, cannot enter between them, much leffe any weapon to hurt the whale.

One is fo near to another] Hcb. One comes fo near to one. That is

that no aire can come between them] For aire fee on, chap. 15. 2

on vaine knowledge. For come, see on chap. 14, 14.

V. 17. They are joyned one to another, they flick together that they cannot be sundred] As no wind can come between these scales or flakes, fo no force can separate them. Either they knew not then the late way of taking whales by wounding them in some tender parts, or elfe their whales had harder scales or skins than ours,

they are joyned one to another] Heb. A man to his brother, A com-

I will not conteale] I will speak largly of it. A Meiosis. See the | mon scripture phrase in things that have no life nor sexe, as well as in those that have, The same phrase is, Exod. 25. 20. For a man, fee on chap, 1, 1, For brother, fee on thap, 19 13.

they flick together] Like captives taken in war, and fettered one to another. So much the word imports,

that they cannot be fundred] No force or art can make a fepara. tion between them,

tion between them,

V. 18. B) his neefings a light dolb shine, and his eyes are like the cyclids of the morning] his neefing doth tause much water to fly up into the aire, which shining clear, looks as if the Sun were rising out of the Sea, and his eyes are very bright and thinning, and that afar off in regard of their greatnefle, as the morning light quickly spreads it selte over the earth.

by his neefings a light doth shine] Like the light of the Sun, See on chap. 17, 12. & 31 26.

and his eyes] See on chap, 15, 15, on the word, Sight,

are like the eyelids of the morning | See on chap. 3. 9. on Daw-ning of the day. The words are the fame in the Original. The morning light coming suddenly affects men more than the noone light, which is far greater, but comes by degrees. This fees out the great brightnesse of the eyes of the whale.

V. 19. Out of his mouth go burning lampes, and sparkes of fire lease out 1 Here God goes on to set out the great heat that is within this great fifth, as in a great kitchen, to digeft his meat, breaking forth as it were in firebrands, and fiery flames, and sparkles calt forth in abundance by him as if he spit fire, v. 19, 20, 21. These things and many others agree not with the Crocodile which Beza would have to be meant here,

out of his mouth] See on chap, 15, 5.
go] See on chap, 14, 20, on the word, Paffeth, burning lampes , See on chap. 12, 5.

and parkes of fire leape out 1 For fire, see on chap. 15. 34. & 20. 26. They leape out, or send themselves out, as it were out of a rison. See on chap. 19. 20. on, Escaped.

V. 20. Out of his neltrills goesh smake, as out of a seething poter saldron \ \text{He sets out the great heat coming from the whale by another fimilitude taken from the Imoke, that afcends out of some huge pot; or caldron, when it boiles.

out of his nuftialls goeth finoke] Smoke is an usual companion of fire. How hot then is this fifth within, when one chimney will not ferve to vent the heat of it? It fends fire out of the mouth, and fmoke one of the noie, For goeth, see on chap. 14. 2. on, cometh torth. The word TUD Smoke is used. 1. Literally for a darke va-

20. 26. where it is translated Blown,

or a caldron] It is supposed to be a great brazen kettle in which ying stuff to colour cloath was boil'd. This word [70] Every where in Scripture, save here, signifies a rush, or a bulrush which grows by ponds. And DIN which is near it in letters, signifies a ond. Some take this for a pond, that sometimes sends out vapours pond, some time tints or a pond, that comentines chas our vapous-like finoke. Others for a great valden like a pond, which when it boiles doch the like. So a great vellel used in the Temple is called a sea, 2 Chron, 4, 2. See on v. 2. on the word Hooke. V. 21. His brash kindleth coales, and a stame gath out of his

muth] Here the whale is compared to a great winde, or a paire of fmiths bellows, that blowing the coales raifeth a mighty flame.

No such thing in the Crocodile.

His breath Heb. His fost. See on chap, 14,22. The foul is the cause of breath, and when it leaves the body, the breath failes.

kindleth coaler J Or, Would kindle coales, It is so hos, that it might do it, for there are no coales in the sea to kindle. The word signifies sometimes a live, or burning coale, and sometimes a dead one nor kindled, as here, Sec Prov. 6, 28, Ifa, 44. 19. 2 Sam, 22. 9.

and a flame goeth out of his mouth] A bright beame like o flame of fire. For goeth out, see on chap. 14. 2. on the word cometh forth.

For Mouth, see on chap. 15. 5.

V. 22. In his neck remaineth ftrength, and forrow is turned into joy before him] His head and other parts are strongly joyned to-gether by his neck, and those swelling waves, or stormes, that afright passengers are a pleasure to him

In his neck I In the conjunction of the head to the members as fome would have it, that conceive, no fifthes have necks; others think that Whales, and Dolphins, and great Fishes, that breath have necks, and strong ones too, which cannot easily be broken, like the necks of other living creatures, yet this proves not the Crocodileto be here meant, for it hath no more necks than a whale. The frength of his necks is for what hather than the control of his necks is for what hather the control of his necks is for what hather than the control of his necks is for what hather the control of his necks is for what hather than the control of his necks is for what hat hat he control of his necks is for what hat he can be a supported by the necks is for what hat he can be a supported by the necks is for what hat he can be a supported by the necks is for w of his neck is fet out in this verfe, of his fleth, verfe 23. of his heart,

remaineth firengih 7 Heb Lodgeth, or , abideth all night. His firength makes him cheerful, and feareleffe, as appears by the opposition in the end of the verse.

before him? Some understand it of the unweariableness of the Whale. Though he be in the sea in all stormes and tempests, yet he is never out of heart, nor fearfull, nor grieved with any thing, that can befall him, Others understand it of his frightning all that come in his way, and putting them so gries: and read thus, and before him danceth fear. He makes such a combustion in the sea by firring the waters before him, that none dare come near him,

V. 23. The flades of his flesh are joyned together, they are firme in themselves, they cannot be moved.] There is so simulation of all the parts of his body, and the slesh so hard, that he is like a

all the patils of no pour whereof can be taken; from another in mounter pilled in pour whereof can be taken. The fader? Heb The fallings, All this fad and hard about him, even thole parts that hang look in this father, or, the refule, or vilet parts, as the word is translated, Amos 8 d. Some take it for Alexs of the fallinguistical by viewes like branches of oke or ath. of his flesh] There is a kind of flesh in fish, distinct from the bones, Lev. 11, 11, & 1 Cor. 15, 39. For flesh see on chap. 14, 22, are joyned together] Cleave fast one to another. See ver. 17.

are ppractigeners. General and one to amounts, seever, 17, they are firm in themfelves! Every one is firm, and fo is their knitting together. Or, the in time in himself. That is the whole Whate is fo. The word in the original is, Moulten. Bell-mettall, while it is call, it is for and book but when it is eath, is is had and firm, they cannot be moved! One part cannot be taken from another.

Or, He cannot be moved. The Whale is fo ftrong, that no man car make him give place, unleffe he will himfelf.

V. 24. His heart is as firm as a ftone, yea as hard as a piece of the neither milftone! Neither is his heart any thing inferiour to the might of his body, but, as strong, as any rock, and as, hard and unmoveable to abide all brunts, as the neither milftone. His heart] See on chap, 15. 12.

is as firme] As hard. See on ver. 23.

as a stone | See on chap. 14.19. yea | If any stone be harder than others, the Whales heart is as hard or firm as it. So this particle is translated chap, 14, 10,

as hard] See on ver, 23, as a piece of the neither milftone is the

at a piece of see union mujeme! I he neither militone is the hardell, because the whole weight lies upon in Hardell, because the whole weight lies upon it and a faith if yeaf of breakupe the purple intensities! having see out the terrour of this great shib above, by the literaght of his members, now he sets to out by his carriage. When he lits up hindles! like some mowing to out by his carriage. When he lits up hindles! mountain in the waters , he frikes fuch terrour into the floureft mountain in the waters, he haves that terrout and the toutest men, whether marriness or pallingers, that by reason of the suge waves which he raileth before him, they thinking death at hand, and that they shall either be devoured by him, or drowned in the fea, prepare themselves for death by confessing their fins, and cra-

ving pardon for them

VVhen he raifeth up himfelf] When the Whale begins to move on the rop of the waters, Broughton reads it, At hu flatelineffe. For the word fee on chap. 21. 3. on the word, Suffer.

For the word tee on cnap. 2.1. 5, on the word, onner, the mighty are farfied.] Not timerous people, or mean men only, but the firongerl and greateft are flruck into a great fright. For Africal fee on ch. 19.2. It fignifies fuch a car, as frangers have in a forrain country where they are exposed to many dangers, and

a fortain country where they are exposed to many dangers, and have no fuccour. For the word fignifies to be a pilgrim, and to fear. by reason of breaking] By reason of the waves, which are as clea-vings of of the Sea raised by the Whales motion. Broughton reads

of fivering of the officer of the state of t

John 1. 5. Others understand et ou a bount souemene brought on them for fear. Others of wandring up and down like men diftra-fed that know not what they do. Plal. 107, 27, 28.
V. 26. The frowf of jim that legeth at him, cannot hold; the spear, the dars, nor the habergeon] Here it seems also, that the way of taking the Whale was not then known. Which is shewed by the unprofitablenesse of some several weapons, that might be used to this and, in this verse &c. to verse 30. If any man dare be so bold as to come near him to smite him with a sword, it it is to no purpose; for it will break before it can wound the Whale. And if he be afraid I to come near him , and cast spears, darts, or javelins at himafar off, neither will they pierce or wound him,

The [word] See on chap, 27.14.
of him that layeth at him] That striketh at him to wound or

cannot hold] Heb. will not stand, or, abide, or, rife. It will be broken, and not be taken off whole as it was before. See on chap. 14. 12, on the word, Rifeth,

the fpear] It comes from a word that fignifies to pitch a tent, bescale they were weapons uled in war, and as lone wite, pitched Whates, which are fat bigger. For Path tee on chap.18.10. on a the tound about their tents inflead of a trench, for defence. However word, Way.

it is an offensive weapon. See on chap. 39.33.

the dart] A weapon used a far off to cast at the enemy. Some would have it to be a fling; but that is mentioned verse 28. Others

joyn it to the former, and read, The spear that goeth forth, nor the habergeon] Or, greaft-plate, As his offensive weapons will not hurt the Whale, so his desensive ones will not safeguard him. Yer it may well be an offensive weapon, as a jayelin, for such are the sea white. So verse 27, He esteemeth, mentioned before and after it,

V. 27. He efteemeth Iron as flram, and Braffe as rotten wood] He makes as little account of, and is as little hurt with weapons of iron or brafs, as if one cast a straw, or a piece of rotten wood at him. he efteemeth) He flightes it, and fears no hurt from it , as if he had reason, and knew it could not wound him iron] See on chap. 28. 2.

non) Sec on Canp.20, 2.

siftram Heb, For firaw. An hurtleffe thing,
and braffe] Sec on Chap. 6, 12,
as rotten wood Heb. For rotten wood For Wood sec on chap. 144

7. on the word, Tree. For Rotten on Chap. 13 28,

V. 28. The arrow cannot make him flee: fling flones are turned with him into stubble Before guns were invented, arrows, and slings were much in use, and went together in the battel. But the Whale feared neither of both, no more than if men had flung flub-

the arrow] Heb. The fon of the bow] Arrows are fliot out of bows, as children come out of their parents. They are called fons of the quiver, Lam, 3. 13.

cannot make him flee] He is not fo afraid as to run away from it. fling flones] Such as are flung out of a fling-For Stones fee ori Chap. 14. 19.
are turned with him into flubble] He blowes them away, at one

would blow Ruble away,

Darts are counted as flubble; be laugheth at the shaking of a spear] He addes here other warlike weapons, peradventure unknown to us; to shew, that then they could not take the Whale with any weapons. V.26. Darts A dart was mentioned before, as alfo a fpcar, ver. 26. But as they were other words in the originall, fo very likely they were other weapons unknown to us, and therefore want names in our language,

are counted] See on ver. 27. on the word, Esteemeth.

as ftubble] See on ver. 28.

he laugheth at the shaking of a spear If one should shake a spear at him to seare him, he would regard it no more, than we do things, we laugh at. See on chap. 29 22, on the word, Mocketh,

we taught at. 200 on calap. 39 22, on the Worty Mockett, the flaking Se on clap. 39, 44, on the word, Firecenefle, of a fiper. Secon clap. 39, 13, on the word, Shield, W 30. Shap flonet are under from the fiper death flarp pointed W 30. Shap flonet are under firm the fiper death flarp pointed on the flarp tops of tocks in the feas, and not hurt himself no more on the flarp tops of tocks in the feas, and not hurt himself no more than if he lay on the foft mire.

sharp flones are under him] Heb. Sharp pieces of the potsberd, That

is things as tharp, and pricking as the pieces of a broken por-therd, yet he feels them nor.

He spreadeth sharp pointed things upon the mire? The Whale is here compared to some hardy man scorning to lie soft on the mire, but comparea to tome hardy man fcorning to lie loft on the mire, but laying as it were flarty flones upon it, to fine what he can enduro without hurr. The word VITI in the original for flarty pointed things fignifies, 1. Decision, 10e, 13, 4, a. A. hing whosen. Lev., 12, 12, 3, Gold Prov. 3, 4, a. A. harrow 4. Sam. 13, 3, 7, 8, wall, or breach, or district, Dang 9, 5, 6, A flarty picting thing like an harrow, as here others understand it of thones and dars call at this me bill like we like the Gent form buried by the state of the same than the surface of the form buried by the same than the surface of the form buried by the same than the surface of the form buried by the same than the surface of the form buried by the same than the same t him to kill him, waich are so far from hurring him, that he lice down upon them, as on foft mire, without any hure, and fo fhews all their weapons and labour to be in vain

V. 31. He maketh the deep to boy! like a pot: he maketh the sea like a pot of oint ment] And what is all this to the Crocodile who comes a pot of onlinear Januaria and this to the Croconic who comes not in the fea, or what fifth can do all this, but an huge Whale?

The Lord now fets out the great flrength of this fifth by the fittring of the fea from top to bottom by his wallowing in it, as if it were too marrow for him, and by casting up the waters in abundance, and making such a foam, as an Aporthecary doth when he boyles his

ointments. He maketh the the deeps to hople like a har] As the water in the pot fet over the fire rifeth up to doth the fea by the bluthring of the Whate. By the deep is meant the fea, which is the deepst of all waters. Chap. 28. 14. Excd. 15., For Boyle, 6 on chap. 30. 27. he maketh the fea like a part of nintmen! As the Apothecary purposes to the contraction of the contraction to the first such not real features.

ting many spices in the por, raises a great scumme on the top of the water, fo doth the Whale in the Sea, For Sec, fea on chap, 14, 11.

water, to don the whate in the sea, for see, ica on chap. 14.11.

V 32. He make the a path to shine after him; one would think the deep to be heavy. As he troubleth the sea before him, so he leaves a bright path behind him, that men may see where she went He makes it so white, that it looks like an old mans head, whose haire is turned all white. How powerful is this creature, that raifes fuch fitrs before and behind him in the great Sea?

He maketh a path to fhine after him] By fwintining in the fea, and violent moving of the waters, he leaves a white foam behind him, like a path wherein men walk. So do thips alfo, and much more

one would think the deep to be hoary] It feems this path is very vvide according to the greatnesse of the Whale, and therefore God speaks as if e e whole sea yvere made vvhite by him. For Thinking fee on verse 27, on the word, Esteemeth, So a man would think that sees the Whale past, Some readit, he thinke. The Whale turning about, and looking behind him, thinks he hath made all the deep The sea, Sec on verse 31,

to be hoary To be all white, and looking old, that looked green and youthfull before, as if the lea were lo leared, that the colour

were fuddenly altered. V. 33. Upon earth there is not bis like, who is made without fear Here is the conclusion of all concerning the VVhale in this werfe and the next. In this werfe God fets out the VVhale, and prefers him before other creatures for greatnesse and strength. And not only before all the fifthes in the fea, where he hath command without controversie; but also before all beafts on earth the floutest of which are more fearfull, and easier to be subdued, than he.

upon earth] Heb, upon the duft, Sec on chap. 14. 8, on the word, Ground.

There is not his like Heb. There is no comparison of him.
who is made without jear Or, VVho behave themselves without

fear. There is not any one creature on earth fo fearleffe, He fears none, and all are atraid of him. For Made fee on chap, 14. 9, on the word bring forth. Broughton reads it thus, His like are not upon the land which do deal without fear. No creature carries it self To flately, or flourly, as the VVhale. Cocceius thus , his dominion to trately, or noutry, as the V male. Coccents ctults, ms anomalor is not over the earth, who is made without fear. That is, God hath flut the V hale into the Sea, Chap, 7,12. For had he fet him on the land, and given him members like the wild beafts, he would have destroyed all living creatures.

V, 34. He beholdeth all high things; he is a King over all the children of pride He doth with a kind of contempt look down upon the rallest and greatest creatures, as far below him. And no marvel, for as he is greater, so is he prouder than the proudest of them. he heholdeth] He feeth it as it were far below him, he despise th it

and contemneth it, and looks upon it without fear. For looking on one with contempt, see Canticles, 1.6. For the word se on ch. 19. 12. all high things] Or , Any high thing be it never fo high. The word is translated Excellency, chap, 40. 10, The meaning is, The

highest and tallest of the living creatures,

He is a king over all the children of pride] He exceeds the proudefl ceatures in greatefle and flrength, and carries himself as flately, as if they were all at his command. For children of pride fee on ch.a.8 3 though there is be meant of the young lions, which are proud creatures, Here it is meant over all the wild creature, which are proud and inful over the tame ones, which are waker than they, Cocceius reads it thus, He that beholdeth all high things, is king over all the children of pride. Though the Whale be the greatest creature yet some are so proud, they will not stoop to kim, but he must stoop to God, and so must thou OJob, And this Job doth in the beginning of the next chap. CHAP, XLII

Verse v. Then Job answered the Lord and This chapter contains the canclusion of the whole business wherein is set down, I. Jobs repentance to the seventh ver. 2. Go is sentence upnown, 1,1003 repartation of the reventil ver, 2, 0.03 sentence up-on his three friends to the tenth v. 3, 1050 refluantion to the end of the Chapter-For the 1. This is a more full profession of repa-tance than that in the beginning of chap, 40. See there on ver, 4, Note 1. The writers preface, v.1, 2, 3 lobs confession of Gods great power and wildom, v.2. 3.a confession of his own rash speeches conpower and whatin, 1,2 3 at 11 defire to be further infru-erening Gods proceedings, v. 3. 4. His defire to be further infru-eted by God v. 4. 5. A thankfull acknowledgement of Gods fur-ther revealing himfelf to him, v. 5. 6. A manifeltation of his re-

pentance, and submission by outward fignes, v.6.

Then] VVhen God had so powerfully manifested his majesty to
Job in the manner, and matter of his speech, then Job yields. For the particle I fee it fo translated, Chap. 16.1.

Job] See on Chap. I. I. answered | See on Chap. 16. 1.

the Lard) See on Chap.38.1. and faid | See on Chap. 16 1.

V. 2. I know that then canst do every thing, and that not hought can be withholden from thee] I do now acknowledge that there is nothing which thou art not able to do, and that as thy counfels are wife and juft, so thou wantest not power to bring to pass, what soever thou hast decreed. A thing that no man can do for the greatest, and wifest, are often crossed in their designes. A short consession, but accepted of God, who looks not for many words, but for much faith.

I know] Tob knew this before, but his troubles had so distracted him, that for want of confideration he spake sometimes as if he thought otherwise, but now being better instructed by God, he acknowledged his errrour ingenuously and freely.

that thou canst do every thing] That thou art Almighty and canst

do whatever thou wilt, or haft determined.

and that no thought can be withhelden from thee] Or, And that no thought of thine can be hindred. That is, that thou canst not be hindred from doing any thing, that thou intendeft to do, Gen. 18. 14 Jer. 32.27. Luke 1.37. Others understand it of Johs thoughts, as if he had consessed, that God knew all the hard thoughts he had of Gods proceeding with him. But what need that confession, when Job had spoken so plainly in that point, that all his friends knew

his meaning?
V, 3. Who is he, that hideth counfell without knowledge? therefore have I untered that I understood not, things too wonderfull for me, which I knew not) Here it appears that Job marked Gods words well, Chap 38, 2, and was affected with them, For he confelleth,

that God had met with him in those words; for he had by unskiffull speeches cast a cloud upon Gods proceedings with him, and had spoken more than was sitting in things far above his capacity.

Who is he] Or, what manner of man is this? As if he stroke at Job

in particular, that hideth counfell without knowledge \ Sec on chap 38. 2. where all these words are. Only for Darkneth there, it is, Hideth, here, which is all one in sence, for things in the dark can no more be feen, than things hidden.

therefore have I uttered, that I underftood not] I confesse I am the man that have done fo by passing my verdict on things in which I was not versed, Such unwise speeches came from him chap. 19. 6.7. and elsewhere Broughton reads, Therefore I tell, that I had not un-

derstanding. That is, I confesse now, that I spake unwisely then.
For uttered see on Chap. 15, 18, on the word, Told,
things too wonderfull for me, which I knew nor I took upon meto peak of things far above my reach, and therefore no wonder if I speak unadvisedy, and foolishly, Pfal, 40.5. & 141. 1. 139. 6. The whole verse may more plainly be read thus. Thou hast faid, who is be that bideth counfell without knowledge? therefore I confesse, that I have uttered, dyc. That is, thou hast acquainted me with mine crrour, which I faw not before. See the like addition, Pfal. 27. 8.

V. 4. Hear, Islegeth thee, and I will fleed, I will domain of thee, and declare thou untome] He suffects, there is more yet amille in him, and desires to be further informed by God in those things, that are too high for him, I have formerly desired to contend with thee Chap. 13. 22. and thou haft justiy cast it in my teeth , chap. 38.3. Ch.40.2. as if I thought I could teach thee : but now I lub mir and defire to be instructed by thee, For Hear see on Ch. 13 17.

I befeech thee] Now Job speaks submissively unto God, as becomes him. and I will freak] I will feek resolution of thee in what I amignorant of, as followes in the verse. For the word, see on chap. 13.22.

I will demand of thee] I will not dispute with thee, but defire o be instructed by thee,

and declare thou unto me] Heb. make me to know. V. 5. I have heard of thee by the hearing of the ear; but now mine eye feeth thee] I have been religiously bred in the knowledge of God, and heard many things of thy infinite wildom and power by tradition from my Ancestors, but never had that honour to see visible demonstration of thy presence in a cloudy tempelt, and to hear thee speaking to me immediately till now. Thus God fornetimes did appear, and speak to some eminent men insome weighty businesse in the old Testament, that they might be consirmed, and reach others. Gen. 31, 10. Num. 12.8. & 14.14, 1 King.

22.19. Job 38.1. & 41 6.

I have heard of thee by the hearing of the ear] I have heard others fpeak highly of thee, For heard, see on chap.13.17. For ear, see on chap. 13.17. alfo.

but now mine eye feeth thee] Job could not fee Gods effence, which invisible, but saw some cloud, out of which God spake to him, which was an extraordinary favour. For eye fee on ch 15.15, on the word, fight. For feeth, fee ch. 19.27. on the word, behold.

V, 6. Wherefore I abborre my self, and repent in dust and asher! This familiar and powerful revelation of thy self, and of thy will toward me, makes me not only to diflike my former impatient carriage, but even to loath my felf, and to repent heartily that ever I should fo fin against thee, and for the demonstration hereof, I will throw my felf down in dust and asses remembring that 4 am no better by nature, and therefore have very much forgotten my felf

in fpeaking fo indifereely of my God.

Wherefore] Because thou hast to gracioosly manifested thy self to me and shewed me mine errour. Here ends the Hebrew metro, which begun at the 1. v. of ch. 3. The rest is in profe. So the historical par is in profe, the conferences in verfe, and very likely fo composed by the writer, rather than so spoken suddenly by the parties.

I abborre my felf] Sec on chap. 7.16. on the word loath.

and repent] The word DD fignifies sometimes to grieve for mans fins here, and sometimes to take comfort, as Ezek. 32. 32.

For comfort alwayes follows true repentance.
in dust and aspes] Throwing my self down upon the ground. let 1.6. & 1.7. § 4. 2 Sant 1.1. 6. Or fixing on the ground in duft or a flies, chap. 1.8. I lia. § 3. 4. Jon. 2. 6. Or fixing on the ground in duft or a flies, chap. 1.8. I lia. § 3. 4. Jon. 2. 6. Or enting duft and a flies on his head, chap. 1.1. Thefe things were in those daves figures of great forrow and heavy repentance. For duft fee on chap. 14. 8. on the word, or count flew of the flies. the word, ground For ashes, see on chap, 2,8.& 13. 12.

uw wore, ground For alhes, see on chap. 3.8. 13. 13. 19. 79. 79. And it was so, that after the Lord had speech soled world and for the Lord had speech soled against these, and against the treath it female against the treath and against the two priends; for ye have not speech of we the thing that it right, a sun forward 70 hath! Here begins the second part of the Chapter, Wherein is sit sit of social sacustation of John three triends in this very. The mass of treath the treath that the second that here professed by 600 has three triends in this very. The mass of treath that the second that here professed has 600 has the triends in this very. The mass of treath that the second that here the second that the second that here the second that here the second that the second that here the second that he riends in this yer. 2. The way of reconciliation preferibed by Colly, vs. 3. The way of reconciliation preferibed by Colly, vs. 3. Pacalifed by them, v. 9. Elibu is not here blamed, for he did not condemn Job for an hyportic or wicked man, as they did not there meddles with his former life, but only checked him for flanding the control of the condemn of the condem ing too much upon his own innocency, & by reafon of his pain ca-fting fom afperfrom upon Gods dealing with him in his palson,& fo made way for Gods (peech, Yet God commends not him neither, Carlot Harden and State Commends on him neither, for he did not always make a right construction of jobs words, Now

God pasteth sentence on Jobs side, that (a) though he had spoken foo-lishly sometimes in his passion, for which God had formerly reproved him) yet he was in the right for the substance of the diffoutation, and his friends in the wrong; and therefore God was well pleafed with him, but angry with them,

Chap. Ixii.

And it was fo] It came fo to paffe,

And it was 101 it came to to paue, that after the Lord had ployen thele words unto 100 It is likely that Iobs friends staid to hear both Elliu's speech, and Gods, and that presently after God had done, and lob kad submitted, he passeth this sentence on them for lobs greater comfort. For the Lord, see on chap-38.1. For spoken, see on ch. 13 12. For words, see on chap. 19.28, on the word, matter. For lob fee on chap, 1, 1,

The Lord faid to Eliphaz the Temanite | God directs his freech to him, as to the chief, who took upon him first to speak to lob, chap. 2, 11, & 4.1. For the Lord, fee on chap. 38.1, For faid, fee on chap 16.1, For Eliphaz the Temanite, fee on chap.2.11,

my wrath is kindled against thee] Lam very angry with thee, See on chap. 32.2

and against thy two friends] Bildad and Zophar, chap 2, 11, who were indeed Eliphaz hisfriends, rather than lobs, for they joyned with him in condemning lob. For friend, see on chap. 16, 29.

for ye have not spoken of me the thing that is right, as my servant Ibb hath] Ye have not spoken so truly of my proceedings as he hath hos and the manufacture of the m times afflict mine own fervants heavily to try their graces, as now I have done to him at Satans instigation. And therefore he shall now find comfort, for he hath done me right, and overcome Satan, and you, whom he hath used as instruments to discourage him For spoken, see on ch 13.22. Of me, that is, concerning me, and my proceedings So & is used for, of, Gen 20.2. Others read , To me. Ye would have me to judge between you and Job, and so have directed your specches to me, chap. 11.5. I pronounce that ye have not maintained the truth in this controverse, The word 173 for right fignifies sometimes established, as ch. 21. 8. Sometimes ready at hand, as ch. 15, 23. Sometimes right, as here. Job is called Gods fervant, a great honour, and it may be an hint to them, that they in their wrath had served Satan against God and Job, Epli. 4. 27 The Job, fee on chap.1.1. Some understand it thus. Job hatch spo-ken unadvisedly of me, ye have spoken worse; but he hatch con-fessed his fault, ye have not done so. But it is not likely that God would object this unto him, for he had showed Job his errours, but

V. 8. Therefore take unto you now seven bullocks, and seven rains, and go to my servant lob, and offer up for your selves a burnt offering, and my servant lob shall pray for you, for him will I accept, left I deal with you after your folly, in that ye have not follen of me the thing which is right, like my servant Iob] Now God in mercy shows unto them krigh, fife my fervant to 1. Now Ood in mercy inews unto them the way of reconciliation. Two things God requires of them Firft, that as they had greatly finned, fo they flould provide a great facilities. Secondly, that they should bring it to Job, whom God makes the Priest to offer, and pray for them. The Lord withall intimates that he will then be reconciled to them, and threatens that if they do not so, he will punish them for their foolish carriage in disparaging him in their former conference.

Therefore | because ye have provoked me to anger by your sins. Therefore | becaule ye nave provoked me to anger by your nns. take unto you now feven bullock; and feven rams | A great factifice to put them in mind of the greatnest of their fin. Some conceive that each of them was to offer so many, and that had been a very great facrifice. But that appears not in the Text, For take, fee on ch. 15. 12. on the word, carry away, Seven bullocks, Sever was a number much used, both in facrifices and other things, ch. 2 13. Numb. 23.1. 1 Chron, 15.26. Neither was there any greater facilitie ordinarily offered, nor so great enjoyned in the Law for neting ordinarily onerco, not no great enjoying in the Law jor the greatef fin, or person, whether ye look at the number, or greatnesse of the cattell, it is likely also that they were rich, for God did accept of meaner sacrifices from poorer men. And seven rams. Rams according to the translation, Strength in the original I.

and go to my fervant lob] God was pleased to fend them to Job. Because they had wronged him, and therefore must reconcile hemselves to him, before they offer a facrifice to God, Mat. 5. 24. So carefull is God of the credit of his forvants, that he will not be reconciled where they are wronged, till they be righted. God would have them by this means to acknowledge Job for a good man, whom they had condemned for an hypocrite, and so intreat him to speak for them, whom they had lately used so for fully. So weread in the book of Martyrs, in Cranmer's life that King Hen. 8, would not be reconciled to Sir John Gostwick for accusing the Archbishop falsely, till he came to speak for him. Thus God tries their modesty and inbmission, 2. Because God would have them to know that Job was reconciled to them as well as he For go, fee on ch 14, 20 on the word, palleth, For servant, see on verse 7. For Job, fee on chap, I I.

and offer up for your selves a burnt offering] Let Job do it for you. ye bring it to him , and he shall offer it to me for your good. For the sfaraelites did not offer their own facrifices, but the Prieft. Thus God honours Iob, makes him a Priest to offer facrifice for Thus God honours Iob, makes him a Priest to offer sacrifice for the ham, and three times in this verse calls him his servant. For the strends, So the particle is used, Ch. 16 1. Others read it, for, as placed to the call of the strends of the particle is used, Ch. 16 1. Others read it, for, as placed to the call of the strends of the particle is used. Ch. 16 1. Others read it, for, as placed to the particle is used.

words, see on chap. 1.5. There was afterwards some difference between sin-offerings and burnt-offerings, but very likely that was not known in lobs time,

was not known in 100 knie, and my fervant lob shall pray for jou] He shall not only offer up your sacrifice, but he shall also by prayer obtain pardon of your fins committed against me and him, see the like of Abraham, Gen,

20.7. For fervant fee on v. 7. For Iob, on Chap. I, i. 20.7, For Icevant (see on v. 7. For Ion, on Chap. I., I.
for him will taccept] I am so offended at you, that I will neither receive offering nor prayer from you, but I will take both from
him in your behalf, so much do I accept of his person and faithfull fervice. The word translated for, commonly signifies but, yet here the fense requires the former , because it gives a reason of what went, before, so this word is rendred, Prov 23. 13. For him will I accept Heb, bis face will I accept. See on chap. 32. 21. Though the phrase be there used in a bad sense, and here in a good. As also

lest I deal with you after your folly] Or, lest I do that which may be adjerate meno yeu. For deale, see on chap, 14.9. on the word bring forth. Folly is put for the punishment of folly, as sin oftentimes forthe punishment of fair, 1 King, 13.34.

in that ye have not spoken of me the thing which is right, like my fer-uant Job Sec on v.7. where all these words are which are repeavani 1001 See on v.7. where are trick words are which are repeated here, to flow that God was very angry with them.

V. 9. So Eliphaz the Temanite, and Bildad the Shubite, and Zo

phar the Naamathite went, and did according as the Lard commanded phar the Mannature went, and aid according in the time communities them: the Lord also accepted fold. Here they are all three named, left any should mistake, and think Elihu to be one of them with whom God was angry. And as these three shewed their ready obedience in doing what was required, and Job his readineffe to be reconciled, fo God shewed his infinite mercy in forgiving so speedily.

So Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Naamathite | See on chap. 2.11. went] See on chap. 14.20. on the word, paffeth.

and did] See on chap. 14.9. on the word, bring forth.

according as the Lord commanded] v. 8. They brought their facrifices to Job, and intreated him to pray for them. For the Lord, see on

nees to Jonana intreased nun to pray tor them. For the Lorance on hang 31. For commanded, fee on chap 17.1.2, on the word, freak. The Lord also accepted feb.] See on v. 8. Heb. the face of feb. V. 10. And the Lord number the easility of Leb when the proped for his friend: also the Lord number the easility of Leb when the proped for his friend: also the Lord grave Lob truice at mach as the bad kefore! his friend; also the Lord gave too twice at much of the man perfore. Here begins the last part of this Chapter, and book, the reflaura-tion of 10b after all his misery, which is see out 1. In generall, in-this verse, 2. In particular, to the end of the chapter. And that 1. In the accesse, and gifts of his friends, v. II. 2. In wealth, v. I2. 3. In children, v. 13, 14, 15. 4 In long life, and numerous posterity, v. 16, 5. In a comfortable death, v. 17. The intreasy that Job had made for his friends that dealt so hardly with him, God took in so good part, that he turned all his forrrowes wherewith Satan had as it were held bim captive into joy, and gave him twice fo much as he had taken from him,

And the Lord turned the captivity of Job Some understand it of restoring those riches to him which were taken from him before. But it is rather to be understood of taking away Satans commission Due it is rainer to be tinuer from our taking away batans commun-on, who by Gods permiffion held Job hitherto as a prifoner, and bound him with bands of poverty, and fores, which now God frees him from; but whether immediately, or by degrees, is not recordhim from but whether immediately, or by degrees, is not recorded. This Job fpeaks of himfelf as of a priforer, chap. 13, 27, And David, Pfal. 69, 33, See the like phrase, chap. 36, 8. For the Lord, lee on chap. 38, 1. For turned, lee on chap. 14, 13, on the word paft. Caprivity must be interpreted as before, for Job was never

led away into captivity. For Job, see on chap, 1,1, when he prayed for his friends] Some understand this of the act of when he prayed for the friends; some understand this of the act of his prayer. While he was praying for them, God either by fire from heaven to devoure the facrifice, or by fudden healing his fores, or fending all his friends to him in that instant, shewed that he liked fo well of his charity, that he was fully reconciled both to him and his friends. Others read, when he had prayed. Intimating, that after the end of his prayer God did either prefently, or by degrees give him health and riches again. For prayed, see on v.8. The Heborew word for friends is fingular, and may intimate, that Job pray-

of the Mora to tritings is inguiar, and may intunate, that Job prayed for each of them feverally. For the word, fee on chap. fe. 200, also the Lord gave Job twice as much as he had before! God not only reflored, but doubled Jobs riches, as appears by comparing chap. 1.3. with ver. 12 of this chap. Onely his children were not doubled, as is manifest by comparing ch. 1.2. with v. 13. of this ch. And it appears that God intended the doubling of his wealth by the particulars mentioned v. tr, 12. And he gave him as many children as before; and twice fo much wealth to enjoy while he lived, and leave his children when he died. Heb. Added all that had been to Job unto the double. For the Lord, ice on chap, 38.1. For Job, on chap. I. I,

V. II Then came there unto him all his brethren, and all his lifters, and all they that had been of his acquaintance before, and did eat bread with him in his houle, and they be mounted him, and conforted him over all the evill that the Lord had brought upon him; and every man alfo gave him a piece of money, and every one an ear-ring of gold This verse contains the beginning of the restauration of Jobs comfort, hos nour, and wealth, by the accesse and gifts of his friends.

3 Y 2

Chap, xiii.

ving a realon of his future prosperity from the gifts of his friends. So it is realized Chap, it a. Others read, therefore, as making it an inference from what went before. These friends came not at him in interaction what went betoet, ances nemo came not at min in his milery; but when God made him profiler again, then they would own him, so its rendred, chap: 35, 16, would own him, so its rendred, chap: 35, 16, its rendred in the substitution of t

allhis breibren, and all bis fifters] All his kindred male and fe-

all his breibren, and au his spirers.) All this kindred mate and fe-male. For brethren, fee on chap 19.13.

and all they that had been of his acquaintance before] All his neighbours and friends that converted familiarly with him before his afflictions, but then left him, as he complains bitterly, chap.

19.13, &c, Heb, all that knew him.
and did eat bread with him. Feafted with him. So this phrase i angua cat breau with nim-1 reassed with finite to this pittate is used Gen. 31.54. For cat, see on ch. 21.25. For bread see on ch. 15.23. in bis house! For Jobs house was not blown down; nor his goods within doors hurt. For house see on chap, 15.28.

within doors lurt. For house lees on chap, 15,28.

and they bemoaned him, and conforted him over all the evill]

For all the lew overds, fee on chap 2.11.

that the Lord had brought upon him 15 of 30 acknowledges, chap 1,

Neither could Saran do any thing, to him without commitsion from God, chap 1, 13, 82.6. For the Lord, fee on chap, 36. 1. every man allegave him a piece of money This they did as a pledge of their renewed friendship, and toward the recovery of his losles or their renewed friendings and torside in recovery of this lostes Heb. A man. That is every man. For gave, see on ch. 14 4, on the word, bring. Some conceive they gave him each of them a lamb to Rock him again. But it appears to be a piece of mony (peradventure with a lamb flamped on it) by the use of the same vord, Genture with a lamb flamped on it) by the use of the same vord, Genture with a lamb flamped on it) ture with a lamb thamped on it) by the ule of the fame word, Gin. 33.19, John 24.33. So Angels are called with us from the flamp of the coine. And that was a greater glit than a lamb, and more finitable to the golden ear-ting, So Steven interprets Mofes, Act. 7.16. and every one an ear-ting of gold! In way of congratualization his recovery out of his malay. This gift is conceived to be a gold-ring with some jewels hanging on he worn in the ear, or nose, or hanging down from the forestend. hanging down from the forehead, V. 12. So the Lord bleffed the latter end of Job more than his be-

ginning, for he had fourteen thousand steep, and fix thousand camels, and a thousand yoke of ozen, and a thousand shee asset [Gol not only gave plenty of cattell to Job, but twice so many as he had be-fore. See on ver. to. Thus Bildad proves a true prophet, chap, 8 7.

So the Lord] See on chap. 38. 1. bleffed] By making his cattell wonderfully to increase, the latter end of Job more than his beginning] See on chap. 8.7.

And for Job, fee on chap. I. I. for] The words following prove the former to be true by a par-ticular enumeration of his cattell. Thus this particle is tran-

flated, chap. 11. 4. he had fourteen thousand sheep, and fix thousand camels and a thou fand yoke of oxen, and a thousand she-affes For these words, see on

the leffe, Gen. 15.2. And children are a greater blefsing than cat-tell. Therefore God gave Job many children after his restauration, to shew that he was fully reconciled to him, and to comfort him for the losse of his former children, It is not mentioned by what wife he had them but it is likely by the same, because neither her death, nor any other wife of his is mentioned. For the words, fee on ver 10, and on chap, 1, 2. There they are put before his e-ftate, here after it, for no doubt God gave his riches before he

could have so many children.
V. 14. And he called the name of the first. Iemima, and the name of the feend, Kerenhappiech The names of Jobs daughters are fer down in this verfe, their beauty, and in-heritance in the next, Their names are fer down 1. To shew the truth of the history, 2. To take occasion to commend their beauty. 3. Because their names are lost in marriage, whereas the names of fons remain. Hence the male 711 hath his name from remembrance in the original. The females \(\sigma \) will from forgetfulneste. These names imposed by Job, may have relation to the beauty of his daughters; which being one of the excellencies of nature, and ins unugners; which ocing one of the excellences of nature, and of more part of Gods image, and a thing much looked upon in women, and accounted the partion of maids, he thought fit to fet out their names. The fifth had her name from the day to flow the their names, the fifth had not name from the day to flow the brightnesse of her beauty. The second from a most precions and sweet smelling spice, to show, what great account would be made of her comelinesse. The third from the horn, wherein proud per-Ions used to put their colouring stuffe to make them beautiful, in-timating that she was more beautiful by nature, than they by all their art. These names also may have relation to Jobs former mifery, and present delivery to nourish thankfulnesse in him. The name of the first may be opposed to his former darknesse, or trouble (now taken away) of which he complains chap, 19, 8. The fe-cond oppoled to his former corruption, and stench of his wounds (now healed) of which he complains ch.7.5. The third opposed to his former weeping and flurried countenance (now made clean and fair) of which he complains, ch 16 16. Thus Godly men used to put themselves in mind of their miseries, and Gods mercies by the names of their children, So did Lamech, Gen. 5. 29. And Jo-T:ph. Gen.41, 51, 52.

And he lob gave the names. This was done fometimes by the father, as Gen. 5.5. 29. Sometimes by the mother, as Gen. 29, 32,

called the name Imposed that name upon her, For called see on

chap, 14, 15, of the first] Heb. Of the one]. For the first is the one, and onely one till there come a second,

Iemina | See before in this verse for the fignification of it. and the name of the second Keziah] See also before,

and the name of the third Keren happuch] The horn of beauty.. See before. The word horn fets out abundance or excellency, See on ch. 16. 15. The other word is translated fometimes painting, and con 16, 15. The cities was a standard notations plaining, and fometimes gliftering, and fair colours, See 2 King, 9, 30. Jer 4, 30. & 1 Chrontig 2. If \$4.11. All these places point at rare beauty, V. 15. And in all the land there were no women found so fair as the

daughters of lob: their father gave them inheritance among their bre-thren] Here is an exposition of what went before Those names were not given to Jobs daughters whout a cause, because there were none in all the country to be compared with them in beauty, and comelineffe. Here is also an addition of an unufuall favour, and a great token of their fathers love, that he equalled them to his

and in all the land Not in all the Earth, but in all that Counry, where they dwelt, chap. I. I For the word fee on chap, 15. 19.

on the word Earth.

mere no women found] The verb is fingular joyned with a noun-plurall, to fiew, that not one woman was so beautiful, as any one of lobs daughters in all that country. For women fee on verfe 14. on 1003 uauginers in an unaccountry. For women lee on verfe 14. Broughton reads, No woman-hind, Found for Being, see Mal. 2. 6. 2 Chron. 19.3. For Finding see on chap. 17. 10. fo fair] so beautiful and comely.

jo jari | so deautini and comery,
as the daughters] See on chap. 1.2.
of lob] See on chap 1.1.
and their father] See on chap. 15. 10. Job ishere intended, hough no; named.

Gave them inheritance among their brethren] This was a great fayour, and unufuall, arguing much love in Job, and done to that end that he might the better prefer them in marriage, or, as others think, to keep them from marrying Idolaters, having a sufficient meanes to live plentifully of themselves. The verb found is masculine: so are the affixes in the originall, for Job counted them as his sons in the division of his estate. The like is observed in Gods building houses for the Egyptian midwives, Exod 1.21, For gave

fice on chap. 1.4.4. on the word bring.

among their brethren] Heb, In the midst of their brethren, This not only sets out the place but also an equall portion. For Bre-

then fee on chap. 19 32. V.

New York of the first plane of the first pears, and faw bit Von. 18. After this fived flow an bundred and forty years, and faw bit Von. 18. After this fived flow for fore year flow generation! The length of Jobs tife which allo was a blefling that he might the longer cript which allo was a blefling that he might be longer cript. When the comport of his goods and children is fee out in this y, both in the composer of the first plane for the first plane flow, and in feeing a number of his yeares of prosperity after his milery, and in seeing a great posterity. The Jews conceived that he lived twice so long after great potterty. It is 1 two conceived that he lived whee to solig after, his troubles as before, & fo should be aged 70, years, when his troubles began, because God doubted what he had before. A weak argument for why should his years be doubted more than his children? It is likely hewas in the ftrength of his years, for he had had to children? And the trial was the greater; that those years, which brought comfort to others, should bring so much trouble upon him. That God might heap all manner of blessings upon his victorious chaming the best statement of the sta pion, he lived after this conflict, and triall an hundred, and forty years, and that in continual health, and profperity, in so muchy years, that he saw his cdildrens children unto a sourch generation, and after this So it is in the original. Some conceive that Jobs

whole life is fet down hero: but that is against the letter of the text, which mentions only the time of his life after his restaurations. on, to flew Gods great mercy, who gave him fo long time of confort afterwards. But how long lob lived in all is uncertain, because the feripture mentions not his age, when his troubles began.

lived Iob] He continued here in this world.

an hundred and forty years] A large time of prosperity after his milery. For Job see on chap, s. r.

muery, row joo tee on chap, s.t., and first J his was a great delight to him in his old age. For the word fee on chap, s.p. s.p., on, Behold, his form, and bit fans four. He had a fuccession of young ones coming out of himfelf to take pleasure in all that long time of his life. For Sonnes fee on chap. 14 21,

lite, For Sonnes lee on chap.14.21, even four generation? Something more, than Joseph law, for her lived to fee but the third generation. Gen.5-23. V.17. So lob died being old, and full of days? An happy conclusion of a gold jife. So thus it is translated ver.12.

[Jo] See on chap.1.1

died | See on chap',3.11.

being old] See on chap. 12. 20. on the word, Aged.

and full of days] Heb Satisfied with days He lived to a very old age, till he was weary of the world, and willing to go to heaven See the like of Abraham Gen. 25.8. whom Job very likely did equal in age, if not exceed. And it is likely, that he lived about Ifac's length of years, of whom as much is faid, Gen. 16.35.22 Herein Eliphaz was a true prophet,ch.5.26,ForFul fee on ch.14 1.See there alfo for days

APREFACE

CONCERNING

The Argument, Use, and Division, of the Book of P s A L M E S.

His Back, (so cited by Chrish himself, Luke 20, 42, and by Peter, Acts 1, 20, which as it confirmes the antiquity of this inscription so to prevent scrupulous gession titles and quotations, Luke 24, 44. We find ir, in the Pialms, barely; not, the book of Pfalms, as before:) hath of ancient times, both by Jews and Christians, been field wided into few Books of the first, ending a the 41. Plain: the fector dat the 72. Pethird, at the 89.

The fourth, at the 196. The fifth comprehending the ress unto the reason of this subdivision is by most given, the sone journey with the fall platones: amen, amen, in the three fir ft books: a fingle amen in the fourth; and an hal-leligian as the last. Other reasons are given too, but not any very probable or satisfactory. See more upon Psalm 41.72. leitijan at thetaft. Unto reagon me green vog, om, ou any very produce or justifactor, act more upon 17 lath 41, 72. lass words. However, this droi son being ancients, should not be unknown to them that read ancient book of Ober droissons according to the order of reading or singing, called (wadloquam) cathismata, &c, which according to different Churches and Rites, have been various, we here omit. Of the division of the Book into 150. Psalms, see upon Psalm sirst.

spess and News, and the second ing to the Original, properly, of prailes: [office from the greater part, which contain the prailes of God, in several respects, and upon several occasions. Pentiental Psalms 4so, which contain confessions of fins, may truly, according to the Scripture phrase, be called praises, because when we freely and ingenuously confesse our fut, we are faid to glorifie God, John 7. 19. Apoc. 16.9. Oc. The book of prayers, Pfal. 72. last ver le : See theret and a little after (bere) of the use of these Psalms, Psalms that contain praises, are properly called Hymnes. And again, Psalms are such hymnes properly, as are sitted for some musical instrument. However, in common use, what Psalms are sound

in other books of Scripture befides this we commonly call hymnes, and so distinguish them from those berein comprehended.

The Author of this book (the immediate and secondary we mean besides the original and general of all true Scriptures the Holy Ghost : See of the Psalms particularly, Mar. 12.36. ASt. 1.16. & 4.25.) though named in some other places of Scripture; David; as Luke 20, 42, andel sewhere; is not here in the title of the book expressed. The truth is, they are us all Davids Plalms, some having been made before, and some long after him; as shall be shewed in due place. Neither is that to be trussed to, as a general rule, that those onely are Davids, that bear his name in the title or beginning, since (besides other reasons) we find some in other places of Scripture directly ascribed to David, which have not bis name press-ch; as Plal. 2. Act. 4.25. However, to make good this title and inscription; it is enough that the greater pare were made by David, and others by him (as is generally believed) collected into one, and appointed or fitted for publick use,
Of the excellenct of this book, by a divine hand, nay by the immediate hand of God himself, as we may suy, so wonder-

fully countived and fitted for all mens occasions, whether in adversity, or prosperity of what degree or condition sever they be (a thing so known, and acknowledged by all, that have made any trial) we shall not need to speak: But never was great er injury done to any book of Scripture, than hathbeen done to this by one Bonaventure, who substituting the word Mary or Lady, instead of Lord, or God, in most places, with some other atterations, (in some more, in some lesse) hash made them all appliable, or rather hash attually applied and ir ansferred them to the Virgin Mary. As for example, he makes the sirst Pfalm to begin, Bleffed is the man that loves your name, ô Virgin Mary; your grace shall comfort him. The Gyenth, O glorious Lady, I have put my truft in you: I befeech you deliver my foul from the hands of mine enemics. Caffander, a moderate Papift, speakes of it with much indignation; Quid, quod totum Platterium sublato unumes. Lanatistis, a nomeno-prospense o promoto mongomoro, canasquot cottait a tacta annun the quide dique Domini nomine, in nomen Domini me commutatium legitur? Neveribelle the book is in readit among the quide gar, and that it might be of more volte at ufe, is translated into unit art nongres. What hash been here cited, is taken out of the kinch translation, primed at Paris, 1607. The Original Latin is extant in Kemnicius his Examen.

The use of the Psalms (common and practical) is twosold: Either for a daily exercise of devotion, and divine worship whether private or publick; (therefore associated Prayers, as before noted:) or for particular occasions and occurrences,

whether private or publick, according to the subject and argument of every Pfalm

necessor produce or possive, measures, we in payee and argument of every 1 fain.

For the first, that the Psalms (not to speak of bals longs and hymnes, long before David used upon extraordinary occupions, as we find recorded in the Scriptures;) as they were partly composed, and partly collected and put together by Davids that end 3 so were ever since Davids time used as part of Gods publick, service among the sewes, is not questioned by an. And that this rafe of them did continue among Christians since the sirst Plantation of Christianity in the world, way appear by the most ancient records and monuments of those times that remain unto this day. As for private devotion, though we will not condemn the use of other late books and h. Ips knowing what variety there is of spiritual, as well as sensual palats mount not concern, the algo good in the cooks and it is the constant in Standing to the constant in Standing India, and appeties; the Weight for Book far above and beyond what so the first bath been since, or shall cover be invented and divised by suman wis. And as we give the preeminance to the Pfalms; so after the Pfalms to those Books of private Devotion, above all others, that are mounted when the Pfalms specially, sind go along with them, or take them along; as I have seen some. Now for this use, whether publick, or Product the reading of the P falms in order, as commonly digested, by certain portions, as 'tis most ordinary; so, except there be extraordinary occasion, it is most prositable.

The second use, we said, was upon especial occasions and occurrences, such as this life doth afford many, both publick and pivate, according to the particular subject and argument of every Psalm. Now because such occasions as we said but now, are very frequent, and that all men are not so well versed in the Psalms; or though well versed, have not that judgement, as walfernof themselves what Psalm is sit and proper for every particular occasion, wherein neverthelesse the chief associate Psalms dosh mannly equisit many devisions have been by divers, both ancient and late, and divers. Tables set out to that Purpose, representing the Psalms digested according to their several subjects and arguments. The most ancient Table now extant in that kind is that of Athanassus, an ancient Greek Father; and though divers have been set out by others since himset I know not any that have been more copious and accurate in that kind than he, as may appear to them that shall peruse him. But of all those Tables in general, it must be considered; First, that difference of translations, as it must needs remainment, may an every tweeten general, may or conjugared, evir, that appeared of traillations, where the bread aver for f Expositions, so some deversity of applications too, to particular occasions. Neither it this diversity observable in ancient translations only, compared with modern; but even in, and among later translations also, So, for example, in some Tables of that kind, that have been set out by some learned men, we are sent to the 41. I salm, to learn that we should not judge rashly and uncharisably of the just and righteous, when he falleth into troubles and adversities. There indeed, according to the translation and exposition which we embrace in these Notes, we shall find a notable lesson to that purpose, as may be feen there : but according to some other both translations and and expositions (Blessed is he that considered the may or just in the poor, or entirely to import relief and succour onely:) little or nothing to that purpose. Secondly, it must be consider poor of the Argument of many P falms is mixt and various fo that the fame P falm may be reduced to feveral sitles, according to its feveral pars; sas Petitory, Deprecatory, Imprecatory, Euchariftical, of the like: So that it is no wonder if all aing to its jeveral parsons to chief y all processors y particles and pecanic that according to wariety of tempers, phantages, and Tables do not agree in their indications. For their reasons, and because that according to wariety of tempers, phantages, and capacities some over man that is abla, with diligent reading capacities some over man that is abla, with diligent reading capacaies, joine men are twee sing, there being store to fit all to make such a Table for his own particular net, to which ho and digesting of the said P salms, there being store to fit all to make such a Table for his own particular net, to which ho may have recourse upon occasion, and not be deceived of his expetitation, as haply he may sometimes, if he trust to common Tables, However, for the help and direction of them that are not so able of themselves, we have here set down some sem generals of most common use to which divers P salms may be referred. They that desire a larger direction may have recourse to A. thanafius, in his Epiftle ad Marcellinus, tel Tis Espanies, or where they shall find a double Table, very copious of accurate both, and both tending to one effect. The first begins, Ol we be Praylunar Myouren, or The second, Arronur makestone rate voto, and voto tenung work good translated not into Latin only & often so printed but in english also, if I be not mistaken, As for impresatory Pfalms, which are many, how to be read, and applyed, fee upon Pfal, 35. 4. Let them be confoun-

ded, &c. and upon Pfal. 143.3. For the enemy hath persecuted my soul, &c. The feven, so commonly called penitential P salms: The 6. O Lord rebuke me not, &c. 32. Bleffed is he, &c. 38. O Lordrebuke me not, &c. St. Have mercy upon me O God, &c. 102. Hear my prayer O Lord, &c. 130,

O Lordreouxe me not, 50.). Have neety open me o Gosjo vezz recainly playet o Lordjo 6.130, Out of the depths, 60. 143, Hear my prayer, O Lord, 50. To the fe, may be added, for remission of sins, increase of Grace, and deliverance from sicknesses, and other pressing calamities 3 the 23, Unto thee, O Lordjo 6.39. I said I will take heed, 50. 88. O Lord God of my salvation, 50. 90. Lord thou hast been our dwelling place, &c. and divers others; as particularly, the 22. My God, my God, Oc. though principally intended of Christ

For the Churchyn extremity of milery and deflation: the 44, We have heard with our cares, of c.74.0 God, why For the Churchyn extremity of milery and deflation: the 45, We have heard with our cares, of c.74.0 God, why haft thou cast us off, of c. 79.0 God the Heathen, or . 80. Give car, O shepherd of straet, or . 83, Keep not thou haft thou cast us off, of c. 79.0 God the Heathen, or . 80. Give car, O shepherd of straet, or . 83. Keep not thou has thought the cast of the control of filence, oc. 89. I will fing of the mercies of the Lord, oc. 102. Hear my prayer, O Lord, oc. 127. By the

Rivers of Babylon, Oc.

Of zeal for Gods house, and publick affemblies, oc, the 26, Judge, me O Lord, oc, 27. The Lord is my light, oc 42. As the Hart panteth, &c. 43, Iudge me, O God, &c. 65, Praile waiteth, &c. 84. How amiable, &c. 10 which some of the former, Of the Church, &c. 11 102. Hear my prayer, O Lord, &c. may be added.

For the suprem, the 20. The Lord hearthee, &c 21. The King that joy &c 91. Hear my cryy. O God, &c 63, O. Foot, thou arm try God, &c and in time of great district and adversity, 89, I will sing of the mercies of the Lord, &c God, thou are try God, &c and his wonderful works in general, with reference to man in most particular: the 8, To praise God for his goodnesse, and his wonderful works in general, with reference to man in most particular: the 8, O Lord our God, &cc. 19. The Heavens declare, &cc. 29. Give unto the Lord, &c. 65. Praile waiteth for thee, 8cc, 104. Blesse the Lord, O my soul, 8cc, 107. O give thanks unto the Lord, 8cc, 111, Praise ye the Lord, 8cc, 136. O give thanks unto the Lord, 8cc, 139. O Lord thou hast searched me, 8cc, 145. I will extoll the my God, &c. 146. Praise ye the Lord, &c. 147. Praise ye the Lord, for it is good, &c.

Concerning Christ, these especially, the 2. Why do the Heathen rage, &c. 22. My God, my God, &cc. 40. I waited patiently, &c. 45. My heart is inditing, &c. 72. Give the King thy judgements, &c. 110. The Lord faid unto

my Lora, &C.

To praise God for deliverances; as from sicknesse, or any oneward evil and calamity; as also for remission of sins, and spiritual affilitions; the 30, I will excoll thee, O Lord, &C. 31. In the O Lord, do I put my trust, &C. 32. Bleffed is he whole transgression, &C. 34. I will blesse the Lord at all times, &C. 103. Bless the Lord, O mysoul, &C. 116. How the Lord, &C. 118. O give thanks unto the Lord, &C.

Against offence, because of the prosperity of the wicked, the 37. Fret not thy felf, &c. 49. Hear this all ye people, (where fee the Annotations) &c. 73. Truly God is good to Ifracl, &c 92. It is a good thing, &c.

For more particular applications, we must refer the Reader to the Annotations themselves, where the argument of Several Pfalms, where any doubt or obscurity did appear, is shewed.

into firft, fecond, &c. is ancient, any autienties, may paper by Act, 3.3. at it is, all o written in the fecond P/alm: though ione queltion be made by the moli right reading of that place. However, that the whole Book is, and hat been of old divided into ; 150, P/alms, it learned, both Jewes. and others, do agree; but of the division of every particular Psalm, to make up this number, there is not like agreement. The fift and feecond Psalms are by most Ancients recknowd but for one, to wis, the first properties are by most Ancients recknowd but for one, to wis, the first properties are by most Ancients recknowd but for one, to wis, the first properties are by most Ancients recknowd but for one, to wis, the first properties are by most and the first properties of the Act, 13, 33. had it in their copies, and the sale is as it is now, in the feet of the Hill make a right with the first properties of the word, and give form teasons why these two Versians also would have it lo, and give form teasons why these two Versians also would have it lo, and give form teasons which the psalm with major the properties of the word, may be joyned (& 1. B. Lessel The Coriginal is plant, which have a substantive psalm with major the properties of the word, may be joyned (& 1. B. Lessel The Coriginal is plant, But whether a substantive and the tenth is 50 that from that places, to plaim 147. (where we loaded with either plant of fingular. But whether a substantive, as it is controverted. Most take it for a fubliantive, as it is controverted. Most take it of the a fubliantive, as it is the major that the control of the major that and the tenth : So that from that place, to pfalm 147. (where we or adjective, is controverted, Most take it for a substantive, as it is agree againe) their account exceeds ours confiantly by one. Other were helpednellers whereupon fome infer the multiplicity. Others, the differences there be in some other plasms of less moment. As there per less not that happines here intended. But this being that comfore we hold it fafest and furest to follow our ordinary division; so mon use of the reintended. But this being that comfort we hold it fafest and furest to follow our ordinary division; so mon use of the word, there can be no great folialty in this content when the composition of the content of the word, there can be no great folialty in this content of the word, there can be no great folialty in this content of the word of the word, there can be no great folialty in this content of the word of the word, there can be no great folialty in this content of the word of the word, there can be no great folialty in this content.

canonical, fince to much can be seen in the design of the Ancient proposed for the Ancient rather taken as a Preface or Introduction to the whole Box than as one barely; to wirsthe first of the number: by which (whether of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of man, what it is, and where the of alm, or Preface) the happiness of the man what is a market when the world may also (a sweet when the profit is a subject to the profit is a market when the world may also (a sweet when the profit is a market when the world may also (a sweet when the profit is a market when the world may also (a sweet when the profit is and in the constitution of the world may also (a sweet when the profit is a market when the world may also (a sweet when the profit is a market when the world may also (a sweet when the profit is a subject to the profit is a market when the world may also (a sweet when the profit is a subject to in it confideth, is declared. Indeed it hath alwayes been accounted the part of a prudent wife man, before he betake himfelt to any fent. **Oligothy, himter, fearful.** The beginning of godinefts, fay they is our work, to confider first of the general end, and what reference it company with the ungody, to keep correspondency, and to company with the ungody, to keep correspondency, and to company with the ungody. ther pfalm, or Preface) the happinesse of man, what it is, and where-in it consistes, is declared. Indeed it hath alwayes been accounted

Salm fift.] That this diffribution or division of Plalms hath unto it, that accordingly he may beflow his pains more of lefs, into fift, second, &c. is ancient, any authentick, may as he sees it more neerly and immediatly, or otherwise, to tend unto the end. Now the main and general end of all men, is happinelle, or bleffedneffe. And therefore the wifeft and most renowned of all ancione philosophers, his two beft pieces, (both for use and accuraters).

In Ethicky and his Politicky, he begins with this very confideration of the end, laying this for a foundation. That all men defire to be happy. Now that is it that we are here taught by this first plalme,

the man] UNT Some observe the emphasis of the article, as fer tore we hold it laters an uterit to rout our ordinary uniforms we need not prefile it upon others to origidly, or to build upon it to be man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters, as the man] UNIT Some observe the emphasis of the atters the man] UNIT Some observe the emphasis of the atters the man] UNIT Some observe the emphasis of the atters the man] UNIT Some observe the emphasis of the atters the man] UNIT Some observe the emphasis of the atters the man of t

though against our wills and purposes, But to fland, argues some purpole and resolution: as, to set, the extremity of wickednesse, when we make a practice of it without any remorte, or reluctancy. So, counsel, makes practice of it without any removing renuctancy, so, collists, we may take of intention; may of action; but feat, of profettion; wherein is the height of wickednels, when that we have done wickedly, we dare boatt of; and are ready, year defirous (as mafters of the thair) to teach others, So far the most, and most sober; as Calvin, and fome others : but at the third and last gradation some stick, because some orders some at the time and any garanteers order is a class with the first on grandation in Divid" (here translated, ingolf; 1] and Divid" (finers;) though they acknowledge that they work failed about the lait work, Divid (finers) are a more than the property of th gree so well, a probable gradation between these two words also that are fluck at, may without much difficulty be found and shewed, as it is here by fome others. Somewhat to this purpole, fee upon Prov. 12. 12. The wicked defireth the net of evil men,&c. And thefe gradations admit of feveral interpretations, as may be feen in variety of Interpreters : the most literal and probable, have been fet down. Neyertheleffe, if any like better of their opinion, who think all thefe words promiseuously to be heaped and put together, the more em-phatically and fully to express the care and duty of a godly man, in avoiding the company, as much as he can, but especially, the example of wicked and profane men, all wickedness, for the most part, proceeding from badexamples, and imitation : this, also without arocecoing from badexamples, and mirration: this, also without a y alteration of the main feogemay be, allowed, See more upon v. . The ungelly are not fo; and Plal. 91, 61. Let m worlpip. And of the anger of evil company in general, upon Plal. 26. A. I have not fer, 8cc. V. 2. In the law of the lard.] To the wicked and ungodly, he doth

Plal. i.

oppole, not the godly and religious simply; but those, whose godlinelle is grounded upon the law, or Word of God. Many are very religious (or rather superflicious) in their own way,or led by others whom they have addicted themselves unto: but those onely truely religious, whose religion is well grounded. See 2 Tim. 3. 15, 16,17.
meditate day and night] Many do receive the Word of God in ge-

meunate nay ann ngun 1 many ao teetre tute wort of ood ingeral, but take no thought or care to underfland it. (they have a geal of Gad, but not according to knowledge, Rom, 10.2.) Others, receive it with joy, but their joy continueth not: as in the parable of the feed, Mat. 13. To meditate here, is to take care that we may underfland: div and night, importeth constancy and perseverance, By meditating also may be understood an endeavour to digest; that is, to reduce into practice; without which bare knowledge profiteth not. Now, with that, Pfal. 32. 1, 2, and St. Pauls inference or observation

upon it, Rom. 4, 6, 7, 8. fee more upon that Plaim.

V. 3, And he shall be like a tree] The happinesse and prosperity of the godly is here set forth by a similitude; which although according to the godly is here set. ding to the measure of knowledge in those dayes, and the promises of the Law, (subject neverthelesse to many limitations, as we shall have occasion to shew afterwards,) may admit of a literal interpretation also; that is, may be understood of temporal prosperity, accation and state of the Apolites. That goddinesse is profitable unto all things, paying the promises both of this life and of that which is to come, I Tim. 4.8. Yet is not this the happinesse or prosperity principally re intended ; but that which is permanent and eternal. To which allo, not reason only, but the very words, if well pondered and examined do lead us. For what is the greatest prosperity that this world doth afford, or the longest life of man, or what account to be made cond into district to infect in the scripture, as of graffe, and the flower of the fidd, Ela, 40 6, which in the morning flourishesh and groweth up; in the wening is cut down and withereth, Plal, 90.6, See also Plal, 103, 15, 16. and what account David himfelf made of it, appeareth Pfal. 39.5,6. & Pfal. 62. 9, which even they, who because they had no certain knowledge of any better after this had most reason to make the most of this prefent world, and the goods of it, have freely acknowledged and expelled in many pithy fentences and speeches, comparing all buman felicity to a shadow, to a dream, to a bubble, &c. So noted and incurrent into the eyes of all wise men hath this truth ever been, This fense therefore, as principally intended, and most proper to the place, we shall henceforth infift upon, in the following

atree 7 See Jer. 17. 8. & Ezek. 47 12. where it is apparent, that efruit and waters spoken of, cannot be understood of others, but pritual and celestial. Some very learned Interpreters would have with the food of particularly to be the palm tree, named Pal, 92, 12, 'The rightenu shall flourish like a palm tree; because diwith things are written of the palm tree, which seem to agree well to his description; as that it is alwayes green beareth alwayes, &c. So they gather from Pliny. But I doubt they will scarce make that d; that it growes and thriveth best by rivers. The Author of the Geoponicks (as I remember) faith it groweth in none but dry falt grounds:I know not how truly Pliny faith in light and fandy, which must often be watered. But whereas they quote Pliny for the per-petuity of the fruit he speakes it not of the tree, but of the fritex,

ceived, and from things meerly conceiveable, fimilitudes are often

planted] Not growing of it felf. Every plant which my Heavenly father hath not planted, shall be routed up, Mat. 15, 13, riversof mater] Those waters that iffue out of the Sanctuary,

Froetry mater 1 stock waters that finds out or the sauctuary, Ezck. 47.12. of which Christ speaketh, Joh. 4.14, the water that I shall give him, shall be in him a well of water springing into evert afting life. his fruit in due season] Every branch in me that beareth not fruit.

etaketh away, Joh. 15, 2. shallprosper] All things work together for good to them that love iod, Rom. 28. and in all thefe, (tribulations, diftrelle, perfecutions

(c.) we are more than conquerours, ver. 37.

V. 4. The ungodly are not fo] Here by the word ungodly, must be understood the finners and fearners also, mentioned in the first verse; whence some would infer, that there also by those three different whence tome would meet that there who of those words, the fame must be understood, because all are comprehended here under one. But that is not necessary for it is ordinary enough, as to other Authors, to to the Scriptures, to afe one and the fame word, o other Author, to the Scriptures to ale one and the same word, (ometimes in one and the fame verse,) in different senses, So, the debrew word CDP PSal, 104, 14, is taken, and so translated, for word; a general word; and in the very next verse, translated bread; as bread is taken in its proper fense. So the word roud, Law, Rom. 1, 2. &c. is taken in different fenfes : fometimes more generally, and fomerimes more particularly. However, I am nor against it, (as was faid there,) that the fame men by those three several words in the first verse, (if any like it better so) should be understood. See Ifo upon Pial, 26, 4. I have not fate with vaine perfore:

like the chaff] They have no hope after this life, which for the

ransitorinesse and unstability of it, may well be resembled unto chaff, (as unto a shadow, Eccl. 8.13, a hand breadth, and nothing, Plal. 39.15) which is driven by the wind. The world passet hand not hand the left thereof; but he that doeth the wild God abideth for ever, 1 loh. 2.17. The wicked is driven away in his wickedness; but the righteous hath hope in his death, Prov. 14. 32.

V. 5. not fland] They shall not be acquitted : fentence shall be pronounced against them. Watch ye thirefore, and pray alwayes, that ye may be counted worthy to escape all those things that shall come to passe, and to stand before the Son of man, Luke 21, 36. See also,

in judgement] For God shall bring every work into judgement; with every fecret thing, Eccl. 12. last words.

finners in the congeregation of the right] There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your felves thrust outs Luke 13. 28.

V. 6 knoweth the way of the righteous] Preferveth the way of his Saints, Prov. 2.8. He knoweth the way that I take; when he hath tried me, I shall come forth as gold, Job 13. 10.

the may of the ungedly shall perish. There is a way which seemeth right unto a man; but the end thereof are the wayer of death, Prov. 14. 12. and, when thou awakest, (see there) thou shall despite their mage, Pfal. 73. 20.

PSAL, II.

Hy do the Heathen] Throughout the Pfalm, David is fer out as a type of Chrift, What-oever is here spoken of David, though it was fulfilled in him more mmediately, yet by the principal aim and inflitution of the Holy Ghoft, it belongs to Chrift (as shall appear) more essentially and properly. The Apostles therefore apply these words to Christ immediately, Act. 4, 25, 26. As also verse 7, of this Psalm: see there. rage] Or, tumultuously assemble. imagin] Heb. meditate.

avainthing] That is not grounded on reason, or can produce

ny good effect. V. 2. The Kings of the earth] It was prophelied of Christs Kingdom by Elay 49. 33. And Kings shall be the nursing fathers; and their Lucens the nursing mothers: they shall bow down to thee with their face towards the earth, and liebe up the dust of thy feet, and thou shall know that I am the Lord. This was fulfilled in the mitaculous conversion of fo many Gentile Kings and Emperours to the Christian faith, whereof we read in Ecclefiaffical Hiftory, However, this hapned not presently but after many bloody persecutions; many plots and proects contrived with all possible human subtilty, for the destruction of Christians. As for David the type, what oppositions and difficul-ties he met with, both before and fince he was come to his Crown, he History of Samuel doth show. But nothing there that can make

the application of these words so proper to him, as to Christ.
V. 3. Let us break their bands asander] By bands and cords, total fubjection and strict obedience, such as theirs must be that are truly onverted unto Christ, must be understood. Much like unto this is that expression, Ezek 38.4. I will put hooks into the chames. Many Kings and Kingdoms, since their sirst conversion and submission to which he diffinguithes from the tree non in arboran fed in fruitem; the Coffiel of Chilf, have fine apolatized, and chaken off the moment of growing whereof is also different from the growing; where of its also different from the growing to the prediction to the prediction of the child and this Assertion to the child and the continuous of the continuous continuous and challenge is a continuous the Cospel of Christ, have fince apostatized, and shaken off the yoke ; and more (according to the predictions of Christ and his A=

finall appearance of it to humane judgements.

V. 4. that fitteth in the heavens] God, emphatically, in oppo-

V. 4. Instituted nines negation J. Cook Compraising in opposition to Kings of the earth, before, verica.

final longs J. Toov. 3. 16. Pfal. 27.13. 8.5 9.5.

for all longs J. Too. 3. 16. Pfal. 27.13. 8.5 9.5.

yellow the state of the state

in his wrath] See upon Plat. 90. 11. Even according to thy fear, fo is thy wrath.

vex] Or, trouble. V. 6. Tet have I fet my King] Or, Even I. It is in vaine for you to feek to pull him down, whom I have fer up.

fet] Heb. anointed. upon my bolly bill of Zion] Heb, apon Zion, the bill of my boliness

1101, 15, 1; mp hills bill of Zini] Spoken of with fo much respect and love, mp hills bill of Zini] Spoken of with fo much respect to the Church ; to which belongs that promise of Christ, Matth, 16, 18, 1 but the gates of hell belongs that promise of Christ, Matth, 16, 18, 1 but the gates of hell betongs true promise of Circus, matth, 16. 118. That the sites of hell shall not prevaile against it. See more upon Plal. 68. 16. Teathe Lord mit dwell in if or ver.

V. 7. I will declare the decree] In the Hebrew [JIII] 19. which

γ. γ. spinsecures to secree 1 in the recover μ(n) - 18, which word high republish interpretations of the whole pathage have situed, But 1 fonce with high clear ings no further doubt final need to be made. This word then pl in the Serigiture, before one other plants of the property ny times used to express that law and order, which God hath fer to natural thinge; shofe particularly, that are generally accounted most immutable : as to the Sea, that it shall not over flow the earth, mort immutants: as to the sea; that it is referred the earth, Jer. 5.35; to Sun and Moon, that they shall give their light, Jer. 37, 35; to the vicilitude of night and day, Jer. 33.25. In all which places (as ellewhere also, Pl. 148.6.8c.) the word Pl is used; transparent flated iometimes desree; and sometimes ordinance. And this to be the force and loope of the word in this place alfo, may further apthe force and scope of the word in this place alloging infilted appear by Je. 33. v. 10,31. and v. 25,36, where the Prophet fpeaking of this very thing, the promifes of God unto David, he doth not onely use the word PT (or another equivalent TVT), translated overnant) but allo fets out the immutability of: these promises, that deeree, by likning it to these immutable ordinances of night and day, eres, by themen is to these minimum of companies or night and cary, see. Thus fails the Cardylyon can break my covenant of the day, and my covenant of the night, and that there fould not be day and night in their feafon: Then may alfamy covenant be broken with David my fervant, 8cc. and in the 15. verl. - and if I have not appointed the ordinance of heaven and earth sec. By all which may clearly appear, that DI og neaven ana cario, ecc. by an which may clearly appearant [hi] here doth imply an immurable detree, in effect as irrevocable (for much to be collected out of the propriety of the word) as those things are, that are most irrevocable in the course of nature.

thou are my San] Of David, the type, as Pla1.89.6,27. He shall cry unto me, thou are my father, &c. But of Christo whom it more properly belongs, and to whom it is applyed, Act. 13.33. Heb. 1. 5. & 5. whether it is spoken of his divine nature, as he is the Son of God from all eternity; or as God and man, either conceived at fuch a time, as fome; or publikely declared by a voice from heaven to be the Son of God, at his Baptisme ; as others : Or laftly, conflicted King after his relurrection; is not agreed among Interpreters. Those that understand it of his Divine and eternal (seneration, observe the propriety of the word, his day, which they fay, notes the perpetuity of the act without any variation, or vicilitude of time. But not to spend time needlefly in refuting of others, it is certain from what hath bin observed before of the propriety of the word DII, that this Generation (whatever it be other wife) must be a thing promiled, and (when this was written) of future and expected accomplishment; not therefore that eternal Generation of the Son of God : Nor This day, the for that eternal Generation of the sound to be a low a line and the immovable (as fone expects is there) point of eternity. We follow them therefore, who interpret this generation of the manifellation, and publick demonstration of Chrisl his Detty, by his Keurrection; upon which (as here also followeth) prefently followed his inauguration, or folemn admission, into the rule and government of the world, as God and man: whereof himself speaketh, Matth. 28.18. All world, as God and stan: whereof himtel: tyeaketh, Mattri. 3.4.18.4 III power is given unto me in howen and in earth. And thus was the Pfalmill interpreted by Saint Paul himfelf, Ad. 1.3, 2.3, 3.4 and we detlere unto you gladisings, jown that the promife which was made unto the therefood but highlight the fame unto su their children, in that he hath raiged up Felius agains, at it also written in the feend Fisher: Thus art my Son tible day have I forgetten thee: This parling indeed is cluded by Some, who by reason of the ambiguity of the Original word the support of the property of the Raiffer Allen hus that it may be one of the property of the Raiffer Allen hus that it may be one by some, who my reason of the amongusty of the Singhal World electronic description, and the first proper to the Refurection, but that it may be otherwise interpreted allo (as for example, Act. 3, 22.) would have this raifed my bo be taken in a more general findings if it had been, hath conflituted and appointed it or, bath filtred up. But at three was no need at this divide, fines that the world a serifus is more than the world a serifus in the serifus i fasily raken in the New Testament of the resurrection : fo if they had thought of another pallage of the fame Paul, which doth not admit of this evafon, they had certainly forborn. And that is, Rom. admit of this crassing art, Concerning his fon Jefus Chrift, our Lord which was made of the feed of David according to the flesh; And declared to be the fon of God with power, according to the Spirit of holinesse, the resurrellion from the dead. If any flick at this expection, I have begotten, for, I have declared, or manifested thee to be begotten :

time return to their obedientes, notwithflanding all opposition, and he shall (if we may so shall be shall as a shall be shall as a shall be shall het them confider of thoise formandair if minidair fattedus, let, 12; be fluid! (if we may so fopek) inclean and telena, as it is in the Helvey, often repeated in that Chapter 3 for he shall pronounce clean or unclean, as it is there rendered and Jet. 11.0. is rort, and to pull down, Sec. for to prophetic of rooting, and pulling down, Sec. is the prophetic of rooting, and pulling down, Sec. is the forest of the secretary of the promise. On, this day, particularly to be understood of the day of Christis refurection; and prophetic down the secretary of the promise. On, this day, particularly to be understood of the day of Christis refurection; as

chole words also, Plat. 118.24. This is the day which the Lard bath made, we will rejoyce and be glad in it; according to some there, both old and latter.

V. 8, Ask of me] The better to fer our the love of God to his Son, according to that voice from heaven, Matth, 3, 17. This is my beloved Son in whom I am well pleased, it was a fashion in former days beleved songs whem I am new present. I was a rannon in former day, among gene Princes, when they would five wheir geer affection, we extraordinary good liking, to bid the parties ask what they would, promiting they should have their defire. Besides what examples common Hilfories do assorbed. Ethier 5, & 7, & Matth, 14,67, To combined national as a surveyer survey. So, 27 or America, 14.63, 1.00 combined national as a surveyer survey, and the surveyer survey, some case the words literally an extra frequent in the Scipture, Some take the words literally and just 13. And none, O Father, given the late the world mean surveyer survey

and the attermoft parts of the earth for thy poffeffion] Not onely the Towes, but the Genriles alfo.

Jewes, but the Gentiles also.

V. 9. Thou floath trade 'them with a rod of iron] Revel. 2. 17. &

19. 15; The word in the Original Hebrew, here translated to break, may also come from Wrot, which signifies to feat, as seeding storicules all duties of a pasteral charge; ye lead, so rule, &c. Whence it is, that the Septuagine here translate it welpassis; whom the author of the Apocalypic doub follow, 2. 17, and 19. 15; like a patters welfed] So as they can never be restored, 181, 30, 14,

Dan. 2. 44.

V. 10. Be wife now therefore, Oye Kings] He exhorteth all Rulers to repent in time, and leave conspiring against him, or Chill. lers to repent in time, and leave contipring against him, or Child, V. 13. Kill the son] In token of homage, according to the existence of those days and places. So Gen. 41.40. Thus that he war mp houle, and according must be word final all mp jespe be relad. Tell in the Original, [DIV]: final all mp people kille; (vinkabitur,) us forme interpreters there. The Septuagine with the Chalded Phrasic granules the words, 'a algebra's of infirmition: wherein they have been all the contractions are the contractions. may be thought, as in divers other places, to have had more refrect to the fenfe and matter of the words, as they did underfland them; than to the words themselves. But I rather believe that they had a respect unto the words, as well as to the matter. For DW Ezek 3.
13. fignifieth, to touch : as it is well rendred there; which is as far from the proper fignification of the word, (to kiffe:) as dyage-Sat, or to take bold is from touching. Then II without any allterarion of the confonants, may fignific purity, (a principal clickt of good inftruction, or discipline) as well as films, a son. Befides, wards a, intritucion on ancignine; saw test as primary ton, access whoshing (infinition) and displine; s) in Greek, contect from wells, a fan, because unto luch properly discipline dorb belong; in this word wrose content for more than the word word with the fore materials of pringing, as it were to they had a respect doubtedlaw, the Original word, which figulistic a fan. St., Ferom by diffugiliser, and another flands and out it must be the word in the first service and the state of the stat understands adoration, because it was the custom in old time, as appeareth by many ancients, and by Job 31.27. to kille the hand, when they adored: as the very Latin word advance, (according to the common opinion, and crymology) doth import. His translation therefore of the words is: Adorate pure, or, adorate filium sof which he treateth in divers places. Some of the Rabbins allo, (as Aben Egra he treatesh in divern places, Some of the Rabbins allo, (as Abba Rega, toron) are for this translation; advarse filmen; and advanted this whole Plain to belong to the promified Meffins, and perify from the way.) When the wicked thail fas, Peace and regard the property of the purposes, the shall deducted on fundently come, I Theft, 3. Belifed are all they than put their traff in birm.) Prov. 16, 20, 11al, 1900.

30, 18. Jer, 17. 7. Rom, 9, 33, and 10, 11, 1 Pet, 2, 6.

PSAL, III,

Title. When he fled from Abfolom his fon] 2 Same, 15. 14.

Verle 1. How are they increased that trouble me?] This was a token of his stable Faith, that for all his troubles he

had his recourse to God. V. z. Selab] There be variety of opinions, whereof many have v. a. craw J incre de variety or opinions, wherein his property of the profile of the by old Jerom, concerning the ule and crue fignification of this word. Theirs to me (and they are the tearneds to thele later times) feems beft grounded, who make it a bare musical the later times) feems beft grounded, who make it also the value of the profile of th note, whether for rafing of the voice, repetition, or the life. The vul-gar opinion is, that it pointeth at some extraordinary thing, which requireth elevation of mind, or more than ordinary, attention. Indeed it is hard to fay of any place of Scripture, where leaft words fometimes afford great myfteries, that it is not extraordinary, or needs not elevation of mind. But if a man flould perule all those places (fome 70, in the Book of Plaints and Inoute two or three in the Prophet Habakkuk:) where this word is found, he would be put to it perchanec, to give a reason, why such places as these, and feek after

Pfal iv. leafing, Pfal. 4. 2. and remaine in the wilderneffe, Pfal. 55.7. that ould fwallow meup; and, they are fallen themfelves, Plal. 57. 3, 6. I proved thee at the waters of Meribah, Pfal. 81. 7. they have helpen the children of Let, 83, 8, and the like, should require more pecu-Pfalms, apparently more mysterious, or sententious. That we be not therefore forced to device mysteries, where there is no need, and to impose our own conceits upon the Scripture, I think safest to let it paffe where we meet it, as either a mufical note, as was faid before r unknown word, as many believe,

V. 3. for] Or, about. V. 5. Ilaid me down and flept: 1 awaked] Though the words of themselves, simply taken, afford a good sense, as Prov. 3. 24 Tob 11,18, yet that fenfe will be more full, if it be observed, that to was a proverbial speech among the Hebrewes, to set out great confidence and security. As for example, Mark 4, 27. (which not understood there, hath troubled some Interpreters;) So u the with all confidence and fecurity.

V. 6. I will not be afraid of ten thousands of people] Plal. 27. 3
When he confidered the truth of Gods promile, and tryed the fame

When he connected marvelously.

V. 7. upon the cheek bone] Thou hast laid reproach upon them,
Joh 16:03 and weakned their power, Plal. 58.6.
thus half broken the teeth of the ungally]. Thou hast taken away all means of hurring me from them,

All means or nutring me from them.

V. 8. Salvation belongeth unto the Lord I Ia. 43, 11, Hol. 13.

4. Be the dangers never to great, or many, yet God hath ever means to deliver his; and he is the onely author of lafty, Plal. 60, 11. Prov. 21.31.

PSAL IV.

Title. To the chief mufician] Or, overfeer: Among them that were appointed to fing the Pfalmes, and to play on the inftruments, one was appointed chief, to fer the tune, and to begin, who had the charge, because he was most excellent, I Chron. 15, 21, &

33. 4. Neimib] That is, on hand-instruments, which were played on with the hand onely, Isa. 38. 20. Hab. 3. 19. as harps and evmbals.

Verl, 1. T Bar] Heb. Anfwer. O my God of righteousnesse] Or, O my righteous God as Plal, 59, 10, 17. Thou that art both most rightcous, and the desender of my rightcous cause, Plal, 26, 1, and 35, 1.

when I was indirectly 10 both in mind and body.

bave mercy upon me 1 Or, be gracious unto me.

"mp prayer 1 Complaint made to thee, asto my Judge; for fo the
word fignifies, Vial. 17, 1, 2.

word fignifies, Pial. 17, 1, 2.

V. 2. my glory into fhame] Whether this Plalm were made by
David when he was perfecuted by Saul, or by his own fon Abfolom,
buncertain; but when under perfecution, all agree: and that by by glory here, he understands his Kingdome: as if he had faid, How ng will ye thus continually plot and project, how you may eithe ep me out, or defeat and disappoint me of that honour and dignin which I have boasted of, and rejoyced in, as cast upon me by Gods immediate providence; and secured unto me by Divine Promiles and Revelations; to make me appear to the world as an

ulurper, or impostor? "her vanity, and feek after leafing] All your endeavours against God and me, are but in vain: though for a while ye prevail; yer in the end, the fruit of all your plots, and daily machinations, will bebut wind, and a lye: a mere abortive of your own phanties, that

fall never come to passe really.

Vii3. the Lord bath set apare] Marvellously separated, by some figue of distinction and excellency, Exod. 8, 22. & 9. 4. & 11. 7. & 33. 16. Pfal, 17.7.

that is godly] A King that walketh ploufly in his vocation; not like Saul.

W. 4. Standin awe, and fin met] Before, David spake to is ene-miss; Now, (as some of the most learned here,) to his friends, that were extremly scandalized, and consounded in themselves, at his fufferings; and that God should fuffer the wicked to prevaile fomuch against his own cause. As if he said; Let not your indignation and just referement of these confusions proceed to a wicked murmuring against God, or rash forfaking of his truth; but con-det of it wisely, in your most retired sober thoughts. The word htranslated here (contremiseite) fland in ame, doth also signife, moveri ira, to be angry : and by the Septuagint, (who did often Sense in tractore angly? a me by the septiments was usual means. Selection to the tempology; selection to the temp

Stand in a we; or he angry, may do well enough in this place; but this latter (preferred also by Mollerus,) will fir better.

V. 5. Offer the facrifices of righteon field I If you cannot (in this time of confusion, and being driven from Jerusalem and the Temple) offer legal facrifices, and want the comfort of that folerme fervice; ye may (in any place, and at all times) offer the facrifice of a godly righteous life, and put your truft in the Lord, which is above all legal facrifices. The facrifice of God is a broken spirit: a broken and a contrite heart, O God, thou wilt not defpife Pfal, 51. 17. & 50. 8, &c. I will not reprove thee for thy facrifices or thy burntofferings, &c. Offer unto God thankefgiving, and pay thy vowes unto the most High. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me. See also upon Pfal, 51, 19. Then shalt thou be bleafed.

V. 6. Who will shem us any good? The multitude seek worldly wealth, but David setteth his selicity in Gods favour.

Who will (bew us any good] We looked for peace, and there is no good a

with the wind power and goods and behold trouble, Jer. 14. 19.

lift then up the light of thy countenance upon us] Num. 6, 26.

Make us feel the full effect of thy Favour, as the Sun scatters his beams at noon.

the light of thy countenance] For they gat not the land in possession by their own (word, neither did their own arm (ave them; but thy right hand and thine arm, and the light of thy countenance, because thou hast a favour unto them, Plal. 44. 3. See also Plal. 80. 3, 7, 19. Turn us again, O God, &c.

V. 7. Thu haft put gladneffe, &c.] He praifes God, that in the midft of these temporal troubles and afflictions which God had laid upon him, fo great, and fo lasting, that many of his side were ready to fink ; yet God had afforded unto his loul fuch spiritual joyes and comforts, as he valued more then the greateft joyes of this world; fuch as ufech to be among the generality of men in time of harvelt and vintage. Whence it is, that the joy of harvelt, was among the Hebrewes proverbially used for a great extraordinary joy, Est. 9, 3.

V. S. I will both lay me down in peace, and fleep] Pfal. 3. 4.

V. 8, 1 with cost in y me asswering eace, annipee y 1 Finit, 2, 5, for] Or; shough, as Gen, 8, 2. I, John, 17, 18, thou Lord onely makeft me dwell in fafety]. God alone gives him fafety, Deut. 3, 1. 2, OF, God keeps him fafe when he is alone, and helplelle, that his foes may not hurt him, Num, 23, 9, Pfal, 3, 8, & 40, 17. 1 Sam. 30, 6,

PSAL, V.

Title. Nebiloth | Upon wind-instruments, that have hollownesse in them to blow into,

Verf. 1. Onfider my meditation] That is, my vehement prayer, and fecret complaint and fighings, proceeding from

meditation. V. 3. My voice shalt thou hear in the morning] See upon Psal. 30. 5. Weeping may endure, &c. See also Psal. 130. 6.

in the morning] I will pray betimes, and will not cease till I be heard, Pial. 88. 13. Hab. 2. 1.

will I dirett my prayer] Heb. fet in order ; to wit, my petitions, or words, Job 32. 14.
will look up] Plal, 123. 1, 2. Heb. look out; to wit, like a

V. 4. that hath pleasure in wickednesse] Seing that God by nature hateth wickednesse, he must needs punish the wicked, and fave

neither shall evil dwell with thee] Heb. fojourn, or be harboured as a guest, much leste dwell constantly, Pfal. 84. 10.

evil] Or, the evilman.

V. 5. The foolish shall not, &c.] The Hebrew word לחוללים doth more properly signistic mad-men, as it is here translated by most Interpreters; roarers, roysterers, riotous persons. The same root (in another conjugation) fignifies to laud and praise : and is often used of them, who were appointed solemnly to praise God in his Church. Now, in outward appearance, there is sometimes some affinity of carriage between those that are so mad, through excelle of worldly mirth, and joviality, as they call it; and those than praise God, aloud, with intention of mind and voice. David thereore by this word here, excluding fuch from the presence and house of God, (mentioned in the 7. verse,) seemeth to allude to those folemn, or any other devout praifers of God, who had a right to his

house and presence,
in thy sight] Heb. before thine eyes.
V. 6. the bloody and deceiful man] Psal. 55.23; Heb. the man bloods and deceit.

and deceitful man] Secret finners : for bloody men are open, deceitful ones work privily.

V. 7. I will come into thy house] In the deepest of his tentation. he putteth his confidence in God.

in thy fear] Or, in the fear of thee, as Elay 53. 11, toward thy boly Temple] When they had not accelle to the Temple, as in time of perfecution, exile, &c. yet were they, where ever they were, to turn themselves towards it, when they made their . 5 Z

Pfal. vil.

prayers, 1 King, 8, 48. Dan. 6. to. But if this Pfalme, according prayers, 1 King, 8, 49, Dan, 6, 10. But it this Pfalme, according to the title, and common opinion, were Davids; thefe words can have no relation to that cultione, at leaft, as grounded upon those places before quiezed because the Temple (properly 6 called) was no yet built: and by the Temple, we understand here the understood the Tabernacle. But if by Temple, we understand here the immost and kild mare of the Tabernacle in the high search the search of the Aller and the translation of the tabernacle and the table and Tabernacle. But if by Temple, we understand nere the inmost and haliest part of the Tabernacle, into which none had accessed but the Hgh Priest, then even they that were within the Tabernacle, might be faid to pray russed, as it is been. So also, Pfal. 28. 2. towards the beautiful the Hgh Oracle. See also upon Pfal. 138. v. 2. towards the following the Hgh Oracle. See also upon Pfal. 138. v. 2. towards the jumple.

V. 8. Lead me 1 Leading, is for the directing of the journey, Pla. 2, 5, & 143, 8, 10. Prov. 3, 6. Making plain the way, is for the cafter walking, Elay 40, 3, 4. because of mine enemies 1 Because thou are just, therefore lead me

out of danger, for many watch to hurt me, mine enemies] Heb. those which observe me.

mine enemies I rico. inoje wanto operoveme.
firtight] Or, gaven, as Elay 26.75, 10.
V. 9, no faithfulnelle, in their mouth] Nothing that one may
tuff to 3, no fledds fine fire.

uit to; no iteatastinenc. faithfulnesse] Or, stedfastnesse. in their mouth] Heb, in his mouth; that is, in the mouth of any

of them, very wickednesses 1 Heb. wickednesses. 1, 13. Desires to swallow their throat is an open sepatches? Rom. 2, 13. Desires to swallow minn like the grave, Prov. 27, 20, & 30, 16. open sepatches? Jer. 5, 16. V. 10. Destroy thou them? Ocs. make them guilts. by their sem samples! Or, from their complet. Let their own devices overthrow them.

in] Or, for.
transgressions] Or, defessions.
they have rebelled against thee] Destroy them not for my sake, but V. 11. But let all those that put their truft in thee, rejoyce] Thy

favour towards me shall confirm the Faith of others, thou defendeft them] Heb, then coverest over, or protestest them.

y. 12. 6:mposses in the heart street over, or protectes the V. 12. 6:mposses in the heart street in the mith a speed] So that he shall be safe from all dangers,

PSAL. VI.

Title.

Neginoth] Plal. 4. tit.

upon Sheminith] Or upon the eighth. Upon an instrument with

cight strings; or, in a hase-tune, I Chron, 25, 21.

Verf. 1. O Lord, rebuke me not in thine anger] Pfal, 38.1. Jer, 10.

pity my frailty.

V. 2. my bones are versed [For my whole firength is abated.
V. 3. but those O Lard, how long?] I have been long fick, but those deterreft to learn of the deterreft of the W. 4. deliver my fold [My life from death, which is nigh, V. 4. deliver my fold]

V. 5. For in Death, Gr.] See Ifa. 38, 18, 19, & Pfal. 30, 9, & 115, 17, 18, and ellewhere. All which places must not be underfood as though it were intended by fuch expressions positively to determine any thing concerning the estate of the dead, (a thing in determine any timing concerning the state on the ueday (a thing in those infant dayes of the Church not for fully revealed, nor ordinarily talked of) but onleft, the better to fer out the duty of the living. Now God himselfich having revealed unto men, that the most acceptable ferrice (far above the Legal and Ceremonial) they could do unto him, was to call upon him in time of trouble; and God although the could be desired. could do unto him, was to call upon him in time of trouble; and after deliverance, to plotfich him as is more fully experded, Pfal, the form verf 8, to 16, those holy men, being in danger of death through fickendle or otherwise, could not pitch upon any other consideration, upon which they might prefit their recovery, or deliverance, with God, with more boddenels or confidence, then this of Gods glory, so much intereffed (as by his own gracious declaration they were affirmed in in the thanks and praifse so the living. This therefore they infit upon, and prefit is home; profelling allo are the fame time, that it is the main red, and sloops of their livers, to glorific God. See more upon Pfalme 33, to, Wilt thus show, See, See and they were all the whole? On the men with the source of the contraction of the source upon the source when the source were not the source when the source when the source were not the source when the source were not the source when the source were not the source when the source were the source when the source were not the source when the source were the source when the source were not the source when the source were the source when the source were not the source when the source were not the source when the source were the source when t

ne tood. Set mited upin 1 of 1, every night of grief] It is eaten out with grief, as with a meth, becapile my fees infull over me. V. 8. Depart from me ally to mylers of infully 1 meth. becapile as with a control to the set of the mylers of infully 1 meth. P. 2.3. & 2.5. 4.1. It is 1.3. 7. God funded confort and boldnelle in affliction, that we may triumph over our enemies, See upon Pfal, 22. 22. I will declare.

V. 10. Let all mine enemies be ashamed] When the wicked think the godly shall perish, God delivereth them suddenly, and destroyeth their enemies : fo they lose their hope, and are confounded, Tob 6. 10. Ter. 48, 1, 20.

PSAL. VII.

Title.

Shiegaion] The meaning of this word is very uncertain. Some would have it an infiritment of mufick: Others, a certain tune;

or beginning of Song, or certain kind of verfe. They that have written most of it, professe themselves most irresolved, and think it not very material, or necessary to be known what ever it be. Which may be said, and indeed is said by the most learned, of all these Titles of Psalms (that have any obscurity) icarnea, or an these Littes of Fraums (that have any obscurity) in general, as belonging all to that either Musick, or Poetry, then in use, now, altogether unknown.

Culb the Benjamite 1 Most Interpreters by Culb, think Saul, who

was the fon of Kifh, a Benjamite, 1 Sam. 9, 1, &c. to be inten-ded. This rea on of changing the name, fome think was in re-verence to his facred perfon and function, Job 34. 18. Others, the better to fet out his obstinate impenitency, and hardnelle of the better to fee out his obtinate impenitency, and hardnelle of heart. For Cuff property fignificat an Ethiopian, or Blackmore; according to that of Jer. 13, 23. Can the Exhippian change his of the Leapard his flort? the may pe alpha degod, that are securificanted as do evil. Certain it is, that furth fecret alluflons, or diffigulities of proper names have been observed by the learned in divers places of Scripture, See Junius upon x King, 23, 13, and others there. Neverthicles, their opinion that would have this Cuff rather to have been fome of Saults officers or courters, who had calumniated David, and incensed Saul assimb him as had calumniated David, and incenfed Saul against him, as though he had plotted fecretly to take his life away; if any like better of it, the tenour of the Pfal, will agree well enough with it. But then it will be better to tranffate this 1727 here in the title, the words, as it is already in the Text; then, the bufiveffe, as in the margin.

Verl. 2. Eft he tear my foul like a lyon] He defireth God to de-liver him from the rage of cruel Saul, his principal

adversary,
none to deliver] Heb. not a deliverer.
V. 3. if I have done this] Wherewith Cush chargeth me, to
wit, if I have sought to flay Saul, and seduce the people.

if there be iniquity in my hands] That is, in me. But he names hands, because they are the infruments of murder.

V. 4. If I have rewarded evil unto him that was at peace with me If I reverenced not Saul as Gods anointed, and preserved his life,

I Sam. 26. 8, 9.
V. 5. and lay mine honour in the dust] Let me not onely die, but be dishonoured for ever.

dust] Job 16. 15.

V. 6: lift up thy self] Set thy self on thy Judgement-seat, Tri-bunals were high, 1 King. 10. 19.

rage] Or, outrages. challenge that jus regni (as Vatablus here, and some others) which God had promifed unto him. Now we read of a jus regif, I Sam. 8, 9, 10, &c, and Chap. 10, 25, where indeed we find the very same word Maun, as is here; though there translated manner; here judgement. But of that jus there, how to be interpreted, there is much pagement, out or tray in these, now to be interpretendance in much controverfie; and it feemed to have more particular reference un-to Saul. The jur reguirchallenged here by David was his right and title to the Crown, by Gods promife, and Samuels anothing of him by Gods command, in greater confirmation. The words allo may be taken more generally; That God would do him right, and execute Juffice, in his behalf; which God himfelf hath commanded to be executed among men.

so shall the congregation of the people compass, thee about] Then shall jo just the congregation of the people compositive about 1 incuminate all men flock unto thee, and glorisfic thee; them full religion and piety be in credit among men, when they fee thy just judgments. For the Lord is known (among the generality of men elepcially) by the judgment which be executable, Yilal, 9, 16. See also, Pial, §8.

by the judgement which he executes hy Vial. 9, 36. See allo, Vial. 74.

10, 11. 8. 64. 9, 10.

for their faker! Not onely for mine, but for thy Churches fake allo, declare thy power.

for their faker! Not onely for mine, but for thy Churches fake allo, declare thy power.

If it is not the faker allower returns thou on high! As before, verfe or.

Lift any thy fift, 80. that is, Becake thy elfer to thy throne, and high tribunal of Julice among men, thou I seemed to thave been ablence of late. That word high, hard relation to administration of Julice among the Hebrewes, appears all oby Decl. 5, 8. If thus tight the spread when the prox, and voltent preventing of Judgement and Julice the intervence, marved not at the matter; for he that is higher than 4 fall the higher than the prograded in these be higher than they are the see all once, whom God hath truffied, yet there is a dispersion Judge, that in due time will doly fullece, and rende unno ordy one according to in due time will do Justice, and render unto overy one according to his works. Let it not therefore feem strange unto thee, if, among hole infestions. those inferiour Judges, injustice and extortion do prevail for while.

V. 8. me] Or, for me; as Plal. 43. 1.
according to my righteousnesse] Plal. 18. 20. As contching my be-Action towards Saul, and mine enemies.
V. 9. Ohler the wickednesse of the wicked come to an end] Where-

oy they seek to undo me, and other good men.
for the righteous God tryeth the hearts and reins] 1 Sam. 16. 7.
for the righteous God trieth] 18. 17. 10. 28. 20. 15.
the righteous God trieth] As gold is tried in the fire, 1 fa. 48. 10.
Place 6. 15. 76. 22. 22.

Pfal. 66. 12. Job 23. 10.
the hearts and reins]. The thoughts and affections, God knows my

Pfal. viii.

my innocency, and my accusers hypocrisie.
V. 10. my defence u of God] Heb. my Buckler is upon God, or

with God. V. 11. Godjudgeth the righteous] Or, 6td is a righteous Judge or, Gid judgeth on the forman of the first of the first figure is a first first figure. Gid is agry 1 See upon Pfal 30, 11. even according to thy foar, every day 1 He doth continually call the wicked to repentance by form; judgement or other, V. 12. If be turnen if 1 The wicked man, ver. 9, or, mine ene-

my, ver. 4, 13.

he will whet his frond] God will plague him.

whet his [word] Dout. 32. 41, 42. V. 14. Bebold, he travelleth with iniquity, &c.] Job. 15.35. Isa.

59. 4. Jam. 1. 15. V. 15. He made a pit and digged it] Heb. he hath digged a pit. and is fallen into the ditch which he made] Plal, 9, 15. & 10, 2 Prov. 5. 22. Efth. 7. 10.

V. 16. his violent dealing shall come down upon his own pate]

From heaven shal he be punished by God for his cruelty, Rom. 1.18.

V. 17. according to his righteon nelle] In keeping taithfully his promise with me, and rewarding mine enemy according to his vio ence against me.

PSAL, VIII.

Tive.

Gittitb] Some instrument that came from Gath, or, that was used by the fons of Obed-edom the Gittite, 2 Sam. 6. 10. The word Gittern, or Gnittern might come from thence. However be caufe Gath fignifies also a wine-prese, it is not unlikely that thi and other like Psalmes that set out the goodnesse and providence of God towards man in this kind, were, in time of harvest and vintage, publickly fung,

Vers. 1. VV Ho half fer thy glory above the heavens] Thy throne, the fign of thy glorious Majesty.

abrue the beaven J Pfal, 113, 4, & 148, 13,
V.2. Out of the much of habes and fuelding: J The common opinion is, that David doth here fet out the wonderful providence of God toward Infants, in their bit it and fultentation, and particularly,in providing fuch convenient food for them, as milk, and convey ing it to them lo fitly, and fitting them by lecret infinits and dil politions of nature for it, and the like: Which things, indeed, if wel and rationally confidered, are very wonderful, and afford matter o high contemplation to a Naturalist; as may be seen by them that have written of those particulars, Philosophers, and others. See upon Pfal. 22.9, that took me out of the womb. See alfo, Pfal. 139.13,14,&c. & Pfal, 22.9, 10. Pfal, 71.5,6. Neverthelefs, this being no common Subject for every ordinary mans speculation or observation; nor of nuper for every orannary mans speculation or observation; nor of itelf fo far above and beyond the ordinary course of Natures wonders in natural things; those specially, that belong unto the nature and structure of man in general, whether his body or foul be considered. dered: That David would pitch upon this one particular of Infants, as the most eminent and conspicuous of Gods wonderful works, to flop the mouths of blasphemous atheifts, doth not feem to be very probable. The heathens I am fure (whose testimony in this case i very confiderable) in their writings upon this fubject, unanimoufly acknowledge the fight and contemplation of the Heavens, Sur and Moon, &c. fo open and obvious unto every ordinary man, that bath any thing of common sense and reason in him, to be the thing if not the onely, yet the chief and principal, that hath compelled the most obstinate and obdurate to an acknowledgement of a Deity And fo David himself, Plal. 19. The Heavens declare the glory of God Re, and Plal, 89, 5. The heavens flull praife 1 and 97.6. The heavens delare. That therefore which I shall propose to the further conferration of the learned, is, whether these words, babes and furklings here, might not be taken proverbially, for things that have no voice, breamot speak; it being so proper to, and observable in Infants, that they do not speak, that from that very thing they have their names in the Latine tongue; infans, properly fignifying one that tannot speak; and infantia, disability to speak. And is not this the very thing that David doth in that other Pfalm of the fame subject as this, more plainly, in words; but with the same acuteness of sence, infilt upon, That the heavens, though they have no speech, nor lan grage, nor voice, (for all those words are there, ver. 3. as shall be Rewed there) yet they have power enough to fpeak and preach their Maker all the world over? Neither can it be any material ob-redion against this interpretation, that Christ doth apply these words to children, that were very children, nor figuratively so, Mar. 21.16. For besides that there be examples, divers: of more remote applications in the New Testament: is apparent, that the propriety of words may not be pressed in this particular, fince that Christ there applieth them to children (though fuch otherwise as might becalled infants well enough; as the word even by profane Authors is used sometimes) that actualy did socak : whereas here, such as cannot speak, (wherein is the chiefest emphasis, or dinosis, as they call it) are properly intended. Yet was Christ his application of the words very proper and natural, according to the proper nature of fuch applications; which fometimes are but bare allusions,

as it were ; and yet fuch allusions, as out of all question, were event from the beginning fo fore-cast and appointed, as it were by the Holy Ghoft.

ordained] Heb. founded.

Annotations on the Book of Pfalmes.

the average] Of all enemies, those that pursue after venge ance, use to be the sercest and most diligent. Here it is taken for a desperate atheist; one that is very busic and active to oppugn Gods providence: that greedily catcheth at all opportunities to blashleme, So also, Plat, 44. 16. For the voice of him that reproacheth. &c.

V. 3. the heavens, &c.] there be two faces or aspects of heavens that are usual and ordinary; the one by day, the other by night, By day, that which is most conspicuous, is the Sun : (for what else we fee, is rather clouds, and aire, then heaven) here therefore included in the word heaven. By night, the Moon and the Stars are feen, mentioned by themselves. This I take to be sufficient and satisfactory, fo that we shall not need to mention multiplicity of reaions that have been devised by Interpreters, why the Sun, the most glorious of all, is here left our among the works of God, which I conceive to be but their mistake. If they had faid, why not named, they had faid fomething,

the work of thy fingers] A curious divine work, A meraphor

from them that make tapeltry,
the moon and the flars! These were Davids night-meditations,
or he mentioneth not the sun, So some thut see before,
V. 4. What is man, Sec. 1 That is, thou that are the Maker of

fuch glorious creatures, so pure, so bright, so beautiful; show can't thou floop so low, as to take care of man, so vile, so frail, so were-ched, in comparison? Or, which is more; What was man unto thee; or what in himself, that should the create and provide for his use, such glorious creatures? Not for his use onely, to enjoy here-after when transferred thither after death; (which some would have chiefly intended) but for his use now living; for the contentment of his contemplation, and for the benefits which he receiveth from them; not light onely, but the feafons of the year, and the fruits of the earth, which without the heavenly influences could produce no-thing. And so much some of the heathen have acknowledged, and from thence well inferred both the goodness of God, and the worthinefle of man, above other creatures. Thefe, and the following words are interpreted of Christ, by the Apostle, Heb. 2. 6. &c. and words are interpreted to Carring by the reports in the control of the Lorentz of that Christ, indeed is the principal aim in the intention of the Holy Ghoft, who dictated it unto David; so nothing hinders, but that David might have a more immediate and obvious aim, to set out, (as we faid before) the goodnesse and providence of God to mankind And though 'tis true, that man fince his rebellion against Him, of whom he had received it, hath loft much of that foveraignty upon the creatures infifted upon in the following verfes; yet that it holdeth to this day in a great measure, is evidently true, and acknowledged by ancient Heathens, Tallie, Plutarch, and others; who from thence ferch excelent arguments for a providence,

What is man that thou art mindful of him? and the fon of man, &cc.] Job 7. 17. Pfal. 144. 3. Heb. 2. 6. that then vifiteft him?] That thou mindeft him more then other

creatures. V. 5. Then then the Angels] In the Hebrew, בקורום; then the Y. 5. Then then the Angelt 1 in the Hebrew, □ 11/25, then the Gods properly; or, then God, Pepayo II year, Some ancient. Greek Versions had it. However, □ 11 Ns is often taken for Angels; as Pfal. 97. 7. wor/hip him all ye gods; that is, Angels; and elsewhere. And so is the place expounded in the Epistle to the Hebrewes.

V. 6. thou hast put all things under his feet] 1 Cor. 15. verse, 27. V. 7. all sheep and oxen] Heb, slocks and oxen all of them.

PSAL IX.

"Upon Muth-labben] Heb. אל-מות לבן, It may be translated (not as it is now; but as it may be pointed) Upon the death of Laben . So the Chaldee Paraphrase indeed: 110-79 super morte, But then, who this Laben should be, is not agreed. Some would have Goliah understood : others, some principal man under Saul. Many again, (of all most improbable) his own son Absolom. There be some very Learned men, who by a metathesis, or transposition oe tome very Learned men, who by a metarines, of transposition of letters; in roper Names, more properly called annagrammatifmus; (of which kind there be divers examples in Scripture; as of transpositions in general, "18 for "18"; "10" \to 13"\to 1" \to 10" \to 13"\to 1" \to 10"\to 13"\to 1" \to 10"\to 13"\to 1" \to 10"\to 10 4. 9. People and 1 Personal of Personal of People and 1 Recommendates of People and 1 Recommenda galmuth, might be taken for an instrument. But I finde no fucli name there; except they mean Ben, mentioned there, verse 18, and would have 127 here to be translated for Ben. When all hath been faid that can be faid, the conclusion must be the fame as before; That these Titles are very uncertain things, if not altogether unknown in these dayes.

Pfal. x.

V. 14. in the gates of the daughter of Zion] In the open affembly of the Church. Gates of Zion are opposed to gates of death,

V. 15. The heathen are funk down in the pit that they made] Pfal. 7. 16. & 57. 6. For God overthroweth the wicked in their enterprifes.

V. 16. by the judgements which he executeth] The Lord of Halts shall be exalted in judgement: Ifa. 4.16. Bux, when sentence against an evil work is not executed speedily. the heart of the sons of men is fully fer in them to do evil. Nothing more workerh upon the generallity of men, to make them acknowledge a providence, then a fight of his just judgements: and hardly will they believe a God or a providence, longer then they fee them. See Prov. 1. 32. Job 19. laft verfe.

Higgaion Selah] Higgaion, taken ordinarily, from, Tin, is as Higgains Selab 1. Higgains, taken ordinatily, from, "12h", is a much as meditativ; for uted. (in toni) railin, as they call it.) Fata that as meditativ; for uted. (in toni) railin, as they call it.) Fata that can tell me certainly: The circles any volgat Latine leaves quite out, as no part of the Text; wich 1 think is the latin way, except we knew more of it. Of Selab, hee before, Pfal. 3. V. 19, in the bill 3 often by but understand there, jepuichre; and for translates it. Others, the place of torments. For otherwise, fallow, where may he good or but, that can element the good or the translation of the production of

to translate It. Quiers, the place of comments. For otherwise, father, what man is he, good or bad, that can cleape the grave? As for the Hebrew word "NBU" (whereof to much hath been written) it is certain it figurities both. But befides there two figurities took. TNBU" (as & Don in Greek) doth Alfo fometimes import a bare "NBU" (as & Don in Greek). non-entitie, or annihilation; as Ila. 5. 14. Therefore hell hath enlarged her felf, and spened her mouth without menfure: and their glory, and their multitude and their points and the hat rejoyceth shall descend and their positione, and their popular and no per that rejyects platfalfend into it. So here also forme expound it, redigentur in ublidim: All their popular and their positions are their positions and their positions are their positions are very dead by death; (which is the error or many Jewish teach, that the wicked and ungodly shall altogether repreters, who teach, that the wicked and ungodly shall altogether terpreters, who teach that the wicked and ungonly thall altegethe be extinct, nor ever rife again; contrary to Chrifts direct Dottine, 1016, 5, 28, 29, and the Apoftles, 2 Cor, 5, 10,) but because this word serveth well, more fully to set out the vanity of worldly men;

both of their lives, and of their actions, that forget God] Who think not on God, nor his judgentents on oppreliours, and to go on to wrong the poor, verife 18. Plalm 52, and these shall be destroyed.

V. 18. for ever] Though God feem to neglect his for a time, yet he will not do it alwayes, verle 12.

V. 20. to be but men] Which they may learn by thy judgements inflicted on them,

PSAL, X.

Verl, 1. W Hy standest thou so far off O Lord] God, elsen tially is in all places equally, intradmain sed ry stanger thou polarity of Lera y concentrations in all places equally, intradministration and included with out all, but no excluded : whole and entire in the whole; and in every part of the whole: as the S hool-mon speak, and the Scriptures (David himselfe) teach, Plal. 139. and elsewhere, However the second seco ever, He is frequently faid, to be, or to dwell, where his glory is most visible, as in the Heavens; or in his Church, or where one will be doth in an extraordinary manner manifest himself by any effect of his Power or Grace. Now because nothing is more proper and or Ins Power or Grace. Now becaute nothing is more proper and natural (if we may fo speake) unto God, then to be julf and right-cross: where (s for julf, alwayes: but hidden causes officit) where I say, he doth suspend the execution of his julf; judgeinches, and futlers inquity to prevalte and to prosper; He is there, by a kind of anthrophyshibs, taid to absent himselfes, or to hide his syet; is being of burger of the company of the comp being of purer eyes (Hab. 1. 13.) then to behold iniquity, and fuffer it. And fure enough it is, that he never doth, ablolutely and totaly: but for a while onely; (for what is long to him, to whom a thouland yeares are but as one day, or a watch in the night? Plat, 90. 4. though to us it is otherwise, who by reason of oil flort continuance, think ten or twenty yeares a great matter.) for the surface matter of the surface was a great matter. ther manifestation both of his justice and of his mercy in after-times; either in this world, or that which is to come; to which most promises in the Scripture, if rightly understood, have refer-

This whole Plaim, with divers other sof the fame argument, may ferve for an ample confutation of their errour, who make the worldly fuccesses of great undertakers, without any further enquiry, an argument of the goodnesse of their cause; as also for their consolation, and confirmation, who fuffer, though it be much and long , (Pfal, 74.9.) for a good cattle. See also upon Pfal; 37.1. Fet most pfelf, &c. and Prov. 1.32. For the turning away of the simulators.

ple, Sec.

Why hidds thou they felfe in time of trouble! Heb. Why hidds thou they felfe in time of trouble: which I conceive would better him they been fuppied by a Noune fubdinative, they face, or they cres, then by this reciprocal Pronoune, the left. So is God in the Scriperare very commonly faid in full expression, to hide he face is 50 Deut, 31, 13, monly faid in full expression, to hide he face is 50 Deut, 31, 13, Eack, 39, 33, Micals 2, 4, and ellewhere frequently. And so Et. Tecks, 10 and Surface is the second of the second of the second of the fail of the second of the second

this me, of Gods hiding, expressed in all the Scripture: included in the reciprocal verb, I finde it in one place: Efa. 45.15. Verily thou art a God that hideft thy felf, O God of Ifrael the Saviour. But the hiding there intended, is not the same as is here spoken of, of God his not affording himself to the reliefe of his people in time of trouble and perfecution; but of his wayes and counfels, both in his general administrations, and particular judgements, for the most part, impenetrable, and incomprehensible to mortal man: as we are raught, Rom. 11. 33, 34. Pfal. 77. last verse, and elsewhere. And this to be the meaning of the Prophet in this place, besides other reasons may appear by ver. 9, 10, of the Ch. Wo unto bim that firiveth, &c. Saturnue, one of the ancientest Heathen gods, had his name from thence: from Sater, I meane, to hide; as all learned men agree. And why not from this very kind of hiding, here spoken of the Prophet; as well as divers other particulars of their Mythology from other Scriptures, of which no question is made? Heathen Mythologifts, I know, tell us of another kinde of hiding, be-longing to this supposed Deity; as their manner is, when long ioning to this supported Delvy, as that mainter in the and prevailing superfictions, had obliterated original truths. There is good use to be made of such observations: neither do I remember to have met with it elsewhere. But no the Pfalmist here:

ing, (to vulgar cares) as an imputation of some feare in God for himlelfe: but to bide his fate, or, eyes, (as some Rabbins here supply) though that too might be misstaken; yet not so easily; as I V. 2. The wicked in his pride doth perfecute] Heb. in the pride of

Though I know no great difference, as to the fence, whether we

inough i know no great anierence, as to the londs, whether we trainflate, Why hidely then thy felf, or, thy face; yet because this is the usual phrase of the Seripture, and that smallest differences in Scripture, sometimes, may afford observations of no small weight;

Itherefore take notice of it here. Besides in this particular place; for God to hide himselfe in time of treuble, might found at first hear-

the wicked he doth perfectite. let them be taken in the devices that they imagined] Plat. 7. 16 & 9. 16. Prov. 5. 22. Let their devices not hurt us, but work their

V. 3. For the wicked boasteth] Insulteth , triumpheth. Why v. 3. For the wivege dealers 1 induced, crimmpleth. Wind fifth that high filth midfield, that might pand. ? Pala, 2. 1. Whole flow is this their fib.me, Phil, 3. 19. Or, boalteth of Gods favour, because of his fuecelle, Joh. 16. 2. whoseever killeth you, will think that he doth God fervice. See upon Pal. 2. 1. 2, his hearts defire.

and bleffeth the coverous] Rather, as in the margine there, the envetous bleffeth himfelf; be abhorreth the Lord. See Deut. 29. 19. that he bleffeth himselfe in his heart , &c. and Deut. 8, 11, 12,

Some translate the whole verse, which the words will bear too. He

some transaction with executive time who is not social so, and stellar the overeing spatial the weighted for the define of his heart; and htellath the overeing who abborreth (or deficileth) the Land V. 4., will not feek, after God] In the Hebrew, there is no more queltion, will not feek, or, enquire. Now because to feek God, or after God is an utilial Scripture plants by which all duttees of Religion to the control of the are often comprehended, as Pfal. 9. 10. Then haft not forfaken them that feek thee and elfewhere very frequently : why may not after God, here allo, though not expressed, be supplied in the translation ? He no great reason but it may. Yet some Interpreters of best ac-ount, are much against it, and call it (somewhat too rigidly by which favour) a deprayation of the sence. For, say they, by this general word, will not seek, or consider; David doth here point at the original cause of all wickedness and impiety; which is, want of due confideration. And that is very true; For if men (as would well become rational creatures to do) would take time, and make and ferioufly to confider with themselves; first in general, what is the end of man, as endowed with a rational and immortal foul: and then of particular actions, how they conduce more or leffe, or how contrary to that end: what is true, real, folid happineffe what is deceirful, and imaginary: this, and the like, often and fevisilly thought upon, mult of needlity bring: a man to a defire of thing after God, and to a purfute of the means, a confciencious life, and the like. See more upon Pfal. pupon the infeription of influing fifth. However, though this general fence may do be twhee; the littled by addition of thole works, after God, war-tweet in the little production of thole works, after God, warramed by so many other places, ought not in my judgement, to be called a depravation. But may not the foolish Seekers of our time, of whom the Scripture speaketh: ever learning and never able to come to the knowledge of the truth, 2. Thm. 3. 7. toffed to and fro. and carried about with every wind of dostrine: (Ephel. 4. 14.) whose libour is, by opposing approved andl ong fetled truths, to overthrow all truth: may they not take some advantage of this general fence? They may certainly, as well as they can pervert all other Striptures; their chiefe fludy : and as eafily may they be answered, lany answer will serve men of such perverse judgements and af

Ged is not in all his thoughts] Or, all his thoughts are, There is

thinghts] Plat. 14. 1. & 53. 1.
V. 5. he prefeth at them] He scorns them, as if he could blow them all away with his breath.

V. 6. I shall not be moved] The evil shall not touch me, Ifa.

28. 15. or it may be read, who was never in adverfity: That is, Why should I feare danger, that never was in any ? Pfal, 73. 5.

never] Heb. unto generation and generation. V. 7. His mouth is full of eurfing] Rom: 3.14.

deceit] Heb. deceits.

under his tongue is mischiese and vanity] His words tend to the urt of others,

Some, by the tongue here, would have us to understand the heart ; occause, say they, the heart is under the tongue. That the tongue is fo taken formetimes, I grant; but I do not approve of the reason. However, under his tongue, for, in his tongue (that is, whatever he speaketh) is the more probable interpretation in this place,

vanity] Or, iniquity.
V. 8. He serteth in the lurking places of the villages.] Some of the Rabbins by ATI here turned villages, understand arria, that is, open Courts, publick Halls, and the like. The word of it felfe doth include both fences we know: and fome Interpreters, befides Rabbins, like well of this latter, as if David aimed here, by this word, not at petty theeves, who rob in obscure places; but at the grand ones, who in open Courts, and publick places of Commerce, by perverting justice, by horrible, though tollerated, and allowed extortions and exactions, and the like, do the same as the petty theeves, with as bad a confeience; but with more credit and allowance. And here some invelgh very much against Merchants, as men usually very guilty of this kinds of theft. For my part, I do not think so ill of that prosedion, but that even amongst them, I believe may be found men of great integrity, and generofity; nor fo well of any other, that is a quaftuola professio, (that is, whose chiefe end is gaine and profit:) but [that it will afford examples of such theeves good store. But how shall lurking places agree with open Courts and common-Halls? It may be answered, I know that the Original word may be translated (as it is by divers) in ambushes, as well as lurking places: and ambushes may be laid in publick places, there is no question : but then it followes immediately, DODD (in latebris) in fecret places, which is directly opposite to publick. Somewhat might be said to that too: but when all is done. I must professe, that I conceive villages, as it is here, the more warrantable translation of the two.

are privily 1 Hcb, hide themselves, V. 9. He lieth in waitesedretly, us a Lyon in bis den] He fheweth that he wicked have many meanes to hide their cruelty, and therefore ought the more to be feared. ...

screetly] H.b. in the servet places.
V. 10. He croucheth] Heb. he breaketh himself.
that the poor may fall by hinstrong ones] Great men, if good and just, and truly generous, are a great support to the poor : and so it is commonly in a well governed esta e: But if otherwise, if of themselves wicked and ungodly, and the times licentious and tyrannical, no wonder if they prove great opprellours. The Hebrew word החלבאים, here translated the poor, is by most Interpreters supposed to be a compound of two, and to signific the company, or congregation of the poor (or, lovely.) It is found in the Scriotyne no where, but in this place: except it be the plurall of הולכור which is here in the 10, and 14, verses of this Psalme; and no where elle to be found.

by his strong ones] Rather, into his strong; to wit, teeth, or pawes.
For he continueth the same metaphor of a Lyon couching and lying

rollie confident the anise metapholous 2-fortexturing and sping in wait. See Job 38, 39, 40.

V. 11. God hath forgotten J He hath forgotten the poor, therefore I may opported them, well s.

be hidden bis face J Pfal. 89, 7.

V. 12. Arifo, O Lord J Pfal. 82, 8, Arifo to help the affilied of the property of the propert

let the oppreflours, that fay, Thou regardest not the poor, ve fe 11, fee that they are deceived,

forget not the humble] Pfal. 9. 12.

humble] Or, afflitted. V. 13. Wherefore doth the wicked contemn God?] Plal. 74. 10. Therefore thou must needs punish this their blasphemy. Thou wilt not require it] To wit, mischiefe and oppression,

V. 14. the poor committeth himfelf unto thee] Leaveth himfelfd or his cause to thy fidelity, Gen. 39. 6. Ifa. 10. 3.

committeth] Hcb. leaveth. V. 1s. Break thouthe arm of the wicked | Tob 38, 15, Pfal 37;

17. That is, all the instruments of his cruelty. feek out his wiekedneffe till thou find none] Or, then fhalt thou feek . out his wickednesse, and find none. They are incorrigible, therefore rid the world of them and their fins at once, Exek, 23, 48.

rill that find none] Make diligent fearch; let not any of his fins paffe unpunished, Or, so break him, that he have no more power to do wickedly.

V. 16. The Lordin King for ever and ever] Pfal. 29.19. & 145.

13. & 146. 10. Jer. 10. 15. Lam, 5. 19.
the heathen are perified out flish and Such as live live head then in Canaan, Ezek, 16, 3, or, God having driven out the Canaanites, Pfal, 44, 2, hath given a fure token that he will not alwaves beare with ill men.

V. 17. thou wilt prepare their heart] To prayer, that they may know both how, and what to pray for, See Rom. 8, 26, Jam. 4, 3.

Verf. 1. / Ith my whole heart] God is not rightly prailed, except the whole heart go along in our praires, all thy marvellers mole?] Hidden works, that palle thans reason, and so make him marvel, Pital, 336. 4;

V. 2. and ripyce in thee] Thy favour shall be the subject of my overfer.

joy, verse 14.
1004 megs High] Psal. 83. 18.
V. S. When] Or, Because.
are] Or, were.

surned back I Because thou hast made my foes flee before me.

they fhall fall and perify] Or, they fell and perifyed.

V. 4. Thou half maintained my right] Heb. thou half made my
yielgement. Howloever the enemy leem for a time to prevail, yet God preserveth the just, Pfal. 4. I.

right] Heb, in righteen fuelle.
V. 5. Thom half rebuted the heathen] Job 20, 28. And, by re-

v. 5. About half reduced then to flee.

Thom half defined the wicked 1 The captain of them; for he speaks but of one.

thou hast put out their name for ever and ever] Wiped out. It fig. nifies an utter destruction, Deut. 9. 14. and 29. 20. Pfal. 109.13.
V. 6. 0 thou enemy, &c. Most take these words as a Sarcaime,

V. 6. O. How enemy, e.c., roon, case there words as a sarraine, (or clofe derision) as if David intended to upbraid them, of their bloody thoughts and threats: O enemies, your intended and fo much threatned defolations have taken effect; Cities are destroyed, and their memory perified: So you boafted and threatned indeed and had done it perchance, but that there is a just God in heaven, and nad done it perchance, but that there is a pitt God in heaven, whom your rage could not reach, Sec. Others make this to be a continued profectution of the former verle, exprefling the vengeance of God upon his enemies: and translate the hirth words; (making I'NI not a Vocative, but a Genitive) The defolations (making 1001) not a vocative, but a sentitive 1 to acquaitions, or devaluations of the enemy are come to an end, &c. This indeed doth cohere better with the former; but not lo well with the latter verfe. It may be that David did not aim here at any particular enemy, but onely intended to fee out the terrous of War, and the frange iffues and effects of it; when both the guilty and the innotrange injus and enerts of it; when our trie gainty and the milo-cent are involved in one ruine, as though all were committed and permitted to the power of the Iword, and no superiour power to over-rule: which breeds great confusions among men, and great yer-ruje: which orecas great commons among men, and great murmurings, To this David, in the next verfe, with much conf-dence, grounded upon his own experience, &c. doth oppose, That notwithstanding these consustons, there is a God in heaven, still; nonvinitanting times containing, times is a Goa in nearest, titil, a righteous God, who though for a while, for feerer causes, &c., is give away, and fuffers the triumphing of the wicked, yet will in due time, fooger or faces, in this world or that which is to spome, &c. Whon this follows this inference, That men therefore at Juch times, Whon this follows this inference, That men therefore at Juch times, Upon il his fallows this inference, That men therefore at Juch times, fhould not fo extreasiny be diffunyed, but lift up their heaters to God, with all red considence, and wait patiently. So Ma, 21, 21, 31, 31, 41, even I am be it is amforted by all by at those, that thus flowided for dynaded among the red way. Who at those, that thus flowided for dynaded among the far and being the far and being the far and th thele, and confirm this interpretation of them. See also upon Pfal,

62. 11. God bath fooken &c. at the end there. V. 8. he shall judge the world in rightcousnesse] Pfal, 96. 13.and

o. 9.
in uprightnesse] Heb. in uprightnesses. That is, most upright,
V. 9. The Lord als will be a refuge for the oppressed] Pfal. 37.

39. & 46. 1. & 91. 2.

a refuge] Heb. an high place.

a refuge for the oppressed] Our miscries are means to cause us to feel Gods present care over us,

feel Gods present care over us,
V. 10. that krow thy Name] As God is said to know them by
name, Exod. 33, 15. &c. whom by special favours, and evidences
of his love and care he takes notice of: So they are said to know the Name of God; who besides the general knowledge, and acknowthe traine of Owal 3 with usquest the general knowledge, and acknowledgement of a Delty, have a more particular knowledge (grounded upon his word, and their own careful observation. See Pfal. 107, 18f verfe; and Pfal. 18, 5, Eph. 5, 12, &c.) of his Nature, and Attributes: as Mercy, Justice, &c. See Exod. 34. 5, 6. Pfal. 91. 14, &c. Sometimes by Name, barely, (and fo in the writing of the Rabines ulually) God is underflood; as Levit. 24. 16. twice The Name; there rendred, the Name of the Lord : by fome others, the Name, onely. So Pfal. 75. 1, for that thy Name is near, thy wondrous works declare. More of Gods Name, fee also upon Pfal. 68. 4. by his Name J AH, and Pfal. 54. 1. by thy Name. baft not for falsen them that feek thie] 2 Cor. 1. 10. 2 Tim. 4. 17,

18. Sec upon Pfal. 27. 8.

18. See upon Plat. 27. 8.
V. 12. When he maketh inquifition for blood] Gen. 9. 5.
When he maketh inquifition, for blood, he remembreth them]
Though God revenge not fuddenly the wrong done to his, yet he fuffereth not the wicked to go alwayes unpunished blood] Heb. bloods : That is, blood-fied or murder, Pfal. 10.12.

humble] Or, afflitled. V. 13. thou that liftest me up] Or, lifting me up, To wit now. from the gates of death] From prefent and most certain death, Gen. 4.7. Judg. 5. 8.

Of ordinary speech, Prov. 16. 1. The preparation of the heart is in man, &c. that is, Man may propose to himselfe what (upon occasion) he means to lay; but God will guide his tongue. He must trust God for that, See Pfal. 141, 3 od helpeth, when mans help V. 18, To judge the father[e] Ood helpeth, when mans help

prepare] Or, eftablifh.

faileth, Flay 59. 16.
the man of the earth] man, that is, meer clay; dust and ashes, the man of the earth] man, that is, meer clay; duit and antes; So Elsy §1. 12. I, even I am he, that conforted way, who are thin, that thin the world; early and for a man that that lead the earth and the sand the fan of market had been and the earth, also, may be unwhich fall be made as graffe? By man of the earth, also, may be understood proud infolent men; whom the Grecians also call particular and makeysters. See also Jam. 3. 15, 73h; wiffoum, 80. that the want of the earth man mame othersile? Ore, that man man was no

that the man of the earth may no more oppressed Or, that man may no more daunt him out of the earth.

oppresse] Or, terrifie.

PSAL, XI.

Verl. I. I N the Lord put I my trust, &c.] As if he had faid; God hash pasted his promite to me; and my trust is fixed: Why do you fet your hearts so violently to chale and pursue me, (as a Patridge in the Mountains, as himselfe speaks to Saul, mc, (as a Patriage in the assuntains, as immeric speaks to Sails, I Sam. 26.19.) as though you would fruftrate the purpole of Gold-how fay ye to my foul 1 Sam. 26. 19, for they have driven me out this day from abiding in the inheritance of the Lord, Jaying, Go ferve other Gods. Not that they faid to in very deed; but the more emphatically to fet out their wickednesse and cruelty, representing the consequent of their act, as the original aim and purpose of their

flee] A plural in the Hebrew, flee ye a as to David and his com hearts

privily shoot] Heb. in darknesse; or, in the darknesse meaning (as most Interpreters) that there was no place so private, or so daik, left to him, that was free from the persecution of his

V. 3. If the foundations be destroyed] Heb. [7] [107], here rendered foundations, is by some Interpreters both here, and Isa. 19.10. And they shall be broken, &c. translated retia, or, nets. According to which translation some make the sense of the verse to be: Certe to which translation some make the sense of the verse to be: Cerri retia destruits sum; sights quid operatus oft? (So Vatablus) that is, Their net; indeed are broken and destroyed, but what shat be inside one to bring this is passed; and and thorough any humans power, or give the glosy of his deliverance, not unto any humans power, or policy; but God onely, and his immediate working. But that this word "MINU doth also signific retia, is not a thing agreed upon, and generally granted: and being chiefly grounded upon that place of Efry, is will appear upon further examination, but a weak ground. That it somities foundation, is not denired, or doubtweak ground. That it fignifies foundations, is not denied, or doubted by any. Now, foundations, taken metaphorically, may be applied by any. Now, foundations, taken metaphorically, may be applied to many things: which hash bred great dwerfity of interpretations. Most think by foundations, the Laws, execution of justices, &c. upon which Common-weales are chiefly founded, to be macro control to the control of the contro very foundations which kept up other ftructures, are overthrown and then no wonder, if the righteous also have his share of sufferings. So God himselfe once answered Baruch, by his Prophet Jeremy, Jer. 45. 4, 5. Behold, that which I have built, I will breake down and that which I have planted, I will place up, &c. See also Pfal. 32. 6. Now at fuch times when weak men begin to flagger. or to murmure, it is the part of a well grounded godly man, to comfort himfelfe, in this confidence, that God is in heaven, neverthen leffe, and doth see and consider, &c. as David here in the next verses. See before upon Pfal. 9. 6. 0 thou enemy, &c.

V. 4. The Lord u in his holy Temple] Hab. 2. 20. The Lord is fill where he was, and therefore I will look up to him for justice, who can and will right me, when men will not,

bit boly Temple] By Temple, here, most understand Heaven mit noty tempte 1 oy tempte, nette, most understand Heaven; which indeed is Gods most proper Temple, whereof Temples or Churches made with the hands of men are but figures and types. Neither doth the Original word \(\frac{1}{2}\)777; though frequently used of the Temple; properly fignific a Temple, but a Palace: as it is here rendered by fome. Much like unto this, is that expression Plat. 102, 19. For he hathlooked down from the height of his Santhuay : from heaven did the Lord beheld the earth : here also by Sanduary, heaven is understood.

bis eje-lids] That is, his eyes, according to the Hebrew phrase and the repetition of the fame thing in other words; (The Lord is in his boly Temple, the Lords Throne is in Heaven : his eyes behold, his eye-lidetry, &c.) very well fers out Davids confidence, and carneffnesse, being then in great affliction, and in the bitternesse of his fulferings; (when men of a temporary faith, and weakely groundinterings; (when men of a temporary fatth, and weakely grounded in their principles, are wont to give off;) opposing their reiterated maximes, to such inferences as wicked men, and weak judge-

ments (when they fee the afflictions and oppressions of the righteous, and the successe of the proud and ungodly: whether openly ous, and the fuccests of the proue and ungodly: whether openly fo (proud and ungodly) as formetimes; or covertly, under the pretence of scale and piety; which is very ordinary; and of the two, the more dangerous; would make. See allo upon Pfa. 33.

The Lard bayeth and 38.9, Lord all my delight, v. 5.

The Lard syeth the right; but the wicked 3 See Jam. 1. 12. Blefall in the man, Sec. and Flebr, 12. 6, 7, 8. For whom the Lard leveth,

Pfal. xi.

bis foul bateth] He hates a wicked man with all his heart. An emphatical exprefiion, very feafonable then, when a good cade doth fuffer, and most men are ready to judge, (as heathens were wont of them that opprefied the Jewes) that they are most in Gods favour, and by confequence, most godly, who liave most occasion to boast of their successes and hearts defire (Pfal, 10.3.) in this

World.

V. 6. rain fnare?] Ezek. 38. 21.

fire and brimflone] As in the destruction of Sodome, Gen. 19.4.
an borrible tempel? Or, a brung tempel. All expressions of
terrible judgements and calamities which by Gods special order
and appointment shall be fast those wicked ungody men (though and appointment that betat those wicked ungody men (though great pretenders of godlinesse perchance) who did, or do so much boast of their flourishing condition, and great successes in this world, Now because it doth often fall out that men that have been great oppressours of the Church, and of Gods people, enjoy their peace and prosperity to the last, and die quierly, as to the world; upon their beds: it is very probable that David by these expressions intended especially the judgements of God upon them that are such, in another world to of which though the Old Testament speakes but sparingly, and obscurely ; (whereof see upon Plal. 37. 1. Fret not thy felfe, &c.) according to the condition of thole times: yet in the New, we read plentifully; fo that all execution of justice and judgemeet feems almost to be referred to that time : to that at left, if not as the onely, yet the proper time. See 2 Theff, I. v. 5, 6, 7, 8, 9. Which is a manifest tolen of the rightens judgement of God, &c. Nay from this very thing, (besides the revelation of Scripture) many learned men have interred the necessity of a future judgment, because we see things fall out oftentimes, so contrary to what we apprehend of Gods juffice, in this world. We may the fooner be induced to believe that David by these words intended eternal paines and torments, because hell in the New Testament is not onely fet out by fire ; absolutely : but by fire and brimstone, in St. Johns Apocaypfe, more then once t the original of which expression in St. John, hough it be truely derived from that particular fire and brimflone, which was the destruction of Sodome and Gomorrah; as in Genefis we read at large, Gen. Ch. 19. and is further confirmed by our Saviour, Luk. 17. 19. yet it is possible that it was not without one alluston robby years along a Parish years the of Parish at the same without one Saviour, Luk, 17, 29, yet it is possible that it was not without some allusson to this very place of David, and other like, if other like be. See also upon Pal. 68, 3: But let the righteen, this shall be the persion of their cap] Which they shall drink, even to the dregs, Exck, 23, 34, Pal. 75, 8.

V. 7. For the righteens Lord lovels righteenselfs?] Heb. righter-staffle. The right all manner of righteenselfs.

V. 7. For the righteous Lord lovels righteosfinffe? Heb, righteosfinffe: That is, all manner of righteoslandle, to punish the internal part perfect the good. Or, righteosfinffe, that is, righteosis men; the abstract, for the concret; as feelers for feelells, and the like its constrained dab behold the pright. The Rabbins do mention three feveral interpretations of these words: all good and Othor the contract of the contract of the feelers of the fee

doxe, and all agreeable enough to the Original words. The first is that we have here. But here it must be noted, that in the Original it is in the plural, their countenances do behold: not his countenance,&c. Whence some would inferre the mystery of the Trinity tenante, occ. Whence fome would interre the myttery of the straint to be here intended: and whereas it is objected that the affixe I/1 is formationes fingular; Genebard faith no, but onely where that myftery is intended. But that is manifelly falle. Meterine upon Job doth oblerve many places, where it is used for a singular, As for the plurality of the verbe in the Original, (VIT) sidebant) that maketh nothing to this purpole, because (is depends of the ministry plants). The facility for face; or countenance, according to the february LDD facility, for face; or countenance, according to the february lacinime. However, if we follow this first instructions, it is end for using it we will make a mystery of its counterance, and the february laces of the february plurall of this affixe; fince it may be either plurall, or fingular, Now for the sence of the words according to this fift translation; we need not go far : the countenance of God is proposed un'o us, as the fumme and perfection of hapineff: There be many that fay : who she imme and perfection of napinem: There he may ton 1991 into will flew us any good ! Lord lift thou up the light of thy commenant upon us. Plal. 4.6. But Econdly, if we translate, (as we may very well, without doing any violence to the words.) The upright (reflicted) to reflitted to reflitted to reflitted to the three three houses of the three three here were the three three houses of the three three here we we in the Scripture there be many:) that fee thy face: then have we here a cleer expression of the happiness of Gods Saints in heaven, the control of the saints of Gods Saints in heaven, the control of Gods Saints in heaven, which doth confill in the beaufield vision, as it is called by the School-men: according to that of David, Pfal, 17, last vertex from (Laving poken before of worldly men happingle:) I en jor me (naving ipoken betore of worldly mens nappinene), will behold the face in rightenfinely : I find be faithfed when I awake with the blenefig; and that in the Colpel forcer of this Disciples: Lord flow us the Father, and it sufficient us. Like of this here the better, because it will confirme the interpretation of of this nece the netter, necaute it will confirme the interpretation of the former verfes, fire and brimflone, &c. of which we have folder there: it being so much the more probable that by those expessions.

by this here, eternal bleffedneffe is fet out, and proposed : of which no question can be made, if this translation of the words, against which I know nothing very material, that can be objected, be allowed of. But because I think it the part of a faithful Interpreter to unfold and pursue the riches of Gods word, where it may be done without affected and groundlesse subtility: I must not conceal from the Reader a third interpretation of the words, not leffe warrantable, for ought I can fee, then either of the former, and affording a doctrine full of comfort, and of great ulc, in time of great confusions. It is this: Their faces (of the just and righteous:) shall see him righteeus, or, that he is righteeus. The Providence of God, which in this world is an object of our faith; it shall be hereafter, of our eyes : we shall then know, and discerne clearely, (and in that, no small portion of our happinesse:) which we do here but imperfectly; (wirnesse, David, Jeremy, Habakuk, and for many other of the godly that have stumbled at this block, even ready to fall, as themselves have acknowledged:) that God is just and righteous in all his wayes: and that all things, even that feeming ofperity of the wicked, which now we can fo hardly brook, was but a mystery of Gods wildome, to bring about with more admiration the true blessednesse of those that put their trust in God, and have patience unto the end, &c. Very pregnant are the words of Malachi to this purpose: Te have said, it is vaine to serve Ged: and matacum comp purpose. ** e nave junt i 1 w wante to je ve ve veta * and shap prifi is it. Rec. And now ne call the proad happy : yea they that warte wickednesse, are yes elevered. Mal. 3, 4, 15, then follows vete 17, Rec. In the day when Imake op my jewels Rec. Then shall ye (both good and bad : all the shape of the imace up my jeweis occ. on y pair ye (noisi good and dae' all men shall) return and differn between the righteous and the wieled between him that serveth Gud, and him that serveth him not. So Ezekiel, and you shall know that I have not dece without cause all that I have done in it, faith the Lord, Ezek. 14. laft verfe.

PSAL, XII.

Title.

upon Sheminith] Or, upon the eighth. See notes on the title of Pfal. 6.

Verl. x. Help] Or, Save. Nothing doth fo much afflict pious fouls; no publick nor private calamity goes to their heart fo much, as when they fee impiety and profanelle to prevail, and to bear fway : men that formerly made a flew of godlinefle and piety, to be carried with the streame, and to draw others by their examples, that are not throughly well grounded: in a word, the kingdome of Saran, (Epicurifme, Libertinisme, Sacrifedge, and the sungoome or Satans, Experimental Conference, and Soveraignty, to be cellifed; whereby a way is made to publick and profetled A-heifme; as often, through juft judgment, it doth lappen; where God had been long diffinonured by formal and hypocritical re-

ingoin, for the godly man ceafeth] Mic. 7. 2. Which dares defend the much, and shew mercy to the oppressed. TUPI in the Original: a very remarkable word: of which see upon Psalme 96, verse 2. for

V. 2. with flattering lips] He meaneth the flatterers of the V. 2. with flattering lips 1 He metaneth' the natterers of the court, which hurt him more with their tongues then with their eapons, 1/6al, 5, 9. Or, as some of the best of Commentators bee, Points Deviding nature splant mires; five statis, &C. It is more likely that David don't here deplore in general the corrupted lives and manners of the most of his days; their base and fraudulent stalling towards one another, oppression of the poor, and the

our lips are our own] We have skill, power and liberty to speak,

are our own] Heb. are with us. who is lard over us?] Who shall appoint us what we shall

. 5. For the oppression of the poor] God is moved with the complaints of the poor, and fees them at liberty for his promife fake, faith the Lord 1 He makes God himfelfe; by an ordinary figure Rhetorick, to speak : which of its selfe is very elegant and emphatical: and ferves here very well to fet out the certainty of the matter, here averred, and which David would have all men, though there were little appearance of it to the 'eye of many, very confident of; that God would in due time do; pullice, and bring down the power and pride of thefe lofty ones.

Jim him that suffeth at him] Or, that would infinde him; as is alter margine. The Hebrew words 17 m²⁰ may alfo, with no

leffe advantage to the fence, be translated (as indeed they are by more then one) He will [freely] freekento bim; or, He will puffe af bim; that is, the godly, before oppressed by the mighty, will now dare to speak freely, &c.

V. 6. The words of the Lord are pure words] Having spoken be-

meethe eternal paines of hell are intended; if it be granted that I fore of the treachery of men, and breach of faith; and of his confla dence in God, grounded upon the Word of God ! he now falls (by way of briefe interpolition) upon the commendation of Gods Word, the fincerity whereof, certainly believed, as it much addeth to our confidence; fo it condemneth the more, the infidelity of men, before spoken of,

pure words] without drofte of falthood flicking to them, or ming-

as filver tryed] Some think that the furnace here intended, is the furnace of afflictions and tribulations, by which as the faithful are tryed; lo by those comforts they then receive from the Word of God, they try and prove the truth and excellency of it, more fenfibly, then at any other time, or by any other way. The Grecians alfo use the same similitude, to expresse the trial of a friend in time allo ute the tame immittade, to expense the train of a tieffin in time of adverfity, laying; Kipts phace & nearly, six Scool of 8 wis, and Xsurol 148 of broider & Eskipiyar Dan world. Ho is oblined sturies nearly approximation in the findlinide of pure filver, besides the worth, &c., (in which respect the similitude of gold is elsewhere used, Illal. 19. 10. & 119. 127.) the pure whitenesse doth also well fit to set out the purity of Gods word: Campensis, in his so much commended Paraphrale, expresses it ; Verba de promissiones Domini candidissima

as silver tryed in a furnace of earth] 2 Sam. 23. 31. Pfal. 18. 30. 8t 119, 140. Prov. 32, 5.

purified feventimes] That is, many times, 1 Sam. 2. 5. Prov. 24.

16. 8 26. 21. V. 7. Thou fhalt keep them] Meaning the poor and needy, spo-

ken of, ver, 5.

them] Heb. him; that is, every one of them.

V. 8. when the vilest men are exalted] Vile men in authority,

fet up wicked men, and pull down good men, Prov. 28. 12, 28. 8

vileft men] Heb. 1771, vilitates. The abstract for the concrete, as often.

PSAL XIII.

Title. Chief Mufician] Or, overfeer.

Verf. 1. How long with thou forget me, O Lord, for ever?] Or, How long, O Lord's with thou forget me for ever? Pfal. 6, 3. Or, thou long, O Lord, with thou forget me? for ever? In the experition is very pathetical. There can be no greater aggression of milety, then that it should be both grievous; greater aggression or mucry, turn that it mount we confrigework and lading, We fee not our figures, there is no move any Prophets, neither is there among us any that knowed bow long, Plal. 74, 9. A lad
befinellig-when it is come to that. But this, bow long it this, ever's
faith will tell us, though it should be as long as we live, is but a very little time; yea a very moment of time; no wayes confiderable to eternity. So doth Ecclefiaftes oppole faith, to lenfe. Though affiner daysing his dayes, (as to the eyes and thoughts of men, that look no further then this world 1.7 To be fail in 17 pring, 86. Eccled, 8, 18, 13, and the Propher Habakub, 2, 3, 4, upon another occasion, yet to the fame purpole, grounding upon the inconsiderable behavior of the condition of the commonly call. long: For the vifion, - though it tarry - it will not tarry . - but the uff (hall live by faith, And to David himfelf, in other places,

which we shall meet with, and take notice of, as we go a long, wilt thou hide thy face] This is contrary to the light of Gods coun-

tenance thining on his, Plat 4.6. V. 2. How long firal I sake counfel in my foul] Heb. counfels: that is, change my purpose often, by reason of new troubles, as a-sick man doth his place. Or, think daily of new wayes of scap-

highten mine eyes] As when the body is much exhausted Y. 3. dighten mine eyer.] As when the body is much exhaulted through fickingle, or otherwise; it appeared most in the eyes, which are as it were a glaffe through which we may look into the inward temper and disposition of the whole? So if the body he revived, and receive confrort; it will loonest appear by the quick-nells and electriunelist of side fight. See 15 am, 12, 39. Jonathan, Sauls fon, after he had refressed his fain: and wearied body with the trafte of a little hone; is see 1 paryon, faith the, how mine eyer have been mishined, because I right a distill of this basey. When sheector David Both here pray, that God would higher his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body, that God would reflet his year, he prayes for his whole body. croffles and perfecutions, which had been the occasion of his griefe. See Pfalme 38, 10. My heart pangeth, my ftrength faileth me : as for See Plajme 38. 10. My heart panieth, my Iterately Jaich me: at jor he light by thing eyes: it ally ligone from mr. But in a fence much different from this, the word of God is faid, to suitelyten the eyes, Plal, 19,8. Which is to ple undertood of the eyes of the minde, or under thanding, as it is expressed, Ephel, 1,18 weste.

**Y. A. Thate presuited steinth thin]. Which might turn to Oods distinguished in the did not desend his.

moved] Or, troubled, Plal. 10. 6. V. 5. But I have trufted] Mine enemies could not draw me from truffing in thee though they endeavoured it with all their might.

Pfal. xv.

have insifted] Or, do 11stl. God is the cause of our deliverances, Wal. 6.4.

shall] Or, doth.

V. 6, because he hath dealt bountifully with me] Because of benefits paft, I will depend on him for others to come, Pfal, 9, 10, dealt bountifully with me'] Plal. 116.7. & 141.7.

PSAL, XIV.

This Pfalm, with very little variation, we have again Pfal. 53. whereof more there,

Verf. t. The fool] That is, the wicked as appeares by what follows; and fo folly, for wickednelle, in the Scripture, often. Ar floric teacherh in his Ethicks, that a man may be tute, orten. Ar itoric reacneth in ms. Ennicks, that a man may be imprudent, or finiple, (that is in effect, a foot;) as to the maine and of this life, (which is the general end of all men, true happinelle;) who is very wife, or rather; as the fame doth well diffined in the control of the c guish there, very prudent to some particular (worldly) ends; and on the other side, some very wise, as to the maine; who to partion the other fide, some very wise, as to the imaine; who to parti-cular ends and businesses are very simple and meer idiots, sibit, Mrshm, Bb. 6. cg., very. To which purpose is that of the Pro-pher Jerumy a few mys pe-let failift, they have not known me; they are few by the district of the parties when the most parties of the they are few by the parties of the parties of the parties of the second parties of the parties o

There is no God] He theweth, that the cause of all wickednesse is infidelity; that is, either an absolute denying of a God: which frarce any man, or heathen ever did: and if any did, they were, even by heathens themselves (as we call them; but more religious in many things, then many profelled Christians:) leverely puni-fhed in fo mer times: or infidelity, (from whence we terme infimed into mer times; or influency, (from whether we tend infi-dels) may be taken, and is commonly, for a denying of Gods po-vidence, and his care of particular men, and that he is a rewarder of the just, and unjust. Such an infidel, or atheist was Epicurus; and it is much to be feared that many fuch are to be found among ordinary men, who may be known by their loofe and riotous lives, and open contempt of godlinefie : but among many alfo, who make and open contempt of godinette: but among many allo, who make great flew o' holinelle, and have the name of God very frequent in their mouths, but for worldly ends, that they may have the praise of men; or the better to bring their politick ambitious designes to passe; there being no better and surer instrument, for the most part, for the atchievement of worldly ends, then hypocrifie, and part, for the accurerment or worteny enes, then hypocrities, and palliaged fanctity. Such were the Pharifies of old among the Jews Math. 2.3. 14, and those whom the Apollte speaks of, 2 Tim. 3 5.6. Now of Such Atheiths or Insidels in general, that, deny, that its believe for in their hearts, a providence, &c, the Pfalmift hath fro-ken already, Pfalme 10. where he deleribeth them more particuken already, Pfalme 10. where he deferibeth them more particularly, vefet a, 11, 13, and it is very probable than he intended no other here. For to deny the providence and justice of, Godt, is, affect to deny the heing of a God and if there he any difference, is the worst and most dangerous (the denying of a providence, either general) or particular? Ja theiline. But how could David for their theatts, or judge of their thoughts? In on otherwife, (not to the chart that the providence which would be importanted) then speak of him here as a Propher, which would be impertinent) then speak of num nere as a gropper, which would be impercured; then by their deed, and actions. However, he foeakes not here of any particular man; by in general delivereth this doctrine, that who ever they be that do fuch and fuch things; whatever they fay, or profelle of themlelwas; yet in very deed; they are no better them.

they are corrupt] There is nothing but diforder and wickednesse among them.

V. 2. The Lord to ked down from heaven upon the children of men]

y a toe Lora wega amon from neavon upon the containing in the Pfal 10.0, 19, and 33.13. The Lord looked, See there, if there were any l. Bythefe and the following words, are chiefly incended by David natural men, not inlightened by his Word, nor faquited by his Spirit; which because the greaver part, by far, nor tan titled by his opinits. Which pecanist the greater part, by farty in those dayes, especially: he sets one in general termes, as speaking of all. Except we take the children; of men properly here, (as some do) oprosed to the children of God, Gon. 4:16. & 6.2. However, these words of the Pfalmift feem to be applyed by St. Paul to mankind in general : and in some sense, it may be true even of the best, that their best actions are not without some mixture; nor so ocit, that then be actions are not windout some mixture; nor to exactly good, as to abide a trial of Gods first; judgement. See, Joh. 18, 19, & 15, 14, 15, 150me would have David to mean this of his pedfecutors onely; which is contray to the whole tenour of the

V. 3. They are all gme afide] God found all out of the way, Rom. 3. 12. filiby Heb. ftinking.

there is none that doth good, no not one] Rom. 3. 10. See upon there is none that axis gives, no my egg. 1 Acms, 3 to 3 cet upon yet e.g. I file were give give. And upon Plais 32, that ship gives a privated 1 Academy my geole is they can bread 1 Academy in given private of upon 1 Academy in mind a private of upon 1 Academy and and a private of upon 1 Academy and a single shaded comes in the control of the contr

allo with those that follow, and call not upon the Lard: as an expression of their security; as Jer. 22. 15. dod are thy faither eat, and hings, &c. that is, did not he live securely: or, enjoy peace and prosperity? as some there. See also before, upon Plaid, 3. 5. 50, te at bread, of a seally or banger, Exod. 38. 12. Then the next words would well follow upon these, the better to see out their great unthankfulness and inside by since that this plenty of food and provision, which God doth daily afford us, (with all other need fairs to life;) should be a cleer evidence (ver no natural men; according to St. Pauls doctrine, Ast. 14. 17. Novertheless harder white where were the seed to the seed of the seed o alfo with those that follow, and call not upon the Lord: as an expresnot himselfe without witnesses, &c.) of the goodnesse of God; and a daily provocation to us, to praise and glorisie him (that is, to eall

anny provocation to 195, to Franca and ground some time, that is, 10 call upon him for those things we receive from him.

call not upon the lard 1 list, 64.7

V. 5. There they were in great fracted feculity, (whose in fear way, as Pila, 1.3.), and to their great approaches to the series of the way, as Pila, 1.3.), and to their great approaches to a characteristic series. they shall be afraid, &c. The words also might be taken of the godly; as an expostulation or check for their too great amazement in time of trouble and confusion, as though no God were in heaven, &c. See before upon Plat. 3. 6. and the passage of Esay

were ther in great fear] Heb. they feared a fear. See more upon

Plal. 53. 5. where no fear was, for God is in the generation of the righteous Because their conscience tells them, that God loves the godly, whom they oppresse.
Or, rather, the Platrait himselfe sheweth the ground of his confidence, why it must needs be, that wicked men shall in time be destroyed, and the godly delivered ; because God is, where godlinesse is: he is with, and among a righteous generation, or nation, and people. Omy Lord, saith Gidton to the Angel that appeared unto him, if the Lord be with us, why then is all this befallen us ? unto nun, 11 me Lora de wino us, way inen is au into orgalica us? Judg. 6. 13. The Ifracilies went upon the fame ground, that none evil could be fall them, because God was unong them: Micah 3. 11. but they mistooke in the maine, for which they and their confilence is rebuked by the Prophet. For though God was among them, uence is reduced by the trophet. For though you was among them, in fome refrect, as in their temple, and because he did own them fill, as he seculiar people, and the like: yet they had driven him from that possession of their hearts, (by which he might most truly and effectualy be faid to be among them,) by their corrupt lives, and abominable fins; as is there more particularly declared unto them by the faid Propher, Now for Christians, (fince the perfect light and revelation of eternal life, and rewards, as is flewed more nght, and revelation of eternal line, and rewards, as is inseed more at large upon Flalme 37. Frei his thy felfs, &C., the cale is notal-together the fame. We cannot abfolutely ground, either privacely or publickly, upon temporal deliverances, becaule we know, above just ground to confide, that God is mit in 5, and aming m. It is enough for us to know, and firmly to belive, that nothing fiall, or any feature uniform the lower of God to no four damine addidult. See can separate unifrom the love of God : no sword, famine nakednesse, &c. that is, no kind of death, or calamity, though never so terrible to that is, no kind of death, or calamity, though never increments fifth and blood; and that all things worke together for gird, so her has how God; as the Apostle teacheth at large, Rom. 8, 28, 35, 36, &c. The fame may be faid of the godly of those times under 16. Sc. The lame may be taid of the godly of thole times under the Law, foungines; a soft on appear by many examples: ejecially in the cate of particular men, who might fuffer fomening though just and righteous themelves, with the ungoldy. And founciumes alone, for particular ends, and trials, as Jod did. N. Law the fament the sounded of the peer By meeting them for truthing in God, Pfal. 32. 8.

for trufting in God, Pfal, 22. 8.

V.7.0 that the falvation of If ract were come Heb. Who willigiot, &c., out of Z on] Some think though the occasion of this Pfalm was in the time of Davids perfecutions under Saul, before he was pollet in the time of Davids perfecutions under Saul, before he was pollet. of the Kingdom, and had lettled the Alse Of God (which he long before purposed and intended) in Zion: yet he might write the active variety of the Chiefs make him gray to God for the Speedy accomplishment of what, by Divine inspiration, he in the Chiefs was the him gray to God for the Speedy accomplishment of what, by Divine inspiration, he in the Chief and the Speedy accomplishment of what, by Divine inspiration, he is the Chief and the Speedy accomplishment of what, by Divine inspiration, he is the Chief and the Speedy accomplishment of the Speedy accomplish tended; to wis, when he should be established in his Kingdom, to remove the Ark, and to lettle it in that place. Out of Zion, then, because of the Ark of God, and propitiatory three places to which (that is, to God, there resident;) supplications of God, there resident and president;) supplications were made, and deliverances commonly faid to come from thence: as Plalme 20; 3. Send thee help from the Santhary, and frengthen there is 580n. See allo upon Plal. 63; 2. To fee thy power, &c, Oc, Or, out of Sion, with reference to Christ, the expected Redeemer and Deliverer, the last refuge of the faithful Jewes in their greatest

in Davids time; at Job 42. 10.

PSAL XV.

Verf. t. He shall abide in thy Tabetnack !] Pf. 24.3, &d.
who shall dwell in thy holy hill:] The Tabetnack before, and the

but of an everlasting habitation : (Lu. 16.9.) fuch as we know this resent world doth not afford unto any. However, to love Gids houses, built with the Hands of men, with relation unto God, as they are Gods built with the name of men, with retation to Ood, as the same of the built's places of Gods working; a propriated to that use; and to be conversant in them, (so long as God is, and may be served in them, as he should be:) with zeal and affection; is a very good sign; and he that is a hearty Christian will think it no small happiness in this I believe David did know what it was to worship God in spirit and truth; as well, as most in our dayes: and that he was not deficient in that kind of worship, we may guess by that interest he had in God and by these very Plains of his, so high and sublime in their kind, that they are able to carry a mans soul to heaven, whiles he reads that they are able to carry a mans soul to heaven, whilest he reads them, and to bring him to the fight of Him, that cannot be feen with mortal eye; if he reade with an innocent heart, and with competent geal; Yet David as fpirkual as he was, flow heartily he did affect Gods material houle, and folemne flanding fervice, may fufficiently appear by his own expressions, so frequent in these his Psalms; wherof fomewhat hath been faid upon Plal. 27. v.8. feek ye my face, &c. They that have a more particular relation to Gods houle, or houles, all true lawfully ordained ministers, they have reason to applaud their happiness, for that neerer access they have unto God, by their place, then other men; and that interest they have, by their place, to his house, above other men, If they be of Davids spirit, they will: For a day in thy Court, is better then a thoufand, faith he. I had rather rer a any in my court; is enter men a normalization. The must be fine too, in their lives and, converfations (besides other qualifications more proper to that calling:) as he describes here: else, their judgement will be so in much her beavier; that having been so much here will be so much the heavier; that having been so much here. noured by God, they have fo much dishonoured Him. For the literal interpretation of these words, (which we willingly allow of, though interpretation of these, words, (which we willingly allow or, though one as chief and principal in this place?) we have Pl. 84, 1. How k-middleare thy tabernacies. See, and v. 4. Bleffed are they that dwell in they have, See. where the literal meaning is most proper, and to principal. And 60 Pl. 27, 4. That I may dwell in the buyle of the Lard. See

allo upon Pal. 1.3.3.3. Send out the light.

'high hill?] Heb. bill of biling!.
'V. 2. He that waketh apright!] The Heb. word(□□ or □□□)

properly imports fimplicity and fincerity of heart, which commends

fill our glions unto God, and without which our beft actions before God, (fuch as are outwardly & materially good, and of themselves Soos, (Incr. as are cutwardly & materiar) goods, and his glory, nor out of any true love of goodness these, but for some other end,) become greatest sins, hypocitise being so great a sing as that all fins are sometimes comprehended under that name.

V. 3. taleth] Or, receiveth, or endureth.
V. 4. In whose eyer a vile person is someomed] It is out of all question, that the original words do afford that sense also that was in he former English translation : He that fetteth not by himfelf, but is holy in his own eyes : which fenfe is not rejected by any, as not agreable to the Hebrew; but because they conceive the other, (which we have here) to be more agrecable to the context. For, fay they, most things here fet down, have reference to mutual conversation; and therefore more likely that David intended here also somewhat to hat purpose, Besides, some ad the opposition between the two members of this ver!, a vile person contemped but honoureth them, &cc. I am so against this sense, which most do follow; though for the other, we have the authority of the Caldee Paraphraft, of great antiquity, which is somewhat: nay and some Rabbins too, of very good actount. But for the reasons that are opposed, they are but plausible, at the most, not convincing; of the first, which by most is insided upon, we shall have occasion to speak in the next Note, and shall examine of what force it is. But grant it plausible; may not this be as plausible, that David intending here the description of a perfest honest man that is in the right way to heaven; as he describes him by his moral performances, without which, it is certain that there is no way

by min, nere. (traits, mount sum or mount Minight) types and the figures of habitation i elpecially 6x to many the members, objected against his fami. I according these of habitation i elpecially 6x to many the man in (AC of many the man in (AC of many the many th boly hill, here, (that is, mount Sion , or mount Moriah :) types and the opposition of the members, objected against this sense : I account I think very good and warrantable too : as was faid before.

In whose eyes a vile person is contemned] This must be understood with certain limitations. First it must be a vile person indeed; not in our own private judgement; nor upon a judgement grounded upon particular quarrels and interests; (for most are very prone to fly in the face of them, whom they suppose to have done them wrong, though it may be a wrong judgement in them to think fo; and that the cafe, by men inmethat is a nearty Children and think in minar happened at the world, to have the priviledge of fuch a host, unto which he may be made the priviledge of fuch a host, unto which he may addiffernis otherwise apprehended; blue generally fo accountedly all, freely repaire, and wherein he may perform his duties and devotions, or most honest men, that make profession of goddiness, Secondly, we must distinguish between private men, and Magistrates. Fateor quidem fi dominentur improbi, non ita spernend is effe, quin illis pareamus, &cc. 1 must confessed wicked men be in power we may not so far contemn them but that we must yield obedience unto them so far, &c. they are the words of one upon this place, whose zeal was not alwayes tempered with so much discretion and moderation as himself, in some of his Prefaces and Epiftles, doth acknowledge and bemoane; as might be wished : however, for his zeal, and much other worth, by men of zeal and moderation worthily honoured: but very unhappy in many of his Disciples and Abettors, whose ignorant rigidness, in the most, and contempt of all antiquity, hath been the occasion of many troubles both in Church, and Common-wealth. But this, obiter only. If we must obey bad men in authority, in all lawful commands; much less are we allowed to revite thom, Job 34, 18. It is fit to fay to a King, Scand Exod, 2: 27, confirmed by St. Paul, Act, 23, 4.5. However so far a vide man (wicked, impious, farilegious, Se.) though in authority may and must be contermed by us, that what respect we give him, must be in submission and obsclience. to God; not out of any admiration, or high efteem we have of his greatnefs, wealth, honour, power: which things we must look upon with a geerous formand contempt: nor think them happy for this their exaltation, and glory, be it more or less but rather (within our selves, at lest)
pity them, as men accursed (in their condition) in the eyes of God? Pfal.92.7. When the wicked firing as the graffe, & .) and pray to God to keep us and our friends from fuch places, fuch preferment, fuch profecrity; and to blefs the condition of an honeft beggar, before theirs. As for others that are no Magistrates, and are known to have prospered by wickedness, it were not amis if such were publickly scorned by all men, ne se magnum aliquid adeptos putent, qui bue felicitate perveniunt, ut rideantur : that they may have no occasion to applaud themselves, but to repent, when they fee what is the fruit (even in this world) of their unrighteous courses; rather to be an object of scorn, then of envie.

he that fweareth to his own hurt, &c.] 'He that fweareth to his neighur, and disappointeth him not : was our old translation, embraced not own, and all appointer num not a was out out translation, emporaced not only by all, or most ancients, and by all Moderne Interpreters and Commentators of the Roman party: (as many, at least, as I have seen;) but so well liked of by most of our side, that were it not for the Hebrew points, which are conceived to crofs it, they flew a good inclination to refer it, before that we have here. Indeed there is reason for it : the fame as was alledged before, for that fence, In whole eyes a vile perfon is ontemned: because most passages in this description, or character of a moral honest man; are conceived to relate to mutual conversation. I confesse, that is some reason; but not of such sorce, that except we can answer what is objected against it, I would think my self bound to give it the first place. The objection is, that אוני sopieted as we find it in our Hebrew Bibles, fignifieth malum, not proximum. The one to be read barangs, the other, hareangh. Calvins words are observable: optime quadraret Graca versio ; nisi puntla obstarent : quibus tametsi nunquam cavuerunt Hebrai, credible tamen est, non semper scribendo fui fe ab illis expressa. It is not likely, faith he, though points have alwayes been, yet that they were always written. Any man may fee, what he aims at, when he doth fay fo. Yet he dares not but embrace the other version. Another tells us plainly, (a man of great exactnelle, for the text, and particular words, as any hath written upon the Bible:) that though it be not fourfully, yet he knows no reason to the contrary, but that rang both here, and in some other places of Scripture, may be taken for reangly, the difference being so small. It cannot be denied, but that there be examples, good ftore, of far greater anomalies and permutations of words, in the Scriptures : Which have been collected by learned men, and are obvious enough to men acquainted with these studies. However, since that sense med performances, without which, it is certain that there is no way is good too, and very warrantable, that is mide of the words, without that, is but this thift; there's no calon that we flould impose it upon any man a-more delution and hypocrific to all of that he flould ad flouewhard of gaint his will just his that we have followed. a just and godly mans apprehension of his own insufficiency, to per-just and godly mans apprehension of his own insufficiency, to per-turn of fulfil the law: upon apprehension whereof he must, laying of the word, JT: at least, so pointed. We shall therefore take that sense aide his own righteousness, cast himselfe of necessity upon Gods into consideration too, and another too, besides that, though not ore iments and the forms other way of falvation, then what he can liarly taken notice of a fater what fail forms one of this we find from his own performances? This would be very well expected are now upon. Of which all that we have more to fay, is concerning the by these words to rendred; that setten not by himself, but it lowly, &c. word reangh, in this and the former wries, commonly translated proje-and would very well agree with Christs judgement concerning the mus, or neighbour; that we take heed of the mittake of the Phirises, who proud and high-conceited Pharifee, (fet out unto us as a very inno- by neighbur, in the Scripture, (as where we are commanded to love o t Poud and high-conceided Phartice, (tet our unto us as a very sunnousy name of the property of the three commandation to over a resummandation over a resummandation over a resummandation to over a resummandation Annotations on the Book of Pfalmes.

Eregos, or alter: any man (friend, or foe; known, or unknown:) that comes in our way, and whom, for the prefent, we have to do with. And so the Apostle Paul, what he found in the Hebrew, do with. And so th: Apostle Paul, what he found in the Hebrew, Thou fluit love the neighbour: he very well expecified in the Greek, apo after vir b virye. O pap aporthy rob viryer, slitch his For he that lovelh another, hath julyided the Law, Rom. 33, 8. Nei-ther is this proper to the Hebrew word onely: for both the Gree-cians wie their o strikes; and the Latins, their feeling, much forten the fame manner; as might appear by divers examples, if need the fame that the strikes of the strikes of the strikes were However, it dorth not follow from this, but that we may were from duries to a wishbown, which we do not to a france: as owe fome duties to a neighbour, which we do not to a flranger; as again, such a case there may be, where we ought to preferre a poor stranger, before a neighbour. But these Notes are not for the examination of fuch cales.

he that sweareth to his own hurt, and changeth not.] Most Tewes expound this, to bis own burs, of penances, by vowes impo-ded upon our felves, whether upon our own bodies, purfes, goods, or any thing that belongs unto us. In this fence, the word evil or any tuning that ociongs unto us. In this ience, the word evil perchance, would be more proper then burt. The Grecians also call fuch penances, such especially, that are inflicted upon the body, RANGONC, and RANGUXIAS. As this sence is not to be excluded, since we know that this very thing was taken into confideration by the Law of God; fo I grant that I fee no reason to make it the proper fence of the words. It is ordinary for men to make bargaines, and to pais their words, and to confirm them by oath, and afterwards to repent, Or to pomise of their one accord, and to bind themselves by oaths and afterwards to be forty. It were well if Christians, ordinary Christians were as strict, and conscientious in keeping their oaths. as ordinary heathens, Romans especially, have been, But a hundred evasions have been sound out by Christians, that were never thought of by heathens, or if used by fome, yet condemned by most; yea and feveral punished in some places. As for forced oaths, or unlawful oaths, it affords many speculations, and limitations, which we are not here to determine of I find a third translation and interpretation of the words: that sweareth to do evil (to another, to be supplied) but doth not recompence it: or, fulfil it. This sence is not very probable, and therefore less will serve of it. It is true, it is the part of an honest therefore lets will lerve of it. It as true, it is the part or an noneit man, if he have made any fuch yow, or oath, nor to keep it; but to repent of his rahmels, and per jury. For though their may be more hurt in the execution, then in the perjury 3, yet the unlawfulnes of the execution, do hot not acquit him of the guilt of perjury before God. A godly man that makes conficience of idle words, will not consider the confidence of the words. eafily infinare himfelf with fuch rath oaths; and therefore though camy nunare numers with men rain satus; and incretore though fach a thing may happen perchance, yer it is very unlikely that Da-vid in this his defeription, among other particulars of daily occur-rence, would infift in a cafe fo extraordinary as this.

and changeth not] He that will not hinder his Neighbour, though

he hinder himself, v. 4.

V. 5. He that putteth not out his mony to usury] There is no ob-V. 1. He tout patient not set me mony to stary 1 there is no ob-forcing in the words, but about the thing, ultury; many queflions are railed, which to diffculfe, or determine, would require more room, then fuch Annotations can afford. The common diffunction of biling, and more moderate usury, hath no ground at all in Scripbring, and more moterate usury, hath no ground at all in Scriptures neither is the bare Exprendingly of the words, fufficher grade to build furch a difficult ground, for certain k is, that the Jews were forbidden all manner of usury, without any fuch difference among themselves. But to one that was a stranger, they might put money to use; that was permitted. What from hence may be gathered, or whether any thing at all, to make it lawful among Christians, those that have written of this controversie at large

Christians, those that have written of this controversis at large, may be consulted, See, among others, learned Gratiss upon Luke 6.35; Lund 8 ard North 1971; taketh remard against the innotent 1 Exod. 23.7, 8. Deut. 16. 19, be that doth these things 1 For, not the hearer, but the deer of the Law shall be instifted Rom. 2. 13. and, Haply are yes not, if ye known thefe things; but if ye do them, John 3.17. A doctrine much to be presided, because many deceived, 1 Cor. 7, 9, 10, and Gal. 6.7, through increase of the

ignorance of it. (hall never be moved] Out of an happy estate, into which he is field never be mored.] Out of an inappy citates, into which he is entered already Pila f. f., 21. PiV. 10. 30. Et 13. This may go for the literal meaning of the words, not altogether to be rejected, because even to us Chridians (though to be underflood with many limitations and refusitions), the Apostle faith: That goddine is profitable and all hings, thating praming of the life that may is, and of that which is not faither than the control of the the produce Pila. We think which is the control of the the Produce Pila. We that which is the Produce Pila. We that which is also to be further confirmed by the Prophet Esay, He that walketh righteously and speaketh uprightly, he that despifeth the gain of oppression, &c. He shall dwell on high: his place of desence shall be the munition of rocks,&c. Efay 33. 15, 16. However, we must still remember, that it is the proper stile of the Law, under the types and figures of things material and temporal, to propose unto us, that are now come to the full light of the Gospel, and to the knowledge of those mysteries concerning the Kingdom of heaven, which were not known mysteries concerning the angaom or neaven, which were not known in former times; to us, I fay, Christians, things spiritual and eternal. And more particularly, that the mount and tabernatle here spoken of, are to be understood mystically, as to the chief intention of the Pfalmift; as hath been faid upon the first verse,

PSAL. XVI.

FSAL, AV 1.

Title.

Michiam] Some render, A goldan Pfalm, which the words would beare, and the mater of this Pfalme being very fublime, as treating of the refurection of Chrift, &c. would be not improbable, were there not other Pfalms fo inferibed, of which (eminently above the ref) no fin hiting can be faid. Others therefore take it for an infrument of Mulick: Others for a certain Tune. Bugatest at the proper pfalms hand divers other consolures and active the property of binus upon them Pfatmes hath divers other conjectures and expositions: but not any, that he can fixe upon. Nothing more certain, then that it is uncertain what to make of it, See upon former Pfalmes 7, &c.

Verf. z. Thithee do I fut my truft] The Pfalmift doth often prefie this, and repeate it in his greatest extremities, sometimes with much variety of words, and founctimes repection of the fame; that he had great confidence in God. I will fam of the Ind. It was refige and my farteff; my offed, in him will I ray file Jr. 1. And this, nor without caute, but upon a line confidence grounded upon good experience char. God did delight in nothing more, then that a man flouid pur his wift if him, Pal. 50, 14; 15. Offer, 8c. 6, Anded Hopm mt, 8c. and Pal. 147, 10; 11. He delighted han, 8c. The Lad takethy beafure, 8c. 5c. Liviyfilmme, upon the tenth Palin R, veric, maintaineth, hat even finiteer, veg ereat finiteers; If they più confidence in God, are able to do much: and become a yet-plat, that it, or others inconquerable. If may fem Triangeand fomewhat conto others inconquerable. It may feem frange, and fomewhat contrary to fome places of Scripture : himfelf acknowledgeth it Save icas dv : a ftrang thing : yet I believe lie spake it upon good experipacky: a firang thing: 19th Ibelieve he spake it upon good experiences, ARS 3.4.9. It is recorded of a certain creepte: The sime species and the species of large our lelves upon this lubled, it Davids words required it, and we that I adde is, that if Chriftians every where did well under the nature of God in this one point, and particular, there would not be fuch fuing to Saints, and to the blefled Virgin (ever tobe memorabed with all innour and refpect). J. as, is in many places, God limitelie, in Chrifti, would oftner be called upon, and oftner the total control of the best of the control thought upon, then he is.

thought upon, then he is.

V. 2. My goodnesse extendeth not to thee] As Job 22. 2. & 35.7.

Nor my goods, Plai, 50.9. &c. and this seems the most genuine lende Nor my goods, 1/11, 70, 9.6c. and this icems the moit genuine tends of the words: though fome (men of eminent worth ofterwife) upon'this ground, that becaule fome parts of this Pfalm do certainy belong unto Chtift, as applied to him by the Apoffles, therefore all muit i upon this ground, they have deviled this fenfe: in good we that is, my fullerings and affiliations, my crofte and pallon, 1995 is the time. The things the continued from the form the following that is, my fullering that is, fay they, not occasioned by any in, or proper transgretting of mine; but no faithful by fullering. But at concieve their ground to be but weak, (as may appear by diversion of the full by the following the must : upon this ground, they have deviled this fense : my good not;

and excellent] Excellency is often ascribed to God, and to those and executing Likelihory is orien alcibed to God, and to mode things that belong to him more neerly. His Name alone is excellent Pfal. 148, 14, and, the excellency of Jacob, in the Prophets often; and Pfal. 47, 4. His excellency is over Ifrael, Pfal 68, 34. As if he faid here; My goodnesse is nothing to the Holy One, and Excellent of Heaven; but to the Saints and excellent upon earth; whole nearer relation unto God, and imitation of his holineste, &c. gives

neerer retation unto Oud and minimators of his bolished.

then tight (among men) to thefe titles.

V. a. their forrower] [71389] in the Original: and [7189] from the fame radix, being taken for Idols; as Jer. 22, 28, &c. fome think the former allo flouid have that meaning in this place. However, if we like better of that more proper fignification, fortows; yet fince Idols are here spoken of, certain it is, that the Plalmist doth thereby allide to the etymology of the word [] aken for Idols, coming from a radix that fignifies dolore afficere, to occasion reors, coming from a ratic wat nignities adore agreers, we cannot grief, or pain. Now Superflition and Idolatry may be failed to occasion from forrow and grief, and trouble of minde, in many respects, which is showed at large by Plutarch in his Treatife. Itsel destrib autovias, and fome others of the Ancients, that have written against

haften after another] Or, give gifts to another, their drink-offerings of blood will I not offer] He would neither do as they did, nor honour them to much as to name them.

names not not play 1 Exod. 23. 13. Joh. 23.7.

When the honoir the honoir of this inheritance 1 Do.

V. 5. The Lord is the portion of mine inheritance Deut. 32. 91 Lam, 3. 24. Inheritances were divided, and drink likewise in banquets, of old : cach had his part. Let others choose worldly comof mine inheritance] Heb. of my part.

thou maintainest my lot] Thou not oncly givest it me at first, but

V. 6. The lines are fallen unto me in pleasant places | That is, my inheritance. The land was divided of old by lines, lla, 34, 17, Psal, 78, 171, Psal, 78, alfo preservest me in it against my foes, 55. The word might have been translated portion here, as well

Pfal. xvi as Joth. 17. 5, 9. & 19. 9. and elfewhere. A portion is fallen to me,

&c. It is the lame word in the Original.

V. 7. my retnes also instruct me in the night seasons] Job 33. 15. Night after night; for the word is, nights, In which time thou doeft, by secret inspirations, instruct me, Psal 51. 6. Or, my inward thoughts or affections direct me to praise God. It is certain, that according to the Scripture phrase, or rather, Hebrew dialect, and idiotifine, the reins are often put for the heart : or at leaft, the fame adfecibed to the one, as is to the other. So God as he is faid to fearch the heart, fo the reines, often : and fo joy, as to the heart, Prov. 23. 15. my heart shall rejoyce: fo to the rein:s in the next verse, yearny reines shall rejoyce; is ascribed. To lecke a natural reason, (which some do here) I think is not fo necellary, as I think it impertinent, in any body, to require it For common words and expressions, in all languages, generally and custome, then by any reason grounded upon nature. Purgalis auribus, and emunda nare doth very well in the Latine, to expresse quicknesse of sense and apprehension : in some other lanexpress questions or tente and apprehension. In the orient far-guage it would be merer nonfende. So, pethis fapiens; and ex-pethirare fapientiam; and the like. However, it is common to all languages, to fer out wildome, and counfel; by profundity, and ferrecy, to which purpose the veines fit very well; besides what may be faid of their refemblance to the heart it felfe, observed by may be laid of their recembrance to the next it letter ourseven by the hypocrates; and further explained by Anatomills. See allo upon Plai, 38, 7. For my lynes, &c. Now because the motions of Gods, Spirit, are feerer and invisible; and the fittest time for them, when we are freely from other objects, and most retired to our when we are freeze from other objects, and most retried to our felves; which is chiefly in the night, upon our beds; therefore most interpreters, by this inftrullion of the reinet here mentioned, understand, divine inspiration, sanctified thoughts, secret in-stances, and the like; which may receive some constinuation from Pfal. 51, verfe 6. Behold thou defireft truth in the inwardparts; and in the hidden part thou hast made me to know wisdome. Anatomists teach, that the kidneyes have two membranes; an inward, very thin, without any fat, or veines: and an outward, which is very thick of fat: infomuch, that in groffe bodies, the kidneyes are as it were hidden, and appear not cassly. And there-fore say some of them, to fearth the reines, in Scripture, is as much as, to seek out, and to bring to light, things that are hidden, and abstruse. Their confidence makes me take notice of it: but if we were to discourse it, somewhat else might be found, not leffe probable and fatisfactory, I believe; but whether

or true, I know not.

V. 8. I have fet the Lord, &c.] Act. 2. 25. Heb. equally fet.

I have loged on him without irregular affections and pations,
before me] In my heart, by Faith; in obedience, as my mark;

before me I in my heart, by Faith; in obedience, as my mark; in finecirity, as my Judge; in hoope, as my Rewarder and Reward: be it at my right hand I To uphold and defend me, right hand I Plail, 73, 33, 81 to 5, 88 tal. 14, 51er the beart if promptly formers: witness the Wife man, Prov. 14, 13. That is me joy, that comes from the heart; and communicates it felteness the content of the provided in the content of the provided in the provided in the provided in the content of the provided in to the parts; as so the tongue particularly: by which it workes, (except it be kept in of purpole) and shewes it selfe abroad. For that of the abundance of the heart, the mouth steaketh, Matth.

my glory rejoyceth] Meaning his tongue, Pfal. 30. 12. & 57. 8.

in the grave, ver. 10.

reft in hope] Heb, dwell confidently, V. 10. For thou wilt not leave my foul in hell, neither, &c. Ad. 2. 31. & 13.35.
For thou wilt not leave] This is meant of Christ, who raised

imfelfe, having not feen corruption, and will raise all his to

my foul in hell] Or, me in the grave, Plal. 3, 2, & 11, 1, 2s Lev.
21, 4, or rather, my body in the grave. So it suits best with that
which followes, and with Peters proof of Christs resurrection, Act. 2. 27, 31. foul, for dead body, Lev. 21, 1, Num, 6, 6, the other word

1-27, 31. [sai], to dead body, Lev. 1. 1. Num, 6. 6. the other word bytu for the green Gen. 27, 32 the latter, Thou will be an englanded of jop with the countenance; for for it is interpreted, but the same faintfelf of jop with the countenance; for for it is interpreted for an englanded of the control of

At the right hand, &c.] Or, by thy right hand thou wilt shew me Massires for evermore, Act. 2, 33. If so be that the Apostle there did intend these words of the Psalmist, which is not likely: neither was that their proper place, if he had intended them, but ver. 18, It is more likely that Christ did allude to these words of the Plalmist, Mar. 25.33,34. where by the right hand of God, is plainly meant, eternal life. So expressed in the 46, verse.

PSAL XVII.

Verf. 1. [Ear the right] My plea for my righteous cause, the right] Heb. justice, attendantomy cry] Men pray carnelly, and cry out, in great

not out of feigned lips] Heb, without lips of deciet. The deceir-fulnelle of the heart, is often adde ibed unto the lips, because the utilines of the heart, is often ancience unto the 1975 because the lips and tongue are the utual infrurants of decret. So the Island-ites, in their adverfity, they fought unto God, with diligence and carnethedic, Pid. 7, 8, 34, Worth the Pior bear Rec. but it followes there; Neverthelight, but did flatter bits with their mush), and they pled anto bim with their tongues. For their heart was no right. yed anto him with their tongues. For their neart was not right with him: neither were they fledfast in his Covenant, 36, 37. It should be our first care, before we put up our prayers unto God, to take some time, to examine our hearts, and consciences, which ther all be right there; and so may we pray with confidence.

V. 2. Let my fentence come forth from thy prefence] Make it known

V. 3. Let my feature some parts from my prison.

V. 3. in the night] When none but thou couldst see me, and my soul free from businesse, was in its own posture.

thou hast tryed me] Strictly examined me, as gold is tryed

flatt finde nothing: I am purposed that my muth shall not trans-gresse] Or, hast found nothing: I did purpose that my mouth shuld

not transgresse. I am purposed that my mouth shall not transgresse. I. Conterning

&c.] The words in the Original Hebrew, if taken by themselves, are all plain enough, but the construction and connexion of them is very intricate and obscure. Some of the most accurate, translate the former words: Quod cogito, non transferdietur or meum. Or, quod cogitavi, non transferdietur os meum. or, quod cogitavi, non transferdietur, which they expound to this purpose, as if he professed, that he was no hypocrite or dissembler; but that what his heart conceived, his mouth uttered, and no other. Though we cannot finde fault with this translation of the words, neither with the sence, or sentence (if considered in it self) that they gather out of it; yet how to gather that sence from those words, I do not well see. The same translation leaving out the good, which they adde to the Text, to make that sence they would have, will afford this sence also, which we have here approved of by some will altord this lence also, which we have nere approved of by some of the best: and I should think Plal. 39. I. I faid I will take beed to my wayes, that I so not with my tongue: I will keep, &c. if nothing else should put it quite out of doubt. There is more difficulty in the next words, how to connect them either with that before, or that which follows. But maft follow this sence, as if he intended to profelle his innocency in matter both of words, and workes. Concern-Jeffe 86 sinocency in mates only not wortes, and workes. Concerning myords, thus; if an pup policide, cas is is in the former verif. Concerning matter of works, and life, if that is, in his experiion, 5 (2m cenning the work) of pints in 39 he word of the jips, Sec., that is, fay they, being guided and directed by they word, have kept my felf, &c Plaff. 2. If well confidered, may much confirm this exposition, where proud words, and violent works (here flyled, the paths of the de-froyer) are interchangeably fet out, and condemned. Yea, Pfal. 140 proper) are intertranageaby fee to the Anni contemmed. Yea, Pla1, 146, 11, amo a fengue, and the vibilant (FW) WB and EOFI WN) are put together in one verte. Such a orie the Greeks in one word experted, and a Anyapers. If this will flatifie, it is well. But becaule divers are nos fatisfied with it; neither indeed doth the coherence of the Color, which breeks new conjectures, and expositions; a few conjectures, and expositions is the contemporary of the contempo I shall further adde; First, that these former words, Quod cogito, non transgredietur os meum : may very well, from Pfal. 39. 1, 2. be in me is moved often with indignation; yet I will take heed that I offend not with my tongue; no man shall hear me murmure against oftend not with my tongue; no man man near me murmure against God, or question his providence therefore. Then, By the word of thy lips, &c. that is, Neither shall I be tempted (being better infureded by the Word of God) by the success of the wicked and violent. to follow their example. Best Interpreters agree, that the prosperi-ty of the wicked is here spoken of by David: which is also confirmed by Pfal. 73. which treats wholly of that fubject, where we finde ed by Pfal. 73, which treats wholly of that fulpied, where we finde fome of these expersions, as ver. 2. My feet were along gone, my feet were well nigh flips; as here, verie following, thick my my ge-ings in the pathest, that my fourlies flip not. And as here, I my pu-posed, that my month flush not offend: So there, veries 12; I far, I will speak this; schold I flowed offend, &c. Neither is it a bold thing to question the truth or function of those divisions into Chap-man and medical which it. I would be the second of the contraction of the second and the second of ters and verses, which is done by divers upon occasion, and may be done by any without offence, fince that it is not authentick, but of later (as all men agree) inflitution or inven-

Ton,

V. 5. Hold up my goings] I observed thy word as my circle, that
I might walk uprightly by keeping within it.

6 A 2 Hold

erva up my gongs in my panos, man my positive preprint probably my gongs in my paths, that my footleps might not flip, flip not 1 Heb. be not mixed.

V. 6. for thou with bear me 1 Because thou wheat to hear me, I believe thou wilt hear me now, Pial, 116, 2.

V. 7. Show thy marvilous laving kindnesse] Pfal. 31. 21. bindneffe] Heb, bindneffes. kindnesse | Heb. vinanesses. Or, that faveft them which trust that faveft by the right hand, &c.] Or, that faveft them which trust in the from the fe that rise up against the right hand; that is, against

in thee from 101e that rife in against no rego name; stress 29 egoint thy power; to fruithree thy countel.

V. S. Keep me as the apple of the ege! As men are careful to keep their fight. Deut. 32, 17, Zech. 4.8.
hide me ander the shadow of thy ming! As a hen odth her chickens

from the kite, or other ravenous creatures, Mat. 23. 37. Ffal. 91.

V. 9. that oppresse me] Heb. that wasteme. from my deadly enemies] Cruel enemies, that cannot be satisfied, but with my death, plal. 35. 4.

my deadly enemies] Heb. my enemies against the foul. Or, wh compass: me about for my life.
V. 10. in their own fat] their profierity makes my misery the

urking] Heb. fitting.

Iurking] Heb. fitting.

V. 13. disappoint bim] Heb. prevent bis face.

which is thy sword.] Ot, by thy sword.

V. 14. From men which are thy hand] Or, from men by thine

while belly then fillest with thy hid treasure] That is, with food and other worldly comforts that come out of the earth, in these wicked men abound fometimes, when good men want them, pfal.

they are full of children] Or, their children are full. V. 15. As for me, I will hehold thy face in righteoufnesse] I will V. 15. As so me, a meanatory face in rigoreospacife; 1 will not live wickely, as a they do, but rightecoulty, and then it shall enjoy thy favour here, and heaven-hereafter, Matth. 5. 8. 1 Cor. 13. 12. Some think by all this, are onely meant those inward joyes and constores, ariling from a lense of Gods favour, and certain confidence of his love, proper to the godly in their greatest crosses and afflictions; thefe to be meant by the face of God here; and by his high given by the face of God here; and by his high gift on the face of God here; and by his high gift, and hoped for, to he feeling onely, and make, not things future, and shoped for, to he their chief object; David having yielded in the former verse so fully the comforts of this world, to worldly men ; I do not fee where the firength of the antithefis (As for me, &c.) doch die, if he also looved no further. At is true, these spiritual joyes are incomparably greater, and sweeter then any temporal can be; but as the barnest, or first fruits of that which we expect to be perfected in parnett, or hett truits or that which we expedition be perfected in heaven, in the perfect in joyment of Gods face to Jacs, &c. So the Apostle celtifies of Moses, that he despiled the treatures of Egypt, &c. becapte be had a regard to the recompense of the rewards. Heb. 11. And might not David as well ? Besides this, the words themfelyes, of themselves, feem to import as much : and it was not perchance without fome alluflon to them, thatun the New Testament. to fee God, Heb. 12. 14. and to fee the face of God, Revel, 22. 4. is taken for exempal life. As for the word I DIOT stanslated, likeness ranch for exergial life. As for the words 1 Distant analysis engaged, show that when he first a pear, we fhall be life him. This expression: the life-neight of God, we find also Numb 12.8. where Modes is faid to have feen the similardee, or like-neight (it is the lame word, as is here) of God; by which most understand, the glay; and so is the word translated by the the Securious, as here of S. Alic, in both of the description of the similar than the similar than the securious and the similar than the securious and the similar than the securious and the securious a flated there by the Septuagint; as here also, Jose in both places: and because we find the translation of the Septuaging often retained in the New Testament, it is possible there might be some allusion in the year retaining it is greated that the place of this place, where the Kingdom of heaven, or eternal life, is expelled by this word, either obe a alone, or, obe a big, as Rom, y. 2, & 8.18, and elfewhere. From all which, I conclude that Da

vid, in these words, had a further aim, then this world, and things pefent; whether spiritual, or temporal. when I awake] Out of trouble, or when I am railed from death,

with thy likeneffe] With being like thee here : or, with the vible fign of thy glory in heaven, 1 Joh: 3. 2. 1.50

PSAL XVIII.

Tule.

fervant of the Lord] Pfal. 36: 1. this fong in the day that the Lord delivered him from the hand of all bis enemies, &c.] 2 Sam. 22.

from the hand Saul] Especially of Saul, his greatest enemy,

Mark 16. 7.

This emission, or plalm of victory, we finde inferred in the Hiflory of the Kings 2 Sam, 22, but not without some, though to the substance of the Pfalm nor very material, yet observable varia-

Idi. Avii.

Hild up my goings in thy paths, that my faultest much it at file.

Hild up my goings in thy paths, that my faultest much it at file.

cafe to refolve, as they are conspicuous. The chiefest are, some additions and omiffions; if we may lo call, what is more in the one, then we finde in the other: an addition, where it is found: an omiffion, where it is not. Which neverthelesse must be underflood with fobriety, not as though there were any thing in either. absolutely and simply, either abounding or wanting; but onely comparatively. Besides the first verse here, which is not in Samuel, such differences of small additions, or omissions may be observed in the fecond verse, compared with 1 Sam. 21. 3. and in the 13. compared with the 14. of that Chapter in Samuel 3 and again in the 14. compared with the 15.amd in the 35. compared with 26. Now the 14. compared with the 15.4Md in the 35. compared with 16.100 the caule of thele differences; though not any can be given perchance of which we can be confident, yet it is probable, that they were found in Copies written with Davids own hands; or that they were lo fitted, (cither by David himselfe, or with his approbation,) to different instruments of musick, or different parts, in concords. As different intruments or mutics, or enterior parts, in concords, is for differences in fingle words, those that proceed from a bare metathes, or transposition of letters, as 1730, and 17071 in the 1st, verse, compared with 13. in Samuel; and TopPIII in the 26, compared with the 27, in Samuel; and the like, if any other be of that nature : as also those, where the difference is of one letter onely, as NT', and NT' in the 10. verse, compared with the 11. in Samuel : and one or two mo e, of the like nature : in all the fallpamuet: and one or two me e, in the line matter in all thirty-farerreters needed not for one fuch letters difference, or trainfortion, to have made a difference of fonce, or interpretation, fine that in divers other places of Settigute, fuch trainpositions, and changes of fingle letters in fome words are found, which nevertheleffe are taken for the fame, and make no difference at all in the translation, The Majorah of the Hebrews will afford flore of examples in this kind, to them that are acquainted with it,

Veil. I. [Will Low thee] Heb. TOPPIN that is, intimately, as a mother loves her childe that comes out of her womb.

V: 2. The Lord it my Rock, Rc.] He uten this diversity of names, to digwethe gegentelle of his confidence in God, a great

ground of his deliverance. See upon Pfal, 16. 1. In the del put my truft. As also to declare, that he ascribed his deliverance unto

my strength] Heb. my rock, V. 3. I will call] Or, I called.

who is worthy to be praised] For delivering me frow all my enemies, Pfal: 50. 15.

Shall I be saved] Or, I was saved.

V. 4. The forcower of death compassed me Plal. 116.3. The better to set out the greatnesse of his deliverance, he doth amplifie by Rhetorical metaphors the greatnesse of his danger, and distresse, When the danger is once over, many men are apt to forget what they have escaped, whereby the vigour of their thankfulnesse is much abated. See Pfal. 22, 22. I will declare, &c.

ungodly men] Heb. Belial. V. 5. forrowes] Or, cords. bell] Or, the grave.

heii J. O.J. tong Frave.

the famet of death prevented me] Deadly finares, or engines fix for
my death, Ecclef. 9, 12, Prov. 13, 14, and 14, 27,
V. 7. Then the earth flowed, and trembled J. This and what fol-lowes to the 15, vecf. 6, (Indufive, as we use to feath, 3) is not to be
taken as a finity for fillibrical relation of what happenels, but as a Poetical description of Gods presence and (in his powerful help. and affillance,) concurrence, in Davids conquells. The Scripture, ann amusuecy, J concurrence, in Davids conqueits. Jug Sangutes, even where no Decty otherwise is sufpered; is full of tuck, Petital, or to speak more properly, Sublime defersptions and expellions, far above the strain of the most fushing eighter Poets, or Ottops, So the Prophets repekt often of Christ, the Son of God, his coming into the world: a high tubject indee;, and well destroying highest the strain of the bench is the second of the strain to the worth a might unject make; and well deliving, object expeditions; though in the mannee of the execution to animal appearance, a very nyfteny of humilitation. So upon diverso their occasions. This not understood by the Jewes, hath been a great, occasion (and so of divers others, besides, them,) of their inflations.

V. 8. out of his] Heb, by his, V. 9. He bowed the heavens also and came down] Pfal, 144. 5.

V. 9. He bowed the heavens allo and cans down 1 was server wines of the winde 2 Pfal. 10.4 3; by 13. The Lyd algo thundred in the Heavens &c. 1 Whates here spoken of of thundre, and lightnings, &c. in this and, the next yeefe; and of halfillones in the camber, whereby great Armies have been overthridm? and the yldoy by heaven call upon the weaker parry, bath really happened more than once. Besides what we have been overthe more than once. Besides what we have been over the state of the server the server of Englishment Histories relief up of we read Joh, 10, to that purpose, Ecclesiasical Histories rell us of the very like that happened under leveral Emperours; and of a certain Romane Legion from thence (becaule at their grayers obtertain romane Legion from thence (because at their grayes avitained) called zegawo \$4\infty. However, we do not read of any first highest hat highest in Davids Wars, or time; and therefore, as was faid before upon the former verse, conceive this to be rather a poetical experition, and acknowledgement of Gods help and fa-your to David, as though he had been visibly feen; with allusion alfo to what had happened in former times, as Joh, 10, and elfewhere. So is Ita. 29. 6, also by the most, as allegorically, poken: but by fome, taken literally:

the Higheft gave his voice] Thundred, lightened, and hailed, Job , Gods promife must take effect.

37. 2, 4. Pfal. 29. 3. V. 14. he fent out his arrowes | His lightnings. V. 16. he drew me out of many waters] Out of fundry and

great dangers. many waters] Or, great waters.
V. 17. From my strong enemy] To wit, Saul.
they were too strong for me] Therefore God sent me succour.

Pfal. xvili.

V. 18. but the Lord was my stay] My statte, to keep me from

V. 19, large place] Plal. 118. 5.
because he delighted in me.] He delighteth not, &c. The Lord taketh
pleasare in them that feare him; in those that hope in his merey, Plal. 147. 10, 11.

V. 20. The Lord rewarded me according to my righteon siesses, &c.] Some would have David by this, and all that followes to the 25, and 26, ve fes, to have no further aim or meaning: then to affert the justnesse of his cause against Saul, and others, that had oppoled him. And I make no question but his words have a more special reference to his carriage in that businesse. But nevertheleffe, they are more general, then to be restrained to that onely Yet we must not think, that he intended by these words to justifie himselfe before God absolutely, as in strictnesse of Law, blame-lesse and innocent, which himselfe (Pfal. 143. 2. And enter not iniene and innocent, which infinite (Fig. 143, 24, 2. And enter not in-to judgenent with thy fervant, &c. Pfal. 130, 3. If then Lord floudfly mark iniquily, &c. and elsewhere often) doth openly, and clearly disclaim; but onely to professe a general desire and indeavour to lerve God, and to keep his Commandements: which, if true and fincere, will in any man beget a religious (fo far as man is capable) and innocent life. Such a life and resolution, out of Gods bounty and goodnelle, having promites of Gods fayour and protection,
David might well lay claim to it, (a good evidence of his faith and
truft in God,) and defire God to reward him accordingly, though not for the merits of the works themselves; which is another

thing.
V. 22. I did not put away his statutes from me] No danger could

keep him from obeying God.
V. 23. before] Heb. with.

from mine iniquity] From following my corrupt affections, to the fin I was most enclined into.

V. 24. in his eye fight] Heb. before his eyes.
V. 25. With the merciful thou wilt show thy selfe merciful] He

speaketh of God, according to our capacity, who sheweth mercy to his, and punisheth the wicked, Levit. 26. 21, 24, 27, 28.

V. 26. thou fealt flew the felfe froward There is an arrandwares, as they call it, in this, and the former words: that is, when the same word is repeated in a sentence, but in a different fence; as perifem, nifi perifem; and the like. Frowardneffe in man, or fpoken of man, is a vice opposed to truth and fincerity. It may import also, stubbornesse and perversnesse. Spoken of God, it imports no more, then that God will meet with them that are such in their own way, and make them reap the fruits of their own doings. Much to the fame purpole as that of Job, He taketh the wife ings. Much to the fame purpole as that of Job. He taleth the wife intheir own or jairing!! and the conflet of the forward is carried head, lang, Job. 13. However, the words in the Original Hebrew, are different in this place: yet is the translation by the fame word, furficiently warranced, both by what goes before, and by what we find elewhere in the fame kinde; as Levit. 26. 27, 28. If you will in all this heading nature, but walke conteapy nature me. Then will I nate centrary unto you alp. So in the English there: but mofet translated, Johntra vas. So Prov. 3. 24. he [council the foomers, &c. and Delit. 32. 55. both words UDJ & Tho (written there, former teach place in from exclusively. The Day are used, and put together for one time. The few words 15 and 1.2. 2. act ranslated, and with the formers. thing. These words I Sam, 22. 27. are translated, and with the frommg. Indie woust 3 3500, 32, 27, as training and min to give mat, that will fiber trip file makey. So in the Text: in the mar-ph, welfle. But there is no reason at all for this difference. For state lami, word in the Hebrew there, full, "TISPIT: there, compatible," SIPIT: to of purpose contracted; (as is well observed by fome of the Rabbins) for the found of the ear, that it might Speewith the former (by which the oratio is made multo continuous, as the Masters of the Rhetorick speak) "In I'm and In I'm, y, as the Masters of the Rhetorick speak) "In I'm and I'm I'm, V. 24, but wilt bring down high looks] When their fin is come

to the full measure, Gen, 15. 16.

high looks] Ifai. 2. 11. & 5. 15.

V. 18, light my candle] Thou art he that doft reftore me from adverfity to prosperity: that turnest my mourning, and my heavi-nesse into joy. Thus is the word candle, or lamp, often taken metahorically in the Scriptures: The light of the righteous rejoyceth, but be lamp of the wicked shall be put out, Prov. 13.9. and elsewhere often. See Job 29, 2, 3, 4. It may be understood of spiritual il-lumination also; as, The word is a lamp unto my feet, Psal. 119. tos, but not so properly in this place.

V. 29. For by thee I have run thorow a trook] He attributeth it

to God, that he both gat the victory in the field, and also destroy-

ed the Cities of his enemics.

run] Or, broken. V. 30. the word of the Lord it tryed] Psal. 12. 6. & 119. 140, Prov. 30, 5. Be the dangers never fo many or great, yet

tryed] Or, refined. V. 31. For who is God, save the Lord ?] Deut. 32. 39. 1 Sam.

2. 2. Plal. 86. 8. Ifa. 45. 5. V. 32. girdeth me with ffrength] Pfal. 93. 1 and maketh my way perfett] Takes away all lets, and gives me

victory in my wars. V. 33. like hindes feet] He made me speedily to take the forts of the enemies, Deut. 32, 13, & 33, 29.

npm my high places 1 it is commonly expounded of the ftrong holds and caftles of the enemies, built on high, as the fashion was; which David calls his, because (as some would have it) he had a right unto them; and was warranted by God for what he did! but rather, as others, his, because he had taken them, otherwise thought Tatties, as others) has, occasion in that cases interpolation to longing impregnable. Mine, therefor comphatically, 07, mp high places, fach high places or shofe particular holds, as David had to do with a saw tel ay, mine enemy, &c. Bitt when I confider, Hab. 3, 19, & I sake the place of t it be that we most trust too, and wherein we think our selves most fecure. So murus abeneus, in Latine, much to that purpofe. So Efay 33. 15, 16. He that walketh righ coulty, &c. He shall dwell on high :

ous place of defence shall be the munition of rocks, &c. Hence a lo, Plal. 20. v. 2. the Name of Jacob defend thee; in the Text; for which the margin more literally, Set thee on a high place. V. 34. He teacheth my hand to war] Plal. 144, 1. fo that abow of freel is broken by mine arms] Which is stronger

then iron, Job 20. 24.
V. 35. Thou haft also given the the shield of thy salvation] To de-

fend me from dangers.

thy gentlenesse hath made me great] Or, with thy meeknesse that multiplied me.

He acceibate the beginning, continuance, and increase of his good successe to Gods favour.

V. 36. Thu haft enlarged my steps] Gol gives me free room to walk, by removing my enemies, so that I need not tremble to make my feet flide under.

my feet] Heb. mine ancles. V. 39. Jubdued] Heb. caused to bow.

V. 42. They cryed - even unto the Lord] A great aggrava-tion of their wickednesse, that God should not hear them, when they cryed unto him in their extremity. The Pfalmift would have us to think otherwise of God, and therefore doth so often inculcate it, Pfal. 107. 6, 13, 19, 28. and which is more strange, he speaks there, not of them onely that called upon the true God, known unto the Ifraelites onely; but of others also, who, in their diffresses, called unto such as they knew. But of that see more there. See Prov.

15. 29. P[1]. 34. 17, 13. and 145. 18.
V. 43. thou half made me the head of the heathen] Which dwell round about me

round about me, at epic whom I have not known first force me] Although this and what followeth, verie 44, 45: in forme fence, if underflood of feveral neighbouring nations, (no caken in the largeff fence) flubdated by Davids, a Sam, 8, and made tributary, as is intimited in the lat verie of the Chapter, may belong unto David too; Yet it is very probable, that his pen was fo directed by the Holy Ghoft, there have made the same are proportional to the control of the same area. the fame might have a more proper application to, and accomplift-ment in Christ, who was of the feed of David, and whose type David was. Concerning Christ indeed, there be many prophesses to this purpose, of the gathering of the Gentiles unto him, and of his universal dominion. The Ptophers are full of such. The last verfes of this Pfalm, the Apostle Saint Paul doth expound of Christ.

Rom, 15, 9.

V. 44. Affirm at they hear of me.] Not fo eafily appliable unto-David, though we read fomewhat in the Hiftory that may be drawn to it; but to Christ most properly, and emphatically, if the words be werbatim translated, (as in the may gine) At the hearing of the ears; that is, by the greaching of the Gospel, the firangers affil failuit intensives mine.] Or, lie. Signifying subjection constrained, and not voluntary, as some would have its.

But if those leveral places where the word is found in this sence, 4s-Deut. 33. 29. Pfal 66. 3, and Pfa! 81. 15. be well confidered of. bett, 33, 29, Plat 66, 3; and Pra, 51, 15; De well contacted of; it will appeaus, that it fignifies fibjection in general, whether forced, or voluntary: but more properly, such a degree of subjection, as is very low and service; the reason of this meton, mia (as they call it) being, not a supposed reluctancy : or as others would have it, contrariety of the minde and outward profession; but a suppoled inclination in them, that are fo low and fervile, to lye, or flatter; which includes lying. So in Latine verailitas, is taken for base flattery, from verna, a bondslave, or servant: adulatio from NAO, a fervant; and many like in all languages. See more upon Pfal, 66. 3. Submit

the stranger:] Heb, the sons of the stranger.

V. 45. The strangers shall sade away] Fear shall cause them te come forth of their secret holes, to seek savour of me the Conquer-

V. 47. avengeth me] Hcb. giveth avengements for me. fabdueth] Or, deftroyeth, V. 48. above] Or, from, Plat. 69. 1.

from the violent man] That is, Saul, who of malice perfecuted him,

wielent man] H.b. man of wielence. V. 49 Therefore will I give thanks unto thee] This prophecy

apperraineth to the Kingdom of Christ, and vocation of the Genappertament to the anguous or chint, and vocation of the Centrics, as Rom. 15, 9. See before upon ver. 43, a people, &c. give thank; 10,01, sonfell.
V. 50. and to bis feed brevermore 1 This did not properly appertain to Solomon, but to Jelis Chrift.

PSAL. XIX.

Verf. t. THe Heavens. &c.] The intention of the Pfalmift in this Plalm is, to praise God for those means, whether ordinary, or extracted by prate Uson or time means, whether come to the knowledge of God; or to fpeak more properly, or the acknowledgement of Delay. Those means are, the natural, and common to all mes, the confideration of Gods works, and among them, of the Heavens; and in them, of the Sun, as most eminent and conflictious: of which kind of means in general, the Apofile also speaketh, Rom. 1, 20, and Heb. 11, 3, and the Psalmist before in the 8, Pfalm. The supernatural, not common at that time, but in the 8. Figure . The inpermatura, not common at that time, but of a flecial grace and favour, induged unto the feed of Abasham, the Nation of the Hebrews; the Word of God, here called, the Law. And it is observable, that one word is used in the Scripture. to expresse the course of nature (as we speak commonly) as well in heaven as sublunary things; and the precepts or ordinances of the Law; which word is Pil of which, as it had particular rethe Law; which words spirit or which, as a man particular reference unto David, fee before, upon Pala, 1, 7, 1 will defare, &c. Before places throughout of Job 38, 33. Knowell thou theordinates of heaven. TWO Third. The Laines allow, when they feature the courfe of Naure, unto offen (as the Grecian, phase) the word Lex; and more particularly, of the course and revolutions of Sun and Moon, and other particulars of heaven, Qui lege moveri Si-

V. 3. Day ant day uttereth speech, and night, &c.] The viciffi-tude, or continual succession of night and day, so constant, and so-beneficial, at necessary, (there being no telle necessity of the night in te kind, then of the day) is a very considerable effect of the Suns course, or conversion : the due consideration whereof might well incite a natural man to praise the Author of fo great a work, and sneue a natural main oprante ene Antono or 10 great a work, and benefit, And foi teld, this in particular, among other things of then nature. Two widiffundines dreum dayse milium, Sec. and Suever affre now others; quem dereum milium, suc cisfinations, &c. So relative to the state of the succession o

others.

Y. 3. There is no feecely nor language, where their voite is not heard]

Heb.

The MODEL TO THE TENT TO SEE THE TOTAL PRINTED TO keep then to the words of the Original precisely, it would be, Nolpetch; and no (or, ner) words: their waite is not heard (Or, (because the particle T2 may be translated either non, or, fine,) without (theferobe understood) their voite is heard; as here in our English means, in. The formers, nor auditure was errors, is embraced by Buccr, The only objection against it is, that the Pfalmith would commit a great ransolow, researing the fame thing three times. Well. If that be enery objection against EBSAIM the Frankins would orimined great rautology, repeating the fame thing three times. Well, if that be all, it might easily be answered. But because I like of the latter well enough, it shall not need. It is that (this latter I mean) which Junius and Tremellius in their Translation; and fince them, learned Grotius, in his late Notes, commend unto us; the most genuine, and every way most probable, as I conceive. The meangenume, and every way more probable, as a conceive. The mean-ing then will be, that although the heavens cannot speak (properany one of the state of the sta wice of the latter fign. Neither is the expression selfe emphasical, then that of our Saviours; if these should hold their peats, the Saviours would imm disable of or 1. Luke 19, 40, or that of the Apoll es, being dead, yet freaketh Heb. 11. 4, or this, thas [2] disyla [2] sing, the invisible things of God (that is, the invisible God) x-3-yel lat, the invisible God) x-3-yel lat, the might very well be insided upon, and pressed by iteration of words might very well be insided upon, and pressed by iteration of word (without any fear tausology) to tell men, whom God hath endowed with specch and language, to that very end, to glorific him, and other things that was neither speech nor language in them, and those things that have neither speech nor language in them, and yet cease not to glorifie God, and to declare his poster and greatnesse, yea and goodnesse, all the world over. This conceit (what ever others may think of it) pleased David so well, it seems, that ever others may think of it) pleased. David to well, it icems, that not content with ordinary expression, he thought good to vary it by ape metaphors of bazes and such sizes, as we understand him, Plat. 8. 2. whereof see more there. These two places compared do much 8.2. whereor ice more there. These two places compared to inden-illustrate one another, and the right understanding of this, con-firms much what had been said upon the other.

nims much which had been laid upon the other.

V. 4. Their line is gene ord. Jome by line, understand their curios frame and structure, made as it were, ad amussim by line and rule, Zach. 1. 16. and a line stand best freshed over forsisher; but start Joh 38. Who bath laid the measures thereof, if thus known than the start of the tion. But that which immediately followeth, and how words, which according to the Street of the Romanes way of running according to the Striet of the Romanes way of running to the Striet of the Romanes way of running to the Striet of the Romanes way of running to the Striet of the Romanes way of running to the Striet of the Romanes way of running to the Romanes wa

line) understand a line, or verse (as anciently they called it) of writing: and fo the Platmist makes the heavens to write, as well writing; and to the Pfalmift makes the heaviens to write, as well to lipeak; to native apen, as well as a tongue. Liber nature, and Ilbert coiff; has the sen field by divers, to this purpofe. And in rey deed, the heavens (as is well to believed by loom here a zer mose like one public when the about, whil he we may read, looking upon it with our eyes; then one scheen, who calls for our cares. This word was bythe the control of the control Rom. 10. 18, quoting this place of the Pfalmilt, contents himselfe with the Septuagint Translation of the word, as writing to them, with the Septuagint I ranilation of the word, as writing to them, to whom it was belt known, and ordinay. But to what purpole these words of the Pfalmitt are there quoted by St. Paul, and how by him applied, will more concern us to know, because fome midstaing the Applies sim there, have allo been led to a missingthe Applies sim there, have allo been led to a missingtheraphy of the property of t the Apostle applies these words to the found, or preaching of the the Apolite applies their words to the lounty or preacting of the Gofpel; which indeed was even then gone very fir; but hardly for, as well to bear this application. But to let that paffe, if the feope of the Apollte in that Chapter, be well weighted, that coheicope of the apotte in that unapter, we well weighed, this observed of the words, his leveral objections, and aniwers, and clofe inferences all well observed, (a thing otherwise not so obvious and caste to every body, because of the concisences of his speech in this whole Chapter) it will appear, that the Apostle had no other aim by this allegation, then to prove that God of old had revealed aim by this allegation, then to prove that God or old had revealed himselfe to other Nations, (though not in the same manner, or degree) as well as to the Jewes; and therefore that they had no reason to be now so extremly scandalized, or offended, that the Gospel of Christ should be preached unto them also. For surther proof, let Calvin be read, both here upon this Psalm; and in his

approved also (though ta ito nomine) by Varablus upon this Plalme. in them bath he fet] In the heavens before spoken of, ver. I. The beavens, &c. what followeth of day and night, is no interruption of the first subject, because he mentions them onely as effects of the Suns revolution. How the Sun is faid to have a tabernacle, who is in perpetual motion (except a man should understand it of the Zodiack, which I do not think was Davids meafling) fee upon the fifth

Commentaries upon that Epiffle : whose reasons are inanswerable :

verse, out of his chamber.
V. 5. Which as a Bridegreom] Marriages among the Hebrews V. 5. which of a Bringgrown j. marriages among the reported with extraordinary publick rejoycings, and great folemnities; as may be garhered from the parable of the ten Virgins, Mar. 25. and what by way of comparison is written of the gins, Mar. 24, and what by way of comparison is written of the bridgeroom, Mar. 9, 15, and Joh, 3, 29. See alio 116, 61, 10, and 61, 3. Avong other rices and folemnities then in the one was it features, and is yet after a fort, (as Buxtor, fin in Synagge Fix cells us) that a fair. Tenr, or Canopy, was pitched abroad the open air, (whether field, or graden) where the abroad the open air, whether field prograden where the Bridebeig delivered to the Bridgeroom upon their comming forth (not without) being set out with all the pimp and bravely that could be deviled, there was out with at the pointy and oravery that could be devines mere wis wonderous joy and exultation. So doth the Sum when he fifth in a morning, after the darknefile of the night appear to us; very flow that out yees, and very welcome to moft; whence proceeded that focal matter, used a ferrowards proverbially among the ancient Greatmanton, used afterwards proverbially among the ancient Greatmanton.

cians, Egye est Mai: Exercer Chare Sol.
out of his chamber] Heb. 9 1910. Some render is, de umbraculo suo; in reference to that cultom: we have spoken of, of a Tent,
culo suo; in reference to that cultom: we have spoken of, of a Tent, or Canopy pitcht, &c. The word of it felf, uny fignific any covering, that is for a shelter, in general, But of a Brides chamber (or tent) that is for a metter, in general, but of a brides chamber (o) tends as here of a Bridegroomes, it is properly ufed Joel 2. 16, and therefore by most is here rendered by Toldamus. Now this of the Sunher, is not spoken according to Adronomical exactancies, no more then many other things in Scripture : but according to outward appearance, and vulgar judgements. Though therefore the motion or convertion of it (if Aftronomically confidered) be equal and conor convertion or it (it Autonomically confucred) or equal and conflant; yet to us, when he first appears, he feemes then first to rife, and come abroad, which prefuppforth a retling place; it not a new birth, as fome herectore were of opinion.

as a firong man to run a race] The antient Grecians, we know, as a prong man to run a race] The antient Grecians, we know, had their Acquetaelodyout last, which were publick exercities, and matches in running, performed among them with great folenming. Now the custome was, that they that did run, bare a burning corching the state of the In their hand, from whence came the Greek word Appendix of the control of the con to the Hebrews, as well as it was to the Latines, though not in ule among them; there were no question to be made, but that these words did allude unto it. But we have no certainty of either, and or upon horses and chariots, as the Sun is ordinarily represented

Pfal. xix.

Pfal. xix.

or upon nortes and criations, as the solution is country represented upon a charlot). David here doth alludes. I know not the allufion will be proper enough to either kind.

V. 7. The Land of the Lind, &c.] What, here followeth in commendation of the Law, might all, or the greater part, be interpreted with forme reference of allufion to the Sun flockers of before; perced with tome reference of authoritor that it is pure, that it inlightens, that it caufeth joy, &c. But I do not find that any Interpreters go about it, and I will rather imitate their fobriery, then be an example unto any of too much fubrily. Of the cohe-

rence in generall, see before upon verse first.

But besides, what is there said of it, which I account chiefest, having St. Paul himfelf for our warrant, as is shewed upon the maring St. Faul infinite for our waitant, as is increase upon the fourth yerfs, there is other coherence to be found, very Paufible, and well infitted upon by fome of the learndeft Expositors. As fift: Having commended the Sun, and fee out his glory; which, the on this every ground of its glorious appearance to the eyes of men, upon usis very grouns o at 8 georius an appearance to the cycle of men, had been turned by moft men into an object of idolatry, and was worfhipped for a God 1; sea by nor at a few, as the only God 1; left might Gent to Ga any thing that might unadvifedly be drawn that way, either as allowing, or excelling that practicle: he mischially, and abruply (as to the words; and obvious conflictly that the conflict of th on) falls into commendation of the Law of God, by which, as all idolarry is strictly and frequently forbidden; call this particuall Islancy is trielly and frequently forbidden; call this participation that the worfhipping of the buy, and Moon, and Stars; grounded upon concemplation of their glorious lutter and beauty: as in these words of Moles; in Deuter, And left that lift up thine eyes into hearing, and when thou feelt, the Suin, and the Moon, and the Stars, voin all the biff of bedwen, floudlift be dyton to worling them, and Wile before this caufion conventing the Suin, so the so believable that a Wile before this caufion concerning the Suin, &c. Moles had reministered them of Golfs metericy and particular favour towards them in giving them the Law; Stainter and judgements: as its force, so the convertible to Beddes, there may be ground of chosens. there; verse fourceenth. Besides, there may be ground of cohenates in this, that as the Sin is the light of our eyes, and the their confiort of our natural lives, &c., we might gather from this eyipotion, or parallel of prailies, that what the Sun is to the body, the Law and word of God is to the foul; the only true light and life of it, without which it is in darkneffe, and defiture of

#perfet!] Though the creatures cannot serve to lead us to God, yet his word can, Plat, 29, 9, & 119, 96.

converting] or, refforing. V. 8. pure] Plal. 12. 6.

enlightening the eyer] See upon Pfalm 13. 2. lighten mine eyet.
V. 9. the judgement of the Lord are true! Pfal, 111.7.
true! Heb. truth. So that all mans inventions and intentions

righteous altogether] Every one, without exception, and in all

things, Pfal, 119, 128, V. 10. More to be defired are they then gold] Except Gods word

be effeemed above all worldly things, it is contemned.

fta, then much fine gold Plal, 119, 72, 127. Prov. 8.19.
[weeter alfo ithen boys] Plal, 119, 103.
will the hony comb] Hob, the dropping of the hony combin. That which competh forth without prefling, and is counted the sweetest

ind pureft honey.

V. 11. great reward] For God accepteth our endeavour, though

k be far unperfect.

reward] Mat. 5. 12. Gen. 15. 1. Heb. 10. 35.
V. 12. Who can understand his errors, &c] So much in commendition of the Law, that it is just, pure, perfect, (perfect in it felf, and requiring perfection from those under it;) and the like; and requiring pertection from thole under u;) and the like; without any reflection at all upon his own infirmities, might argue sme kind of presumption, in David, Hetherefore now in the contifien, makes his confession to God, and at the same time craves the gracious affistance against sins of ignorance, in the 12, and so of willulentle, or presumption, in the 13, wrefe: intimating allothreeby the disability of the Law, how pure and perfect soever its selfer, to being man (in this state of natural corruption) to happiness; and the necessity of another Covenant; to wire, the Covenance are in the state of the three including these includes. venant of grace, in Jefus Christ : implicitely here included, or

Who can understand his errours?] Then there is no reward of duly, but of grace, Rom. 4. 4. for where fin is, there death is the reward, Rom. 6. 23. This interrogation hath the force of an affirmation, Who can? no man; not the most perfect and innocent. So St. Paul of himself; 1 Cor. 4. 4. I know nothing by myself, yet am whereby justified. And though all sins in general lace consectings tilled errors, Hebr. 9.7, and elsewhere: yet here, that sins of Enorance are particularly intended, appears by the opposition, 13. from presumptuous sins. See Numb. 14.27. through ignorance, &c. and v. 30. prefumptuoufly, &c. which place it is very likely that the Pfalmist had in his thoughts.

V. 13. Keep back thy fervant Heb, dram. For we are natu-

from presumptions sins Which are done purposely without sear of punishment, with an high hand, Num. 15. 30.

let them not] Or, that they may not.

dominion over me] Plal, 130,133, Rom, 6.12,14,

The great Mansgression,] Great, in comparison of lesser since, of weakness and infirmity; of which, Plal, 130, 3. If then Lord, fhouldft make iniquities; O Lord, who fhall fland? And again, Great tradige effion because of the punishment, (alluding to Numb, 15, as is faid before) which was, abfolutely to be cut of; whereas fins of ignorance might be explated by certain offerings.

V. 14. and the meditation of my heart] That I may obey thee in thought, word, and deed.

my frength] Heb. my rock.

PSAL XX.

Of David] Composed by David himself, as a Propher, for a publick form of prayer, to be used by the people for himself, their King. Hence it is, that he speaks of himself in the third person. The particular occasion, upon which, as is by most conceived, this alm was first penned, was Davids war against the Ammonices, and Syrians; of which we read 2 Sam. 10. & 1 Chron. nices, and Syrians; or which we read 3 2am. 10. & Luton, 19. This conjecture is chiefly grounded on the 7, verfe, Some thruft in charets, and fame in horfet; because particular mention is made in the History (i both places be looked upon and compared) of great number of charets and horfemen, taken and fain in that Wart. As for that feeming contradiction, that is observed by most in that relation, in the number of the charers and horsemen: we will not meddle with it here, as not so nedeflary to this place.

Verl. 1. He name of the God] That is, the God. See upon Pfal. 9, 10, that know thy Name.

of the God of Iacob] As plal. 46. 7.11, & 81. 1, 4. and ellewhere. of the Gadof Jacob J Asplal, 46.7.11. & 81. 1, 4. and dellewhere, Inwhich places either Jacob sput for Ifrael 3 and 6 to the God of acob, 1 is as much as of the Ifraeltes: 0.7 Jacob particularly, 0.5 the God of Jacobam, and the fore of Ifface, 6 cm, 31. 42. But a more particular, and not improbable realon is given by fome of this compellation of God in this place, by the name of the God of Jacob, because they are Jacobs very words that are used here in the begin-

ning, Gen. 12. 3.
defend the Heb. fet thee on an high place. Set thee in an high place, Safe from thine adversaries. See upon Psal. 18. 33. upon my

high places.
V. 2. thee help] Heb. thy help.

ffrengthen thee] Heb. support thee, frengthen thee out of Zinn] For the battel, that thou mayelt overcome thy foes. See Pfal. 13.7. out of Zion.

V. 2. Remember] Part of the meat-offering was to be burnt on

the altar for a memorial, Lev. 2.2, that God might remember to do

all thy offerings] David before he went to War, offered facri-

accept] Heb. turn to afher. or, make fat.

accept the barn facilities I man to aline by fire from lieaven, as an extraordinary token of acceptation, Lev. 9, 24, 1140, 6:212. Kling, 18, 38, 1 Chron, 21, 26, Chron, 7, 1, But it is not likely, that David would require of God fisch an extraordinary fign, which being done without foins fleetial warratt from God himfelf, is a kind of tempting of God: neither is it likely, if any fuch thing had happened, but that it would have been recorded in the Hihad happened, out that it would have been recourse in the tri-flory. Alchough therefore the word properly fignific to trainine affects, (or, to make fat) yet because that miraculous turning into affects, or consuming of the facrifices by a fire from lieaven, was a certain token of Gods acceptation; by an ordinary trope of the effeet for the cause, it may signifie no more here, then, to accept, in general; as it is well rendred in the Text.

This commemoration of Davids facrifices, is not to this end, as though the oblation of fuch things was of it felf pleasing unto God, or meritorious with him: as the idolatrous heathens did believe of their Gods, (though reprooved for it by divers of their own Philosophers:) and therefore made bold in their addresses unto them by prayer and supplication, to put them in mind of their coft and charges in their oblations, whereof we have an example in the very first of Homer his Illads, in Chryses, Apollo's Priest, his prayer to Apollo: God himself doth often profess to the contrary: as particularly, Plal. 50. 8,9,10. &c. I will not re-prove thee, &c. the drift and scope of this commemoration here is but this, to set out David his piety and seare of God, by those outward solemne performances, appointed then by the Law of God, and in reference to his commandement and institution, not to be omitted, but performed with all reveren e and devotion. And because they did pray at the same time, Dayids prayers which he made are also included in the mention of these facrifices, as if

he had said, Remember thy prayers, &c.
V. 5. We will reflyce in thy salvation] Safety and deliverance granted to the King, in whose weal our selicity standeth,

we will fet up our banners] In token of victory. V. 6. Now know I, that the Lord faveth his anointed Moft Interpreters take these words as spoken by way of thanksgiving, after the victory obtained. If so, then was not this plaim made at one time, nor these two parts so fitly joyned into one, More likely therefore, that they are words of a more then ordinary confidence only, as though they had already obtained what they prayed for which kind of confidence, if well grounded, is often times very available, to the obtaining of requelts: and there be examples of it elfewhere. to the optaining of requests: and there be examples of it environe. But that these words were used by or intended for the priest alone, when he offered, as some here are of opinion, I know not upon what ground it can be faid.

from his holy heaven] Heb. from the heaven of his holinesse. with the faving frength of his right hand Heb, by the firength o

the falvation of his right hand. V. 8. They are brought down] The words; according to the Hebrew idiotisme often using preterits for futures, and sutures for preorew inforume once uning presents for nutures, and nutures for pre-terits, (a supon this xery place Vatablus), may all be termina-ted, Top, Plan be brought down and fall; but we find i right fland wright. However, preferris of purpole here might be full fland wright.

verse. V. 9. Save Lord, let the King hear us] All acknowledge, the Hebrew words might as well be translated; Save Lord the King, hear us when we tall; but that there is a diffinition in the Hebrew Text, after Save Lord. It is true, there is a diffinction of a colon, Lest, arter Jave Leve. A list true, times is a unintroin of a colon, which they call athead; is turl focasion were, we could flew that no interpreters to precifely bind themselves to these distinctions, but that foundation is focasion by, they can dispose with thunselves, but we will not except against this translation, fince there is no but we will not except against this translation,

Let the King hear us Most understand , God, or the Messias Calvin would have David himfelf (as any other King in the like case, that represents the Person of God) to be meant. To which purpose he quotes Lam. 4. 23. & Mic, 2, 13, to which may be added, 1 Sam. 8, 20.

PSAL. XXI.

Title.

A Pfalm of David.] There is no question to be made of it, though fome upon weak grounds, would have it otherwise, but that Jones upon years grounds, would nave it ornerwise, but that David hinfelf was the author. The realon why he fpeaks of himfelf into the perfon is, because it was interfed by him for a former changing in a hinfelf was the former in a payer, to be used publicly by the people; in which case the third perion to be used publicly by the people; in which case the third perion to be used to be used. would fit better then the first.

Verl. 1. Stall he rejoyte The future is here put for the prefent, not excluding prefent joy, but the better to fe out the greatness of the benefit; the memory whereof was to continue long, and with the memory whereof was to continue long, and with the memory, the joyt with the joy, the prasse, Though present joyes be stronger, perchance; yet in our remembrance, is our chiefest thankfulnesse; and to remember, in the

Scripture, is as much sometimes, as to be thankful.

V. 2. his hearts desire] The wicked bousseth of his hearts desire.] V. 2. DH Dearly agrey I no writest positive to him, that he hath his will, that to cincuraged by fuccelle, he may proceed in his iniquity, until he be ripe for utter destruction. But God, whom he favours, he takes or the for unter actuaction. Due coop, whom he rayouts in exacts care of them, and prepares their hearts, that they fithould not define any thing hurtfull to themselves, or displeasing to him. Or if he fuffer them, (as in his infinite wisdom he knows best, how to order all things for the best, according to every mans particular order all things for the Dett, according to every many particular acts, emper, and disposition.) yet he grants it not unto them, A man that shall carefully observe it, shall in the course of his life find occasion enough to thank God, a swell for those things that God hath not, as for shole that he hath granted. See also upon Plal,

God hath nor, as for thole that he hath granted. See allo upon Pial. 57.2. performeth all thing:
17.3. performeth all thing:
17.3. a form of pure gold on his head.] Some think this to have a particular reference to the flory. 2 San. 11.3.3. And he took, their Kings cown from 6 his head, (he weight subread) mu a talent of gold, with the percins flone. J and it was jet to Dovids head. 8c. has in not likely that David, a King, would value for though precious of the property of the percipal precions of the property of the percipal precions of the percipal precions. otherwife, as to make fuch folemn mention of it in this his publick thanksgiving. As therefore a crown (in ordinary use) is taken metaphorically for a Kingdom; so must a crown of pure gold, be here taken meraphorically, for a choyce Kingdom: fuch as was the Kingdom of Ifrael, not onely in respect of the land and people, ningoom of lirael, not onely in reliper of the land and people, and divers other prerogatives; but allo as it comprehended divers elfel kingdomes, yet of good credir in those times; as we read more at large in the history of the Israelites first conquests, and of after

V. 4. He asked life of thee] I conceive (which is the opinion of fome others alfo, though not fo fully fet out and explained by any Iknow) that there is an antithells, not in the words of this verse only, but between this and the former verse also: by which antithesis the goodnesse of God, and the humility of David is more fully and movingly fet out unto us, and expressed. Life, though the and movingly let out unto us, and exprended. Lite, though the chiefest of temporall blessings in some respect, (as in point of price and valuation; for what would not a man give, or forgo, for life?) yet as it is the foundation of all others, alwayes to be

presupposed before any other can be asked or granted, (for what can any man enjoy in this world, if he have not life?) so it is the meanest and lowest of all others. This antithesis is used by God himself, in that answer he made to Baruch, by the mouth of Jehim live, &c, God in his great mercy, and favour towards him, did not only grant unto him that which he defired, the meanest of and not only grant union mutuat which is a cented, the meaneth of requelts, life; but with it, the highest of temporal blefings, a crown, a Kingdom; and that too, not an ordinary Crown, or Kingdom; but a crown of pure gold; of which words more hath been only the company of th faid upon the former verse.

import aniquite eterinty, but that they may, and are uted toes-prefle the long continuance of feverall things in their kind; and Io might here all to be underflood of a life. Hretched out beyond ordi-nary computation; yet because we neither find that the period of Davids life was so over-long above what is ordinary: nor that he Davids lite was so over-long above what is ordinary; nôr that he land any direct p-omlife from God by any revelation, or otherwise, that he should live so long as he did, it is more probable that this is to be understood of his living, or surviving in his posterity, by a continued succession of Kings and Princes that came out of his loynes, to divers ages after himself. Plato , that so minch admit polytically so that the manipulation of the probable so that the marriage is a remedy against montality; as not accounting them altogether dead, that survived in their moretive. Since him, others have fails or the survived in their moretive. against montainy; as not accomming them alrogener dead, that furvived in their polterity. Since him, others have fail it, yet and before him too. For Occllus Lucanus, a Pythagorcan Philosopher of very great antiquity, hash in effect the fame. And this is a actively a property of the pr cording to best Interpreters, that Christ himself aimed at, Luk, 21, 35,36. where he gives the reason, why the blesled, or as it is there, those that are accounted worthy of that world, and of the refurrellie of the dead, neither marry, nor are given in marriage; because they of the uends, netter marry, nor are given in marriage; pecaule they cannot do an more; as if he have faid, that being now immortal they fland in no further need of that help, or antidote against mortality. However, because even that life that David lived in his rainy, nonverer, accaine even that the that David Ired in his Royal policity, to the laft that fate upon his Throne, was need fo long continuance, as will fo well fland with 16 folema pro-mife and prophefe, and because it is certain, that other like pro-mites made unro David, of his polferities enduring as long as Sun 16 foleman promucs made unto Davia, or ins poterities enduring as long as sun and Moon, Pfal. 89, 29, &c. and the like, mult of necessity be underflood of Chrift (the Son of David) his fpiritual kingdome, truly and properly, both univerfal and eternal: 1 like well, that this also should more especially be referred unto Christ, either his this allo fhould more expecially be referred unto Christ, either his etter-fall Kingdome, or eternal life, by his refurefallo from the dead: a ecording to that of the Apolles, Christ being saided from death, dyeth no more, &c., Rom. 6., 9, and, ever liveshild. We may allo very literally (which is the most generally received interpretation) understand it of the affurance David had from Christian and the control of the Christian and terminal life, as in all probability he had. God of his falvation and cternal life; as in all probability be had.

God or instalvation and ecertain ine; as in fair pronouncy to earlier and for fair for fair, for fair fair fair, fair

made him exceeding glad] Heb. gladded him with joy.

V. 8. Thine hand shall find out all thine enemies] Thine hand, O King: for they had named him, ver. 7. and his enemies they mention, verse 11, and Gods affishing him to destroy them, ver. 9.

V. 9. them] Or, for them. v. 9. (nem) Or, for them, up in his wrath] This teacheth us patiently to endure the croffe, till God destroy the adversaries; whom

he confumeth as fuel in an oven, Mal. a. I. Elay 26.11.

V. 11. For they intended evill against the Thy adversaries in-V. 11. For they intended evill against the J. Thy advertaries intended to deftroy thee, O King. See notes on ver 8. which they are not able to perform J. Heb., He kinst. That is, their leader, who brought them to destroy David.

V. 12. Shalt thou make them turn their back | Or , thou fhalt fet,

hem as a hutt. back] Heb. Shoulder. make ready thine arrows upon thy strings Plat. 7, 11,13.

V. 13, in thine own strength Shew thy power in upholding King

PSAL, XXII.

and State, that we may praise thee.

Aijeleth Shahar] There is not any Title that admits of more variety of Interpretations and conjectures; nor of more uncertainty, in all that variety.

Bucer and Mollerus will afford most of them; whom it were an ease thing to English, if to as much purpose, as the labour would be ease. But when all is done, I shall only fet down variety of phansies; nothing that I can

pitch upon with any probability. If any thing; this facus to be most probable, that this was the beginning of lome known of long or carticle in those days, to the tune of which this also was that there was a necellity he hould fuffer for much, if for me, if appointed to be fung.
Though most Plalmes, (in some parts and passages, at least,) have

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reference, mo e or lelle, and are applyable to Christ; yet this difference is observable, that whereas the most, literally belong unto David, or fome other; and allegorically, or metaphorical ly to Christ: som: there be, (in part at least, as we said before,)
that are literally applyable to Christ; to him more, than to any other. Of which kind, this is; as may appear by the 8, 16, & 17. verses; besides all in the end, from the 26, verse; which all men confess, more properly and literally to belong unto Christ and his Kingdome, then to David, or any of his posterity, befides Chrift. It will be therefore our task in fuch , to take notice especially of the main, and most proper scope : that is, to consider them, as principally intended of Christ

Verf. 1. M Tood, my God, why half thom forfaken me?] These words were uttered by Chiff upon the Crofs, and though nor the very laft, yet among the laft that he fake there, before he gave up the Ghoft. They are very confiderable words, in divers effectly; as thall appear afterwards; though I allow not of that reason that is given by some, who think the Evangelists
S. Matthew, and St. Mark, to have recorded them, not translated only, in that tongue they wrote in , to wit , the Greek; as is usua with them upon other like occasions; but in the very language and syllahes they were uttered in by Christ; that is, the Syriack; a dialeft of the Hebrew, then in common use among the Jews; of pur-pose, as they think, that we might take the more notice of them. pofe, as they think, that we might take the more notice of them, Whereas the true realon is, because if these very words that Christ facely, had not been recorded; none, but very skilful in the Hebrew or Syriack, could have underhood the ground of that birter mock and derifion of some then spectators, who because Christ had faid Bl, Bl, (or, according to the Syriack promuntiation, Eli, Elin;) that is in English, Mg God, my God: hence took eccasion to mock, (or rather indeed, to slander him; for it would have been a very odious thing in those dayes, to hear a dyligman call upon any other then God;) as though he had called upon . or for Elias. Mgth. 27, 27, 80 upon to come to the feed. upon, or for Elias, March, 27, 47. But now to come to the sense of the words; they are words at which divers have been not a little of the words; they are words at which divers have been not a little feandalized, as either argaing some kind of despair, or at least much impatience: whence it is, that divers glosse and constructions have been devised, to turn the scope and sense of them and the state of the s other way , then in o dinary conftruction they feem to run. Some have been bold to fay, that what Christ spake, was but fainedly not out of any real fense, or maning : not to express his own thoughts, but the better to conform himself to the common opinion. But this is too abfurd, as to need any confutation. If there were any appearance of evil in these words, as it seems they conceive, that are so much offended at them; they might have confidered , that we are to forbear , not only that which is evil in it felf . but even that (where no indispensable duty doth bind, nor consideration of a greater good doth preponderate; neither of which can be faid of these words , by them that are oftended at them ;) which hath the appearance of evil. But this cone it is not to abfurd , but theirs (though not more true, perchance;) may be accounted as wittheris (mongh not more true-pertrainers) may be accounted as win-y, who would have Christ to have repeated this whole Pfalm, hang-ing upon the Crofs, or a good part of it, and for to have uttered their words (which only are mentioned by the Evangelifts, they fay, she cause they are the first of the Pfalm, as is usual in quotations;) no absolute has a way of marking are against a word way. otherwise then by way of repetition or meditation. I would not say, what fome do, that it is not likely Christ would repeat so long a Malmat the Cross: I have read of divers Martyrs that have repeat-Palmat the Crois: I mave read or divers many is that have repeated the whole I to Deum at the flake, or going to it, which is not much left in length. But the words of the Evangelifts, if looked upon, are a fufficient confutation of this opinion; who fay not, (neither of them that record them;) that Christ spake , or repeated; but , cryed with a loud voyce. Many of the antients have faid, that Christ spake wild a towa wore. Many or the anteents have hate that the person of which words, not in his own person, properly, but in the person of whole mankind. Which indeed is true enough, in some sense; to state that sense they mean, to free Christ in uttering of them, from all trouble of min !, or fense of grief, or fear, I cannot allow of it, They might as well say, because he suffered not for himself, but for mankind, therefore he felt no pain. Yet this is more rolerable by far, then to fay, that the Deity of Christ, did withdraw it felf at that time, fo that there was a real separation; and from that separation; this confusion of the humanity left to it self. By these, and dirers other expositions that we will passe by, doth appear what men have thought of the literal fense of these words, which they have benso folicitous to avoyd. But now let us fee what is faid, or can be oceaso folicitous to avoya, but now let us fee what is analyse and led to take away the offence, and yet to preferve the literal fenfe. That Christ, as man, (though God and man still but the Divine nature by a special providence and dispensation withdrawing or sulproduing its influence for a while;) did fuffer partly in his body and partly in his foul, (but more in his foul, then body) more then can either be expressed by man, or imagined, I do not see how any reasonable man can question, that reads the story of bis passion , from his bloody sweat , unte the end ; and considers

we might know how much he hath fuffered for us. I will not fay, that there was a necessity he should fuffer so much, j ft som ch, both in body and foul, to make his fufferings available to our redemption, both of our bodies, and of our foules. This I dare not fay, because I have no warrant for it in Scripture; and bare huray, because a nave no warrant for a mocupante; a no back nu-mane rationation in these things, is meere folly and mandness. It is enough for me to know, that Gol had appoint dit so, and in hu-mility to adore beyond what I can understand. But that Christ did actually fuffer very much, even beyond what can be conceived ! I believe , as I believe the Scriptutes. If then his fufferings were extrao: dinary; why should not his expressions b: so, by which we might understand (fo far as can be conceived by man) the greatness of his pangs and agonies ? In this case, such words as thele, My God , my God , &c. were words of fenfe , not infidelity. Neither are fuch expressions inconsistent with a perfect security of Gods love and favour, at the same time. There may be a contradiction in the language of sense, and that of faith, if in themselves considered; but no luch inconfistence in the nature of the things, from which that variety doth flow, but that they may meet in one. Doth not that variety doth how, but that they may meet in one. Doth not Ecclefiaftes in the same clause, and with the same breath say, Though a same the cuit, and his dayes be prolonged; yet I spow he shall not prolong his dayes, Eccl. 8, 12, and the Propher Habakkuk, of his vision, though it tary, it will not tary? (Hab. 1. 3.) And even Plato, a heathen Philosopher, among them that were led by fense and reason only, of greatest account, in one of his Dialogues called Phædon, towards the end of it, tell us that at the same time a min may believe, and not believe? And why not a man in fuch an extremity expollulate with God that he hath fo faken him: though his heart and faith tell him at the fam; time, that God hath not , will not , forfake him ? And indeed , if we mark it , (it is observed by most interpreters) the very words imply as much, and interpret themselves. For at the same time that he saith, God bath interpret themselves. For a the same that it as a tan, odd nath for a left, which his fenfe, and the violence of his pangs expressed from him; he calls him his God; (My God; My God;) an argument of his faith; to which agrees well that of David in another place, But I trufted in thee , O Lord : I faid , thou art my God , Pfal. 31. 14. And if this be not fatisfactory, confider we the words, first as spoken by David; and there we finde in the same Pfalme, mitt's poet on y Javan; and were we muse in the same training, (verle 34.) For he hair has diplied, an adharted the afflittion of the afflitted, achiber hair he hid hi face from him. but when he cried an about the same and the ipake thim in no other tenie then David one 17 and you mail near him foowafter, (as in Saint Luke we finde) faying, Father, into thim hands I commend my spirit, Luk, 23,46. Why then finald any offence be taken at the words? But because Christ was no orany offence be taken at the words? But because Christ; was no ordinary man, and that to bear any pain or griefe, without any figne of commotion, shath been thought by many to belong to parket magnanimity, and height of fiving; befides what bath afterady been laid, that what Christ did luffer, was quite of another kind, of fare how the meadinest of ordinary furtherings, as himself was above out. Many man, we further briefly fay; that Christ was pleafed to ided to fine for feeling : 16 far. 1 That he movie flow the ordinary man. mary man; we further briefly lay, that Chrift was pleafed to yield ato fine (or feeling; 1) for at. 1. That he might show himself a perfect true man; (a thing not easily believed, as appear es by the multitude of herefes about his nature, that forang up soon adter the first plantation of the Chriftian faith, 1) there being no greater when the conditions of the Chriftian faith, 1) there being no greater evidence, to ordinary judgment, at least, 0, disperved humainty, then his being subject to the common infunities of man, sin only excepted. 2. For our fakes, to keep us from utter fainting, and despair in our greatest trialls, 'combats, and assistions, whether spiritual, or corporal, when Go leems to forget us, withdrawing the comforts of his grace, and the benefit of his help, as fometimes he doth, even from the best, and his best beloved for a while; that then remembring what Christ himself, so neer and dear unto him, was put to, we might have comfort. And although this of Christs fufferings were an extraordinary case, not liable to the rules of ordinary humane ratiocination; yet for them that think a Stoical abathie, or unpassionatness, to be the greatest evidence, or character this, or unpationarines; to be the greater evidence, or children of true magnanimy; 1 final commend unto them the disputes of two famous Philotophers, recorded by Aulus Gellins, a known ancient Writer, in the 19, book of his Nathra Articles, (to called) cap, 1, &c 13, There be that translate these words, [TUSY] TO? cap. 1. 6. 12. There or that training their words, [TIMY] FIG. 7 not, quartederliquifit: Why half that forfalen me? but, quesque defere me: how long with their forfale me? which the Hebrew will bear well enough, And perchance this, though neither can juffly, would leffe offend, because, Why half then? Tounds more like. an absolute desertion: how long? harli, or may seem to have in it an intimation of a considence, that it will be but for a

from helping me Heb. from my falvation.

from the words of my roarings] Being tormented with extreme anguish , Pfal. 32. 3.

V. 2, am not filent] Heb, there is no filence to me.

V. 3. But thou are holy] Some think that by these words Gods eternity and immutability, is here opposed to mans short continuance, and perpetual mutability, which makes his condition, if well weighed, so inconsiderable, (take it at the best) in this world. Which opinion is not without some ground; for so we finde

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ir, Pfal. 90. and elsewhere. However, their opinion likes me better, who by holy, here understand gra. ious, and propitious i in which fense we know the Latin word Pins, is often aseribed to God, by Ancient Ch istian Writers. The ground of this fignification might be, from the place where the Ark, and p. opiatory, or Mercy feat, the covering of the Ark) flood, which was called the hely of holies. This being the place from whence God gave answers, and towards which men turned themselves, that made their prayers to God, he was commonly faid to inhabit there, and to hear the prayers of men, and grant their request from thence,

nen, and grant their request nonthemen.

O thus that inhabiteft he praifes of fired! Some render is, But blue contined to by not praifes, or, O thus that at the praifes) of fired. But, following the most approved translation, o thus that inhabiteft the praifes of fired: that is, thou that dwellest in the inhabiteft the praifes of fired: that is, thou that dwellest in the snuaous; me pranes of spract that is, thou that awelett in the place, (the Temple, in generall; or more particularly, the Ark i) where all the people of lirad are perpetually putting up their petitions unto thee, according to their leverall wants and necessities; and praifing thee for thy mercy towards them, in granting them and praising thee for thy mercy towards them, in granting them their requests; according to that, Pfal. 50. 14, 15. Offer unto God thanksgrowing, and pay the worse unto the might High: And call when me in the day of trouble and thus fluid praiseme, as in the former Enme in the day of violete and 1004 plant praife me, as in the former English, sor, glorifie me, as in the last translation. By this the Psalmist dorth very pathetically exaggerate his own pitiful condition, that whereas God was so easte to be found by others; and so ready to grant them their requests, for which praises were daily, by all grant them their requests, for which prairies were during by all manner of people, returned unto him; he onicle and his prayers, were excluded from the benefit of his presence; he onely, not regarded : as more plainly follows in the next

V. Our fathers trufted in thee] He doth modeftly infinuat, that verfes. God was in some manner bound to hear, because there was the fame reason for him, now; as there was heretofore for his fore-fathers. They trusted, they cryed, so doth he. And he insistent tathers. They unified, they expee, to dooth he. And he inhittent upon this as a prefing argument: or motive: making allo profession of his faith and condancy, that although he did not in his own particular (asyeta left) find it for yet he did not for all that, (which some weaker profession in that case would be apt enough to do) doubt of the truth of those deliverances in former times. Giddon might seem to alme at some confirmed that the state of the state verances in former times. Gracon might recent to aime at other fuch thing, and where he all his miracles with our fathers roll is of, Jajing, Did not the Lord, &c. Jud. 6. 13. I believe he means no otherwise then as David here, though his seeve ne meant no otnerwise tien as David nere, though his words are not fo full. New as David by mentioning, with reiteration, what God had done in former times, professes his faith and constancy; so, rather then he will feeme to his lattit and communey; to, return then he will referre to charge God with any partiality, or inconflancy; he feemeth (oblicate) though; for his words may have another ayme too, by fetting the delpicableness of his preferr condition among men, the more powerfully to provoke Gods compassion to his release, as Jerem 30. 17. For I will reflore health, be-cause they called thee an outcast, &c.) to answer for God, in the 4. verle, But I am a worm, &c. intimating thereby, that he had not the fame reason, to expect that God should do for him, as he had done for them; because of the inconsiderablenesse of his person, in

comparison of them, &c.

V. 5. and were not confounded] Heb. ashamed; to wit, as men frustrated of their hope, Rom. 5. 5. & 9.33. but tryumphed over all calamities.

V. 6. But I am'a worm] A despicable creature trampled under foot, Job. 25. 6. Esay 41. 14. Thus Christ also was abased for us, which shews Gods infinite love to us. See more upon verse 4. Our fathers, &c.

amers, sec. V. 7. All they that see me, laugh me to seon Matth. 27.39. should Heb. open. they shad I in sign of seorn, Job. 16. 4. 2 King. 19.21. V. 8. He triffed on the Lord, Sec. J. Mat. 27. 43. He triffed on the Lord, Sec. J. Mat. 27. 43. He triffed on the Lord I seek. He triffed on the Lord I, so the second to the Lord I seek. He triffed on the Lord I seek.

Pfal. 37.5. Sec upon Pfal. 114. 7. Temble thou earth.

Y11.37.5. Sec upon Y11.1.14.7. Lecture 1004 earth. let him deliver him, feing be delighteth in him] Seo before Pla1. 18. 19, he delivered me, because he delighted in me. The Hebrew word VOIT fignifies to will, and allo, to delight, or, take pleasure in word was manners to some, and any, to accepts or, race pleajure in a thing. The Septuagint defirous (as in many other places) to keep to the Hebrew as clock as they could, rendered it by the Greek 36Anv., intending thereby doubt effe the fame fenfe, to delight, or take pleasure; though the Greek word of it felf, according to the take picalure; though the Greek word of the first account to the propriety of the Greek tongue; fignificath, to wild, onely. It is well known that there are infinite Greek words, used by the Greek translatours, in another sense, or notion, then that which is proper unto them : which as they are used by them, are commonly called bellenifficall words. Now the Evangelifts we know, used for the most part, the translation of the Septuagint, as that which was then commonly received among the Jews; and which they were fo used unto, that their Greek often hath more of the Hebraifme, then it hath of the Greek, that was accounted true Greek in those dayes. Thefe things confidered Mat. 27. 43. where this paffage of the Pfalmift is uled, of has auriv, should not have been translated, if he will have him, which doth much obscure both the sense, in it felf, and the reference the words have unto this place : but, as it is here, Sceing he delighted in him, or, as it is in the margin, if he delight in him.

V. 9. But thou art be This alternation of expressions, some tending as it were to despair; others to hope and confidence, often used in this pfalme; doth fet out very lively the Pfalmift his conflict (and in him, every godly mans in the like case) between sense and faith: and makes the whole Pfalme, by this mixture of feverall passions and astronoms, the more patheticall, and poeticall too.

that took me out of the womb, dye.] It is generally believed, that Davids aim here is, to comfort and incourage himself by remembring the wonderfull power and providence of God toward infants, oring the wontertun power and providence of our toward minants, even whileft they are flut up in the womb; and afterwards, in their nucling, and prefervation, whileft fo tender and helpleffe of themfelves: in all which it cannot be denied, but the power and providence of God doth fing larly appear in divers particulars, as any man in some meanngalary appear in divers particulars, as any man in fome mea-fure, if he be not very flupid, may understand; and is acknow-ledged by most accurate Anatomists and Physitians, as well healeaged by most accurate Anatomius and ruyntains, as well nea-thens, as others. The very opening and flusting again of the body, when the child is to be born, and to come forth into the world, is a thing so incomprehensible to Naturalists, that they worlds, as thing to incomprenenting to Patturaities, that the acknowledge (fome of them at leaft) the immediate hand approved God in it; because they see not by what power of nature (though that also be the power of God, the auditor of natures), it is brought to palle. And there he many questions proposed about it, which no man can resolve, or scarce any doth take upon himself to resolve, as to give any sarisfaction. Nevertheless, this being to general a providence, not extending to men, or mankind onely, (though more particularly belonging to them, because they onely are capable by nature to understand it, and to praise God for it:) but even to brutes, (more or leffe,) of all forts; it feems to me more probable, that David had a more particular aim in these words; as either to remember some particular providence of God, towards him, even in the womb yet; or fince that, in his infancy; in some extraordinary deliverance, or the like; as it hath hapned, and doth daily unto many : or that he intended nath names, and own daily unto many; or this is income of by, (which he night have good readon to believe; and mult needs, if he did believe it, breed great confidence,) that God were from the womb bad fewarted him, that is, among many others, by a particular, or special providence, had called him the providence of the providence of the confidence of t out, and deligned him to some particular work, or ministery, and therefore had, and would have, in reference to that end and first lection, a more particular care of him, and every thing the happed unto him. It is acknowledged by the learned, that these words from the womb, were commonly used among the Hebrews proretailly, and hyperbolically; that is, by way of stronger expression; as Plai. 18. 3, 4. chranged from the wind, and list, 48. 8. called a transfergirely from the wind: and lot of a man cilled by God to some extraordinary work, or otherwise means above the common condition of men, it was faid. That God had spenated him from the wind; as the Aposthe fields of himself; all the strength of himself; and it is the words be referred to Christ, to whom we have already faid, that this Plain doch more properly belong, we need not got metaphors, and figures for application; the bare letters enthing the strength of the strength and therefore had , and would have, in reference to that end and shall serve in generall to say, that from his fi st conception, to the last hour and moment of his conversation among men, nothing the tast four and moment or nis convertition among men, manufind did happen unto him, but either was altogether missalony or apparently carried by a fpecial! Divine providence and diffensition. There he prophetics to the purpole too, many, before relations of the Evangelists: but it need no further

Proof.

Thou didft make me hope] Hope is formetimes taken for life, in the Scripeure, as Job 14, 19, thou deftroyft the hope f man, Or, the words may be taken (and fo by most expounded) finguratively, as Job 38, last verfe, (nor Pfal. 147, 9, to which most referre, for there is nothing there in the Original texts of the Rayenshow what is included. s nothing there in the Original text, of the Rayen-pine mass a treerally true to touch, that they toy. Who, prevides for the rawer food, when the rawer food, when the rawer food, when the rawer food, and year, 104-14-16 young loss, that the fock their mast from God, and well experience to the rawer food, and the words may also be translated, so a here to our English margino, the diffe from its left; by Special Control of the rawer food of t allufton in the Original words, which is lost in the translation, He that walketh uprightly, walketh furely; or , fecurely; that is,

dight make me boje] Or, kepish me in safety.

V. 11. Be not far from me] See upon Psal, 10, 1. Why standest thou so far off, O Lord?

for there is none to help] Unleffe thou help me.

none to help] Heb. not a helper.
V: 12. ftrong Bulls of Bashan] The breed of Bashan, Deut. 32. 14. of fat heafts, or cattel; because of the fertility of the place, very fit for patture, Num. 32. 1, &c. He meanth that his onemies were to be a second of the second of the fertility of the place, very fit for patture, Num. 32. 1, &c. He meanth that his onemies were fo fat, proud, and cruel, that they were rather beafts then men, Pfal, 17, 10.

elfewhere, but to devour me.

gaped upon me with their mouthes] Heb. opened their mouthes againft me.

V. 14. I am poured out like water] All my bodily frength is

one.
out of joynt] Or, fundred.
my beart is thise wax] My heart is faint, Job 23. 16.
V. 15. my tongue cleaveth to my jawes] For thirs, Lam. 4. 4. Joh. 19. 28.

thou hait brought me into the dust of death] I am without all hope of life.

V. 16. they pierced my hands and my feet] Much ado there is about these words, as between Jewes and Christians; in general; so between Christians among themselves Papists and Protestants. That the ground of the quarrel (of no great consequence indeed) on both sides may be understood, these it is, בארו וו Hebrew, fignifies, foderunt, they have pierced: בארו caari, ficut leo; as a lym; the D in the first, being a radical letter; in the fecond, a fervil prefixe, as Hebrew Grammarians are wone to fpeak. Now our Hebrew Bibles, all that ever were printed, (one or two editions, as I take it, excepted) bear, not 173 fo-derunt, which is our Translation, and is of all Christians, generally ; but 1783 ficut Leo. This therefore the Jewes lay to our charge, as a corruption of the Bible. But we answer, that though all Hebrew Copies, of late ages, have it in indeed, as it is commonly printed : yet some ancient Copies, as by their own testimony i proved, had it INNI (with a Vau) not INI (with a Jod,) as it s now. אום and ארן is all one in fenfe; all the difference in but of one vacant Aleph, which in many places of Scripture besides this, is added to words, without any alteration of fense at all; as the Jewes themselves, must, and do acknowledge. So that if there be any wilful corruption, it must lie upon their score, and not ours who translate according to the reading of the most ancient Copies followed also, and expressed by the Greek Translation, called the Septuagint; a Translation of great credit and antiquity: as used and received among the Jewes before Christs time. They render it of gugav; that is, foderunt, they have pieced. Of this the Papits (fome of them, not all: Genebrard upon this place, faith plainly, Nec tamen proptered locum corruptum dixerim, fed varia effe lellionis; that is, Yet I would not fay, that the place is corrupted, but of different reading onely) take hold against us Prote-stants, to prove that the Hebrew Text hath been corrupted. To them we answer; First, that there is no direct corruption of the Text, as long as the true reading may, by good authority of ancient Copies, and the testimony of the Jewes themselves, and their Masorithes, whose great work and task hath been, to preserve the integrity of it, be afferted and vindicated. Secondly, neither doth it appear, that any fuch corruption was ever intended by the Jews. in general; or that the alteration that hath hapned, did at first proceed from any fuch intention or purpole, either of Jew, or any other. Some Learned men have thought that the afteritious (or N Aleh) might be the occasion; at which, as they conceive, some ignorant seribe (because not ordinary) stumbling, and not knowing what to make of the word, to make fome lenfe, changed igno-rantly (thinking it should have been so) the final 1 (or Van) inmulty (thinking it should have been so) the sinal 1 (or lan) in the sinal 1 (or fact) and for he errour from one Copy to another, as tifually in such cases, was propagated. This, as it is here proposed, is probable enough; but all things well considered that blaid concerning this matter, by either Jewes or others, (all which to set down here at large, 1 doubt would be too tedious and imperiment) well weighted and considered, 1 think their opinion nor idle, if not more probable, who think that $1 NN_2$, as the Jewes, and ware allowed well the set of the side of the our ordinary Bibles read it, to be the true and genuine reading; but not in the sence that the Jewes of those dayes would have it but 1783 for 173 or 1783; fo that the fence shall be the fame fill, (foderunt, they have pieced) Though the writing be somewhat different. Now that there should be a fod at the end, infixed of a Vau, it is an anomalie indeed, but not without example, So NO3 for INUS, Ezra 10. last verse, and elsewhere in many places, which some have gathered together. But however we read he word, of the sence there can be no question at all, is out of Itwish writings of best account in this kinde, as I have already hid, easily to be proved and afferted. So that here we have a lagacity to be proved and america. So that here we have a dear refinmony for the croffe of Christ, which the more offensite it hath alwayes been, both to Jewes and Gentiles, (as indeed what can be more repugnant to sence, then a crucified God; the molt vile and ignominious of all punishments?) the more we eight to make of fuch testimonies; the best (though not onely) and fureft evidence, [as Saint Peter tells us, 2 Pet. 1. 19.) of our Christian faith. Piercing of hands and feet, was one of the chiefest firtumstances of crucifixion. Now to David, the words can have no application, but metaphorical: and so too, we shall be put to it, o hew how. I know not any Expositer that doth. But thus it may be perchance Fndere, may be put, (in this metaphorical fence) for pangere; in Latine it is often, I am fure. Now the lands and feet being, (according to the custome of those times and places, where most went barefooted) the naked places of the bodies, most exposed to the injuries of thorns and bryars; to pierce ones hands

V. 13. They gaped upon me with their mouths] Not in fcorn, as | and feet, might be a proverbial kinde of speech, taken from the fimilitude of thorns, and other like annoyances of those bare parts to expecile any other imart and flicking vexation, whether of body or minde.

V. 17. I may tell all my bones] Because of leannesse. they look and ftare upon me] They behold my pain with pleasure;

Pfal. 35. 21. V. 18. They part my garments] Luke 23, 34. Joh. 19. 14. Of David it must be understood metaphorically, as if he said, They divide my goods, whether lands or others; moveable, or immoveable, among themselves. They make a prey of all I have. The Latines also say, spoliare; whereas spolium, properly and originally, signifieth a garment.

V. 20. my darling Heb. my onely one. That is, dearest to me, for I have but one foul, Plal. 35, 17.

fr.m the power] Heb. from the hand, Dan. 6. 27. V. 21. Save me from the lions muth] 2 Tim. 4. 17. Ch ist is

delivered with a more mighty deliverance, by overcoming death, then if he had not taited death at all.

or answer me: by some, hearing me; and thou hast answered me.

But the first is most ordinary: Which to make good first, the Hebrew preterit by a double enalage, as they call it, must be put for the future; and then the future for an imparative; which is not ordinary. I think therefore, that this translation here ought to be preferred, as more literal, according to the words; (for as for the ve, or u, in the beginning, commonly rendred and, to be taken for the illative, or caulal, for, is ordinary enough) for the fence, not inferiour. So David himselfe elsewhere, The Lord that delivered me out of the paw of the Lyon, and out, of the paw of the Bear, he mild deliver me out of the hands of this Phyliftine, 1 Sam. 17.37. So also, Plal. 56. 13. For then half delivered my foul, &c. and what is there noted. And Pfal. 63. 67. When I remember, upon my bed, &c. And Pfal. 85. 1, 2, 3, &c. It is the fame argument, and it fits here very well in this Pfalm, where David, as hath been faid, interchangeably complaineth, and comforteth himfelfe, as present sence on the one side, and a lively faith, on the other, did prompt him. As for the Unicorne here mentioned in the translation, certain it is that the Hebrew word DN7 is the name of a wild beaft, approaching to the nature of a Rhinoceros: but different from it, as most conceive; described, Job 30, 9, &c. But what creature it should be, is not certain'y known. Mention indeed is made by Pliny, and some other ancients of Monneeros, (that is, Unicorn) which is commonly taken for the INT, not here onely, but often mentioned in Scripture. And yet whether there be any such creature indeed, as that which we commonly call the Uninuch creature inuces, as that which we commonly can the On-corn, with that shape, and those properties, as are commonly ascri-bed unto it, is much doubted, and by not a sew, both travellers and others, decried. The Unicorns horne also, so much in esteem, is by many thought a meer mistake, or imposture. It may suffice us to know, leaving the further fearch of this to Naturalifts, that DN7. undoubtedly is the name, (by what name soever it be, or may be called in English, or Latine) of a wild beast, very fierce and furious, and of great ftrength; an apt emblem of unjuft violent. tyrannical men or Princes.

V. 22. I will declare thy Name unto my brethren] Heb. 2. 12. Here at this verse begins the second part of the Plalme, all that followes afterwards to the end of the Plalme, containing matter of thanks and praifes for deliverances. Now, if as is generally believed, David made this Pfalme in the time of his distresse, then it must be conceived that he wrote this part by a propheticall Spirit foreseeing the issue, which we know he doth in some other Psalmes. However, the opinion: of others is not less probable, that this Psalme was composed by David after his deliverance. It is true, he dother that this condition, which makes the greatest part of the tet out ins condution, when makes the greater part of the Pfalme, fo amply and fo pathetically, that a min would not think he could write fo, that was now out of all fenfer of danger, or paine: and in prefent possession and enjoyment of a bleftle estate. But this might be done of him purposely, as for song other causes, so particularly, to stirt hundels in the amore information and full manuschapting of greater and full manuschapting of greater. himselfe up to a more vigorous annd full apprehension of Gods mercy, in delivering of him from such and such woes, that gave him occasion thus and thus to bemoane himselfe. However, supposing that the writing of this Plalme, were after Davi-l was de-livered, and at ease; yet it is to be believed, that what he relatest here of his thoughts, or words, is truly and punctually related as his very thoughts and words, in the time of his fufferance. And it were well, if thole that have had any experience of wors and forrows, did often in time of their ease and prosperity, call to minde, what their thoughts, and purpoles were, when in affliction. It was the judgement of a learned Heathen, that men needed no other teaching, or Philosophy (that is his word) then affliction, sickness, and the like : but fo, Si tales effefani perseveramus, quales nos fuintos profitemur infirmi, that is; if we practice when we are in health, and prosperity, what we do purpose and resolve, when we are in mifery. See upon Pfal. 18. 4. The forrowes, &c.

V. 24. nor abbried the affiction of the afficted] The poor affli-

V. 24. nor abbried the affilian of the affilial The poor affili-fied are comforted by the example of David, and Chrift.

be cryed ans bim 1 lebe, 7:

V. 25. My praife fault be of the in the great congregation] Rather, from thee: Though now 1 be affilial, yet thou will give me
cause to praife thee openly, by a famous deliverance. But see upon
vesses 1. 1 will declarate. veifc 22, I will declaie. of thee] Or, from thee

of time J. J. John Inter.
the great congregation] Pfal. 35. 18.
I will pay my wows befare them that fear him] Pfal. 116. 14, 18.
Which were facrifices of thankfgiving, which they offered by Gods commandement, when they were delivered out of any great danger, Plal. 66, 13, 14, & 116, 18, Ila, 19, 21.

V. 26. The meek hill eat and be fatisfied Most translate it, the poor shall eat, &c. The Hebrew word will bear either. It was the poor man ear, &c. I he ristice word will bear entire, it was the fashion in those dayes, (not among the Jewes only, but Gentiles also) that when they did facrifice, they did feaft also: (from whence and that when they are lactified they are that and thou whence arole that controverife in the Apolltes time, fo largely handled and agitated by St. Paul in his Epitlet of the Corinthiars, about things offered to Idols: hence also it is, that this word feely, which proouerce to note: nettee attores, that this word forty, which poor-perly fignifieth a holy day, add of oblations, and other religious Cormonies; came to fignific a foleminy of eating togethet:) and the greater was the facilities, and the number of bearfs offer-days up-pon occasion on any wow, virtous, or the like; the greater was also pon occation on any vow, victory, or the like; the greater was allo the follomity of feathing and eating. Now because David in the former verie speaks of wowes to be payed; it is generally conceived by all Interpretees, (as many as infit upon the litteral fent: for fome palle it by, and take no notice of it at all;) I have seen, no tome palle it by, and take no notice of it at all i) I have feen, nor any excepted that David doth here promife great relief to the poor, to be bid by him, and plentifully fed at his folmen offerings. And this being the literal fenfe, it is by the fame Interbetters in the live of the poor and contempible (for fach were they for the most part, that were fire called) by the preaching of the Goffel; and particularly, of the Sacramentall receiving of the blefted body and blood of our Lord and Saylour. In which on the following the first hand a first for the content of the content of the following the form of the following the f and Saviour, by which our foules (if received with Faith, and and Saviour, ow which our jources (if received with faith, and other due conditions and circumstances) are scalled and nouring during termal life. This interpretation, (the literal I mean, of the poor to be seed and scasted) though I do not, were it but for the number and authority of them that follow it, altogether rejed; yet it doth not feem to me very probable, that David in fuch a Plalm would make to folemne a commemoration under such general termes, of a thing not to last above one day: or if two perchance, yet the utmost that can be made of it, is but one good perchance, yet the utmost that can be made or 18, 18 mit one good meal, or two. And then granting that this, even this relieving of the poor for one good meal or two, were a thing fo confiderable, (as in very deed, the feeding and relieving of the poor, and the like deeds of charity, in general, we acknowledge to be a maine point of Religion, Like, 11, 41, Jam. 1. laft verie, Pure Pellying the New York Deed Columbus Marsiands, we have convest the challenge of the poor that the deed of the poor that the state of the poor that the poor the poor that the poor that the poor that the poor the poor that the poor that the poor that the poor the poor the poor that the poor the p &c.) as to be fo folemnly mentioned; yet how comes the rich alfo to be spoken of, as follows in the 29, verse, All they that be fat upon earth, &c. is it likely that David would make such a matter of it, and in such general termes ? But if not this; what then shall the literal (for of the spiritual, there will be no controversie) sense be? Here I would have remembred what was faid at the beginning of this Pfalm, that there be divers passages, which literally cannot be expounded of David, but figuratively onely; but of Christ, literally. expounded of David, but figuratively oncuty plus of Christa. Retally, The most plausible and literal application to David that I can phansie, is, that usery and godlineste (as in a good measture it wast.) shall be established in his dayes; and with plexy, plenny, and security: all his Kingdom over. By eating, and being [a it jud, an easie life, my be understood; as by eating and distinking, Jer. 22. 15, whereof see before, upon Phal. 144; who et am pepale, 8c. 70 et and rejoyre, (where, by eating, that drinking also is comprehended, applications of the property where a command of the Lay, and an exception. reporte, (where, by earing, that criming allo is comprehenced, appears by the context;) was a command of the Law, and an expredient of great temporal happinelle, Deut, 14, 26, and elsewhere, Which makes the Pfalmift to infift upon it the longer; That the Which makes the Palamitto man, upon textue only of the prof, of, meet, fall ear; here in this verife; and the rich, or, those fall be far; hall teat; but with a limitation in both places, cells it might feem to relith of Epicurisme; hat so cating, they fall praise the Lod; in this; they shall worship, in the 29, verife; that is in general, that both rich and poor, great and finall, shall live at case, and want nothing: as it is, Plal. 24. to. The young Lyons (to which the meek are here opposed) do lack, and suffer hunger; but they that feek the Lord, shall not want any good thing. This I conceive to be the fense of the words, in reference to David. To Christ and the Gospel by him preached the application is easie. Of the generality of men, of all forts, professions, and conditions, (here included by rich and poor, and they that go down to the duft, &c. of which more there,) to be called by him, the Prophets are full, to which sorree the relations, and testimonies of fact, in the Gospel. Of the puor particularly, because twice here mentioned, in this, and the 29 verse; the words of the Prophet Elay are very considerable, and fit to be compared with these, Esay 55, 1, 2. Ho, every one that thirstell, ome ye to the waters, and he that bath no money:

V. 23. Tea that fear the Lard, praife him] He exhortesth the bread? and your labour for that which fattifieth not? beariest differently his example to praife God.

Church by his example to praife God. bread 2 and your labure for that which fairfieth n11? hearly differently must not a control with the second wi most approved interpreters pirch upon as the onely sense;) of that sublime Sacrament of Christ his blessed body and blood, by that worthy participation whereof man (whether rich or poor : the rich having no prerogative above the poor in this inestimable be. nefit;) is elevated to the highest degree of honour and glory, that ever was enjoyed by mortal man in this world: the words will bear it very well, and no other fenf: can fit the place better. Nevertheleffe, the words may also be taken more generally of all spiritual lene, the words may ano be taken more generally or all initinal gitts and graces; in the Gospel also, Joh, 6. figured unto us, by eating the fields, and drinking the blood of the Sun of man, verte 33. &c. Of which, the words of the Prophet Elay 25.6. are by most under-Stood, And in this Mountain fhall the Lord of holls make unto all people a feast of fat things, &c.

V. 27. All the ends of the world shall remember and turn unto the

Lord Plal. 2. 8. 8. 72. 11. 8. 86. 9. V. 29. All they that be fat upon earth, shall eat and worship That

is, rich men, Deut. 31, 20, See before upon verle 26. The meeke,

all they that go down to the duft shall bow before him, and none can keep alive his own soul. The most liceral translation of the last words, which seem to be most obscure, is, by qui animam suam non vivificat ; (or, vivificavit,) that is, and he that quickeneth not, (or, overficit; (or, virujucavii,) that is, and not that querequent not; (or, both not quickened) his own foul; and that most followed interpretation both of these words, and those before, that go down to the dult; is, to under Rand by this description, poor wretched people, fueh as (whether for want of necessary nourishment, or through any other griefe and misery;) are not able to hold out, or to keep life any longer, but are at the very point of death: faid alfo proverbially, to go down to the duft; or, to fit in the duft, Plal. 113. 7. &c. And though there will be no great inconvenience in it, if we make the Pfalmift to fay the fame thing twice, because we had the fame already in 26. verse according to most translations, as was there faid : yet it may be so much the better perchance, if we keep there is the east we find it, (fo Junius hath it too:) the meek; that fo what was there delivered in general, (for by the meek, all that have the knowledge and fear of Golare included:) mry here more particularly be expressed, both rich and poor ; be they never fo rich, or fo poor. This is the common interpretation, which I canto rich, or 10 poor, I has sene compared interpretation maked team or except againt. Yet because it is an obscure pulsage, (as to those latwords I mean:) I will not passe by (fone others I do, because too violent:) two other expositions, neither of them much improbable, or inconsistent with either words, or scope. By them that go down to the dust, that have not kept their foult alive, fome understand plainly and literally, those that be dead : and conceive deritand prainty and interaity, from that the case is the emeant, as is (with form allufon to this very place, some think;) expedied by the Apolle; in the words; That at the Name of Jesus every Meac Bould bow, of bisings in Heaven, and bisings in Earth, and things under the Earth, and recoven, and songs in early, and things under the early by the Author of the Apocalyple, in the field, and ever recourse which is in Ifearen, and on the Earth, and inder the Earth, green, s. 12. The fecond is, qui animan, lam in vita mo conference or in Coare the words translated by Junius, and in him it is that I finde this other exposition :) that is , Quiultro flagrans fixdie gloris Dei, abjecerit vitam fuam, dyc. He that out of an honeft zeal to Gods glory shall cast away (or neglect) his own life, and renounce unto himselfe for his service: the best argument or evilence of a free voluntary people,

bow before him] Phil. 2. 10. and none can keep] Or, and he that cannot keep: or, though he

V. 30. A feed shall serve him] That we might not think, that all that hath been faid, should be the happinesse of one age onely; by these words and those that follow, a perpetuity as in those things which om 19 to age by generation are propagated, is promiled unto the Church. Some translate it, Semen corum : their

feed; which comes all to one,
if fault be accounted into the Lord for a generation.] The Hebrew
in figure is the lord for a generation of figure
in figure render it. fication hath produced a different translation. For some render it, accersebitur Domino in qua pec state, that is, Ir fall be accounted the Lords in every age. But it makes no variety of lenle, as to the main

sons, we perpetuny of the Church.

3.1, and final de lare for indice unfuell.

1.2 and an arthur of the state pythoc property. Rotten translated by the Sentiagan cases and case come pe, buy and eat; yea come buy wince and miles without more and So Match, 1, 10 of 10 feeth, Altest 3- de miles better be controlled to the support of the white it most support of the support of th

For as a just man , beleeving her as he did, he might and ought by ! the law, have deale with her otherwife. See alto upon Pfal, 71. 2 riestcousnesse. However, if we take righteousnesse here (as fome do) for the righteousnesse of God, whereby we are justified before him; or for that measure of rightcoulnesse and fanctification , wherewith, by the operation of Gods Spirit, we are endowed in this life, wholly to be aferibed unto him, as his gift and grace: fo we shall not need that former interpretation, but keep the word in its more proper

and usual notion,
unto a people that shall be born That shall be to posterity, that
is; and after-ages, And here the means of the Churches perpetuiis; and after-ages, And here the means of the Churches perpetuiting the Church of God in this world, a refer down, and commended unrous; (as is by fome well observed) that is, diligent preaching, and all other good means, whereby the manifold goodnelle and mercy of God may publikely be declard, and carefully translutted to posterity. Or; that full be born, that is, that shall by the means of preaching be converted and re-

generated. See Pial. 87, 4, 5, 6.

- that he hath d.m. this] The glory of it must be given to God only: and he hath done it, with great might and power: no
mean, or ordinary thing; but full of miraculous events and pro-

Pfal. xxili.

PSAL XXIII.

Verl. 1. M. [sepherd] Esay 40. 11. Jer. 23. 4. Ezek. 34. 23.

Isall not want He hath care over me, and ministreth unto me

I post for when I rei natu care over me, and ministers union me all needs y me, spill, et al. 1 like a good frepher he gives me reft, food, guidance, and drink, green paffure! Heb. paffur to frendre graffe. Hill waters! Heb. paffur to frendre graffe.

Felt to cattel, V. 3. Hereforeth my ful] He heals me, as a shepherd doch the ske sheep, that else would dye, the ledgeth me in the paths of righteonfuells for his Names fake] PTS 13200 Semine justices, properly paths of righteonfuells, the by most latterpreters of our side taken here, for fleaght wayes: that is, smooth, and even: not rugged, or crooked, or mountainous, as they further explain it. I am not against it I yet I wish that they that are so cager for it, (as some are) had produl with that they that are lo eager for it, (as Iome are) had produced diomotothe parallel place of Scripure, to confirm this interpretation. For my part, I do not remember, or find, upon feeking, any fish place elfewhere, where thole towowords or ac joyned; nor any, where the word pTB is to ufed, for plain, or mymb, Yet [.6] one deny but it may be for taken: and the rather, becaule I find [.6] it. 1.3, TIDTB 7 FTTD that is, (taking the word TTTD there for rain: which all [.6], and more frequently, fignifical the production of th a teacher: as Ef. 30. II. 20. And though the Lord give you, &c. twice, in that one verse, and Job 36. 22. Behold, God exalteth, &c. and except, it be in this place of foel, where it is twice; but controverted in one of the places; and Pfal, 84.6. Who paffing through, &c. where it is also questioned by some; is not found in that other fense for raine, any where:) rain of righteonsness, or, rain at-ording to righteousnesse, that is, moderat raine: according to most accurate Expositors, though some to uphold the authority of the Vulgar Latin, are against it, and prefer that other sense, a teacher of righteonsnesses. As therefore in Joel, a rain of righteonsnesses, &c. φ ingoneomingle. As undersor in jost, a fain or granteningle, see
β 1 conficie that here paths of righteningle, see
β 2 1 conficie that here paths of righteningle, may be taken, (as
β conficient or grant paths. See allo upon Pil., 1, 1, 1, 9,
griffers of righteningle. But why there flould be any shiftening
concited (as some are bold to censure) in that other sense
mindaton, emborated by some others, 1 see not sufficient reason.

Handlaton, emborated by some others, 1 see not sufficient reason.

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Handlaton, emborated by some others, 1 see not sufficient reason.

Handlaton, emborated by some other sufficient reason.

Handlaton, emborated by some other sufficient reason.

Handlaton, emborated by The question is nor, whether this whole Psalme may be interpre-ted mystically, and applied to Christ, the great Shepherd of souls, &c. whereof I think there is no question at all to be made; fince in ingenerally granted, that all or most Plalmes, besides the literall or historical fense, may after a more sublime way, either wholly, or in part, be applied to Chrift, the end of the Law, Rom, 19, not of the Prophets and Pfalmes only, but almost of all that is written, and conteined in the Old Testament. And fince we find Christ by himself and his Apostles, so often fer out unto us as a Supperd; it were very strange, that any man should question the myflicall or allegoricall application of these words, and expressiand the discontinuous and copyriments of the words, and copyrimens, and the particular words the word p7B may be translated in its proper signification, justice, or yighteenspele; and this to be taken for the proper and literal safe, of the words. Hereforeth, or, towereth, or bringeth back, as others;) my foul, he leadeth me in paths of right, this to be un derstood spiritually, of the guydance of Gods Spirit, as, or much to that purpole, Pfalm, 119, last verfe : I have gone aftray like a loft beep; feel thy fervant, &c. For why should it be unlikely, that saving spoken of temporall and momentany bleffings, such as belong to this life; he should proceed to the chiefest, those of the , the fruit whereof is eternall > This, we know , is done elfewhere frequently. But it is objected, neither is there any other ob eftion against it, that I know of ; that it cannot be here, because he doth even after this, go on in the fame metaphore of an ordi-

nary shepherd, as at the beginning ! thy rod and thy staffe, &cc. I do not conceive this fo great an objection, as it is apprehended by the Party that objects it and befides what examples common Authors might afford, I finde this rule fet down by very learned Commentators, and well skilled in the Idiotifines of the Scripture: that Solet sape Scriptura non semper eandem servare metaphiram, sed paululum ab ca divertere ac mix redire: (Ribera in Joel c. v. p. 47.) whereof this example among others is given; Ezck. 16. 13. and thou didft profeer into a Kingdom: literally and properly to be understood of the Jewish Common-wealth; which, both before and afterwards in the same Chapter, in the verses immediately following, is spoken of figuratively under the type of a woman. According then to this sense, and translation: he leadeth me in the paths of righteoninesse: that is, he taketh care of me, to frame me to all goodnesse and vertue, whereby my person may be acceptable unto him, and I secured of a better life, an eternal inheritance hereafter in heaven, after I have run out my course upon earth, According to that of the Apostle: Neverthelesse the foundation of God standati fure, having this feale; the Lord knoweth them that are his: And let every one that namelt the name of Chrift, depart from inquity, of righteousnesses Justice, or, righteousness, soften taken in the Scrip-

tures in a large fence, and comprehends all manner of goodneffe t and not in the Scriptures onely, but in the writings of ancient Philosophes also. I shall set down some of their words, that Christians may blush, if their righteous nelle (for according to the opinion a man hold th, so is his practice commonly:) come short of the tightcoulnelle of heathens, that were led by natural reason onely. It is defined by one of them : Animi affellio fuum cuique tribnens: &c. It is defined by one of them: Annu affection plann cutique triboents: Sec. that is, A certain compen, or differition of the mind, affinding to every man what is bit owns, and fluidows of the preferention of kumane foicity by bounty (to his power) and equitablenelly e. From which cannot be figurated, (his own voods:) pletats, bountats, liberalitats, benguitats, engagitats, comitats. And the fame Authori, in another book, ministaineth, and comitats. And the fame Authori, in another book, ministaineth, and partly proveth, that no man can truely and constantly be just, or good; qui mortem, qui dolorem, &c, that is, who feareth either death. or pain, or banishment, or poverty : or who doth prize life, wealth, or path) to continuent, on poverty in who used pitze line, weather honours and the likes, more then right, or a good conficience? A further confirmation of this interpretation of the word rightenfueld in this place, we may freth from Pfa. 5, 8. Lead mo O Lord, mithy rightenfueld, See, and Prov. 8, 20. I lead in the way of rightenfueld, and prov. 8, 20. I lead in the way of rightenfueld, see, the the plattles be compared, and there will appear great

affinity, if not identity,

V 4. thorow the valley of the shadow of death I Though he were in dang it of death, as the sheep that wandereth in the dark valley without his shepherd. Yea, and though he should be in the very middeft of greatest evils, and calamities that can befall a man. For fo the shadow of death is taken in Scripture; as Psal. 44. 19. Though thou hast fore broken us in the place of Dragons, and covered us with the shadow of death. And Plal, 107, verse 10, and 14. Such as fit in darkneffe, &c. Neither is it the intent of the Pfalmift by thefe words to fer out his confidence, as though he believed that no evil fhould, or could happen unto him : but no fuch evil, as should take him from his confidence in his God: What that? that Gods judge-ments are right; that in very faithfulnesse: Pfal. 119, 75, for his good: verse 71. 61. an ! Rom. 8, 28, He doth afflich him: in a word, from that confidence, wherein St. Paul, that fuffered fo much for Chrift, who daily did encounter with fo many terrours, fee out at large by himselse in divers places of his Epistles, as no man ever at large by infinite in divers places or this epitities, as no man ever did with more; doth fo rejoyce and glory in; and which he propoleth unto all true Christians, as mitter of highest comfort; Who shall feparate is from the love of Christ &c?Rom. 8 verse; 35,36 &c. unto the end. See more upon Pfalme 14. 5. For God win the ge-

I will fear no evil] Pfal. 3. 6. and 118. 6. What feare a godly man is liable unto, how different from an ungodly feare, &c. See upon Pfal, 46, 2. We will not feare though the carb be removed. And upon Pfal, 51, 5. Thou that not be afriad neither for the terrour. &c. thy red and thy faffe they comfart me] God process me, and feeks me, and brings me fafe home like a good thepherd.

V. 5. Thou prepareft a table before me] Albeit his enemies fought to destroy him, yet God dealeth most liberally with him, in fight, and spight of his enemites, to his joy, and their griefe, Plal. 112. 10. This also may spiritually and mystically be interpreted, according to that of Christ to his Disciples : And I appoint unto you a Kingdon, as my Father hath appointed unto me: That ye may eat and drink at my thole in my Kingdom, &c. Luk. 23. 29, 30.

thou anointest my head with oyle] It was the manuer at great

Feafts, to anount the gueffs with oyl, Amos 6. 6. Luke 7. 45.

anontest] Heb. malest fat. V. 6. I will dwell in the house of the Lord for ever] He setteth not his felicity in the pleafures of this world, but in the fear, and fervice of God. It may also be understood of heaven, especially if by length of dayes, as it is in the Original, we understand, not a long time, properly, as most interpreters; but eternity, as fome do: and as the word doth import sometimes. So Plal, 21, 4. He asked, &c. even length of dayes for ever and ever, And Pfal. 93 5. Thy tellimonies are very fure : holine fe becometh thine house, O Lord, to length of dayes : fo in the Original; well expressed, in the English there, for ever. See upon Pfal, 15. 1, Who fhall abide in thy Tabernacle?

PSAL. XXIV.

Verf. 1. Arthis the Lords] Deut. 10, 14. Job 41, 11, Pfal. 50.

and the julicife thereof] Before he speaks of the Church and people of God particularly, which he doth atterwards, he first begins with the generality of Gods soveraignty over all the world, and over all men, as Creator of all to let us know; First, that al-though the Church of God hath a particular relation unco himsto be called his people, &c. yet God is the God of all men, and hath a car. of all. Secondly, that although God, by right of Creation, a ca: or all. occoming that atmosphere of the case of signs of sections, Administration, Substitution, Sec. be the God of all men in general: yet there is a select people, (called the Church) who have a more particular right to, and intered in his love, favour, and protection; whom he describes by certain marks and proprieties, external and visible: And because therein the happinelle of man chiefly confifteth to be of this number, that thus belong unto God more particularly; he therefore invites in the end all people and nations of the World joyfully to receive and entertain him, (by feeking to him, as verse 6, and conforming themselves to his Do-trine, in their life and conversation; which presupposeth a right knowledge of him) that so they may be partakers of the same hap-Some make the coherence of the words to be; that be ing to speak of the Church of God, then included in Ifrael, the better to fet out the mercy of God, in chusing to himselfe a peculiar people and nation, to own it for his after a special manner: He first begins with the generality of all mens relation unto God, as a nett begins with the generality or all mens relation unto God, as a Creator, and in that respect, the God of all, equally, and then upon mention of Sion, (called here, the bill of the Lord) left all Jewes fhould think themselves as Jewes, meerly, true members of the Church, (as indeed many did;) he sets down some marks and tokens whereby a true Hraelite might be known, and discovered from one that is so by name and outward profession onely. And then for the latter verses, how those also are by some made to cohere, differently from what was shewed besore, we shall see there, Moreover, these first words contain a tacit prophesic concerning the future calling of the Gentiles, and generality of the Church, to confit of all people and nations of the World; upon this ground, that God is the God and Creator of all men, as well as of the Jews and Ifraclites. The Apofle, 1 Cor. 12, 25, 28, circth thefe words to confirm his doctrine there, that we ought not to be ferupulous. about meats, because, if all Gods, (as made by him) then all theirs also, (for their use, s.c.,) that belong unto God; or, whose Godis; as some there; or rather; because none bad or evil in the control of the contro coats; as some there: or ratine; occause none use or evi in themfoleye, as screated all by God, and all owned by him, for his. But I think it more likely that the Apofile in citing thole words had refped unto Pfal. 50. 12. where we have the fane words a-gain. He context there hath more affinity with Saint Paul: his gain. The context there hath more amn fcope in that place, then the context here.

V. 2. For he hath founded it upon the feas] Job 38. 5, 6, &c.

Pfal, 104, 5, 6, &c. 136, 6.

np.m] Or, besides, Pfal, 1, 3, Ifa, 32, 20. Besides the seas, yet so
as it is not overflown by them.

up nthe feat] The Water, in the order of the Elements, and by its nature, as at first created, is above the Earth, and should cover the earth, but that by the power and providence of Almighty God, to the end that the earth might become habitable, it was driven down lower then the earth; then that part of the earth, at leaft, aown tower then the earth at their that part of the earth, at leaft, which was uleful and necellary to man; which may in a general fence be termed the earth absolutely. It is very likely that the Pfalmist doth allude to, and Rhetorically set out this peculiar ordinance and providence of God for man: wherein as much as in any thing, his great and foveraigne power over all things doth appeare. Founded therefore, not with regard to the nature of the Element of water, or first order of God in the creation : but founded, as it doth now appear to our eyes: elegantly and rhetorically to fer out the power of God. It is the greatest care of humane architects, to lay their foundations upon things very firme and sleady; as rocks, and the like; especially the foundations of great and bulky structures: but behold, here is an architect that hath founded fuch a Structure as the whole Earth, upon the waters, and yet it ftandeth. See upon Pfal, 103, 3. Who laight the beamer, &c. And yet who knoweth what may be in and about the Center of the Earth? We read in the Scripture, Gen, 1. 6, 7. Pfal, 148. 4. of waters in or above the Heavens, where though by Heavens, ordinary Expositors understand the Aire, the lower Region of it; yet there be very learned men that are not fatisfied with that interpretation; and choose rather to acknowledge their ignorance, then abfoliately to determine where they see just cause of further consideration.

upon] Os, befides. V. 3. Who shall ascend into the hill of the Lord] Psal, 15, 1. See

there. V. 4. He that hath clean hands, and a pure heart] Isai, 33. 15. v. 4. tee total natu ceen names name a price cour! 1 now. 35 313 51 6. and klom. 13. 14. Follow peeds with all mens, and bringly, 5 313 6. and klom. 13. 14. Follow peeds with all mens, and bringly state structure and fault feet the Lord. Cleam hands, not by exceenablation; which being done, not for outward eleminately, and button in the contract of the contract of

of his Disciples, &c. to verse 24. And from thence, &c. Clean hands and a pure heart: that is, innocent actions, that proceed from a fincere heart, actions that are both materially and formally good and godly : without any fraud, diffimulation, and hypocrific. Again, eleas hands; and a pure heart: that is, innocent, not onely from doing, but even from thinking, intending, projecting, contriving, or wishing any thing that is evil. Let the micked man for-Jale hu way, and the unrightenus man (or, man of initing); that is, wieled, as before:) his thoughts, Elay 55.7. This the very Heathen by the light of nature, could teach : Nam feelus intra fe tacitum qui cogitat ullum, Fallt crimen habet. No wonder then if our Saviour require it of Christians : Te have heard that it was faid, &c. But I say unto you, that whose wer looketh on a woman, &c.
He that hat learn hands] Heb. the clean of hands.

He that have clean names 1 reco. one crean of names.

Wheth not lift up his foul natio vanity 3 That hath first his affections fer upon wealth, honour, pleasures, Jer. 22, 27. But about the right interpretation or translation of the Original word, there's the right interpretation of the Rabbins, or Jewish Dodors. The reading of most Hebrew, Copies is not "Wal his food; but "Wal my food. This being the most received reading of the two, hence the fool. This being the most received resuming or the two, nence the Rabbins inter, that it is God himselfer that greaterly, and would have five-string by God, or by the fool of God to be intended. The verb NOU will fix well enough for that purpole, we grant. And Jerem, § 1. 14. Amos 6.6, we read of Gods freeings by the (own) Joal. Yet we do not finded that it was a cultionar gauge, the Jewes, fo to fivear, by the life, or foul of God; which this interpretation prefuppofeth. But of fivearing neverthelese, though not by Gods, yet by a mans own foul, acco ding to the other reading, bis soal; the words may be taken, and are indeed, by most accurate Interpreters: who make the following words, nor fworne descrifuly, but an Epexegefis, or further interpretation, and confirmation of thele-Epexegens, or turtner interpretation, and communation of thele. This, because it pleafeth men of such worth and judgement; and is warrantable by the Original words, I cannot but like. However, this that we had before being no lesse warrantable, need nor be rejected. And certain it is, that there is nothing that more provokes a man often to fwear, then to fet his affection upon worldly

thy face, O Jacob] There is no more in the Hebrew then bare Faceb, without any O, which either should not be added, or with it omewhat elfe to make the fenfe perfect; as in the margin, O God of Jacob. But by others, it is otherwise supplied; as, the generation of Jacob; by fome: by others, that feel; thy face in Jacob. Therebe that leave Jacob alone in the Text; and read by it felie, Jacob; that leave Jacob alone in the lext; and read by it lefts, Jacob; as if he had faid, Who are (those that feel, thy face, &c? as before) the onely true posterity of Jacob; or, true Israelites. See the like, Pfal. 68, 26. from the fountain of Ifrael; or as in the margin there, ye that are of the fountain, &c.

V. 7. Lift up your heads, 0 ye gates 1 It was the fashion in ancient times, when they would solemnize the entrance of any Prince, or other, that had well deferved of the publick, or by way of flattery perchance, and more out of fear then good will; to breake down the wals, and pull off the gates of the City: partly, that the party in his triumphant Chariot, with all his train, might have the more free entrance; and partly, as protessing by that eremony, that their City needed no wals not gates, as long as it had such a Guardian and Proceedour within it. It is likely that David by these

words, doth allude to fome fuch cullom. words, and a minde to tome reen cutom, generalfying door] Heb. — W NTUM forme cranslate it, Particle (ii), or, mund: that is, yea doorst, or gates of the Worldt of the the doctors, mund: that is, yea doorst, or gates of the Worldt of the the doctors, which is the control of the Worldt of the Wo whom (according to this translation) the Psalmist doth invite, readily, and chearfully to embrace the truth of God, and fo to become members of his Church. Of this fomewhat hath been faid before, at the beginning. But the more generally (and more war-rantably) followed translation, is that we have here; according to which, the more literal fense is supposed to be this: David in great zeal intended a magnificent House to the God of Israel, and made preparations for it. He did not build it himselse we know; but yet he knew that his fon after him should, and therein according to his zeal much rejoycing and chearing himfelfe with the very thought of it, he fung this triumphant and ganulatory Ode, He cals them (the doors of this intended Holy Houle;) everlafting: partly in reference to Gods promife, expressed Pfal. 132. 14. 6 his eternal abode there; (of which see more upon Pfal. 68. 16.) and partly in opposition to the former Tabernacle, now upon the building of this Temple, to cease; and to the condition of the Ark, which in former times had been removed from place to place, till it was fettled in this House, from whence it never stirred afterwards, rill the destruction of the Temple it selfe. Some conceive this to have been lung by David, when the Atk was brought in by him to the place that he had prepared for it; as Pfal. 47. and 68. where fee more. In a more myltical fenfe, by these gates and doors here. are understood the fouls of the authul ; or of men in general, which are here exhorted to prepare themselves for the due entertainment of Ch ift, an his Golpel : to which not much unlike is camment or Ch. 115, an: his Golpel: to which not much marine, is that of the Prophet; lfa, 40, 5, applied to Chrift coming in the fleth, whereof the Ark was a type, Luke 3, 44, 5. The soice of me oping in the wilderness, Prepare 5 either may of the Lund, make his pathing in the wilderness. firaight. Every valley shall be filled, and every mountain and hill shall be brought low, &c. And again, in a mystical too, but different fence, the words by others, are applyed unto Christ, as directed to him after his refurrection, and glorious conquest of hell and the grave; now ready to ascend into Heaven: by gates, understanding the gates of Heaven.

PSAL, XXV.

Verf. 1. U Nto thee, O Lord] This Pfalmift sheweth in the bely thing, but feeks to God alone for deliverance.

y timing but conditions to destruct the state of the stat

Pfal. 16. 1. In thee do I put my truft. let me not be ashamed] By missing that I hope for. It may be he meanes the Kingdom promifed.

let not mine enemies triumph over me] When they have overcome me, 2 Chr. 20, 27.

V. 3. which trasfgreffe without cause] Who deal ill with me of malice, not any way provoked by me.

Pfal. xxv.

V. 4. Shew me thy wayer] P[al. 27. 11. & 86. 11. & 119. Of holinefle, which lead to heaven, as a way leads to the journeys end.

V. 5. Leadme] Heb. Make me to walk, Prov. 4. 11. all the day] Constantly against all temptations. V. 6. thy tender mercies] Psal. 103. 17. & 106. 1. & 107. 1.

Jer. 33. 11. Heb. thy bowels.

for they have been ever of old] Thou hast helps thine from the beginning of the world, therefore for lake not me.

V. 7. Remember not the fins of my youth] He confesset that God raised him up enemies in his age for the fins of his youth, Job 13. 26. & 20. 11. Jer. 3. 25. David prayes God to take away those fins, that his foes may not hurt him, transgreffions] Or, defettions.

V. 8. Therefore will be teach finners in the way] Those that erre he shewes them how to return into the way by repentance,

ne thewes them now to return into the way by repentance, V. 9 guide] Heb, medge to walk, in judgement] In the right way they ought to walk in; as followes in this verte, and ver, 1., Pfal. 7, 8.

V. 10. meroy and truth] All good we have comes from God mercy, and contancy in keeping his word, Pfal. 40. 11, & 100, 5, Gen. 14, 17. The words may bear this fence also, that to fluch apply themselves to the pradice of godilinch, and keeping of God God Commandements, the goodnedle, mercy, and truth of God in all his commandements, the goodnedle, mercy, and truth of God in all wish. wayes is made known, upon which the love of God (the very life of true religion and godlinesse) is chiesly grounded. I say upon a full apprehension, and approved experience of Gods goodnesse, mer-cy, and truth, With the merciful that wilt show thy selfe (expansors: a word used by Christ upon this occasion, Joh. 14. 21.) merejful. &c. and with the froward, thou wilt shew thy selfe froward, Plal. 18. 25, 26. I think the words will bear this too, as well as that other more obvious sence, and more proper to the place, of which we have poken there : (Plal. 18, 24, 25.) But fee more upon verfe 14. The fecret of the Lord.

V. 11. For thy Names [ake] That thy Name may be praifed. for it is great] And therefore needs much mercy for forgivenels.

V. 12. What man is he that feareth the Lord?] If there be any such man, God will guide him.

V. 13. His foul shall dwell at ease, &c.] He shall prosper. See upon Psal, 37. 1. Fret not thy selfe.

shall dwell at ease] Heb. shall lodge in godnesse. V. 14. The fecret of the Lord] This phrase, the fecret of the Lord is not alwayes used in one sence; for when Job 29. 4. faith, that the fecret of God was upon his Tabernacle, he meaneth it of his fecret favour, and providence towards him in things temporal, bleffing the works of his hands and whatloever belonged to him; whereby many infensibly thrive in this world, as to the admiration of others lobeyond their own expectation; yea, and knowledge too! Of which the Wife man hath this observation, There is that scattereth, and yet increafeth ; and there is that withholdeth more then is meet, but it tendeth to poverty, Prov. 11. 24. See also Prov. 3. 32, 33. For the ittatent to poverty, Prov. 11, 24. See allo Prov. 3, 32, 33. For me imperfund by it, a particular affurance of Gods favour, whereby happinefle is leured to us, both prefent and future. But this doth not feeme so well to agree with the scope of the words, neither here, nor elsethere, where this expression is used. Besides, it is a doftrine suboft to many restrictions and limitations, without which, many are teived by it, or rather deceive themselves. Others therefore understand by it, the doctrine of God, as particularly, before Christ, the Law; a fecret, nor unto all Nations of the world onely, besides the Jewes; but even among the Jewes, though commonly profelled, yet hidden, but to the godly, who earnestly applied them-felves to the search and study of it: which made David elsewhere to pray; Open thou mine eyes, that I may behold wondrous things out of by Law : Pfal, 119, 18, and fo highly to prize the knowledge of it, as he doth in that Pfalme, and elsewhere often. Before Christ, then, the Law, fince Christ, the Gospel; of which Christ said un-

to his Disciples, Unto you it is given to know the mysteries of the King. dom of heaven, but unto them it is not given, Marth. 13. tt. And Joh. amn of neaven, out into them is not given, watch, 13, 11. And Joh.
7, 17. If any man wild do his wil, he she all how of the deliring, &c.
And th: Apostle, that if any man love God, the same (ayreaux)
eddlus shing Beza;) is taught by him: 1 Cor, 8, 3.
All this granted as pertium and probable, yet 1 conceive by the scere of the lord, (both here, and Prov. 3.32. if we take verses 31, 42. together, and begin a new Paragraph at 33. as it is in our English Bibles : otherwile, joyning verles 32, and 33, then fecret here, as we have faid before:) more particularly to be understood of a certain knowledge and acknowledgement of Gods providence, and manifold dispensations not edvious to carnal, yea many times contrary to humane sudgement, which they, who in all humility fear God, and heartily defire and endeavour in all things to fubmit unto him, by long observation, and Gods special favour, in time attain unto Of which the Pfalmist elsewhere speaketh. Whoso is wife, and will observe these things, orc. Pfal. 107. laft verse; and the Prophet Jerem. 9. 23, 24. Let not the wife man glory in his wifdom, Goc. But let him that glorieth, glory in this, that he understandeth and knoweth me, dyc. to the prophet Hol. 1st Chapter, last verie, (not to mention others) in these words, Who is wife, and he shall understand these bings; prudent, and he shall know them; for the wayes of the Lad are right, and the just shall know them; to be the transfersions shall not be transfersions shall not be transfersions shall not be transfersions. fall therein

and he will shew them his covenant] Or, and his tovenant to make them know it.

V. 15. Mine eyes are ever towards the Lord] Pfal, 123, 1. pluck] Heb. bring forth.

V. 17. The troubles of my heart are enlarged] My grice is en-

created, because of mine enemies cruelty. V. 19. for they are many] The greater and more cruck his foes

were, the more he needed Gods help. cruel hatred] Heb, hatred of violence.

V. 21. Let integrity and uprightnesse preserve me] Forasmuch as I have behaved my felfe uprightly towards mine enemies, let them know that thou art the defender of my just cause.

THIS Plaime (which I put here at the end, of purpole, as a thing not very pertinent to the matter of the Plaime, nor for every ones reading:) is one of those, which we may call Alphabetical
Pfalms; because both for the number, and order; (but in different
kinds) they follow the Hebrew Alphabet, which doth consist of 22. letters. Of this kinde be, besides this, the 34. Psalme, which beginneth, I will bleffe the Lord at all times, dec. the 37. Fret not thy elfe because of evil doers; &c. the III. I will praise the Lord with my whole heart, Ge, and 112. Bleffed is the man, Ge. For, Praife ye the Lord, in this and the foregoing 111. Plalme, is rather the title, then the beginning of the Pfalme; and should rather be put over, (as it is by many:) then at the beginning, The 119.

Bleffed are the undefiled in the way, oyc. And lattly, the 145, which beginneth, I will extol thee my God O King, dec. All thefe, as I faid, be Alphabetical, but not exactly all, nor after one kinde. In this, the first in this kinde, every verse (with some exception, of which more, by and by ;) doth begin with a letter, according to the order of letters in the Alphabet, Aleph, Beth, Gimel, &c. So in the 34, and the 145. Pfalmes: but, as I faid, with some exceptions, and divertities, in every one of thefe. For in this, there be three letters, or verses, (according to the order of the Alphabet) deficient; Beth, Vau. and Kuph: and instead of these, three redundant, Beth, Peh, (whereof one is at the end,) and Refb, being all double. It is true indeed, that the fecond word of the fecond 4leph, begins with a Beth; and the third word of the verse He, (or, fifth verse,) begins with a Vau: which is observed by some, as though those letters there should supply the want of two of the 3. verses that are wanting. But there is little likelihood in that conceit; especially, fince we finde nothing, in the same kinde, to supply the defect of the Kuph. And yet I flould like of this better, then of their conceit, (too bold to be admitted) who would have the verses so divided, that that Beth and that Van which we have spoken of, the one the second; the other the third; (as now divided:) might be the first words of the verses: and would have a word () added to the 18. verse, to make it begin with a Kuph. And then for the Peh at the end, they make that to be part of the foregoing verse. But supposing this would do here, yet we shall still be to feek in other Psalmes, of the same kinde, where the like anomalies, or deficiences are to be found. For not to speake of the 34. where at the end we finde a supernumerary Peh, (or verse beginning with the letter Peh:) as it is here: in the 145. Psalme, of the very same kind of Alphabetical disposition as this, there is a Nun wanting, which cannot be fupplied but by fupplying a whole verfe, (by the vulgar Greek and one word or two, I know not how rightly supplied:) which would be of dangerous confequence. Though there be, even of our fide, fome, (Mollerus for one by name) who make no great matter of it, and plainly deliver their opinion, that they believe one verse, librariorum incuria, by the negligence of the Scribes, to be wanting. But the Rabbines there, some of them, make a great mystery of it, as though David in his meditations had feen that dreadful 1-101 afterwards expressed by the Prophet Efay, Chig. 24. 26, and h.d., of purpose, passed it over, to hasten to the contrary Annotations on the Book of Pfalmes.

and more comfortable 1901, which mere begins the 14, verte, but of these conceits, or what may more fassely be answered, more fassel be faild, when we have done with the reft, a sheady mentioned, which we called Alphabetical Psalmes. The next therefore is, the 37. Pfalme, differing from the former in this, that every letter, 37. Frame, amering nometic to meet in this, that every fetter, befides the Alphabetical, hath one verie more belonging to it, not tyed to any letter, but free for any, as in other Pfalmes. So indeed we finge it in the greatest part of it, by far; so that a majore indeed we fin it it in the greatest part or is, by lat ; bothat a majore parts, we call it Alphabetical. But otherwise it hath many anomalies, and exobitances. For besides that some letters (as the Dalleth, and the Capb:) have but one verse, there is no Onajon to be found: no, nor Peh neither; not in its due place, at leaft; but after the Tjade, there is a Peh indeed; but that, not Alphaberical, as I conceive, but meetly cafual, and belonging to the Tjade. Except we shall allow of their conjecture, which I confelle, all things well confidered, is not altogether to be rejected, who would have well confidence, is not alregether to be rejected; who would have a new verfe to begin at their words of the 3, yetfic, (as now divided) YUNU INVO, and DYU read for DYUY, for that we may have a Gnajin to begin with. But this laft of the Lameet to be put have a Gnajin to begin with. But this laft of the Lameet to be put have yellow the lameet part of the words of the lameet to be put had confidered, that this fervite Lameet can be not indicrance, but the lameet for my be shownly to begin with a Gnajin, you many the lameet and the lameet for the lameet of th had confidered, that this service Lannee can use no innocrance just that the verifie may be thought to begin with a Ginglin; no more then the Van before the Than, (TUMUT) at the end of the Pfalm at which haply four might itumble; but they need not; for in this cafe, it as post confiderable; and if not the Van, then neither this cafe, it as post confiderable; and if not the Van, then neither the Confiderable. this care, it is not connectable: and it not the park their negative the Lamed before the Gnaim. But to go on in the general veiw of these Alphabetical Psalmes: The two next, the III, and the 112, are both in their Alphabetical way contrary to this last, For whereas the 37, as we have faid, hath two verses belonging to one letter: these two, have two letters belonging to each Neither is there any considerable anomalie in either of them; fo that we shall need to say no more of them. The last is the 119. Pfalme, which confifts of 22, oftonaries, each letter of the Alphabet in order making 8, verses, all which 8, begin with one letter: and though this be a very long Pfalme, yet I do not finde any thing amille, or out of order, in this neither. Now to conclude concerning these descriptions or anomalies in general; although I am not of opinion, that if it were granted that incurid librariorum (as Mollerus spake before) some have hapned, much can be concluded from thence against the integrity of the Hebrew Text, which doth not conflit in fuch petty things, neither would Beza have made so bold with the new Testament, if he had thought for yet confidering the number of them, and variety. I dwrather open with them that believe fuch defects, or anomilies, (or however to be called) to have proceeded from the author himselfe, who did not think himfelfe bound to fuch niceties, but followed the intention of his minde, wholly bent upon the matter, where the words did not offer themselves; there being no other reason to be given of this Alphabetical disposition, or invention, but to help the memory; a thing not fo confiderable, as to make a businesse of it,

PSAL XXVI.

Verl. 1. J Odge me] Or, Judge for me, Deut. 32. 36.

O Lord] He fleeth to God to be Judge of his just cause, seeing there is no equity among men.

I have walked in mine integrity] See upon Plal, 18. 20. The Lord rewarded me; &c.

therefore] Or, that.

therefore]: Us, that,
V. 2. Examine me] Pfal. 7. 9.

It my reines and my heart] See Notes on Pfal. 7. 9.

V. 3. For thy laving kindnelle is before mine eyes]. He fineweth what falid him that he did not recompence evil for evil. Or, because thy laving kindnelle is before mine eyes, therefore have I in the laws of the Commandament. walked in thy truth; that is, in the way of thy Commandements, wates an try truth; that is, in the way or thy Commandements, therefore have I applied my left faithfully to perform, what thou haft commanded. Yea though I nece with many difcouragements, many crofles, oppositions, and perfectutions for thy lake, Yet beaufe thy loung kindlefs, &c. So of Mofes the Apolite, that he refused to be the Management of the perfectution for the second to the property of the perfectution of the perfect to be the perfect to be the perfect to t called the fon of Pharaohs daughter: Chusing rather, to suffer affiltion, &c. Esteeming the reproach of Christ &c. Why? because he had respect ento the vec inpence of the reward. And I Tim.4.9,10. This is a faithful faying, &c. For therefore we both labour and fuffer reproach, because we truft in the living God, &c. and I Cor. 15. last verse, after a long disputation and affection of the resurrection of the dead, Therefore my beloved brethren, be ye stedfast, immovable, &c. for as much as ye know that your labour is not in vain in the Lord. The Scripture is full of such places. That dostrine therefore that passeth ordinarily for very plausible, that we ought not to serve God for hope of reward: and that lo to do is but mercenary, not ingenuous and acceptable fervice; whether it be as true and confonant to the word of God, as it is commonly delivered and received, I make a question, I am sure that I find Christ himself proposed unto us as an example, who for the joythat was set before him endured the crasse despited the shame, by is fet down a' the right hand of the threne of God. Hebr. 12, 2, I know of the airi, for, how to be expounded, there is variety of opinions But the dostrine however to be found, may further be afferted by St. Paul, who flicks not to conclude and fay, That if there be

and more comfortable 7000, which there begins the 14, verfe, But | no refurred in of the dead, it is belt for us, to eat and drink, (that of the wo.ld, whileft we may) for to morrow we dye, 1 Cor. 15.32. See more upon Pfal. 130. 4. But there is forgiveneffe mith thee, that thou mayest be feared.

V. 4. I have not face with vain perfens Pfal. 1. 1. See the Notes there, by comparing of which pallages, (the first verse there, with 4, and 5, here) both verbes, to sit, to go, &c. and substantives, ungodly, finners, for nfull there; with the verbes and sub-flantives, here: and their order: it may probably be inferred, that the Pfalmift had no direct aim to any formall gradation, but put the words together, as they offered themselves, having, no other intention, then to make full and solemn profession (as of great confequence, to godlinesse and piety:) that he did avoid the company of wicked ungodly men, as much as he could possibly. I know that a man affecting offentation of wit and fubrilty, might find somewhat even here, in the order, variety, repetition of the words, whereupon to ground some notable (in his own judgement) observation. For my part, I will not attempt it; not because I despaire of finding somewhat that might please such palates but because it is against my judgement; if not conscience. Yet there is no great hurt (fince many are much taken with them :) in fuch observations, fo that they be not much pressed; nor conclusions of confequence in controverted matters, railed from them. But now to the matter of the words; the avoiding of evil company: Out of all question it is that wherein great part of that cirny: Out of all question it is that whetein great part of that cir-cumspect walking, required of all Ch islians, and without which, we can have little ground of affurance, that we are not going in the broad way of eternal destruction: great part, I say, of our circumspect walking in the world, doth consist. For good men, are more apt (fuch is the corruption of nature) to be corrupted by evil company, (according to that of the Apoflles; or rather of an ancient Comick Poet, cited and comfirmed by the Apostle, that cuil communications corrupt gord manners : 1 Cor. 15. 33. than evil men to be benefited by good and godly company. It is incredible, but to them that observe it with care ; what power evill examples in dayly conversation have, to infiniat themselves secretly and infenfibly , (wherein is greatest danger) so that even the best, and best rooted in godlinesse, have occasion enough to seare, and to be aware. However, we must make difference of cvil communications; evil in the very communication it felf: and communicaion, or communications with evill men. For some bad men, though bad in their private and more fecret communication, and convertation, yet out of some civill respect, or otherwise, are inoffensive in their ordinary conversation. Others, as they are in their lives, and ordinary practife; fo in all companies, (except they be restrained by some seare) offensive and scandalous; as by frequent swearing, cur fing, ranck discourse, and the like. We should not upon any termes (if we can avoid it) endure the company of nien, though it be with no danger to our felves, feandslous in their communication, and ordinary talke: except we may take the liberty to reproove them, and that it may probably do them good : fo far at least, as to thew our diflike and just offence. Elfe, men become guilty (though innocent our felves) of that dishonour that is done unto God, by such evil communication, Befides, we must distinguish between men, suspected, but not convicted; and fill having a form of godlinesse; and, open profane, scandalous offendors. According to the Apostles rule, and direction (though it be not altogether the same case now; because we have no profest heathers, or atheists among us: not publickly allowed of , at left; I wish I could say , nor tolerated) 1 Cor. 5. I wrote unto you in an Epiftle, &c. 9, 10, to the end of the chapter: we should, as to matter of scandall, most avoid or endeavour to avoid their company being scandalous in their lives, who are necrest unto us: as of the same house, or parish, and the like.
Others, that we have no relation to, if we light upon them by chance, as our occasions do lead us, we need not be so sempulous But this of avoiding the nearest, &c, must be understood, where we are not obliged by any duty: for we may not cast off obedience, and naturall obligations, in the performance of which the very life of godlinelle is interested, under colour of religion, So much of evil company here upon this place, where we find it by fuch variation of words inculcated and infifted upon, may feree for divers other places, where it is again, whether more largely, or breefly spoken of,

diffemblers] Heb. clofe, or, deceitful. V. S. fit with the wicked] Jer. 15. 17.

V. 6. I will wash mine hands in innocency] Pfal. 73. 13. They did use to wash their hands in token of innocency, Deut, 21.657. Mat. 27, 24. He may withall feem to allude to the priests washing before they went to the altar, 2 Chron.4.6. Exod.30. 18.19.

[a will compaffe thine altar] With facrifices and oblations, as

the Rabbines expound it: confirmed by the Vulgar translation of the 6 verse of the next Plaim; Grenivi, of immediati, &c but that the Hebrew words there afford not that sense. Others, I will complete the sense of the sense of sense. palle; that is, cause to be compassed with the company of singers and Quire-men. It was not lawful for ordinary men to come night to the Altar: they flood at a diffance: which some think is all that is here intended by the word compassing. See upon Plat, 97.7.

Pfal. xxvii. of all them that are about him. His meaning by this expression in general is, that he will be very studious and diligent in the publick worship of God; and all duties belonging thereunto. But it may be David more particularly might intend by these words to profess his David more particularly might interna by their words to proteile his charity towards his enemies, whom, though much wronged and curelly perfectuted by them, yet he did not defire to require, nor had any evil defign against. Which might feem rather Evangelical, then Legal innocency, or perfection : (at least, if that collection of the Pharifees were true, Thou shalt love the neighbour, and have thine enemy, Matth. 5. 43. But it was not. The Law (not to insist in other my, wartin, 5, 45. Dut it was not. It have not for the profession of the profession of the year any grade againft he children of thy people; but thou flat love thy neighbour at the flef! at ant be Lord, Lev. 19, 18. And when Elay (or God rather by he Propher) faid, which comes necession. eft to Davids words, When you spread firth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not bear; your hands are full of blood. Elay 1, 15, it is not to be conceived, that by hands full of blood, he meant their hands onely that shed innocent blood; but theirs also, who thirsted after the blood of those that had done them wrong, and were fet upon revenge. It was not there-fore altogether an Evangelical counsel, or constitution, (as some for a longether an Evangelical counted, or conflictution, (a sound would have it) which our Saviou Matth, 2, 3, 2, 4. (which haply might have some reference to these very words of David, we are now upon) enjoyneth; Therefore if how bring thy gift to the Altar, and there remembril that thy brother hat boght against thee. Leave there thy gift before the Alta', and go thy way; fift be remembed by brother, and then come and offer thy gift, which I take to be to the constitution of the the Altary than the Altary and the Altary and the Altary than the Altary Law against the false glosses and collections of the Scribes and Pharifees; then a new constitution. Of private revenge, see more

upon Pfal. 35. 4. Let them be confounded, &c.

V. 8. where thine honour dwelleth] Heb. of the tabernacle of thy

V. 9. Gather not] Or, Take not away. V. 9. Cather not J Cr. 1 age not away.

Gather not my foul with finners] Destroy me not in the overthrow of the wicked, Elay 57. 1. 1 Sam. 15. 6. Gen. 18. 23.

bloody men]. Heb. men of blood.

Vr 10, in whose hands is mischief] Whose cruel hands do exeoute the malicious devices of their hearts.

full of bribes] Heb. filled with. And by consequence, of inju-

flice, Deut. 16. 19. Efay 33. 15.
V. 12. My foot] Or, when my foot.
in an eaven place] When God shall fet me fice from slippery places in safety, I will praise him openly; that is, when I am set free from enemies, and settled in peace, Psal, 119. 8.

PSAL. XXVII.

Verf. 1. The Lord is my light] Mic. 7. 8. Who delivers me from darknelle of afflictions, Pfal. 18. 2.8.
my falvation] Because he was afflured of good fuccede in all his dangers, and that his falvation was laid up in God, he feared not the tyranny of his enemics, the Lord is the strength of my life] Psal. 118. 6. frength of my life] He that keeps me alive in despight of all my

V. 2. and my foes] Heb. my foes to me. To shew, that they did

wallee him in particular.

came upon me] Heb, approached against me,

to eat up my slesh] As a Lyon that comes to devour a sheep, Psal.

7. 2. & 14. 4.
V. 3. Though an host should encampe against me] Psal. 3. 6.
in this will I be consident] That God will free me, and destroy

my enemies, verle 1, 2.

V. 4. that I may dwell in the house of the Lord] He desires more to enjoy Gods Ordinances, then wife, children, or goods, Pfal. 23 5, & 84, 10. See upon Pfal, 15, 1. Who fhall abide : and upon yer 8. of this Plalm, Seek ye my face, &c. of Davids wonderful love and affection to Gods houle. It might have done there well: but because I find it here, upon this verse, I will give it place here. I find a queflion here proposed by a very learned man, and very zealous against all Superstition, and Popish ceremonies. It is wished by many, he had used more moderation sometimes, to have seriously condered, which may truly be so deemed, (because idle and superfitions:) and which not, because both ancient, and use-ful. The question is: Videndum nunc an similiter affesti, &c. We are now to confider, faith he, whether Christians ought now to be so affelied towards Churches and Ceremonies, as David was, His resolution of the question is: Essi autem fateor longe nos a patribus differre, &c. That is, Although I confesse that the get now is fare different of what, it was in the time of the Fabres, (that is, in Davids time:) Tet because even now God this not Roys together his people without some external order, and this to bring men unto him by earthly rediments; I deny not our Chrystes that Reacty, which bload ravilly, or draw to it selfes. the wishes and affeltions of godly people. For the Word of God, the Sa-tranents, publick Prayers, (all these performed and administered in Churches) and other like helps, may nor, without impious contempt of God, be despifed, who there (in those ordinances, &c.) as it were

in a glaffe, or a pillure, (imagine : it may be he meant , more generally, some external forme, or shape, or figure :) doth exhibit

behold the beauty of the Lord] Pfal, 62, 2. God is beautiful and pleafant to his Saints in his Temple, Pfal. 68. 24, 25. & 96. 9. &

110. 3. the beauty] Or, the delight, to enquire in bit Temple] The fervants of God feek to know Gods will in Gods houte: from his word there read and preached, or interpreted, by Gods lawful Miniftens: who if they mildend, wo be unto them I its very possible they may 1 confeils: especially they be ignorant, (for even fuch, in best times, by wicked practices, and the Delaw some in Conservation). and unconscionable Prelats are put in sometimes :) or if parties in a faction, and the like. However if fuch, lawfully ordained and put in, mislead, they that are misled, may have somewhat to plead to themselves: The Scribes and Pharifees sit in Moses feat. All therefore what soever they bid you observe: &c. Matth, 23, 2, 3. Noverthelese, godly people must not so farre trust to their Mini-nisters, but that, they that are of abilities, must embrace all good opportunities surther to satisfic themselves, when occasion is; as those noble Beroeans did: who are commended for it, Acts 17, 11,

V. 5. For in the time of trouble he shall hide me in his pavillion I If I might live in Gods Church, he would defend me, and I should

(ball] Or, would,

hide me in his pavillion] Pfal, 31, 20, & 91, 3, 4. [hall] Or, would. [hall] Or, would,

V. 6. now Shall] Or, then Should.

V. 6. now [hail] Urs then (bould,
therefore will) Ors, then would,
facrifices of joy] Heb. of [houting, Numb, 10, 10,
will fing] Ors, would fing, yeal, would,
V. 8. feek ye my faces, my heart faids unto the ?] In the Original,
word for word, thus; To thee my facer, land, Seek ye my face; Thy
face, Lord will feek, Which words, as all agrees, are forewhat defective; that is, somewhat must be supplied to make the sense perfect ! and besides, they are, not misplaced, we may not say; (for such trajections to best authors are ordinary enough; and we have examples of them in divers other places of Scripture) but, not placed in due o der of ordinary construction: Through this defect, and displacing together, great liberty is left to Interpreters; and translated they are by divers, diversly; yet forthat this variety of translations. the vulgar Greek and Latine, who read them otherwise then we do, excepted) comes all to one purpose in point of sense, or sentence : neither is there any (to my best judgement) that either supplies, or places the words better, then this our English here. So that more need not to be said of the words. And as for the sense. that more need not to be 1140 of the words. And as tor the tente, it feems plain enough; to plain indeed, if my judgement) that the very plainneffe makes me fulpect, that there is fomewhat more in it, then hat been yet observed by any that I have feen; I have feen will I feet. That is, As thou haft commanded, that we should feet duy face, so I do. That is the lumme of what is faid. But where compared to the property of the seed of of the s manded? Or, why this command of God, fo expresly, by a kind of Prosopopaia, more then any other, in that kind elsewhere, here fee down? I would fay at least, which would put some more life, or emphasis in the words; that this command of seeking God, being emphals in the words; that this command or teeking tood, peing more particularly, by God, laid upon the heart of man, (a smay appear, Deut, 4, 19, to which some refer us; But if from thence thou shalt feek the Lard thy God, then shalt sinde him, if thou feek him with all thy heart, and with all thy sail:) David in great confidence of his hearty performance, doth here appeal to God, himselfelt the fearcher of the hearts, remembring him (to speak the more movingly) of his own words, and immediately answering, which was been supported by the some the most himself to the sound how the more movingly. as his own heart suggested unto him, But this would have been more plain, I must confesse, if the heart had been mentioned here in the command, as well as it is in the answer. And besides, if my face, had been in the command, Dout, 4, 19. (the onely place we finde, that David could allude unto) so directly expressed, as it is here in this supposed repetition, or citation. That therefore which I do more incline unto, is this. It is a common observation, that in best Writers, sometimes one and the self-same word, not in the same Book onely, but even within the compasse of one or two verses, or so, is used in a different sence. So the word 7770 Job 2, 23. Be glad then ye children of Sion, &c. twice repeated, by the Chaldee paraphrafe, and most Rabbines, as likewife by our English margin there, (to which many other translations agree) is taken in the first place for a Teacher; in the second, for Rain. In the New Testament it is very frequent, according to best Interpreters, who commonly call it (where one word, or phrase doth occurre in two different fenses) an allaraxx 704, or manni. Now to apply this to our prefent occasion: There never was man (I think) either Prince or other, that ever shewed more zeal to Gods outward worship and service (as established in those dayes) then David did. Of his inward affection, there is no question to be made: elfe his outward carriage and profession would but little have availed with God: but that is not to our purpose here. Although therefore a man, (even in those dayes) that had the know-

in this world, and the greatest comfort of his life, to be neer where the Ark of God was, the place of his refidence among men, in those the Ark of God was, the place of his refluence among them, in trote dayes; where the Tabernacle, or Altars were, where daily fa-cifices were offered, and other religious fervices, by Priefts and Levices performed, and divers feafts and folemnities kept and ob-Befides what we have here in this Pfalme to that purpole, retved. Denotes what we have here in this trialme to that purpole; read, Plal. 65, 4. but efpecially, Plal. 84. How amidole are thy Tabernacles, Ourd of Hills: 8 hy fail longels, 8 c. And Plal. 42. As the Hari panieth after the water brooks, 8 c. And befides his own refilmant in the Plal. tellimony in the Plalmes, we may learn as much from divers paf-fages of the Hidroy of his life. When the Ark was brought unto Sion, to be placed in that Tabernacle which he had prepared for it; how was he then transported with joy, even to the fcorn and contempt of his own wife, 2 Sam. 6. 20, 31, 30. And none of his flights from Sauth, how bitterly doth he expoftulate his case with Saul 1 style between the sauth of the Lard bave stirred thee is against me let him accept an offering: but if they be the children of men, surfed be they before the Lord: for they have diven me out this day from abiding in the inheritance of the Lord; faring, To ferve other gods, I Sam, 26, 19. Now to feel the face of Ord, may be understood two wayes. More generally taken, it comprehends whatfoever is of the substance of true Religion : So we had it before, This is the generation of them that feek him, tons over that is diving the many time generation of them that feel by fixe, O find if face, O find if the advantage their offene, and feel, my face in the fallfillion they will feel me early. In this general sence, the face of find, is no more, then what is more usually find; it follows that the face of find, is no more, then what is more usually find; the face of find, is no more, then what is more usually find; the face of find, is no more, then what is more usually find; to feel God; as Ila. 45. 19. I faid not unto the feed of Jacob, Seel ye me of jeck tod; as 13. 45. 19. 1 Jund not unto toe Jecto of Jacob-Seckey me in vain a libe Lord (predignelingfle), I deduce things that are right. A very Common Scripture phrase it is, as cannot be unknown to them that are verified in it. In a more thief tence, by the face of God, is meant the Ath of God, the place of his refidence, and where (by is meant the Ark of God, the place of his renderice, and where (by fome ontward fights and vidences) he was wont, upon occasion, to make himself visible. So Plat. 43. 2. My foul thirstelf for God, for the living God: when shall I come and see the face of God? or; a spear before the face of God. So Moller, Bucer, Calvin, translate the words; (not as we there, who leave out the word face, in many places, in-dead, fulficiently enough included in the word before, but in this place, a word of great pregnancy and importance, and therefore not to have been omitted) and so expound them directly, as intended by David, of the Ark and Sanctuary. See also Varablus upon that verse, and upon the fixth verse of the same Psalm; where he racitly cuts, and upon the fixed verte of the atmer shall synthese network precisely the open standards, of sparzeb tearab homins; unadvifedly followed by ours) and makes it; Quanda spaining of apparebo and facility and the standards of the well observed by one upon that place, (a very exast observed to see upon that place, (a very exast observed to see the standards of the standards o very exact oncurve: of occupance words and phrales) that what I Chron. 13, 10, is, before God 5, in a Sam. 6,-1, is, with the Ark of God. My opinion therefore is, that David at this time, when he wrote this, being deprived of this ineffinable benefit (as he when he wrote Plajme 42, and divers others) in the ardency of his zeal, preffing God with all medican conductive that the wrote Plajme 42, and divers others) in the ardency of his zeale, preffing God with all medican and annitrates that he are all the prefixed god with all medican and annitrates. preffing God with all motives and arguments that he could frame preming Our with all motives and arguments that he could traine or think of, that God would reflore him to that happinelle, he fo wanted and longed for; among others, he prefleth God with his own words, injoying all men (in that fence we have flewed) to feck his face; that is, to inform themselves diligently concerning his will; to apply themselves to his service; to trust in him, to depend of him, &c. a precept (in this general fence) in all plates, and at litimes, equally binding: but David, as though he could not ferve God as he flould, whileft excluded from this necer approach; (as his words feem to imply, I Sam. 26. 19. which have already been spoken of) and by consequence, not perform what he required : He therefore retorts upon him(as it were)his own words, and prefles him for performance on his fide. So the words (and that without any violence, or far fetche confluction) become very pregnant, and emphatical ; which otherwise seem but flat and dilute According to this interpretation, the words would rather be thus Supplied , Then haft faid, (it is thine own word and speech) Seek ye supplied; I mu half faith unto thee, (it is time own word and speech) seek ye my face: my hear faith unto thee, (it is the defire of my foul; thy command is become my request) Thy face, Lord, will I feek.

V. 9. but not the servant away in anger] As angry masters use

to do, for every flight offence.

V. 10. When my father and my mother forfale me] He magnifieth Gods love towards his, which far passeth the most tender love of parents towards their children, Ifai, 49. 15. The ground of fuch emphatical expressions, of trust and considence in God, see upon Pfal. 16. 1. for in thee do I put my truft. The words might have been translated, Trough my father, &c. as well as When my father, &c. but that is not very material; neither can any man infer from this, that David was forfaken, or that he was afraid when he fo wrote, that he should be forfaken by his parents. For this is but a supposition; and such a supposition, as is not grounded upon any propolition; and little a impolition; as a line distribution and little a implantically Davids confidence in Gods love, and the greatness withal of that love in Gods fo far transcending all humane love. As when the Apolle faith; Though an Angel from heaven: Gal. 1. 8. nay we ought rather to infer (if we must one of the two) that David did

ledge of the true God, might be religious, and ferve God out of Ju-dea, as we know by Jobs example, and divers others fince; yet was it Joysid delight, and his earnest defire, yea, his chiefest happinesses this similar description of the greatness of his confidence. an tmother, their natural deaths ; as if he intended to fay ; that God would be instead of a father and a mother unto him Indeed we find God ftyled elfewhere, a Pather of the fatherleft : as Pfal, 68. 5. and a helper of the fatherless, Pfal. 10, 14. but this not so proper to this place, and takes off a great deal of the emphasis. will tale me] Heb. will gather me. As Ifal. 40. TI.

V. 11. Teach me thy way] Plal. 25. 4. & 86. 11. & 119. Such a course of life, as may please thee, Plal. 25. 9.

and lead me in a plain path]. That I may not flumble, or do any thing that my watchful foes may lay hold on to hurt me, Plat. 26. 12. Ilai, 63. 13. Heb. a way of plainnesse.

1: a pain pain J 1150. a way 7 processing.
wine centers! Heb. thigh which ableve me.
V. 13. the good office of the Lord J To enjoy the good things God
hath promided me, before I die, Ila, 38, 11, Ila, 116, 9.
V. 14. Wait on the Lord J I'al, 31, 14, Ila, 25, 9. Hab. 2, 3.
He exhorists himselfe to depend on the Lord, feeing he never fail-

eth to help his, according to his promile, Pfal. 62. 1, 5.

PSAL XXVTII.

Verf. i. To me] Heb. from me. 1. Pfat. 83. r. It is noted here by some Expositers, that in sitemer, forbearance of acting, or helping, is sometimes included. See Judg. 18. 9. and are ye shen? helping, is conceinnes metuded, see jung, a. y. and arry plant a (fill), there in the English) and I King. 22.3. Know ye that Ra-musth, &c. and so essewhere. But this granted, I think it might have been observed withal, as not improbable, that David might nave been observed withat, as not improbable, that David might here, by this expedition, allude to the name of the Oracle, by him particularly mentioned in the very next verife; When I lift is my bands towards thy boly Dradle: or, the Oracle of thy Sandhary. It was called "127," (which is the word here:) as if you should lay, The place of freelying: from the verb "12" which fignificate, to freely. As for Could be of the whole we call action death. It is a first of the whole we call action death. for Gods being filent, when we call again and again : it is either for Joss being gren; when we can again amagain. A self-metallo our prayers are not acceptable junto him, which may proceed from divers occasions; as I Sam, 8, 18, And ye shall city out, 8cc, and James 4, 3. Te ath, and sective not, 8c. Or because he hash a further aime for our good, and his gloy; as, to make us examples of patience unto others; and the like. And whatfoever flesh and blood; that is, natural lense and judgement, suggest unto us, that God is uxxsoodusin, lengt very long sometimes, before he heare us, and execute justice: yet the Scripture saith positively, he will do it, iraxes. speedily, Luke 18. 7, 8. because many yeares are but as a momen of time, to eternicy : which therefore should alwayes, in our sharpest extremities,or longest trials, to prevent the assaults of impatienceupon our faith and confidence; be in our thoughts, and before our eyes

I become like them that go down into the pit] Pfal. 143. 7. He counteth himselfe as a dead man, till God shew his Favour toward

him, and grant him his petition;
V. 2. toward thy holy Oracle] Or, towards the Oracle of thy San-Huary. For in that place was the Ark, and there God promifed to thew the tokens of his Favour, and thence he gave answers to his people, Num. 7. 89. & 27. 21. 1 King. 6. 5. & 8. 38. See before

upon Pfal. 5. 7. towards thy holy Temple, V. 3. Draw me not away with the wicked] Pfal. 26. 9. Draw me not away by a violent death from worldly comforts, 25 wicked men die, but give me a quiet and willing death, as thou wieft to do

men die, but gree me a quiet and wijing waari, as thumber to good men, 15 am. 2, 2, 2, 161, 5, 2, 3, and 15, 5, which fred; peace to their neighbours?] Pfal, 12, 2, Jer, 9, 8, V. 4. Give them according to their deed? 2 Tim. 4, 14, Revel. 18, 6. He thus prayeth in respect of Gods glory, and not for his own cause, being aftured that God would punish the persecutours

own cause, or my annual trat con would be planted of his Church. See more upon Pla1. 35. 4.

V. 5. Because they regard not the works of the Lord, &c. 1 As the words have particular reference unto David his case, so the works of words have particular reference unto David his case, of Gods the Lord, and the operations of his hands, must be understood of Gods counsel and purpose, to bring David to the Crown; manifested and brought about by many notable events, and particular providences and dispensations; as may appear by the ftory: which they uences and empenations; as may appear by the troy; which will the took no notice of at all, shewed themselves (the proper temper, for the most part, of profane men and Epicures) very supine and negligent in things of high moment: they thir did, and did not these themselves. not therein acknowledge the hand of God, fliewed themselves very obstinate, and inflexible; which kind of men are properly faid, 3 soμαχείν, to fight against God; as opposing to the manifestation of his Will, and cleare demonstrations of his Divine disposition that the manifestation of his Will and the manifestation of his Divine disposition. Itation of his Will', and cleare demonstrations of his Dwine di-fipensation, the counciles of humans with and policy. To this pur-pose we read of Moses, AC, 7.25, For he physical his between would have enderflood, how that God by his hard would addieve them, we have the properties of the physical hard would addieve them, that they madelflood how the more general force, her was readily (as Elay v. 12.) not to regard he work of the Lord, we we note that the operations of his hands: who being taken up with from these, as the ambitious and coverous; or excluding all care for the felves, and therein valacing versares haveints 12. neither of felves, and therein placing greateft happineffe; neither of

what happens to themselves, in the course of their lives; nor what I monly are ascribed unto God, (as particularly thunder and lighthappens unto others, either publickly, or privately thereby to understand the wayes of God, and of his providence, make any observation at all; Who neither in adversity, nor prosperity, go beyond nature and common chance: To they live, and to they die. They also more particularly may be charged with those words, who are altogether for the prefent, and judge of men generally as good or bad, in favour, or out of favour with God, from their present condition, and what happens unto them in this World, Whereas it is a mystery of providence, to husband our salvation by contraries; and to let them have their wills in this World most, that have least of Gods Favour. The Plalmist speaks of it, as that have lead of Jous Pavolit. The Platinite speaks of it, as of a great mykery, O Lord, how great are thy work? I and thy thoughts are very deep. A bruits man knoweth not, neither dath a foole understand this? When the wicked firing as the graffe, and when all the workers of inquisi flourists, it is, that they shall be dewhen all the worgers of inapury pouring is 11 s, tonk they plan to each flyrood for ever y [Val.] 2. 4,65,7. And again, They that sport in tears, Ball-reap in joy. He that goth forth and weepeth bearing precious feed; Ball-doubleffe come again with relyving, bringing bit flowers with birm, Plal. 116, 5, 6. But of Gods judgements also, which by a fudden alteration for fall upon they whicked, even in this world, to the great altonishment and confusion of the beholders on the one fide, and as great comfort and edification of others on the other fide, the words may likewife be understood. For these also, those visible palpable temporal Judgements are called the work of God, So Psal, 64, 9. And all men shall fear, and declare the work of God; for they shall wifely consider of his doing. And so Prov. 21. 12. The righteous man wifely considereth the house of the wicked: but or) God overthroweth the wicked for their wickednesse. See al-

(or, for) God overthroweth the wicked for their wickednesse. See also Plal. 66. 5. Come and fee. be shall destroy them] They shall be utterly destroyed, Mal. 1. 4. A metaphor from a houle ruined for ever.

V. 6. Bleffed be the Lord | Because he felt the affurance of Gods help in his heart, his mouth was opened to fing his praises, Pfal. 13. 6. See before upon Pfal, 22, 22. I will declare,

V. 8. their strength] Or, his strength. The strength of his pco-

Javing frength of his anointed] Heb. frength of falvations.
V. 9. bleft thine inheritance] Gods people are as dear to him, as our inheritance is to us. feed] Or, rule,

PSAL. XXIX.

Verf. 1. Give unto the Lord Plat. 96, 7, 8.

Oye mighty Heb. ye fons of the mighty. He exhorteth the proud tyrants to humble themselves under Gods hand, and mot to have fuch an opinion of their own power and greatneffe, as mot men in high places have. This exposition I like very well, and somewhat the better, for that we read of so many great Princes, both good and bad, but bad and cruel especially that have been very fearful of thunder, the fubject of this pfalme: as Augustus, Caligula, and divers others. But it will be objected; How then doth David invite such to worship God in the beauty of holinesse (that is, in his Temple, his Sanctuary, at Jerusalem:) as in the next verse? Yea very well, if we take the words as an invi-tation not so much to solemne service in his Temple; as to the knowledge and acknowledgement of the God of that Temple, and of his divine Service, there performed : to which Temple and fervice fuch Kings and Princes as had knowledge of the God of his Ifrael, were wont to fend great presents every wear, and performed some duties by their deputies, in acknowledgement of his Soveraingty. However, the greater part of Interpreters, by, some of the mighty, understand, some, the Israelites in general, so stiled because of Abraham, Isaak, and Jacob: men of famous memory, to caule of Abraham, Ilaak, and Jacob: men of famous memory, to oplicity) of great credit with God, both living, and dead to others, the Angels, as Plal. 89, 67. For who in the heaven, &c. who among the famos of the mighty, &c. and fome, the Stars of Heaven, as Job 38, 79. When the mprining Stars fam, together, and all the finnes of God (CINTYN 131 there, DINN 131 there, in the Pfamilit. for God:) shouled for joy. All things well weighed, it is not easie to determine, which interpretation is not genuine. If Angels, (according to the Chaldee paraphrafe, and divers others) be spoken unto; by the beauty of bolinesse, (which is not so usual) we must understand the heavens. But to the general fone of the Plaimitt, to fet out the power and majefty of God, and to affert his providence, (whereof fee upon the third verfe, The voice of the Lord:) any of these expositions may serve well enough

V. 2. Give unto the Lord the glory due unto his name \ 1 Cha 16, 29.

the glory due unto his name] Heb, the honour of his name, in the beauty of hol neß] Or, in his glorious Santluary, Plat. 96. 9

See upon Pfal, 110. 3, in the beauty of holinesse.
V. 3. The wice of the Lord] It was one of Epicurus his arguments against a God, and a providence ordering and disposing all things both in Heaven and Earth; that many things, which com- for, the beafts there.

ning,) proceeded from natural causes. Hereupon his conclusion was, (as it was judeed the main end of all his Philosophy, which in these Atheistical times is by some much endeavoured to be revived, though never was any thing, in the judgement of ancient wife Heathens, more foolin and fenfelesse;) that all fear of God, whe Heatners, more tools and temeterle:). I take at the test of some and all Religion, was a groundled thing; a Central at frest in territ, edit per treature Morteles, pavido com pendent mentible in territ, edit per treature Morteles, pavido com pendent mentible per Efficient an ainon bomble formidane Doum, &c. So doth Li Gere Efficient an ainon bomble formidane Doum, &c. So doth Li Gere Efficient Rolling and Control of the Caule of thinder and lightning; and repeated long discourse of the caule of thinder and lightning; and repeated to the caule of the Cau it often, and therefore men should not fear, because it is an effect of nature. Which is, in very deed, a very fenfelesse argument. For why may not the same things be ascribed unto God, as superme; and yet acknowledged, to have more immediate and secondary (but fubordinate unto the supreme) causes? And it, God as we teach, and the more fober heathens believed, be the Author of nature; why leffe powerful, or leffe to be feared, in natural causes, or events, then in those things, that he bringeth to passe by a more immediate power? Although therefore if we should take time to consider well of all particulars, there might somewhat be found perchance in the effects of thunder and lightning, that would pose here is no natural cause, because not understood:) but however, granting that it is a work of nature, and that the cause is not hidden; yet neverthelesse it doth not follow, but that thunder after a more sublime way of contemplation, (by Anaxagoras, an ancient Philosopher, of good account; and by Plato after him, much cient Philolopher, of good account; and by Plato after him, much commended; i) without any reflect to the natural and fecondary cantees, may be deribed to God ablolutely, and flyled, The water of the Lord, or, of God! as it is here; I'ke noife of his voite, and the found that got hour of his month, Job 37, 2. The voite of the Almighty God, when he feederby, Eagu to, T., There is no question, but that Thunder and Lightning, though in that order and counte of natural causes and counted nature, (or feries and connexion of natural causes and counted the counterpart of the th end intended and appointed by God, to repetite the infolencies of fome, and to awaken the confciences of others, (of all, I do not fay: God hath his end in that too,) whom the confideration of his other works, and daily providence, cannot move to the feare, or acknowledgement of a Superiour Power and Deity. A very fit expression therefore it is of the Thunder, to call it the voice of God : and it were not amifle, (fuch is the dulneffe of most) if all natural things, had the Name of God (some such way as the name of God is added by the Hebrews to all great things, as, a tree of God, a City 18 andea by the receives to all great timings, as, an every own, a city of God, &c, that is, agreat rive, a press tim, &c, and fo in the New Terlament, devict robbig, exceeding fair, Act, 7, 20,) inferibed, it being the chief end of all natural things, to put us in minde of God. The Grecians allo for fome fuch realon, called all extraordinary great tempests, Diognicolas, And the ancient Romans were wont to fay, Deus tonat, Deus fulgurat, &c. for which afterwards (as now it useth) by an ellipsis, as they call it, of the Nominacive, for more brerity was faid, tonat, (for, Deus tonat.) fulgurat, &c. Yet the Hebrews have a more proper word too, for Thunder : whence Branerges, in the New Testament (according to the Greek pronunciation, for Benerehem,) is interpreted, The font of Thunder. Mark 3, 17. As for that other argument of Epicurus, (which whether, he borrowed of the stage, or the stage from him, I know not: but an argument, it feems, among the profane atheistical rabble, of old, in great request;) Qualify fupiter, atque alii fulgentia divi Terrifico quatiunt quett; J. Zwalf spires, aique ant Jugenta arot territo quantum fonitu calesta templa. Et jaciunt ignes, quo duct quemque voluptas: Cur quibus incausum feelus aversabile sumque est, Non faciunt, &c., that is, in estect, that if the gods had any thing to do with the Thunder, &c. they should make use of it against facrilegious perjured persons, and the like; and their habitations; and not suffer either any good and godly men to be struck, or their own Tem-pels to be battered or inslamed by it: this is no more then what the Scripture, in another case, teacheth; to wit, that the sword de-Scripture, in another cate, teacheth; to wit, that he pward arouse how a well as ambler. (and in Itriahs cale it of fell out indeed;) a Sam. 11. 15. which if we were to treat here of rrowindence at large, we could thew, no wayes repugnant to providence, but very fuitable to that Order by God at first, since the fall of men, established in the world; by which all things in this kinde, mult and ought to be tryed; and nothing deemed contrary to providence, that is not contrary to that first Order. But enoug's hith been faid, to ferve for this place; and more we may have occasion to fay hereafter. See upon Pfal. 37.

ony increases. Oc. great waters.
V. 4. powerful] Heb. in power,
full of maiefly] Heb. in majefly.
V. 5. The opte of the Lord] The thunder-bo't breaketh the

most tall and strong trees, and shall men think their power to be able to relift God ? V. 6. Sirion like a young unicorn 1 Deut. 3: 9. Called also Hymon. He means, the trees that grew on those hills, for thunder moves not hills, but an earth-quake. So ver. 8, 9, the wilderness,

V.7. divi-

Pfal.xxx.

V. 7. divideth] Heb. cuttethout. v. 7. arracing trees, satternoom, divideth the flames of fire] It causeth the lightnings to shoot, and

V. 8. of Kadesh] In places most delolate, where God seems not

y, o. 9 nowery, in praction more necessary, where con recens nor to be preferred, f.c.h. a Kadelh was, Num; 13.26.

V. 9, major bith hinder to calve] The thunder makes the hindes to calve haddenly for fear, though at other times they do it with difficulty. See mores on Job 39. 1.

to calve] Or, to be in pain.

discovered the forests] Maketh the trees bare of leaves, or pierdiscovered the forests] Maketh the trees bare of leaves, or pierceth the most fecret places, or makes the beafts flee into their dens, and so the wood is bare of them, or, without them.

in his 1 emple doth every one speak of his glory] The words of themfelves, are plain enough: but the coherence is not fo plain. David in the beginning of the Pfalme, doth exho t all men to glorifie God, in general: and particularly, to glorific him in the beauty of Holmelle, (or, in the gbrious faniluary; as the margin there;) that is, in his Sanctuary. Now in the conclusion he remembers the Temis in its sanctiary. Now in the concention he remembers the Left-ple agin; (fee upon Pfal. 5. 7.) whereby he may be thought to invite all men to become Jews, or Profelytes. Some conceive that this Pfalme was appointed by David to be fung in the Church, (Temple, or Tabernacle) in time of great Tempess and Thunders; which is not unlikely. The Letanies used of old in Christian Churches, had fuch a beginning. But in reference to the words immediately before, part of this very verse; and discovereit the forests,)the oracety networ, pare or this very veries and aujeoverein the jorgits, jette Temple having some relation to the forest, (as built, in part, out of it, pfal. 74.5.) it may be thought that David having faid that God glorifies himself by the terrible effects (among others) of the thunder among the trees of the Forest; he presently adds or the tunner among the trees or the Foret; he prementy and that Gold is glorified in his Temple, by the voices of men; as de-precating that former way of glorification, upon it. He might all allude to the load influements of Muffek, (influtting). In almanner, the voice of the thunder) ufed in the Temple to praife God with, mentioned by David in many other places.

God with, mentioned by David in many other piaces, dith every one float] Or, every with of it untereith, Re. V. to. The Lard fitteth upon the fload] To moderate the rage of the tempells and waters, that they deltroy not all. Others think that he alludes to the flood in Nonkvime.

the Lord fitteth King for ever] Pfal. 10.16.

PSAL, XXX.

A Pfalm and fong] Where the mufical instruments went before the voice, a Pfalm and Song, (as it is here) in the infeription: voice, a Pjain and song, (as it is need) in the initial of where the voices of men went before the inftruments, then a fing and Pjaine. This is the device of some Rabbins upon this title. But other Rabbins plainly confesse they know no ground of this affertion, or which should be the cause of this difference. Indeed this observation concerning the different placing of the words, seemes to be a meere querck. But that the adding of the word song, ("") whether before or after, to the usuall word Pfalm, may imply fomewhat of mens voyces more then was usuall and o dinary, is not improbable. And here it might well be said that TW is added of purpose (A Pfalm: a canticle) to intimat, that this Pfalme was made upon an extraordinary occasion of publick joy, which feemeth to be the most proper use and signification of the word TW according to that of the

the original Hebrew: all English Bibles of the last translation, as many as 1 have feen, upon what ground I know nos, exhibit is, Temples) full hom?: that is, shall be turned into howling. But becarle this will not hold alwayes, though it would here very well, I date not much rely upon it. The safeth will be, with those Rabbins to acknowledge our ignorance, at the dedication of the bunde of David! Either when he first dwelt in it, Deut, 20,5, or, after Absolom had polluted it, which is more groubable. more proceedity therefore a surfactation. then demore probable, more properly therefore a purification, then dedication: but that that purification of it, was a kind of new dedica'ion

verf. t. T Hou hast lifted me up] Drawn me out of afflictions, as for thou hast lifted] This thankfull return of praises unto God,

for deliverances, and other benefits received, how acceptable unto Him ; himfelf , by the Pfalmift, profesteth: Offer unto God, &c. And call up in me in the day of trouble : I will deliver thee , and thou fhalt glorifi: mee, Pfal. 50. 14. 15. And the Pfalmift elsewhere earnestly calls upon all men for it: O that men would prayse the Lord for his goodnesse, and for his wonderfull works unto the children of men. Pfal. 107. v. 3. 15. 21, 31. It is his principall aime in all that Pfalme, and therefore he often repeates it. So this for here of the Pfalmift, must be understood, as a declaration of the ground, and subject of his present thanks, and exaltation, or extelling of God: not as a generall ground, as if we were not bound to praile an i excell him, but when he doth us good: or rather, (for when

is it , that he doth not : fince we live, move, and have our being in H.m: Acts 17. 28. and in joy dayly the benefite of his light, and the like) plyeth us with extraordinary occasions. All men, the very worst and atheisticall of men, are mooved (by meer inflings very worst and attentional of men, and moored of by meer infilings of nature) to lift up their hearts, and hands, (though they acquir themselves of it but very superficially, or superstitionally) for present mercies, and successes. But in time of distrible and discounting the superstition of the superstitional of the superstition of the superst ragement, to continue zealous (upon our former principles; and not in base complyance, for our advantage) in Gods service; to bleffe God for all, as well unpleasing, as pleasing; is the very touch one of rooted and well-grounded religion, whereby God is most glorified.

half not made my foes to rejoy :e over me] Thou half not given me into their hands, for then they would have triumphed over me: and in triumphing over me, would also reproach thee, as saying, where is now thy God? and, He trusted in God, &c. to the great prejudice of my righteous cause, and great scandall of the godly. Though the insulting of an insolent enemy may go to the goury. I nought the ministry of an information of a good and godly man, fuch a one as David was; and for very lawfull for us (even for our own fakes,) to pray, that God will not give them cause; yet that which in these cases we are bound most tenderly to prevent, is, the dishonour that is done to God, and the prevailing of impiety thereby. V. 3. from the grave] Meaning, that he escaped death most

V. 4. O ye Saints of his אודיר The word fignificth them that

thew mercy liberally unto others, See more upon Plal, 86, 2, for

at the remembrance or, to the memorial, at the remembrance of his holinesse. Before his tabernacle. V. 5. For his anger endureth but a miment] Heb. there is but a moment in his anger. His corrections last but a while, but his favour lasts all our life long, Elay 54. 7, 8. But how doth David say here, that Gods anger endureth but a monent? which may feem for contrary both to what he restifieth of himself in divers places, (as where he faith . I am alflitted and ready to dye from my youth up, &c. where he latter, I am a flitter guint at the best of the BPLA 188, 15, 16, and ellowhere; that his terrours have been upon him all his life time, or to that purpole: and in the very next Pfalm, that his life u speat with greef, and his years with sighing, Pfal, 31, 10.) and what both he, and other sacred authors do write of the generality of men, and of Gods people in particular, For all our dayes are passed away in thy wrath; we spend our years as a tale that agys are papes away in 119 wrain; we spend our years as a late hat is told: Moses in his Song, Plalin 90, 9, 10, &c. as Job, and others, to the same purpose? It may be said, that David spake this hetorically, the better to fer out the greatness of his joy. For so our Saviour compareth the forrowes and afflictions of godly people in this world, to a womans travell in child-birth. A weman when fhe is in travell, hath forrow, because her bour (ortime of futtering) is come: but aff on as five is delivered of the child, fle remembreth no more the anguish, for joy that a man is born into the remembers in a mare the angulus, 30° by the market a man world. Joh. 16. 20. 24. What is it to forget, but to think foliatie of ir, whether for length of time, or present sense of greef, as if it were nothing in comparison? So Jacobs seven yeares service seemed but as a few dayes unto him, faith the Scripture, for the lave that he had unto her, Gen. 29, 20. David therefore might speak it not the had unlower, uch. 2,9,20. Days the errors might peak it he in-orically only, but really, according to prefent fine and judg-ment, through excelle of joy. And it hewes whilst the gend-nedle, humilitie, and ingenuity of his dipofition, prone tomat-the motor Gods favours, and to judge of his fevereth challe-ments with moderation: contrary to the courfe of profelief Athaifts, and Atheifticell men, who carefully observe and fet out with advantage whatlozver can with any colour he objected a-gainst all providence, (whence is that wicked and maligne judgement of Tacitus in a place, that the gods regard not the piety, or integrity of men, to reward it : but take good notice of their wicintegrity of men, to reward it: but take good notice of titler we headnells, to punish it) but paile by for many obvious arguments, and evidences of it. If we might understand David of inward fiptitual comforts, such as God by his holy prefence doth affordentimes, (for alwayes he doth not) to his people in their greatest troubles and extremities, (of which fee Ela, 57, 15, 16, 86, For thus faith the High and lofty mee, 80.7, there would be left difficulty in the words, because it is not likely that David, locally a man as he was in his life and convertation, and to deate godly a man as he was in his life and convertation, and fo deare anto God, (though not without experience of some spiritual deanto Jou, (mougn not witnout experience of some ipiritual defertions, (as to prefent fense) as when he made Plal, st. Hawenery upon me, O Lord, &c. where he so carnelly prayeth for his reflicution:) yet not likely, I lay, that he was in his life time eight ther long, or often out of fense and fruition of Gods love : which he could not but prife above all worldly comfo ts and prosperities. But however, if this was not his chiefest aime, and most immediat fense, yet certainly in delivering this general fentence, he could not but have a respect, not only to those spiritual joyes and comforts of a pions foul, even in this world, which we have spoken commons of a pross soul, even in this worrd, where we nave pose of: but also to those future, and extral; whereof he foeakerh Pfal. 17, 14, 44 for me, I will bely lift by face, &c. and Pfil. 499-17. But God will redeem my faul, &c. To which also the Apple doth retere us for comfort in affiliation, in words that have much refemblance to thele of Davids, and may help well to give light unto them. For our light affillion, faith he, which is but for a

Pfal. xxxi. moment , (fo David here , but a moment !) workerh for us a farre | membring what he had found before , might have better ground more exceeding and eternal weight of giny. To which purpole, to confirme this fense of the words, the words of our Saviour, of which we have already fooken, are very pertinent. For that joy, which he promifect there unto his difciples, which fhould make them (fo great and fo powerful it would be) to forget all former forrowes, though it began after his refurrection, yet it was not to be fulfilled here , but in Heaven : and even that joy which they enjoyed here, what was it, a great part of it, but an anticipation through faith and hope, of that heavenly? as St. Peter reacheth at large, Bleffed be the God and Father, &c. VVherein ye greatly rejoyce , though now for a feafon if need be , ye are in heaviness through manifold temptations. I Pet. 1. 3, 4, 5, 6.

seeling may endure for a night, but to cometh in the morning I Joy is afcribed to the morning, as adverfity to the night; because the morning is, as it were, the reviving time after the death of sleep: and because it brings the light again (the emblem of joy) after darknesse. So the Poet; Spesigitur superest, &c. Hoc utinam ni-tidi Solis pranuncius ortus Afferat, admisso Lucifer albus equo. It may be also; because the morning is the chief time of prayer; as Psal, 5, 3. My wyce shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and wil look up. So also Psal, 46. 5. & 143. 8.

for a night] Heb, in the evening.

joy] Heb. finging, V. 6. And in my prosperity, I faid] I put too much considence in my quiet estate,

7. thou hast made my mountain to stand strong] I thought thou hadft established me in Zion most surely.

made my mountain to stand strong] Heb, settled strength for my

militation, bide thy face] Pfal, 104, 29, and I was troubled] After that thou hadft withdrawn thy help,

I felt mifery.

V. 9. What prefit it there in my bland] What honour will come to thee, O God, if I dye a violent death? (hall the dust praise thee] Pfal. 6. 5. & 88. 11. & 115. 17. Efay 38, 18, 19. . See upon Pfal. 6. 5. For in death.

(hall it declare thy truth] The truth of thy promises, if they

V. 12. my glory] That is , my tongue , or , my foul. See notes on Pial. 16. 9.

PSAL, XXXI,

Verl, 1. N thee, O Lord, do I put my truft] Pfal. 22. 5. & 71.

deliver me in thy rightesufness] For then God declareth himself just, when he preserveth his, according as he hath promised. See the Apossile too: For God is not unrighteous to Jorget your worke: That is, his promise made to such as should worke, &c. For o-That is, in promise made to mean a motion work; see, a whether the when we have done our best, we are taught to say that weare but unprofitable servants: Luk, 17.20. For by grace, ye are seed, &c. Not b worker, left any man should boast. Ephel, z. 8, But this righteousness of God must not be confined to this present 9. But this righteony, 15, 56, 7, 8. Which is a manifelt token of the righteon's judgment of God, &c. We might also, take righteon/ness here, for mercie: as the word is often used in Scripture: both in the Old, and New Tellament. In different respects, the same the Old, and New I estament. In distrent respects, the lame at may be an act of mercy, and of justice. If me entificious single, his faithful and just to fragive as our fins. To fragive, is an act of mercy: but to forgive, as is that relation to Gols promise, and Christis fastisfation, an act of justice.

V. 2. be though from good 21 Though David made use of rocks indifferelle, yet he trusted not in them, but in God, Pfal, 18.

mystrong rock] Heb. to me for a rock of strength.
defence] Heb. defences.

V. 4. that they have laid privily for me] Preserve me from the trasty counsels, and subtil practices of mine enemies.

V. 5. Into thine hand I commit my [pirit] God is the Creator both ofbody, and foul, or spirit ; yet in a more particular manner of the foul, or spirit : Then shall the dust (or body) return to the eath, as it was : and the spirit unto God, that gave it. Eccles. 12.7. therefore filed, the father of spirits: Hebr. 12.9. We may therefore commit and commend our bodies unto God, who taketh care of them too : but our foules , or fpirits , especially : They are Gods diefest care, and should be ours upon all accasions : Wherefore cuelet care, and mouto of ours upon an accasions: Wherefore in them that suffer, commit the keepinp of their foules, as a faithful Cease, 1 Pct. 4.9. but especially then, when at the point of eath, ready to give up our ghost: according to Christs example: Luke 23. 46.

V. 6. but I trust in the Lord] Not in lying vanities, that is,

V. 7. thou hast known my foul in adversities] Taken notice of it and care for it, Plal. 1. 6. as a true friend. These words may have relation to fundry deliverances afforded by God unto David, from which David might inferre by the iffue, that God did think of him, when he was in trouble, because he delivered him; and so by re-

to hope wel now; and his thankful acknowledgment of it, might b fome motive to God to haften to his prefent deliverance (O, relation to these inward comforts, by which God did uphold him in his miferies: or may be an expression of Davids considence in faith milities: or may be an expection of Davids connacted in God (an argument of greatest faith and generofity; answerable to that of Job: though be flay me, yet will I ruft in him. Job. 13, 15.) in his greatest extremities, when God (as to prefere line and fight:) might seen utterly to have torgotten, and forsaken him, as when he said: But I am poor and needy: yet the Lord thinketh upm me : Pfal. 40. 17. Sec alfo upon Pfal. 70. 5. make bafte unto me. V. 8. then half fet my feet in a large room | Largenette fignifieth comfort, and freedom from difficulties, as straith fle doth for ow and trouble, Pfal. 4. 1. &. 18. 19. and 119. 33.

V. 9. Mine eye is consumed with grief] Plal. 6.7. Meaning, that his forrow and torment had continued a great while. V. 10. my bones are consumed] Pfal. 32. 3. & 102. 3

V. 11. I was a reproach among all mine enemies] as it I had been smitten of God with some great judgment, Elay 53. 4. 1 Cor. 4.9,

13, 11a1, 41. 6. especially among my] Heb. most of all to my. especially among my neighbours] John 19. 13, Psal, 33, 11, & 88, 8, 18. Mine enemies had drawn all men to their parts against me, even my chief friends. a fear to mine acquaintance] They were afraid to shew me any

a Jear so mine accommuna.

token of ficindhip,
fled from me] Pfal. 38. 11. Matth. 26. 56.

V. 12. 43 a dead man out of mind] Pfal. 88.4, 5. Heb, out of beart: For things we love not are quickly forgotten.

like a broken veffel] Like an earthen veffel broken, that cannot be mended, and is not regarded.

a broken wife! I Heb. a weife! that perifieth. or, perifing; that is, very apt to be broken, both by its conflictation, being very brittle; and for the little account, that men make ordinarily of fuch ware. A proverbial speech: *Pas reflacem* : For a thing of little worth, and eafly destroyed. The precious somes of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the worke of the hands of the Potter. Lament 4.2. I doubt therefore whether Vas perditum, as divers : or, a broken veffel, as we have whether Vasperaium, as awers: or, a worden veget, as we have it here, be foright to the sense of the original words; which rather import, a vessel easy to be broken. St. Paul (to whom some referre, for illustration:) his offen namenofolds is a no like. or , veffels fitted to destruttion , is upon another confideration : to wit, of the different use : fome, to honour; others, to different use : but , of the fame lumpe of clay , both : and the fame Potters : whereas, potters veffels; or, earthen veffels, here in general, from the matter, (brittle earth) is proverbial, for base, and contemptible.

V. 13. fear was on every fide] Jcr. 6. 25. & 20. 4.

V. : 4. But I trusted in thee] Job. 13, 15, 16.
Thou art my God] I had this teltimony of conscience, that thou voal ift defend mine innocency.

V. 15. My times are in thy hand] Whatfoever changes come, thou governest them by thy providence: and no trouble can befal

me before thy appointed time , Joh. 6. 30.
V. 16. Make thy face to finne upon thy fervant] Plal. 4. 6. Num.

V. 17. Let me not be ashamed | Plal. 25. 3.

let them be silent in the grave | Or, let them be cut off for the grave.

Let death destroy them, that they may hurt no more. V. 18. grievous things] Heb. a hard thing.

V. 19. O how great is thy goodness] Blay 64. 4. 1 Cor. 2. 9 which thou half laid up for them that fear thee] As men lay up treasures safe, so doth God lay up good things for his children, though they do not alwayes enjoy them here, 2 Tim, 4 8. Some interpret this laying up, as implying, that those good things are not alwayes to be seen, and discerned by vulgar worldly men, who often by the troubles and crofles they fee good and righteous men to undergo in this world, deem them to be out of Gods favour; wretclied and miserable altogether, but laid up though, to be dispensed and revealed in due time : 1 Cor. 2. 9. Eye haib not feen, nr eare heard, &c. This was the case of the elder sonne, in the Parable:

Lu. 15, 25, 26. &c. who never oftended his Father, and had rea-fon to expect a greater share in his favour: yet himself thought otherwife, and was much troubled, when he faw how much his younger Brother (in outward flow:) was made of. The Fathers answer then, tends to this, that his reward is laid up : he may be fure of it, may he but have patience : with which answer, he was fatisfied. See more upon the next words, before the fine of men] That their innocency may appear by thy

miraculous deliverance of them. Some think that Davids words here, of what God hath laid up, &c. by adding of these, before the children of men, are fo farre re Trained to this life , that without violence they cannot be extended to eternal rewards. But I think that addition needed not be fo farre stretched. : it is enough if it be granted, as the literal meaning of the words, (according to the condition of those times, and measure of light;) is of things temporal and visible. But his principal aime, (as I take it) was to let out the fulnes and certainty of the reward, which godly men might

expect at the hands of God: to which end, this clause, or addiexpect at the hands of Ooa; to which end, thus cause, or addition, before the foat of men, is very proper and emphatical. No flight, jiniaginary momentary buffined is but fuch as all men shall take good notice of, not therefore, against the principal aims, to expound the words of certail blessed buffel flowers. Which alone can fatisfie, and the fatigue model (bloods) tressed the new buffel tressed buffel flowers. expound the words of eternal pleneaners, which alone can ratishe, and there very words, (though I prefic it not:) before the fons of men, may be expounded of that other world too: according to our Samy be expounded or that other world too. viours expression: Luke 13. 28. When ye shall see Abraham, &c. See alfo upon the former words.

alto upon the rotmer worus.

V. 20. [balt bide them] Pfal. 27.5,
in the feest of thy prefence] A place where they shall have thy
comfort, and be lafe from their focs. An allusion to Kings closes, which are facred and inviolable in mens account, Pfal. 9 . 1 &

27.5. V. 21, thewed me his marvellous kindnesse Posity fo ftron in a floog City Meaning, there was no city fo firong to pre-ferve him, as the defence of Gods favour.

ferre him, as the defence of Goos tavour,
flong city] Or, fence dit, and not off from before thine eyer.]
V. 22. For I faid in my hofte, 1. And not off from before thine eyer.]
V. 33. 46. we read the Oxiginal of the Good of Sail. The word weeth, here, a Noun (Indiantive, v) that we know the very word (there) in the Fire, a Noun (Indiantive, v) that we have the VIII and the control of the Contr So that it is very probable, as by divers is observed, that David his words here have reference unto that time and occasion. But the word at large, in pracipitation mea; for, in the hafte and fuddennelle of my thoughts, occasioned by the greatnelle of my prefer danger, (as it was with him at that time, and at other times, more then once) I do not conceive that Davids purpose in times, more then once) 1 do not conceive that Davids purpole in the words, was fo much to confesse his sin, for which (as some would have it) he deferred, by reason of his dissence, or want of Faith, utterly to be rejected by God, and for faken: as to exagof Faith, utterly to be rejected by God, and forfaken: as to exage great or amplifie the goodnels of God towards him, who when he was in finch extremity of danger, as in the expect of man he could he was in finch extremity of danger, as in the expect confusions of his foul; looked upon his different, sand his crees, and beyond all probability, delivered him. What, though God had passed him promise unto him, which kenwe, as to God, or on Godspart, could not fail: yet fince most promise of God, in this kind, are conditional, (see Sam. 1, 20, Wherefor the Lard God of Israel faith), I faid indeed, &c. and Exck. 33, 19Mn I fail fay to the rightener, than the fall furely here. Red, made himself unworthy unmitten flometimes, that he had her limited in member with the form of the conditional, \$2.50 Sam. 15, 25, 26, the same David, when perfectuaunity mittrut ioinetines, that he had made infiner univorthy and uncapable? So 2 Sam. 15, 25, 26, the fame David, when perfected by his ion Abfolom, and forfaken by moft of his people; Carry ed by his ion Abfolom, and forfaken by most of his people; Carry back the Ark of God into the City. Isiad he, I filadli find favour into the City. Isiad he, I filadli find favour into the City is and the habitation. But if he thus fay; I have no delebit in the e 18 holds here and I fe this of me, at feeming band with bim. I do not read that David offended God with this humility; neither do I believe that he did. And God with his sum for forfamely and more interface to the did. God with this numerity; nettiret do a perieve that ne did. And perchance it was more feafonable, and more pleafing to God, then fecture confidence would have been. And yet it doth not follow, but that he had good hopes, sown whiles he thus expetfeld his diffidence. Neither would the fame Apofile, 1 think, have exhort-fidence. Neither would the fame Apofile, 1 ted us to work out our fatuation with fear and trembling, Phil; 2.11. and yet to hold fast our confidence unto the end, Heb. 3. 6. & 14. if fear and confidence (in some degree) had been altogether inconfiftent. But without any such deliberate consideration, take the words (if heuttered any fuch : for , 1 faid , here , may as well , according to the Hebrew idiotifine, be expounded of his bare thoughts) as luddenly, and not without some passion, uttered by David in his judaenty, and not without tome patient, iterated by Javia in his extremity, even fo, and in their a cafe, they may be excufable words.

See before, upon Pfal. 22.1. My God, my God, why had thou for feeling my their properties of the properties of the convention of the convention of the convention of the convention of any great fin, when he faith of himself; 2 Cor. 1. knowledgment of any greax fin, when he laith of himdel? 2 Cor. 1, 8, 9, that be displared even of life, and had the fentence of death in himself! it hough St. Paul otherwise at that very time might have ground enough to believe, yet and to be fure too, that God had a fin ther of thim, and therefore though his danger in appearance were never for great, yet that he should escape it. See also Pial. 77.

7, Sec. 1 and cut off from before thine eyes] Elay 38, 11, 12, Lam, 3, 54, V, 33, love the Lord, all ye his faint! J Pfal, 34, 9, V, 24, Beej good course! J Pfal, 27, 14, Bee on than in your vocation, and God will confirm you with heavenly strength.

PSAL. XXXII.

Title.
A Pfalm of David, Mafchil] Or, a Pfalm of David giving in-

fination.

Mafchil] Heb. instructer, Vers. 8. To give instruction out of his own experience, concerning remission of his, and a godly life, own experience, concerning remission of his, and because

own experience, concerning reminion or fins, and a goaly life, verse 1, 8, 9. This is the common interpretation. But because this is a common Tirle to many other Pfalmes, where this interpretation (the doctrine of this Pfalm being of extraordinary confequence, and very needful to all that aspire to true happinesse,) will not fit so well as it doth here; it is therefore the opinion of fome others, which may be as probable, though not fo common-

ly received, that this word Mafchil, is the name of some pecu liar harmony, to which this Pfalm was fitted; or of some Musicall instrument.

Pfal. xxxii.

Verf. 1. B Leffed is he whose transgression is forgiven, &c.]
These two first vertes are cited by the Apostle, Rom, 4.7, 8. and it is upon a special occasion, to comfirm a doctrine of 4.7, 8. and it is upon a special occasion, to construm a dostrine of great consequence, by him delivered, to wit, that a man is now institled by works, but by Faith. Even at David alfo, faith ht., definitely the li-ffensifie of the man, unto whom Ged impareth righteenfus without works; springs, Bleffed are they whose inspirites are fugives, and whose fast are towered. Bleffed is that man to whom the Lard will be a superior of the superior of not impute fin. But might it not have been replyed, that David as he doth here describe the blestednesse of man, unto whom God imputeth righteoussied without works; so elsewhere the same, David describeth the blessednesses of the man, that salketh not in David deterioreth the melteanens of the man, that Laffelh not in the comfel of the unguly, Pfal, 1, 1, 8c. and, That is undefield in the way; who walk; in the Law of the Lord, Pfal, 119, 1, where also this Bleffed, as here in the words alledged by St. Paul, is twice repeated to the same purpose, Bleffed are they that keep bis testimanies, &c. and what is all this, but to describe the blessednesse, according to St. Pauls inference, of him that worketh? It will be faid, perchance, that Davids purpose was to describe, as in those party perchance, that Davias purpose was to destrote, as in those words alledged by St. Paul, Evangelical, fo in thefe, Legal beliefunder, herein differing, because the one grounded upon Faith; and the other, upon Works. But this though we allow offs, in due place; yet that David by those words intended the description of different blessednesses, we cannot allow. Our reason is, because this difference of words may be observed in St. Paul alfo, whose aim certainly was not to establish divers, sometimes Legal, and sometimes Evangelical, but one, and the same blessed nelle. What can be more plain, then what is at large, and with much vigour of expression delivered by him upon this subject, Rom. 2. 6, 7.8c. That, God will render to every man according to his deeds: To them who by patient continuance in well doing, Je glory, and bonour, and immortality, eternal life: But unto them that are contentions, and do not about the state of the st are contentious, and do not obey the truth, but obey unrighteoufneffe, indignation and wrath, tribulation and anguist, 8cc. as followes there, verf. 9 and 10. Store of other places there is, to the same purpose, which I forbear, because obvious enough. Hence we conclude, that it was not Sr. Pauls purpose absolutely to deny, that conclude, that it was not of, rains purpose aroundery orange the bleffednelle came by good works allo, which both David and him elfel elfewhere fo clearly teach: but his aim here being to these the formal cause of blessedness; from this blessedness; or, to the formal caule of bleitednelle; irom this bleitednelle; or, to fipcak more properly, from this confideration of bleflednelle, he excludes works; faith and works being in this case opposite, which otherwise, in point of bleitednelle abolutely confidered, are info-parable. And because as David describes bleflednels by righten-nelly, and holinelle of life; so also, by more imputation of right outside; by more more about the patiently be grounded this difficultion of the formal, or efficient; and the infrumental cause of blefle-nelle: he makes use of rithan toffice, which was on his nector and nesse: he makes use of that passage which was to his present purpoe, leaving it to his reader, by comparing of differing place, to diffuguith, as we have done, and so to reconcile both local David, and himself) unto themselves. We might also diffinguith of works, which may be considered either as our own, that is, of works, which may be connected either as our own, man hilling from the power of our free wills, fuch as is left us fine Adams fall; to which certainly no bleffednesse doth belong; or, as the works of grace, and the effects of our spiritual regeneration: une wortes of grace, a mat the effects of our lipartual regeneration; which p openly be Gods works, because wording it must jo far as good, by his Spirit; rather then ours: a md in this fend the Appell Re might live, and that tooo, well according to Davids mind; that the spirit live and the spirit live an that bielednets comes by fairs, without works: as ne there speaketh. To this purpose he explains himself, Eph. 2.8, 9, 10, For by grace are ye faued through faith, &c. in which words he both excludes works, and yet faith, that we are created unto good works, and yet faith, that we are created unto good works, and Christ Tefin. Some Learned men are of opinion , that this Plame was made of purpole, to be used as a formula of a general consessiwas made of purpose; to be used as a Jornause or a general contract on of fins, on the foleran day of Expiation, appointed Levit, it, a day of great and publick humiliation, as we read there. That it might fit well, upon fuch a day, and perchance was used afterwards, I will eafily grant: but can hardly believe, by the tenor of the Pfalm it felf, that at first it was made for a publick occasion. on. And the Jewes tell us of other formes of prayer, which were on. And the Jewes tell user other formes of pages, a fuel on that day. Some of them may be feen in fagins.

V. 2. in whose spirit there is no guile! Who hath dealt sincerely with God in the confession of his sins, Prov. 28.13.

noguile] John 1, 47.

V, 3. When I lept filence, my bones waxed old] While I hid ny fin, I roared through pangs of confcience, verse 5. Plalme

V. 4. drought] Heb. droughts.
V. 5. I faid, I will confelle my transferefficient unto the Lord] Prov.
V. 5. I faid, I will confelle my transferefficient to import a verse.
12. Elay 65, 24. 1 Joh. 1, 9. These words seem to import a very speedy deliverance, or quick return from God, upon Davids hursty speedy deliverance, or quick return from God, upon Davids hursty freedy deliverance, or quick return from God, upon Davids hursty freedy from the first faids, I miliation, and fineer repentance: 1 acknowledged up fin 1 fails, 1 will confide 8, e.c. as if he meant to fay, that he no fooner had made his confession to God, and humbled himself, &c. but he food med the benefit of his humiliation : du in , du espor, (Si-

Pfal. xxxii. mul diction , fimul & fullam !) as the Grecians were wont to fay. And so indeed it doth often happen unto others too: God sometimes is pleased to heare, and to grant, alloon as we have faith and zeale to call. So fometimes: but it is not fo alwayes; neither must we expect it, See upon Pfal. 38. 13. For I will declare my

iniquity.

V.6. For this shall every one that is godly . pray unto thee Because thou hast pardoned my fins, upon my acknowledge-

pray unto thee in a time when thou mailt be found] Some render it tempore supplicationis, and expound it; de selemnitus de precunditoris, of selemn standing prayers, both in the Morning and Evening. Whereof, fee more in Bucer, and others. So of Cornelius in the Acts, it is noted particularly, that at the ninth hour of the day, that is, at the hour of publike Evening Service. (See Act. 3: 1.) an Angel of God appeared into him: And fo of divers others we shall find it; that at those foleran-times especially, God hath been pleased to dispense his favours unto many. Bit however we expound it, or apply it; yet certain, it, is that in the original, the word is more general 10 30 nut; tempore invenient; that is, in a time of finding, or, when that mails be found, as we have it

furely in the finds of great waters] By waters, great tribulations and calamities are often fer out in the Scripture. So Pfal. 69. 2. I am come into deep waters, where the floods overflow me. And again, verf, 14. 15. Let not the water-flood querflow me, &c. and Pfal.42. 7 Deepe c, after d. The meaning, according to most Expositers should be, that in time of greatest danger, and most threatning destru-tion, whether publike or private, no evill shall reach them, that from whether points or private; me will make the ways the figure of the period of the remarks used; some to the control of the remarks of the mode and excendingly, and excendingly a few words are expounded by fome (which in very deed is, a probable exposition) to this purpose; That there is a time, (expected here by floads of great matter) when you have the probability the form of the probability of words afford this fense, as naturally, as that which is more com-monly followed: all the difference, is, in the different application of the relatives, they; that is, the floods, according to the ordinary expanition: but every one that prayes, according to this: Shall no. come nigh unto him : to the godly that prayes, that is, as commonly expounded: or, to him; that is, to God; as others, whom we now take into our confideration. Neither is the exposition, as we have already faid, leffe plaufible or warrantable, then the translation is. For that there is a time when God will not hear, though men ery, we are often told in the Scripture, See 1 Sam. 8. 18. 1fai 59. 2. and 5.6. Jer. 11. 14. not to mention other places. And if the word godly be prefled; though that need not; for the fenfe will be perfect enough, if no more be made of the words then thus: That as David in his distresse, whether temporal or spiritual, betook himself to prayer, and was heard; fo may every godly man soon infiner to prayer, and was nearly to usay every gouly man the fille case, encouraged by Davids example and experience, but the like case, or pixed; but provided, they come in due time: for for in the float of great waters, when haply externity of diffreds, (or when the control of the c le; God (at fuch a time, and upon fuch an occasion merely) will not be found. They that embrace this interpretation, by floads great waters, (a proverbial speech, as all agree) think the day adgement, whether general or particular; and more particuarly, the hour of death, or the last and worst dayes of our lives. (of which Ecclefiaftes, Remember now thy Creator in the dayes of thy toub, while the evil dayes come not, nor the years draw nigh, when then that fay, I have no pleasure in them, Eccl. 12. 1.) to be meant : or any fuch article of our lives, when a concurrence of feusant, it any life a stretch of our lives, when a consentence or re-trial craftles and calapating, incidental to any) finall make us and uncapable of ferious and heavy repensance. But however, going char the word guly, mult here allo be lipolyed and un-tered to the control of the property of the control of the theory of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the control of the state of the control of the control of the control of the control of the state of the control of the control of the control of the control of the state of the control of the control of the control of the control of the state of the control of the state of the control poral affliction) will not, even by the godly, be found. Of which keupon Pfal. 11. 3. If the foundations be destroyed, what shall the

they shall not come nigh unto him] The waters of great dangers shall not hurt him, Ifai,43, 2.

V. 7. Thou art my biding place] Plat 9, 9, & 119, 114,
V. 8. I will infinit thee] David promifeth to make others
purakers of his knowledge, and that he will diligently look, and take care to direct them in the way of falvation. See v. I.

Fig. 51. 12.
I will guide thee with my eye] Heb, I will counfell thee, mine eye

V. 9. Be ye not as the large, or as the mule] The one noted for his delivious field, be not as Brutes. The horfe and mule, known beafts among men, and of common use; and therefore, say

Interpreters, rather named then any other. But here is an objection; the Jewes were forbidden by the Law, to couple together creatures of different kind , Lexit, 19, 19, Thou shalt not let thy cattel gender with a droers kind. How then came mules of themselves, and a-mong themselves, as Naturalists and experience teach, sterile; to to be known, or used among them? For that they were used, appeares, i Kings 2. 33. where we read of Davids own mule. It is answered, out of Aristotle, and Plinie, that there was a kind of mules in Syria, neer Palestina, and sometime including Palestina alfo,) which contrary to the nature of ordinary mules were fertile. But this is do abted by fome, who think it was but in thew; or that if any fuch thing hapned, it hapned rather as a prodigie, then by course of nature. But if the Jewish Glosse upon the law, be true, and warrantable, and will agree with nature, it might be answered and warrantable, and will agree with nature, it might be anforced otherwife too; For they teach, that be flat hat are tred of dwers kinds, if their damme be af one kind, it is lawful to let them gender regenter. As a mule, lay they, whole damme than afte, it is lawful to let them gender with a flow mule, if her damme be an after to lawful to let thin gender with a flow mule, if her damme be an after to lawful to let thin gender with a flow mule, if her damme be an after the control of the lawful to let lawful to lawful t noted in the Scripture, Gan. 36, 24. were unlawfull; yet the pro-pagarion of them (if any fuch be) in this kind, would be lawfull.

least they come neer unto thee] To kick, or to bite, that is, But the words, as is acknowledged, might as well be translated, Whose mouth except it, be held with bitt and bridle, they will not come night mount except the object with hot the day and bridle, they with not come right wates thee T lata; is, thou fight in not have the religion of them, they will not be, dubject upto thee. Some think \$\frac{1}{7} \text{N-1} \text{T} = \text{T} a s indeed \$\frac{1}{7} \text{M-1} \text{T} = \text{T} a.

For page, peclium; they would have the verb allo to bear that for pages, peclium; they would have the verb allo to bear that for signature that the subject is the page of the subject in the first will be all one (fill, and these force we shall seave it free to the Reader, to fallow what reconsideration by these half we have the force of the first half where the first half we have the first half the subject to fallow what reconsideration to the keep the first half where the first half we have the first half the subject to the first half where the first half we have the first half the subject to the subj der, to follow what translation he likes best.

V. 10. Many forromes shall be to the wicked] Yea , and to the ightcous too, Plal 34. 19. but of divers effects, and to different ends: See more there.

V. 11. Be glad in the Lord Plal. 64. 10. Because God doth compasse his with mercy, vers. 10.

PSAL. XXXIII.

Verf. 1. P Raife is comely.] The word noteth a fair and comely grace, for which a thing is to be liked and defired. Pfal.93.5.8c 147. I

for the upright Praise founds not well in the mouth of an hypocrite, Pfal. 50, 16. Or, there is nothing that better becomes a god-ly man, then to fer forth the praifes of God, the Creator of all things, preserver, life, and vigor: to seek all occasions of it, at home, and abroad; for particular, and for publick mercies: temporall, and spirituall.

V. 4. the word of the Lord is right Plat. 19.7,8.
V. 5. The earth is full of the goodnesse of the Lord Plat. 119.64. He is bountifull to good men and bad, Matth. 5. 45. I Tim. 4. 10. yea, to the heafts, Pfal. 36.6. and therefore all things in the world are called upon , to praile the Lord for his goodness; or mercy: as the word is there translated; (Pfal, 136. 1, 1, 3, &c. throughout the whole Pfa!me) being the very same (1011) as is here: here alfo translated, mifericordia, or, mercy, by fonie.

goodnesse or, mercy. V. 6. Raibe word of the Lord were the heavens made | Gen. v. 6,7. The Plaimift in divers hymnes of this argument, wherein he doth endeavour to fee forth the praises of God, he falls upon the confideration of nature, and of the creature, as the most generally convincing argument against Atheists, who by reason of such confusions as appear often in worldly matters, and affaires, between man and man, denying Gods providence in the administration of the world: yea some, that he had created the world: some, the very being of a God. But though Providence may be observed some times, by fuch events in the world, as may feem cont any to humane reason, yea and to principles of faith, if men be not well grounded and experienced in the wayes of God; yet fill we have the light of heaven and earth; and in them the variety of so many objects both to delight and amaze our eyes, that wee need not other evidence, if not extreme dull and stupid, to secure us, what diforders foever we fee among men upon earth, that there is a God in heaven, by whose infinit power, wisdome, and goodness, all these things were so made and constituted, both for the instruction. and necessary use of man. Upon this foundation, we may afterwards more easily (the weaker fort of men I speake of) and by degrees admit other points of our beliefe, which are lyable, (to week indgements) to more objections. See Rom. 1, 10. For the invisible things, &c. and Acts 14. 17. Nevertheless, he left not himself without witness, &c. See also Plal. 74.16. The day is thine, dre.

V.7. He gathereth the waters of the fea together] He layes up the waters in deep places, that they may not drown the earth, Gen. t 9, Job. 26.10. & 38.8,16. Prov. 8. 28,29. See before upon Pfal, 24, 2,

he layeth up the depth in flore-houses] Or , he layeth them ip in the flore-boufes of the deeps.

V. 8. Let all the earth fear the Lord) Great reason , which even V. 8. Let all the early fest rue Lora J. Streat realon, whenever common fende will promps, that all people and nations should not only praise, and glorifier, but also fear, and worship him, whose termal power, wildowe. Majerby, and goodness doth to clearly appear by his worker, both in themselves considered, and with reappear by his worker, both in themselves considered, and with reference to mankind. Hear now this O foolish people, &c. Fear ye not reference to maintains. The main time by supply property from persons the faith the Let 4, Sec. [Secure, 5, 21, 12].

V. 9. be faith and the war done.] Pfal. 148, 5, 6. Sec upon Pfal.

V. 10. The Lord bringth the counted of the beathen to nought?

V. 10. The Lord bringth the counted of the beathen to nought?

Efay 19. 3. No counfel can prevail against God, but he defeateth it, and it shall have an evil successe.

it, and it shall have an evil luccelle, bringelb, &c. Heb, mageth frustrate.

V. 11. The counsel of the Lord flandeth for ever? Prov. 19. 21.

Elay 46. 10. Shall take effect, whatoever men plot to the contrafly, Elay 14. 42, 75. Ec Als., 5, 83. 39. for if this causel the statement, &c. But if it be of God, &c. where also they are extended 94
men, &c. But if it be of God, &c. where also they are termed 94
men, &c. But if it be of God, &c. where also they are termed 94
men, &c. But if it be of God, &c. where also they are non
men and the statement of the statement who understant by lumnar no-Langua (Gads rebels, or open enemies, who endeavour by humane po-licy, of power, to frustrate his known counsel. But to know what is Gods counfel, Gods revealed word must be our direction : in all fuch cases, at least, and causes, that can be determined by it. In form cates, at teatr, and cauces, that can be determined by it. In forme extraordinary cases, that have no known rule, nor reducible to such, we may adscribe somewhat to humane wisdome, and to external proofes, and evidences; fo ftill care be taken, that nothing be admitted against Gods revealed will. In this case, they thing be admitted against Goss revealed will. In this case, titely that pretend to new lights, and new directions (contrary to what is revealed in the word;) by private inlpirations, are no better than profess Atheists, that openly fee themselves against God, and his

secied word.

to all generations] Heb. to generation and generation.

V. 12. Bleffed is the Nation whose God is the Lard] Pfal. 65.4.

V. 14. 15. He sheweth that all our felicity standach in this, That

& 144.17. He sheweth that all our felicity standeth in tins, That God is our God by covenant, Gen. 17. 5. Exod. 19.7. S. V. 13. The Lord looketh from beaven] And 2 Chron. 16. 9. For the eyes of the Lord rum to and for throughout the whole earth, &C. the eyes of the Lord rum to and for throughout the whole earth, &C. From the fe and other like places may their error be reproved who as though God himself, tooke no notice of the actions of men who as though God minuter, touch to make of the actions of ment, of particular men at left, would have Angels, or fone fuch inferior powers to difcharge that office, and to be as it were Gods informers in worldly butinefles. Ancient heathers, both Philosophers, mets in wormly businesses. Afficient meaniness, nour l'indoppares, and others (Plautis at large, in one of his Proloquess') have writen much to that purpole; And this allo, or much to this purpole, to have been the opinion of the ancients long before Christ, both Jewes and others, Mercerus upon Job. 33, 23. If there be a mef-fenger with him. &c. would have us to believe: nay that it is the doctrine of the Scripture it felf. I would do him no wrong : neiacetrine of the scripture it left, I would do film no wrong; neither to him, nor any other, by militaking or mis-relating; but not to him effectilly, to whole great labours upon the Scriptures, to make them more plaine and intelligible unto us, we are so much make trum more planne and intelliging unto us, we are to much beholding His words are:Mel Dous Angelorum miniferio ad bane rem arigad bondeam preese of negatia ad a referant of perferant. That God doth ule frequently the minifery of Angels, to carry his mellage unto man, and for executioners of his will, in general, is furrenough by Scripture evidence : but that he uleth generally , (as his words feem to import) the ministery of Angels to conveigh unto himself their prayers, and to make report of their actions, I think is not agreable to the Scriptures. Somewhat perchance may be drawn from Gong one place of their sections. drawn from some one place or two, to shew that it is done sometimes : but that it is Gods ordinary practice (if we may fo speake) and fettled course to do so, is contrary, as I conceive, to the tenor of the Scriptures : and particularly , very contrary to Davids opinion, as may appear by fo many passages in these his Psalmes, But I will not infit longer upon it here. It may much abate of our zeal to God by immediat addresses, (wherein a godly mans comfort doth mainly confift:) and dispose us to superfition, sin seeking to Saints and Angels, if we be not fully perswaded, that God doth immediately both hear and fee. See also upon Plal. 38. 9. Lord all my defire , &c.

V. 15. He fashioneth their hearts alike] He that made all their hearts, knowes all their wicked enterprifes, Pfal, 94.9, 10, 11 See more there.

V. 16. There is no King faved by the multitude of an hoft] The intention of the Pfalmift is not to deny , but that the iffues of warres prove often according to fecondary meanes and caules: which common experience doth approve, and upon which, human providence grounding, feemeth rather to be allowed, than reproved by vidence grounding, teemeth rather to be allowed, than reproved by our Saviout, Luke, 14, 31. Or what King going to make warre, &c. We know that David himfelf, when occasion was, made preparations for warre, as other Kings are wont in the like case; and made use of secondary meanes, according to the rules of human prudence; which it he had not; (without a special warrant and commission from God, to that purpose; whereof we have divers examples in Scripture:) his confidence world have proved rather a tempting of God, than a godly confidence. All he intends is but this, that no sood, man a gony commence. On the memors is out critis, that no fecondary meants; no multitude of men, or horfes, and the like, can to any thing, where God hath otherwife determined it: and the close that though means be ufed, and had, as good as may be; yet it is God, that multi be trufted and thought upon for the illust. and in case meanes cannot be had, such as our present case may

of the Scriptures , to utter many things absolutely , for the greater of the acriptures, to the inany transport of the greater emphasis; which must be understood comparatively, or conditionally; empnairs; which make the action of a store example, For I defined mercy, and not facrifice, that is more then facrifice; as in the next words is expressed, and the knowledge of God, more then burnt offrings. Hol. 6. 6. If any man came unto me, and bateth not his Father and Mother, &c. Luke 14, 26. that is: He that loveth Father or Mother mire then me, &cc. Math. 10. 37. See also upon Psal. 38. 4. mine iniquities, &c.
V. 17. An horse is a vain thing for safety | Prov. 21. 31.

V. 18. the eye of the Lord is upon them that fear him Job. 36.7. Pfal. 34. 15. 1 Pct. 3. 12. God sheweth that toward his of his mercy, which man by no means is able to compaffe.

them that fear him] Pfal, 147, 11.
V. 19. keep them alive in famine] Job. 5, 20. Pfal, 37, 19. See

v. 19. Kery them and the state of the Lord] Pfal. 62. 1, 5. & 130, 6.

Thus he speaks in the name of the whole Church, which depends only upon Gods providence.

PSAL. XXXIV.

Abimelech] Or , Achish , 1 Sam. 21. 11. His name was Achish i but it feems Abimelech was a common name to those kings, at Pharaoh was to the kings of Egypt.

This is one of the Alphabetical Plalms, of which fee upon Pfalm 25. the first of that kind.

Verf. 1. A Talltimer] Sec, 2 Thest, 1. 3. and 2. 13, mirrors, alwayes, or, at all times, and so of prayer: Pray without cealing : I Theff. 5. 17. not that we should do nothing , but pray : but alwayes; or, or at all times, when it should be done: when the performance of it is sensonable, and the omission, or intermission of , an effect of our want of zcale , or thankfulnels,

V. 2. the humble fhall hear thereof] They that are beaten down V. 2. the humble fluid bear thereof 1 They that are beaten down with the experience of their own evils. Or, the mede; 1 as the fame word (UmVD) may as truely be translated it intending thereby, the faithful. Meckenet's how inteparable from true piery, fee, Luke, 2. &c., Jefus celled a little thild, &c. and, Lam. 33, 14, &c., to the end, Where is a wife man, and endated with knowledge among you, &c. They are called, owner in pirit: Math, 5, 3. Billful are the parte high or their is the kingdom of God, and those there, called Mede; yettle, f. Relful due to mede. For the Mull inherite the sarth 1 2 are more than 12 the form of the medes. The Mull inherite the sarth 1 2 are more than 12 the form of the medes. For the Mull inherite the sarth 1 2 are more than 12 the form of the medes. Bleffed are the meeke, for they shall inherite the earth:) are many, the gentle, & peaceable (in their ordinary conversation not violent, or contentions: fuch as are described v.12.13,14.0f this Pfalm: What man 15 he,&c.Such, (though they be not very Religious otherwise, but much more, if Religious:) have a particular promife of earthly

be glad] That God hath preserved me for the kingdom, or grad 1 in God nath preserved me for the kingdom.

V. a. and delivered me from all my fears 1 Which I concived by
the dangers wherein 1 was among the Philithines, Hob. 5, 7,
V. They looked 10 r. They flat look, and find be enlightened,
and they faces flatl not be alphamed: So most, and its very usual,
they have a set 11 hours on the Preserved for the control of the control of

in the Hebrew , as all know , to put Preterits for Futures.

They looked unto him God: They shall dare to lift up their eyes unto God, being now revived and encouraged by his gracious dealing with me , Pfal. 40. 12. innumerable evils have compaffed meam not able to look up. Or, they shall look unto him, that is, David Fimself, speaking of himself in the third person : as essewhere, some

Finitelf, fiscating of himitelf in the third person : as esculves, longitumes, Aspicares out. They shall see bim; how God hath dealt with him. So Fig. 1. 207, 43. The rightness shall see it, and right See our cightness twees, 118, 60. 5.

Fig. 1. 207, 44. The rightness shall see it, and rights shall see it, and rights. See our cightness of The proper signification of the word (1771) is, Too shall shall be proper significant on the word (1771) is, Too shall s Figether: &c. And becaule they that flow together, ufc to make half, fome render; Jeffinsburn; accelerabun: 1 but what need? The find-here followed, were lightened; Is taken from the Chaldaick ufe of the word. The fenfe is good, lo too; but we need it not here, the more proper will do us well; and is embraced by moth.

V. 6. This poor man cryed] Thefe are the words of the humble rai-fine themfollows under the mode from the follows under the mode from the file words and the state of the file words are the words of the humble rai-fine themfollows under the mode for the file word for the file words.

fing themselves up by the consideration of Gods favour shewed to

V. 7. The angel of the Lord encampeth round atout them that fear him] It is well observed here by some, that it is an idiotisme of the Hebrew tongue (though the like may be observed in other tongues too, fomtimes:) to put fingulars for plurals:as tree, for tree: Pfal xo, 3). In the the free (Hebr. tree) of their old 50, figs. (steplied, of the first of gel, an hoaft of Angels is intended. We have it in the plural, Pfal. 99. 11. For he shall give his Angels charge over thee, &c. Though Gods power be sufficient to govern us, yet, for mans infirmity, he appointed his Angels to watch over us, as fouldiers encamped about the 161 cm. 114. bout us, Pfal 91, 11. Heb. 1.14.
V.8. O taffe] Make trial of his bounty, by leeking to him for telief,

O tafte and fee that the Lord is good] 1 Pet. 2. 3. bleffed is the man that trufteth in him] Pfal, 2. 12. V. 9. O ear the Lord] Worthip him according to his will, with reverence and awful dread, Heb, 12, 28.

Pfal. xxxiv.

O fear the Lord ye his Saints Plat. 31. 23.
there is no want to them that fear him So Christ: Seek ye first the

there is no want to new man year min [30] thin; Seecy eyes in a time Rigidom of God, to in righteenflosf, of all thele things flat be added unto you. Math. 6.33, For Godlinef; is profitable unto all things, &c. 1 Tim. 4, 8 All which how to be underflood. See upon Pf. 37.1. Fees not thy felf.

V. 10. The young Lyons do lack.] The Godly that truft to God, even

the poor and needy, may promife themselves more content (which is accounted great riches;) in their estate, what ever it be, then great men, that trust in their wealth. For not by bread only, &c. Deut. 8.3. &c. Math. 4. 4. And , The fleep of a labouring man, &c. Ecclef. 5. 12. V. 11. Come ye children] Which acknowledg me for a spiritual father and teacher, Prov. 1, 8, & 10, 15.

I will teach you the fear of the Lord] Their whole duty to God,

v. 9, Eccl. 12, 13, V.12, What man is he that defireth life] 1 Pet 3, 10, Seeing all men naturally defire life and felicity, but of the right meanes, to true fo-lid happiness, is the question. It is that, that hath exercised wise men and Philosophers in all ages, But they could never agree in their o pinions; some maintaining one thing, and some another. It is the word of God alone that can resolve the question. See more upon Plal. 1. upon the infeription of it, Pfalm first.

see Or, enjoy, Jer. 17. 8. V. 14. Depart from evil Plal, 37. 27. Ilai, 1, 16, 17.

and purfue it] Take as much pains to do well, as hunters do to

catch the grey , Hab, 12, 14, V. 15. The eyes of the Lord are upon the righteous] Tob. 36. 7.

Pfal. 33, 18, 1 Pet. 3, 12, V. 16. The face of the Lord is against them that do evil] His open

anger, Levit, 17. 10. Jer. 44. 11.
to cut off the remembrance of them from the earth] Gods anger not only destroyes the wicked, but also abolisheth their name for ever,

Fal. 37, 35, 36, Prov. 10, 7.
V. 17. The rightenst cry, and the Lord hearth] Spoken of v. 15, And if the fixeenth verse had a parenthesis about it, it might be read, they cry: or, the broken-bearted cry, vers. 18, for so the ancecedent is taken out of the verse following , Pfal. 87. 1, 2.

and the Lord heareth] See upon Pfal. 38. 18. For I will declare, and Pfal, AI, I. The Lord will deliver him. V. 18, unto them that are of a broken heart] Pfal. 51, 17, Ifai,

'57. 15. Heb. to the broken of heart.
that are of a broken heart] When they feem to be swallowed up

with afflictions, then God is at hand to deliver them.

with affections, stein Gode is at issue to desired time.
V. 19, Many are the affillions of the righteous] And of the wicked too y Ful; 32, 10. The difference is; God fends them to the
nighteous, and them he takes more [pecial care of, as either cures
or preferavites from [pittual evil), which would occasion for greaor preferavites from [pittual evil), which would occasion for greater mischief. For such is the nature of man; so frail, so sickle and mutable, even in the best, that without this continual discipline, ons and trials, it is apt to degenerate, and to metimes inward temptations and trials, it is apt to degenerate, and to do worfe. See Heb. 12.
6, 7, 8, 8cc. And it makes allo to the purpose, that ancient Grecians called intemperate; incontinent men; a wonders; as if a man flould fay, undiciplined, or unchaftled men, as the word is expended by Artfotte in his Ethicks. David himleft found it fo, and igenuoutly doth acknowledg it, Pfal, 119, 67. Before I was affiagentionity doth acknowledg it; j:ini, 119, 67. Begint I was appeared the defact, and verify, I lit joud for me that I have been affilitled, &c. Therefore Saint James would have us to rejoyee when we fall into amy templating, or trials, Jam., i.e. which nevertheleffle we ought, (straught by Chrift) to pray againft, because as we must not consider not one throught, so neither prefume. (which were to compt God) upon the help of God. Pride and fecurity, are the worst of evils. So that the joy required and enjoyned, must be rather when it is past and over, then in the time of suffering, Heb. 12. 11. though, eren then , not without some spiritual joy and comfort , Ifai, 57,15. As for the wicked, or ungodly, it is otherwife; because they have no niot ite wicked, or ungonly, it is ornelynie; pecanie incy nave in the opinion of God, 'nor are acquainted with the myferies of his wine differing the control of the control of the control of which make them; through impartence, to murmur and repine; of it through a kinde of natural flournelle and fortitude, they bear them patiently, they are apt to grow proud thereupon, and self-tonceited: a worle disease then the afflictions themselves. But owever they be born, either more or leffe patiently, (for we mow of some heathers, that have boasted, and made shew of joy intheir misery :) without reference to the end , eternal happiness in another world; and the good use that is to be made of them to that end; it is not the conceit of man, that can change the nature

teat tun; t. s. detecting the ching; V. 20. He keepeth all his bones] And, as Christ faith, all the hists of his head, Luk. 11.6,7.

bones John 19, 36.
V. 21. Evil shall stay the wicked J Evil of punishment shall dehey wicked men, though not good men, verf, 20, or they shal perish for their sins, Pfal. 94, 23, & 145, 20, shall be defolate] Or, shall be guilty,

V. 22. the Lord redeemeth the foul of his fervants] When they feem to be overcome with great dangers, then God delivereth them, and none of them that truff in him, shall be desolate] Or, shall be guilty; as verse before, in the margin. Elsewhere it is, and more gainty 3. we the before; in the margin. However it is, and more commonly 6. Judiu no be albamed: as Plal. 3.5. and Edy 49.13. Sometimes, to be albamed and confounded, are put together, as Plal. 35, 26. and 40. 14. Inote this variety, becaute Efay 28. 16. where we have it, He that believe the fluid not may baffe: Some would have not UNTI, as there translated Which seemeth the more plausible, because of the affinity of the Original words, being both, as equal in number of letters; so, almost, of one sound. But by comparing several places, as we have done, it appeareth, that the same sense. or fentence, (as to the main substance) is sometimes set out in the Scripture with some variety; and that bare assinity of words, is no fufficient ground to make us suspect a place. For though it may be lufticent ground, to make us impect a piace. For though it may be faid of Elay 49, 23, and 28, 17, that there is great affinity in the Original words; yet the fame cannot be faid of this, and other like places, where there is no fuch affinity of words, though no leife variation of sense.

PSAL. XXXV.

Verf. 1. P Lead my caufe | Pfal. 43. 1. & 119.154. Lam. 3.58. He defireth God to undertake his cause, against them that did perfecute him, & to plead it with the fword, as I Sam. 25, 33,39.

V. 2. Tale bold of fineld] Albeit God can with his breath defectory all our enemies, yet the holy Ghoft attributeth unto him these outward weapons, to affure us of his present power,

V. 3. [ay unto my foul] Assure me that thou wilt deliver me out of these troubles.

V. 4. Let them be confounded and put to shame that seek after my soul.] From this verse, divers Imprecations follow; and there be divers Pfalms of the same argument, where David not content with ordinary termes, as, let them be confounded, &c. which with a little help of a charitable conftruction might passe: but with exquisite formes and speeches, (the like whereof are to be found in profance writings also) doth devote his enemies to the utmost of milery than his phansie could reach. Of all these in general, somewhat shall now he said; once here for all. Whether private revenge were forbidden by the law or not, divers have been the conceits and apprehensions of men about it. But first of all, to cleer the terms that we are to use : by private revenge we do not understand a legal profecution of ones right, against unjust usurpation, or oppression; which indeed feems, even this also, to be forbidden to Christians; but feems onely, as by Learned Expositors is sufficiently cleared : by private revenge, we understand an alienation of minde, or bearing of malice, watching any oppertunity to do mischiese by way ing on matter, watering any oppetition, of the imaginary, of an injury done to us. That private revenge in this fenfe, and fuch a malicious vindicative mind, was forbidden by the law, though, of maticious vindicative mind, was rotto-auen by use law, though, or old, otherwife interpreted by the Jewes, hath already been faid and shewed, upon Pfalm 26.6. so will I compasse thine attar. Which may be further confirmed by that of Job, where he professes his insport after Commined by Chat of Job, where he proteinen his innocency from fins of an high nature, as idolatry, &c. If Projected, faith he, at the definition of him that bated meyn lift up my foule when coul found him, Job 31.29. See upon Plal, 41.0. that I may require them. Not to speak of Prov. 22. 22. and other places there to that purpole, because written, or at least collected, fince David, Neither s the law of God, contrary to the law of Nature herein, if rightly is the raw of Son, contrary to the raw of statute nerein, it rightly confidered. The way that fome ancient Philosophers have gone, to prove that revenge was against Nature, is by shewing that it is against the common good, which they hold every man, as he is a raional fociable man is naturally bound to prefer before his own But this is of an higher contemplation. In a more plain way, among chriflians, at leaft; as I conceive, the same may be done. For granting that every man, by nature, is to love himself best, and to prefer his own good, before any others: (wherein religion & reason agree well enough, if in the word love there be no militake; that is, that we take not love of the body, and of this present world, for love of the foul, and of eternity) and that absolutely, or generally, it is lawful, as it hald a certify J and that another you generally a to sawin, as a half always been held a dictate of nature, y min virefuler; and by confequence, to requite evil for evil, left by bearing one injury, we expose our left yest to a fectod vert this mult be granted also, and it necessarily followes upon that first principle, That E dashus malis minimum: of two evils nature doth prompt to make choice of the least, Upon this very principle of nature, the Epicureans (as may be feen in Dio, Laertijs, and others) who pretended nature in all things, taught that we should forbear many pleasures, to which nature doth lead; not as pleasures, but as the cause of greater evils. Hereupon it will follow, that as many as believe, that there is a reward of good to them that keep the Commandements of God, either in this, or after this life, of far more valuable confideration. then the pleasure, or profit of revenge can be; as also a reward of evil to them that do not, much more to be feared, then any evilor inconveniency that can come to us, by neglect of revenge, and forgiving of injuries: it will, I fay, upon their grounds of nature necellarily follow, that fuch as love their own good, by nature; and as rational creatures (which is the proper nature of man, by which he differeth from bruits; reason) know, that they are not

Annotations on the Book of Plalmer. Pfal xxxv. not onely to provide for the present, but for the future also, and accodingly to make their choice, as they lee caufe: that fuch, I fay, upon grounds of reason and nature, must and will rather neglect and palle by injuries done to them, by men, then to incur the wrath of Go , who hath (in the New Toftament, we are sure) fo ftrictly forbidden and inhibited all private revenge, and bearing of malice, upon no lefte penalty, then the loffe of eternal lite; But how then comes David,a man of God, nay, according to Gods own heart, 1 Sam. comes David, a man or God, nay, accreant to God, own neart, 1 Sam.
13. 4. and of his own temper and dilposition, as may be gathered
by divers circumstances, meek and mild; so freely to indulge to paffion (a man would think) even to dreadful curies and impreca-tions? It is commonly fuld; that what he uttereth in this kind, was nttered by him rather as a Propliet, and Gods Minister, then as a nttered by him rather as a Proputer, and Coos Minuter, then as a party, and out of any private paffion. Again, that David had not a respect to himself to much, if at all, as to the glory of God: the punishment of the wicked much conducing to the promoting of religion, and repreffing of wickednelle and vice among nien. That Daw.d. uttered many of these imprecations as a Prophety immediately moved by God, without any respect to himself, but with a respect to moved by God, without any rupect to immert, but with a relieft to God, and his gloy, I verily believe it. Certainly, anany of thole imprecations, with fome alteration of the tenfes, (which in the Hebrew tongue is ordinary enough) for the Optative, or imperative, being put in the Future; of imprecations would become meer propeng put in the ruture; or imprecutions would become meet pro-phelies. And fo we find fome fome of them expressed, as Psal. 21. puenes. And to we mud tome tome of them exprence, as 12al, 27, 8, 9. Think band fluid findent, Sec. Thus fluid made them on as fery year, Sec. But whether all, without any mixture of any humane paffion, or any reflect to himfelfe at all, (as is commonly affi med) I cannot so easily be perswaded. This I observe, that David, in most of those imprecations, pitches upon one kind of men, of all men in the wold, both to God and men, most hateful: rather Devils, indeed, then men; for whom whether it be lawful, or no, to pray, I'al-moft make a queftion: not that I think their fin to be the fin against the Holy Glody, but of all fins, the most industries a gainty common nature, and which by God himself (as shall appear) userly to be referred and unsided in a peculiar manner. It is the fin of un-compassionness of treelening cruelty, when men taking the advantage of others milery, pursue vengeance to the utmoff, and still the lower their enemy is and the more uncapable to relift, the more their rage and malice increaseth against him. This is much; but there is a degree beyond this, when a man doth this to another, not our of any revenge, or provoked by any wrong or in jury, either reall, or imaginary: but of pure crucky, and pleasure that he takes in doing mik hief, and to fee others in mifery. And yet beyond this too, there is a degree, when a man doth this, not to his enemy; nor to them, is a aggree, when a man aout this, not to his quondam friend, yea and benefactor. But let us hear David himfelf, how he describes them, In the 99. Pfalme, after deadful imprecations, as any be in the whole Book, Because, faith he, that he remembred not 10 shew mercy, whole Book, Becaufe, laith he, that he remembred not to flow metry, but perfected the poor and needy man; that he might even flight better professed the poor and needy man; that he might even flow the new to be not a second to the new the new to the new the new to not to pere in this Plaim we are now upon e ver, 11, 8C. They re-warded me evil for good, to the footing of my foul. But in for me, 8C. But in mine adverfut they retyized, and gathered themselves together, 8C. A man would wonder, that the nature of man should be capable of fuch lavagnefic: Though if Poets may be credited, they are but the bafeft of wilde beafts neither, that are of that nature. Corpora magnanim fatis eft proftraffe leoni, &c. At lupus, & turpes in fant morightibus urfi : Et quacunque minor nobilitate fera eft. And again, Nec mala te reddunt mitem; placidumque jacenti Noftra quibus poffunt illactrimare fera ? But the experience of all ages is above all reasoning. But let us see what God himlest doth think of such, and what account, He whose judgement must be our rule and warrant, would have us to make of them. I will pass by divers passages of the Prophets where dreadful judgements are denounced against several Prophets where dreadrul juggements are denounced against everal nations for this one thing, (though not in that only fifful), its likely) because they included without mercy, at the fall and ruine of their enemies. There be divers in that kind. I will ground my obfervation upon wife Solomon his words and observation to this purpole, which well deferves to be confidered of. He gives counsel how a wife man fliguld carry himfelf, when his enemy is brought low, if not quite loft, by the hand of God, Rejoyce not, faith he, when thine enemy falleth, and let not thine heart be glad when he stumbleth. Lest the Lord see it, and it displeuse him; and he turn away his wrath from him, Prov. 24, 17, 18. In which words, the opposite term, in te, (from him, upon thee) must of notessity be supplied, as it is well supplied by some Translators in the very Text; (as Junius sor one) and by fome Rabbins, in their Annotations upon the place, ir must be so, except: a man can think, that Solomons intention was, to give counsel, how to prevent, lest by our meanes the wrath of God against our enemies should be allayed : which to think, of God against our chemia both be arrived when a solution were as ablurd, as it is uncharitable. See also upon Prov. 25, 21, 22. If this entwer be bungry, &c., where we shall shew how much some are mistaken in the sense of those words. Now it Solomon

were in the tight, and miltook not in his judgement of Gods nature, Ict any body, judge what a fin this must be in the eyes of God, this

infulting, this rejoycing, at the columnity of the diffrested and afflieted, which alone can make an innocent of a finner, and finner of an innocent; by making him an object of compassion, who before was an object of wrath; and him an object of wrath, who before, was an object of wrath; and mm an object or wrath, who belore, but for this immerciful infulting, was of favour? I know not whence they had it, but this I know, that ancient wife heathers had the very fame apprehenfons of Gods nature, in this particular, as wife Solomon here exprelles: and that they Ipeak of it in the very wife Solomon here exprelles: and that they Ipeak of it in the very fame termes almost, as Solomon doth. Since therefore, both by fame termes almolf, as solomon dorn. Since theretore, both by the tellimony of Solomon, and by the common apprehension of min, none are more dubject to the curfe of God, none more deterlable to him, then fach kind of men, there is left! oftence to be taken at these curies of David against finch; and the more likely it ken at these curies of David against finch; is, (besides what we are bound to believe of it, upon another consideration) that the glory of God was his aim, in cursing those, fideration) that the glory of vou was mis ann, in curing thole, that he knew to God, of all men, the most accurfed: and in the punishment of whom. God he knew would be most glorified. But that he uttered these curses without any passion at all, (taking But that he uttered there unres wanted any pamen at any (taking paffion in the better fenfe, as an effect of nature, from which no natural man is altogether exempt) is more then I think my felfe bound to believe. Ancient Greek Philosophers tell us of a certain which they call 'Houredy # 29 : the proper paffion of Heroes, or Heroick men. It is, as they describe it, an illimited or unbounded liberty of language, in point of reproof and re-prehension, not tied to circum lances either of time, or of place. And this they make the priviledge of Heroick men, because of their trans endent virtue above other men. Certainly, had Davld as a meer min, (not inspired I mean) used these imprecations, yet we were bound to believe, that a man of such extraordinary parts, and otherwise fo meck and so charitable, had good reason for what he did though we have no warrant at all either from Reason, or Scripture, to imitate him therein, or to take the same liberty. How these imprecations should be read and understood by godly people in their daily devorions, fee upon Pfal, 143. 3. For the enemy hath per-

that feel after my foul,] Let them that feel my life mille their mark, and fo be ashamed.

mark, and to be athamed.

V. 5. Let them be as chaff before the wind.] Job 21, 18. Pfal. 1.

4. Ifa. 29, 5. Hol. 13, 3. Smite them with the Spirit of giddinelle, that their enterprises may be foolish, and they receive just re-

V. 6. dark and flippery] Heb. darknesse and slipperinesse; that

is, very flippery.

V. 7. without cause] Shewing, that we may not call God to be a revenger, but onely for his glory, and when out cause is just, Plat,

7. 4. 8. 96. 4. their net] A meraphor from fowlers and hunters, who ye nets and pirs to get the prey, Pfal. 9. 15.
V. 8. at unawates | Heb. which he knoweth not of. When he

promifeth to hinfelf peace; 1. Thefi, 5. 3. into that very defination that him fall. Which he prepared against the children of God, and me in particular, It is likely this laws.

No. 11. All my bone: floid for] He aeribateth his deliverance onely to God, peailing him therefore both in foul and body.

V. 11. Falfe withful is the witherfler of proofs.
Falfe winefler of drift for j. They did beat falfe winefle against me, and fought to chetrap me with questions, and that in things concerning my life. Klone 11. Mar. 42. 62.

mps, and fought to chtrap me with quelthons and make in the certaing my life; I king, 2.1.1; Max. 16, 59.
they laid to my charge! Help they atked she.
V. 12. foulling! Help depriving.
V. 13. bumbled! Ot, affilled.
my proper returned into mine own balonie! I prayed heartly for, them; and though they got no good by it, yet! did, Mat. 10.-13. Luke 10.6.

nke 10.6. V. 14. behaved my selfe] Heb. malked, [in though he had been my flighed or brailer.] Heb. at a friend, ma

V. 15. But in mine advertity they rejuyed J. When they law, me ready to flip, and as one that halted for infigurity, Plal. 38, 16.

adverfity] Heb. Balting. They did tear me; and ctafed not] With their tailing words, Pfal.

V. 16. With hypocritical mockers in feafis I in the Hebrew, word v. 15. With hyperitical muckers in field? In the Hebrew, word for word, Cam hyperlifies! (or, impir) , informeritable spanis plantae; irit. JND3 indeed, is properly a kind of hyrach laked under alter; in the Vulgar Latine, Panis field-internation and what the LXX rein in the Vulgar Latine, Panis field-internation and Moregonerally is taken for any kind of chèc; and thone, for damines: and because d'aintées ulte to be provided in clath, hote endrech, foil; which is former has the word; but to the fine, not anile. For or mgh, ancre, thas ille infere and lenfare; d'authete of the bafer, or mgh, ancre, thas ille infere and lenfare; d'authete of the bafer, or moth agree, that idle jefters and leadies; (whether of the bafes, or better for 0 people, for 6 them too, there is no many that are not afhamed of their bafe practice;) furth as are most of most convertant in the properties. feafts, to make mirth, &c. are intended. Yet there be, that would have 100 to fignific, idle, or merry talk, alfo. But fill, to one purpole; whether fo, or fo; fo that we may be the more indifferent. There is an allufion in the words also, which makes them the more pleafantly (whence allo we may probably conjecture

that they were used proverbially ;) to run in the Original , 1100 107 but in the translation, not observeable

gnafhed upon ma mithathein teeth] Pfali 37. 12.

Wm.14. how long will thun look on] Hab. 1. 13.

L. V. 28. I will prie thee thanks in the great congregation] Pall 40. 6, 1000 att. tule 86 davafila 1100

Plat. xxxvi.

motking Prov. 6ud 31 & Idairlos or Benillon V. so. deceisful matters] Hebi words of deceirs y that is most

N. 3.0. decentylumateres a reconvent of access that is made destified.

Via a tropened benchmatch, Job; (a. 4) in allowing the reconvent of a reconvent of a

. Ya. 13.3 Amare way pagarama. As a Coussonmeence ana given this liberty to his fact by virting him. Ya. 13.4 Louis to Clade him. Ya. 13.4. according to the right couline flee le belongs to Gods. Ja. Virtual and the country of the

We have [mallowed him up] As a wilde beaft devours his prey is we have altogether [wallowed him.

V. 26. Let them be aframed and brought to confusion togother] Plat. 40,15. 10 11310 ... brought to tonfulun together I. That is, at once, were they nover for

many orimighty, in recent the let them be clothed with shame] Covered all over with it, so that

nothing may appear at any time, but their fhame, Pfal. 199.29. & V. AT. Let them flient for joy] Give them cause to rejoyce for

my activations:
my rightesus taufe! Heb. my rightesufaess. That at least favour
my right, if they be not able to help me.
my light had pleasure in the projectivy of bit servant.] Of me: and
will delight in their prosperity, if they serve him faithfully. And
rever afflicted them, but in kindensies, and for their good: I beam O Lord, that thy judgements are right; and that thou in faithfulneffe hest affilled me. Let I pray thee, thy merciful kindnesses, &c. Plal. 119:75,76, which is the children of God their great priviledge, that God will chastife them, if it be requisit, Heb. 12.5,6. it being much better for them (and to be accounted trueft profperty:) to fuffer here, light of fillion which is but for a moment, &c. 2 Cor. 4, 17.

PSAL. XXXVI.

the fervant of the Lord]. In governing the Kingdome under God, and according to his Will, Pfal. 18, tit.

Yetl. 1. The transgression of the wicked skith, within my heart]
The order of the words in the Original Hebrew, is fomewhat perplesd, and intricate; which makes Interpreters to vary much in their translations, though they agree well enough about the main foop. There be that expound it thus; Transsgression, (or cultom of finning, or, inbred corruption :) faith to the wicked ; that is, prompts and perswades him, (within my heart ; that is, in my conscience it is so: I verily believe it;) to put away all fear of God from before his eyes, Certain it is, that a loofe licentious life, breeds in a man, though better perswaded before, sooner or later, atheisticil opinions; nothing more : as a religious life disposes and prepares a man, as much as any thing to embrace the truth of God. But the amanas much as any thing to embrace the truin of God. But the more received exposition is, (whether, as shere we read it, the trassperfign of the wicked, faith. &C. or, as some, Transperfign of the wicked, faith. &C. or, as some, Transperfign of the twicked, &C. of that as the tree may be known by the fruit; so as atheist, by his life and convertation. Within my heart, shith Daniel and the state of the st vid that is, as before, I verily believe it. Or, perchance he opposeth the secret thoughts and suggestions of his heart, to open and confident affeveration. For many things we may believe, upon good grounds, and probabilities; which yet to speak openly and publickly, were both undiferget, and uncharitable. There is no question, but according to the phrase and doctrine of the Scriptures, all men that live irreligiously, may be called and accounted infidels and atheifts; but a legal formal atheift is another thing. Many things hould be confidered and known, before we take upon us, openly moile de confiderea and known, detote we take upon us, openly and peremptorily, to charge any man of atheisme.

**Mofear of God before his eyes] Rom. 3, 18.

V. 2. For he flattereth himselfe] Or, Tet he stattereth himselfe,

Or, For it flattereth him in.

he flattereth himfelfe in his own eyes] But he himfelfe knoweth hat he doth but diffemble with God, as flatterers do with men, and loothes up himfelfe therein, Heb, 3. 13.

untill bu iniquity be found to be hateful] Heb, to find his iniquity

V. 3. he hash left off to be wife 1 Ccasing from good, lie thinks of nothing bur doing evil.

or horning but wome crit.

to be wife, shut to do good]. Or, to be wife to do good, Jer. 4. 22.

V. 4. He devifeth michiefe] 'By describing at large the nature of wheked men, he admonitheth the godly to beware of those

upon his bed] He employes his time of rest and freedom from bulinelle, to devile wicked acts to execute next day, bed] Mic. z. t, z.

he abhorreth not evil] Omics no evil, but embraceth all orcafions of finning.

hons or unning, not good [Or, very evil, 1 Sam. 2, 24, Prov. 24, 23, V. 5. Dr. meres, O Lord, is in the heaven; Having spoken of the wickednesse, both in matter of life and opinion, of men; he falls into a confideration of the goodnelle and mercy of God; who notwithfitanding such dally provocations of the profane, per jured, sacrilegious, and the like, suffers them neverthelesse to live, and en joy the bleffings of this World's Making his Sun to rife upon the unjust, us well as upon the just, see, as we read in the Golpel. But unity, as were as upon too purps, etc. as we create in the couper, from Gods goodnelle and merey; in general, in the 5,6,8 7, verles; he protected to his more particular goodnelle, and merey to them wards; whom he hard inhibiting with his word, and called to be members of his Church, See before, upon Plal, 24. The earth u the Lords, &c.
V. 8. Thy right confinesse u like the great mountains ? For eminen-

cy and stablenesse.

the great mountains] Heb. the mountains of God, Job 1. 16. thy judgements are a great deep? Into which the wicked, that die withollt repentance; fink irrecoverably; and in the confideration of the causes whereof the wisdome of the wisco of

neen is oftentimes posed and consounded. See more upon Psal, 77, 19. thy solsters are not known, thou preserves man and beast] Gen, 8, 1.

V. 7. exellent] precious.

under the fludow of thy wings] Flee to thee for fuccour, as chickens under the hens wings in danger, Pfal. 17. 8.

V. 8. They shall be abundantly satisfied with the fatnesse of thy house of Oncly Gods children have enough of all things, both concerning this life, and the life to come, Pal. 17. 15. 1 Tim. 4.8.

Phil, 11, 12, 18, abundantly satisfied] Heb. matered. abundanty satisfied I rec. materea.

satisfied with the fatnesse of thy house] Psal. 65. 4.

of the river of thy pleasures] Prepared for thy Family.

V. 10. continue] Heb, draw out at length.

unto them that know thee] He sheweth who are Gods children to wit, they that know him, and lead their lives uprightly.

V. 11. Let not the foot of pride come against me 1 Let not the

proud advance himselfe against me, neither the power of the wicked drive me away.

V. 12. There are the workers of iniquity fallen] Wicked men have fallen while they fought to deftroy good men, and fo, I hope,

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise] Or, There have the workers of iniquity fallent they have been cast down, and have not been able to rise.

PSAL XXXVII.

Verl. i. FRet not thy felfe because of evil doers, &c.] The argument of this Plaine, is a beaten argument; a vindication of Gods providence concerning the proflective of the wicked, and the afflictions of the godly in this world. It is an argument that hath been handled by many Philosophers of old; by Sencea, a Latine Philosopher, Cur bonin male sit, &c. among the rest, to the ur-most of what could be said by a heathen, singularly well: and since noted of what could be take by a necatively integrately well : and nince that, by many Chriftians. There is not any fubble ithinded, of either more confequence, or profundity: and could all feruples and doubts be well refolved, to the farisfaction of common capacities, as well as of others; it would make a great alteration in the world, and lives of men; vice would not be fo predominant, and virtue more in request. Yet among Christians, throughly and really possest with the principles of faith, as of the immortality of the point with the promotes of the body, a day of ju genient, and the like; the matter is of no difficult resolution; if any so principled, are much scandalized, it is not so much because they cannot be satisfied, as because they will not take the pains, or allow themselves time to confider of it ferioufly. Many alfo cannot be fatisfied, not through any defect, either of information, or understanding, but of a godly mind and life. Lewdnesse and profamesse, when once they possess the heart, they either put out the light of the understanding, or at least hinder the fruit and operation of it. But we are not here to treat of providence in general, but onely to consider what David faith of it, what against it, and what for it. He handles the point in another whole Pfalme, befides this: the 72. Truly God is good to Ifrael, &c. if that Pfalme be Davids, as I think it is, though by some ascribed unto Asaph, because of his name 6 D 1

Pfal.xxxvii.

there before it. And again, but more obfeurely, in the 49. Pfalm, Hear this dip 5 pople, Sec. and more briefly, Pfalm 30, 55.67. O Lord bong reat are thy more law, Sec. Divers Chapter 30, 130 are of this fullyet, and the sec. Divers Chapter 30, 130 are of this fullyet, a book. In Jerumy alfo, and Hababalky, the 23.0 fullyed to that book. In Jerumy alfo, and Hababalky, the 23.0 fully one and the first Chapter of the other, thereas somewhat. All themes, and the first Chapter of the other, thereas somewhat which the more matter than 100 and 100 are the sec. I awake with thy likeheff. See more there. And again Plat, 49 181. They that truff in their wealthy and boast abemselves in the multi wide They that trujt in their weathry and coult authorized in the multi-depth riches, &c. 25. Life fleep they are dishin the greac whealth shall feed in them, &c. 114. But fast with reference whether power of the grave, forthe shall refere me. These phaces form on the year shall and destrictions, in this point; of windicating of Gods providence against all Objections, But there be other places, & whether the shall be a second or the state of the state of the shall be a providence against all Objections, But there be other places, & whether one of the shall be a second or the state of the shall be a second or the state of the shall be a second or the same of the same shall be a second or the same shall be a seco the one, and the next enapses of the wheel, therefore somewhat, An whom I mention the more willingly, because theyigo Dunch one way, both of expollutation and aniwer. The main of the aniwer is, which we therefore are the more particularly to weigh and example. providence against an Objections. But tures on other places, a must confelle, in number more, by far, not, in the Halmerone, by but in Job, and ellewhere; white the halmerone, it is not to the whole of the best of the whole of the best of the whole of the whole of the best of the whole of t mine, first; that though the prosperity of the wicked be great, research and the goods and thought to which; as I conceive, especially, next and afterred to godlineste; to which; as I conceive, especially, the hypothesis who were choosed to the state of the state mine, antis, inst. inough the property or resweets a regiment, yet their overthrow is as indularly and settled: a and more generally, that their profierly is but a feeming profiperity; not ideally, and rundy what is feement. Why for Beaute their life little when blaff, their pleatures from over and forgotten; for their very beginning and Godlineffe hath the provides, both of this infiguration that which is to chie, I Tim 4.8. Now the refolution to older home of the question upon that confiderable. But is it not fo with the temporal prospetity of the i Tim.4.8. Now the refolution to the construct are question upon that ground the feeting of high plants in marted to be defined, without any prefer mention of an other hife, its shall which people kees that this marted more, (lin fighe) then if the things had been shall at al. ! I will easily connecrable. Jour 18 it not, Jo. with: the temporal proficetity of the religious and goddy top 2. Is not thick time, generally a sa finer; and their pleatures, or would you goods, as pailing and attantiony? If those very places, where they Joeak of the profiterity of the whele led, particularly, do not reliable 50, yet three to other places of Scripture, paray, that doe as fully, and in as expedienterms, as where they focak of those keeper, yet and in a sexpedienterms, and the full blue. See . Here, in the worster, the merrer mishe has a grant, there might be fome difference between the times under the avi andithate, fine the Cofpel, and that improvement of know Law a annatune, times are copies, and enterior content of Anti-ledge, which hat been by Chrifft: elast the good of this world, wealth, long life, stelled then dispended with more equality to the just and unjust, according to the meltifolicithethe in the plant of the were any climb, when those things that either in this, and the life; where they speak of those before, whereof see before upon Pfal. 1, 3And he fhall so, 8c. Here, in sow words, the marter might have
been answered and season in the stop the significant of the source of the sourc were any times, when those things that counter in this sharine-free Plalm, or in Job, Chap.20,21, and 27, are pronounced at large concerning the condition of the just and unjustrapori earth (yea though we allow a pootical or the cortest samplification) shad a literal fulfilling, there is neither authority of any Scripture History; for re-Matth, 16.26. What need more ; to men that are rational, and cords of ancient times that are come to our hands, not any experiknow how to put a difference between a moment of time, and eterence offour times, that can induce us to believe."That it fo falls out know now to put a nutsence occurrent a moment or time, and exer-nity? Surely Playorche heathen Philosopher had it not from Chrift, and much lefte Chrift, though many ages after, from Plato: Yet reason and common sense prompted this notion: nutro Plato; and fometimes, we grant, and know; but fo often to the contrary tool wer to this objection against providence, upon it; we do not fee his very experiencemes very near to that of Christs; Assa pir-la derive the gis was and an the mellon Extures and Baptiefacin most strange, we stall particularly confider of, as they shall gor, &c. He speaks unto noble Alcibiades, and faith, Jam confident thou woulft not for all Greece and all Barbary, (that is in their lanoffer themselvs to us. In the mean time, what in general to lay mote of thom, I know nor but this ! God having pasted his promis (as in guage, for all the whole world,) exchange the foul, or, think them a sufficient recompence for the foul. And as for those words of Christ, the Law often) that it should be well with them that feared him. A spinish recompose for the pole. And as for those words of Christ, wherewith he begins this fentence, n and observed the begins this fentence, n and observed the spinish property of the spinish pro and kept his Commandenents: and denounced heavie judgements and seem his Commanderness and demonster nearly pugments against them that should not; which, according to the fills and condition of those dayes, though literally by the most (and often for approved by the event) understood had a further reach and meanng : those holy men that wrote fince of the same subject, being fully perswaded (and moved to by the Holy Ghost) of the truth of Gods promiles, that it should be well with the godly, &c. and the ther not fully understanding themselves or having no warrant for food to declare unto others the particulars, wherein the happiness of the one or unhappiness of the other chiefly consisted they thought good to fet out beth the one and the other, in the ordinary for good to tet out octa tino one and the other, in the ordinary formed and exprellions, (according to the vulgar apprehenfions of thole times) with much confidence (as themselves were fully perfivaded) reiterated asseverations and amplifications to work upon others the more powerfully, whom it fo much concerned to be fully perfwaded of this Truth, that the godly shall be blessed, and do well said evil should be the portion of the unrighteous and profane. Such a conflict between full persuation, (grounded upon Gods Word) any thing equivalent (as there is choice enough in the new Teftament) to this, had been answered, an Infidel, or a Jew perchance a counter between tim personainer, a common experience on the or file, and common experience on the or files, we may be in the very experitions of Ecclefiaftes, where he faith, Though a finner do evil an hundred times, and his days be producted, yet further than the files of that it will be well with them that fear God; which for he was the contract of the contrac ment). to this, had been aniwered, an innuel, or a Jew perchance (not a Chriftian) might have required farther faisfaction, concerning the immortality of the loul, &c. but this granted; of Gods providence; in reference to ungody mens worldly proflerity, there would have been no further queftion. But that time was not yet come. The Church was yet in its infancy; and the full was not yet come. fore him. But it shall not be well with the wished, neither shall be prolong his dayer, which are as a shadow, because he feareth nor before revelation of the mysteries of Heaven and eternity, was referved for another time. This was a mystery of Gods dispensation: and Gid, Ecclef. 7. 12, 13. It was a strange device of Plato's (a man once in request among heathens, as much as ever man was, both he, and his fayings) and for the sublimity of it, not unworthy to by what degrees that light was dispensed by God unto his people, by what argices and right the training was the first, who clearly spake of the resurrection; and that as the sufferbe related in this place; who after a long dispute, to prove that there is more blessedness in the practice of righteoulness and virtue, there rings, and perfecutions of the Church under Antiochus, and any could be in the contrary : comes at laft to this conclusion, others, increased; so did that light spread more and more, and That whether it were fo or no, yet he would not have it savely yet aliable to a great penalty) for any man, Poet or other, to fay or write, that there was more pleasure to be found in wickednels, the Kingdom of Heaven every day more talked of among the Jews, then before. Therefore is Christ said, to have brought life and immortality to light through the Gospel, 2 Tim, 1.10. and Matth, 11.11. that he that is least in the Kingdom of Heaven, is greater then John then in virtue : and that all men of authority, Lawmakers, and others, should be bound, upon all occasions, to avouch it for a truth, the Baprift. Not but that of old , long before that time, there was that good men were happy men, and wicked men unhappy adding,
That if it were ever lawful, or laudible, for a man upon any occafomewhat intimated in the Law and Prophets; and talked of among the godly Iews to that purpole; but not any thing clearly, fion to Iye (which elfewhere he shewes and maintains, that it is not:) it was upon this occasion. And whereas it is there objected, that well men might write, or speak to; bur it could not be so calle nor with any certainty : of the wicked especially, that they also thould rife again, and give an account of their lives, and accordingly be rewarded; this was a thing not known then, but the to perswade : he takes upon him to maintaine, that if the matter were carried as in might be, it was feacible enough to perfusadamen, that it is fo indeed. And in very deed, his reasons at legations to that purpole, are very pregnant and pertinent and Aridotte, one of his distincts, that wrote fince him, stem to confirmit fundational and the standard of the standar contrary rather believed; as at this day among the Jews. Howcontrary rating periode as a truis day among the Jews. Frow-ever, that fucha one as David, fogodly, and so beloved, had a far greater knowledge of these things, then ordinary Jewes; and in some respect, then ordinary Christians, perchance; I make no question. But what he knew or believed, is one thing; and what to confirme it, speaking in a place of the power that Lawmakers have to persyade men even what they would themselves, though he thought fit for common knowledge, another. However fome places there be, that feen to me, though there be that do not apof it felfe never fo false or prodigious. In, which words, it is very likely, what he had fome relieft to this his mafters distinct. All this likely, what he had fome relieft to this his mafters distinct. All this you shall finde in the second book of his Lawes; besides what he you shall finde in the second book of his Lawes; besides what he prehend them fo, very elect.; as Pfal, 17. 14,15. From men which present them to, very elect; as 11a1, 17, 14,15, 110m men which are thy hand, O Lord; from men of the world, which have their portion in this life, and whofe belly thou dolf fill, &c. As for me, I will behald thy face in rightconfines: I shall be stiffied when hath elsewhere to that purpose. I do not alledge this (God for

chid) to make any application of it ! I have faid before, and I am [fully perswatted, that neither David, nor any others I have named ever wrote concerning this matter, but what they verily believed, and were afflired of. I mention it to this purpose onely, to shew, chat although all that have been written either by David or o thers, upon this fubject, will not (as I apprehend it, at leaft) hold, in the literal and obvious fence: yet fluch exprefitions might do good, neverthalefle to this end, that they whole thoughts cannot safily afcendiabove, and beyond this prefent life, might believe this much (a truth of fo much confequence, and fuch necessity by all men to be believed) as they are able to apprehend it; though they apprehend it not to the fulneffe, or exactneffe of truth. And fo much of this matter in general, fall ferve. What elfe we shall

. Pfal. xxxvii.

fay, of it, final be, as particulars field offer themselves;
V. v. For they final fow be out shown like the graffe] These words
may be taken either of the sudden fall and defruction of the wickmay be taken either for the inaden rail and activition on the wise, and in their greatef height and property; as Pfal, 73, 18, 19, or more generally of the inflability, and trainfrointello of all human efficiety, compared to graffly, as here, flay a, 0. 6. and Pfal, 20. 6. See before upon Pfal, 1, 3. And he flail he, &c.: But if 0, then how is the matter answered, if both, of the just and unjust mans prosperity the same thing may be said, and both come to one end? Of this we have spoken before upon the former verse : to this purpose; that such answers are grounded upon a difference implyed; though for certain reasons there mentiond, not expressed ! which is. that whereas the wicked hath this world onely to trust to; the happiness of the righteous is to last for ever. But how for ever? That is, successively, continued in their posterity. So indeed we find it exprest in some places, as in this very Plalme ver. 28. For the Lord loveth judgement, and forfaleth not his Saints; they are preforved for ever ! (what is meant by this for ever, appears by the opposite member. The tree feed of the wieled shall be out off; and it doth for fall our sometimes. But eternal life is the thing (as hath been said) that must make the words generally true; which though nor expressed, often, (how, and where hath been shewed) yer even in this Pfalme is obscurely intimated. For by thesa words so often repeated, to dwell in the land ; to inherit the land, or, the earth, ver. 3, 9, 11, 22, 29, 34. yea for evermore, ver. 18, 27, is properly and literally intended not every land, but the land of Canaan, which was a type of the Kingdom of heaven. Whence it is, that in the New Testament we are faid to inherit eternal life, or, the Kingdom of Heaven; as alfo, to enter it; words borrowed from the ufual expreffions of the Old Testament, concerning the land of Canaan, See

more upon the 36, verse.

V. 3. Trust in the Lord To trust in God, and do according to his Will, are fure rokens that his providence will never fail us,

fofbalt thou dwell in the Land The Original Hebr. goes by Imperatives, dwell in the land, &c. Whereupon some would have it But I take it to be a promife, (and so the future more proper) rather then a command. It is often repeated. See upon the former yer e. and verily thou flale be fed] In the Heb. דערה אטונה

perly, and feed truth (as some render it) or, be fed with truth; Study to improve thy faith and confidence in God: Strengthen thy selfe with faith, or truth; as the Chaldee Paraphraft expresseth it. So Jer. 3. 15. And I will give you Pastours according to mine heart, which half feed you with knowledge and understanding. The words will bear this also; and the sence is good. But that which we have here in our English, I conceive (as most others) more proper to that is, and thou shall have a good increase: to wit, of thy feed, and labour, whatever it be. Whatever thou doft put thine hand unto, shall prosper. This too, the words (if any like it better) will bear well enough.

V. A. and he shall give thee the desires of thine heart.] See before mon Pfal. 21.2. his hearts defire:

. 5. Commit the way unto the Lord] Heb. roll thy way upon the Lord, Pfal. 55. 22, Prov. 16. 3. Mar. 6. 25. 1 Per. 5. 7. Be not led by thine own wildom, but obey God, and he will finish his work in

V. 6. as the light] As the hope of the day-light causeth us not to be offended with the darknesse of the night: so ought we pariently to trust that God will clear our cause, and restore us to our

the moon-day 7 Tob ET. 17 V.7. Reft in the Lord] Heb. Be filent to the Lord, Exod, 14. 13,

14.2 Chr. 20. 17.

"ho prospereth in his way] When God suffereth the wicked to prosper, in seemeth to the stells that he favoureth their doings, Job 11.7. &c. Pfal. 10. 21.

de percandum. des mongeo bou: as the Septuagint. From whence this double fense doth avile. First, Be not angry (or free not) in ahywife to do evil. Anger is the caufe of many evils; and he that gives way to anger, is not mafter of himfelf, and his actions. Therebre is anger absolutely forbidden; Let all anger be put away, Eph. 4.31. For the wrath of man (oppn ard pos; it is the same word in the Original) workerh nor the righteousnesse of God. But on the de-ther sides, Moderate anger upon a just occasion, is not thought un-lawful. Altogether to be without passions, some think as much a-JAWILI, ALLOGETHER OD E WITHOUT PAILIONS, SOME VIRILE AS THREE AS pottle therefore Ephel. 2. 26. telolving this negative here; into an affirmative, expressed it; Be ingry, and fin not. He might have this place in his minde also: However, the words he takes from

Pfal. 4. 4. Stand in ane, &c. as hath been fhewed there. V. 9. For ull evil doors shall be cut off] Plat. 55, 23. V. 10. For yet a little while and the wicked shall not be] He cor-

reflech the imparience of our nature, which cannot abide till the fulnefle of Gods time come.

V. 11. But the meek shall inherit the earth) Mat. 5. 5.
V. 12. The micked platteth against the just] The godly are assured that the power and etast of the wicked shall not prevail as gainst them, but fall on their necks, and therefore ought patiently to abide Gods time, and in the mean while bewall their fins, and offer up their tears as a factifice of their obedience.

plotteth] Or, prattifeth. gnasheth upon him with hit teeth] Plal. 35. 16.

gaggieto upon tom visus on sector.] 1. vi.a., 35, 16.
V. 13. The Lord Bull labelp at him] Flall, 2. 4.
V. 14. flath as be of spright converfation] Heb. the upright of way!
V. 15. Their frond Bull enter into their own their] Their plots shall hard themselves, and not others, whom they fought to hure,

V. 16. A little that a tighteous man bath] This is the way that many ancient Philosophets have gone, and after them some artient Pathiers, in vindication of the Divine Providence, thewing with much wit, and eloquence, that happinesse doth not consist in abundance, not greatnesse; or any thing else that ordinary men most raze upon with greatest admiration, or hunt after , with equal thirlf arisi greedinesse; is this in moderation, and a concented mind thirlf arisi greedinesse; is more which a mean fortune, as they argue and prove at large, is more likely to afford, then a green. So that in very deed, he is not rich pioperly, that hath tickes; nor he happy, that hath the outwards of happinelle; but he both rich and happy, truely and really, that en joyes himself, in what condition soever, with competent comfort and a thankful heart. See Prov. 15, 16, & 16, 8, and again, 10, 22, & Eerlef, 5, 16, & 6.2. But all this granted as true, and pertinent; yet because it is certain, that there be many rich wicked men, that en joy their means, even to the last, not a few, with contentment enough; and many, good and godly, oppressed with wo-verty, and other evils, who though in their greatest extremities, fubmit in heart and will to God, yet are, otherwife, very fenfible of their wants; and miferies; it will not therefore ferve for an absolute, or general answer, to meet with all objections, in this point of providence.

V. 17. For the arms of the wicked shall be broken] Plal. 10. 15'. All their strength to do hurt withal, Ezek. 30. 24.

the Lord apholdeth the righteous] Though they be weak. V. 18. The Lord knoweth the dayes of the upright] God knoweth what dangers hang over his, and by what meanes to deliver them. See ver. 23, &c.

V. 19. They shall be satisfied] For God will give them contented

minds, and that which shall be necessary, Pfal, 33, 19.

V. 20. as the fat of lambs] They shall vanish away suddenly and cternally; for they are fed for the day of flaughter. In the Hebrew אניקר ביים, which by some is translated, velut preciosum campoium: which also is followed by some Rabbines. It is furd enough, that the word (rams or lambs;) fo alfo, fields and pastures. So preciosum camporum, or, the recionsnelle of the fields, would be the flower of the field ; (to which the life of man is elsewhere compared:) precious for the beauty, the field. Some of the Rabbines expounded it of the morning light. which foon paffeth away. But our translation is the most received. and as warrantable as any. In the expression, there is a tacite allufron to the facrifices of the Law: in which, by expresse Law, Lev. 3. (often repeated in that Chapter,) the fat of beafts offered was to

be burned upon the Altar, and fo to confume in fmoke. V. 21. borrowed Dout, 28, 44.

What the rightems sheweth mercy God so furnisheth him with his blessings, that he is able to help others, Pfal, 112, 5. giver Plal 111, 9. And, It is more bleffed to give, then to re-

V. 22. Such as be bleffed of him T Of the Lord, verse 20. V. 23. The fleps of a good man are ordered by the Lord] The fleps

of fuch a man; that is, of a man bleffed of God, ver. 22. God prospereth the faithful, who walk in his way with an upright conscience, Jer. 10, 23.

ence, yet, 10, 23.
ordered] Or, established.
V. 24. Though he fall, he shall not utterly be cast down] Prov. 24.
16. 2 Cor. 4. 9. When God doth exercise his faith with diversion. tations, Prov. 24, 16.
ubholdeth him with his hand] Or, upholdeth his hand.

V. 25, I have been young, and now am old, &c.] The words are

Annotations on the Book of Pfalmes. Pfal.xxxvii. Yery express and emphatical; and out of doubt, literally intended, as they found: though there be, who because they sould not phansic the literal, have devised a spiritual sense, who would have this bread here mentioned, to be meant of spiritual, nor material bread, or food: and others would make it an hyperbolical speech But neither the tenour of the words, being fo expresse, as I have faid, will bear the one; nor the ratio contextus, or general scope and drift of the words, the other. David therefore spake this; acand drift of the words, the other. David therefore spake this; according to his own experience; and if other mens experience doth not agree with his, in this particular, it is no wonder. Which is a way of reconciling many different, yet contrary speeches and fertions, to truth; because as the experience of men in divers things, is divers, so their opinions, and as other opinions, to their opinions, to their opinions and so their opinions and cash contract and the contract of the contract o words. Varia circa hecppinio, ex Ingenio cujufque vel cafu: faith Pliny very well in a place, speaking of a much controverted matter. In this very point of providence, of the happinesse or unhapinesse of the righteous, &c. in this world, men of good judgement and ex-perience, speak very differently, differently deciding the matter according to their own experience, which according to variety of times and places (belides other circumftances) may vary very much. But in general, to make the observation as general as it can be made; it must in the first place be observed, that all such, either speeches, or promises, must alwayes be understood with an exception of times of general calamities, and inundations, as it exception or times so general calamities, and infinitely were: for then (in point of fuffering) all men, both infit and unity end innocent children, as others, are (for the most part) equally involved. See before upon Plal, 11, 3. If the foundations, be destroyed, &c. Secondly, by his seed, may be understood they one-ly, that follow the steps of their fathers, in treading paths of holily, that follow the teppe their tainers, in reading paths of holistical and piecy. If they degenerate, that may alter the cafe, Thirdly, by D''s (translated here; the july,) may properly be understood the merciful, and charitable; as the word is fonctiones taken whence it is, that "D''s is ordinarily taken among the Jewes, for almes. Now, though he deferve not the title of a rightessy man general; they is unpursiful, we there he designed of modalitions. tor almes. Now, though ne deterve not the title of a rigoreus man, in general, that is unmerciful, yet there be degrees of goodnesse and mercy, in point of almes and relieving of the poor: And of a more peculiar promise made to the merciful, see Prov. 19. 17. & Pfal.

41. 1, &c. according to ionic trainiations.

V. 26. ever] Heb. all the day.

bit feed whelfed] Though the just man be liberal in his life, yet

God blesteth his posterity, that they want not. This David speaks, of that which himlelfe had observed,

V. 27. Depart from evil] Pfal. 34. 14.
V. 28. they are preferved for ever] See before, upon verie sev. 29. inherit the land] Prov. 2. 21.

dwell therein for ever] He shall not be driven out of it till he

V. 30. The mouth of the righteous speaketh wisdome] Matth-

V. 31. The Law of God is in his heart] Pfal. 40, 8.

fteps] Or, goings. V. 33. condemn him] Or, suffer him to be condemned, Pfal.

109. 31. V. 34. keep his way] Plat. 18. 11. fee it] Plat. 91. 8.

41. 1, &c. according to fometranslations.

V. 35. agreen bay-tree] In the margin, a green tree, that gromv. 35. agreen nog-rec.] In the margin, a green receives may grow eth in bit own foll: which agreeth better with the propriety of the Hebrew word IIIN, indigena, properly. And it flands with reafon, that a tree fo growing, should be more flourishing, and lasting, then those that grow in a ground that is not natural to them, Some would have a bay-tree particularly meant; and some, a cedar.

V. 36. Tet he passed away, and lo he was not] The transitoriness and vanishing condition of wicked profering men, as here by David, and elsewhere; fo by Job (by them that speak there in Job I mean) is largely present and institled upon, Job 10, and elsewhere. mean 1 is sargery present and insured upon, 100 10. and elewhere, Now this transferorinelle being, for the most part, as true of the prosperity of the just, as of the unjust, why here more particularly applied to these, see before upon the first and second verses. Here alfo, in further confirmation of the same, it may be observed, that the very word here used, to passe away, is the word both by St. Paul, and St. John, used to set out the vanity of all worldly pomp and and St. John, used to let out the vanity of all worldly pomp and glory, in general. A very proper word indeed it is to that purpose, as any that can be thought of. St. Pauls words, I Cor. 7, 31 are, For the fashion of this world passet away. Where the word gana, or fashion, is to the same purpole, a very pregnant and emphatical word, as by Greek Interpreters is excellently well shewed. St. Johns words, are not leffe emphatical, 1 Joh. 2. 15, 16, 17. Love not the world, &c, For all that is in the world, &c. And the world paffeth away, and the luft thereof: it follows, But be that doth the will of God, abideth for ever. Where we have that antithefis, which (upon the first and second verses) we have spoken of, of the different condition of the just from the unjust, in point of worldly prosperity, (which by David and other Writers of the Old Testament is some-(which by Dayla and other which so the Old Petalment is some-times altogether omitted; sometimes obscurely pointed at, as by welling in the land for ever, verse 29, of this Plaim: or the like,) cleerly expressed. See also upon Plai, 73, 20. When thou awakest,

V. 37. Marke the perfell man] He exhorteth the faithful co mark diligently the examples of Gods mercies, and also of his judg-ments, and assures them they shall not lose their labour.

ments, and atturet them they main not rote their labour.

V, 3a. end of the wicked shall be cut off] The Hebrew word

TITER, fignifies posterity likewise; but that signification is not of
proper here, because it is more likely that as it is in the former verle, fo here also it must be taken. But there, (the end of that man were, in it would be very improper to take it for . no reason therefore that we should seek a new interpretation here, which the sense requireth nor; and would make the coherence worfe. The fame word TITTIN, fignifics alfo reward, as Prov. 23. 18. For furth there is an end, and thine expediation shall not be cut off. So there in there is an end-shat time expectation point not be cutt off. So there in the Text; but in the marging, remard: as by others also it is expounded. And so read in the Tellament is taken sometimes. This I note the rather, not that the difference it fells, whether end, or remard, is much confiderable; but the better to compare thefe words of David, with a parallel place of St. Pauls; taking the next verse also, (part of it ; But the salvation of the righteons is from the verte allo, i, part or it, fan the sprutino of the rightent, if from the Lord, a party: The words of St. Paul are the lets; for the magel of fin, it death: (here, the end of the wrived flutthe one of ;). But the gift of God; everal life, through fights though for the words. See allo up-on Pials, 53, 23, bloody and decifful man.

on 1731, 55. 25. "Down now account rightens it of the Lord] He sheweth, that the patient hope of the godly is inever in vain, but in the end, hath good success, though for a time God prove them with fundry tentations.

PSAL, XXXVIII.

Title.

to bring to remembrance] Pfall. 70, 1. To put himselfe and others in minde of Gods chastilement on him for his sin, that the fruit of it might continue by frequent remembrance. So fome leatned on a night continue by request remaindrance. So some learned men here, who though they pleafe themselves in it, and would not by no meanes that "Diffin." Here should be the beginning of some known Song, as elsewhere in divers other titles other words, according to common opinion, which themselves are not against According to common opinion opinion, which transfer a dead against Yc. I know no ground they have for it, but their own conceirs to which if we may indulge here, why may not others upon other titles? which most of best Interpreters dislike: as before hath been faid, more then once, upon divers titles. But they that fend us to 1 Chron, 16. 4. Exod. 30. 10. as, besides that accurat English Examiner of words, and Scripture phrases; I finde learned Died. doth, (but that his quotations are misprinted in the late Folio edition, and would trouble a man that had no in the later Folio edition, and would troubte a man this had no other help: 1 they may well be thought to fiped to the juried, and upon good ground, as I conceive. For first in that fifty plee, I Clivon, 16. 4. And he appointed certain of the Levites to imight before the Arky of the Lord, and to record ("D-IPTY") and to kind; and to praife the Lord God of Iffrast: there we have the very word, that is here; englished (and for might have done her well) or this that is here, there: for the help and benefit of them, that cannot have encouring to the Osiginal Text; 1 wound Where cannot have recourfe to the O iginal Text:) to record, Whereby it doth appear that, as to thank and praile; fo to trend, was a particular Head, for which (as in all probability the words a particular risea, for which (as in air probability in affective to import,) certain soonies; Pfallines, Hymnes, or Prayers, were appointed. If any fuch; why not those, (but two in all in the whole book; this, and pfal. 70. Make haft 0 God, &c.) that bear that thile? I do not say, those onely; fince we finde but two: but those, certainly, that have that inscription. But this granted, that this title hath reference to that place; yet in may further be doubted, what is the effect and purpose of the words, to record; or, to bring to remembrance. We are told it is a phrase taken from sacrifices, wherein there were certain offerings named of menorial. So indeed, Exod. 30, 10. Levit, 2: 2, and 9, and elfewhere. This is likely: But then here again ne meet with new doubts, why those offerings were called, a menorial. Some say, because it called into Gods remembrance (speaking this by allowance, according to men) his covenant, to accept using anowance, according to men.) his coveriant, to accept the fervice of faith, which his people offer to thimby Chriff Much more is faid to the fame purpole, grounded upon allegorical interpretations, of the offer and frank-incertly, mentioned Levit, 2-. But not much to be collected from thence, that can be very presented by the control of the collected from thence, that can be very pertinent here. The words of the Angel to Cornelius, Acts 10. perment nere. The words of the Angel to Cottenins, real sole, any be as much, or more perchance, to our purpole: The prayers and thine almes are come up for a memoral lepine God. There also interpreters agree, that allufion is made to those ferings: To Gay, that this is the title of a plane composed by David to put. God in minde, that he may help him, &c, as fome the press of the control of the press of the control of the do hence: I conceive this to be too general. There is no que-fion but there is somewhat in it more then so. It is an expression of some great confidence, certainly; or of some pressing motives, in great extremity; but upon what especially grounded, is not easie to determine. By comparing divers Scripture places and phrases, especially psal, 10, 3, Remember all thy offerings, and accept thy burnt facrifice: () I there too, from the same 13 to remember :) I think it very probable, that David by this word and title, in this h's extremity (which is conceived to have been some great ficknesse,) doth put God in minde of his constant. Pfal. xxxviii. him in relation to it, which he was confident God had taken forcial notice of. Somewhat to this purpose we have in Hezekiah his prayer (and that too, upon occasion of sicknesse, and danger of immenent death) Remember now, O Lord, I befeech thee, how I have walked before thee in truth, and with a prefet theart, and have done that which is good in thy fight, Elay 38.3. Lord temember David, and all his afflictions: How he sware unto the Lord, &c. Pfal. 132, 1, 2, 3, 4, 5. that too, very pertinent, as I conceive, to this purpose. See more there.

Verf. 1. R Eluke me not in thy wrath] He defireth not to be exempted from Gods rod, but that he would fo moderate his hand, that he might be able to bear it, Pfal. 6. 1. Jer 10. 24. Of Gods wrath, how to be understood, see upon Pfal. 90. 11. Even according to thy feare, so is thy wrath.

V. 2. thine arrowes slick fast in me] The diseases thou hast in-

flicted upon me, Job 6. 4.

V. 3. reft] Heb. peace or, health. because of my sin] Here David goes the right way to obtain his defire, and to make his prayers availeable, when he reflects upon himselse, ascribing the cause of his misery, to his sins. Job 33. 23. lithere be a m-slenger with him, &c. and verse 27. if any say, I have sinned. &c. We may be sure, that God assists no man, but for sin; though there may be other concurrent causes for particular afflicti ons, as Gods Glory, or the like; and fometimes, fome bleffing intended to the patient himfelfe, as the confequent (as it doth fall out fometimes: Perinfem, nifi perinffem, &c.) of that affliction or the avoiding of fome greater evil. When therefore our Saviour faith of the blind man, so borne; that neither for his, nor his parents fins (John 9. 3.) that had hapned unto him: it must be unrents into (Joint 9.3.) that had hapted unto him. A man be didefilood comparatively, not unto him, rather, to others, becaule of his, (he could not be guilty of any, but original fin; common unto all :) or his parents fins greater then others: but that God, &c, as elfewhere in the cafe of them upon whom the Tower in Siloe fell, &c. our Saviour dorh expound himfelfe, Luke 13, 1, 2, &c.

V. 4. mine iniquities are gone over mine head] They flow over my head like waters ready to drown me, Plal. 42. 7. V. 5. because of my foolishnesse I It is ordinary to the Scripture, to comprehend any fin under the name of felly. See upon Pal. 14. t. The fuel hath faud in his heart, &c. More particularly, fuch as bring diseases upon themselves through their excesses and transgreffions, may be called fooles; (Fooles because of their transgression, and because of their inionity, are affiliated. Their foul abhorreth all manner of meat, &c. Pfal. 107. 17, 18.) because diseases are prohave been a proverb among the Jewes, Prov. 26. 3. & 10. 13.

V. 6. troubled | Heb. wryed. go mourning all the day Ing] Job 30, 28. Pfal. 35.14. and

Y. 7. For my lyner are filled with a loss by divers other Interprets, have been translated, with facting, or evidence total, (arder:) those parts having the beet end over inflammations, and tharpointes, as Nephrijis, and the like and to the impercinency of some Expositors (and more Readers, perchance) might have been pre-vented, which would have David here to complain of some disease, (quod veretisade non possit numinari;) which cannot modelly be named: more immodell they that can entertaine any such suspicion, upon so light a cause. Whether any ontward corporal disease, (whatever it was,) was the occasion of this Pfalme, as most ful ect, and divers words in this, and other verfes of it feem to import ; will not take upon me absolutely to determine. I am the more inclineable to believe it, because of the Title. See there. However, n must be confessed, that there be no words in the whole Pfalme, but may admit of a metaphorical interpretation, warrantable by wher places of Scripute, where the miferable condition of a fin-ner is fet out by corporal difeases: as particularly, Efay 1.53 6. The net is ter out toy corporat uneases; as particularly, 1:139 1.53, 6. Inc.
whole head is fiel; and the whole heart fain. From the fiel of the
fint,—but wounds and bruifes, and partifying fores; &c. But whatwer we judge of the reft, fome whereof (as before is faid) feeme
very iterally to import a corporal difease; this particular verse
very iterally to import a may very well admit a metaphorical lense: and to that purpose the Greek translation (.d. 4δαι με βπλήσθησαν εμπαιγμαζίων) my lynes are filled with illusions, or contempt: fince that too, the Original will bear, would not perchance be much amille, A very like metaphorical expression to this (if we like to make a metaphor of it) we have Lament. 3. 13, 14. He hath caused the arrowes of hi driver to enter into my reines. I was a derifion to all my people, &c.

V. 8. I have roughly reason of the disputences of my heart. This trample warneth us never to delpair, be the torment never to great, but alwayes to cry unto God with fure trust, for deliverance, Pfal.

V. 9. Lord all my defire it before thee, and my groaning it not bid from thee] A great argument of a well-grounded faith, and a foccial comfort in affliction, to be confident, whilest we groan nuder milery, and have done to a long time; yet ftill to be confident, that God doth behold and fee: takes notice of our fufferings, our patience, our teares, our fighs: in a word, is present with us, as a

zeale to his service, and more particularly of some things done by witnesse, and spectator; when as a helper, and deliverer, he seemeth furthest off. It doth adde much courage and valour to a Souldier, that is not a very raskal; even to put him upon extraordinary enterprises, and to endure more then can reasonably be expected; if his General or Captain be present, and takes notice of what he doth. Now from this, and other like places (fee also upon Psal. 33. 13. The Lord looketh) we may conclude, when David, as frequent-13. The Loranogen) we may concinue, when Lorangas trequent-ty, doth expolutilate with God, why he is ablem; if and the fire; hideth himfelfe, and the like; how he is to be underflood: There is no queffion, but he believed, when he fo spake; as he did here: but here speaketh simply and positively, as he believed; there, by a double figure, (α'εθεωποπάθα, and a metalepfis:) as common use, and language suggested. It is not possible that men (especially, in any passion, or affliction) should speak unto God, or of God, but in the language of men: and God doth allow of it: for Himfelfe (by a divine condescension) useth to to speak unto men ; yet fuch expressions have been the occasion of many grolle mistakes. V. 10. My heart panteth] Heb. runneth about, or, is toffed to and

fre; meaning, that he was destitute of all help and counsel. it also is gone from me] In the Hebrew it is DIT, not TITT:

they also are not with me; or, are gone from me: as the words are translated by others; meaning his eyes; which, he saith, were not with him, because he had lost the use of them. The sense is the same. is gone from me] Heb, is not with me,

V. 11. fore.] Heb. ftroke.

my kinsmen] Or, my neighbours, my kinsmen stand afar off] Partly for sear, and partly for pride,

they denyed all duty and friendship, plat, 31, 11, V. 12. lay fnares for me] To trouble me further, who was fick

V. 13. But I, as a deaf man, heard not] For I can have no audience before men; and therefore patiently wait for the help of God, p[al. 39. 9. 2 Sam. 16. 9, 10. V. 15. For m thee, O Lord, do I hope] He sheweth a reason of his

filence, because he expected help from God.

in thee, O Lord, do I hope] Or, thee do I wait for.

here] Or, answer.

V. 16. For I faid, Hear me, left otherwise they should rejoyce over me J David uleth here a very preffing motive, as may be gathered from Proverbs 24, 17, 18, of which, see before upon plal. 37, 4. Let them be confounded, &c. Much like to this, is that expression, in Gods own person, Deut. 32, 27. Were it not that I feared the wrath of the enemy, left their adverfaries should behave themselves strangly; that is, should be insolent, should insult, and magnific themselves; as the Chaldee there, and plal. 40.8. or unmercifully rejoyce without any fense of humanity, forgetting what relation all men have to one another by nature.

when my foot supports, they magnific themselves against me] That is if they fee that thou fuccour me nor in time, they will mock and triumph, as though thou hadft forfaken me.

V. 17. For Law ready to halt] I am without hope to recover my

V. '17. For Law Years to had J 1 am without hope to recover my ferengh. See poli, 35. 18, and J seem, so 1.0 all liny familiars &c, to had; I Heb. far hadring.
V. -18. For I will declare mine iniquity] Prov. 28, 13. He that Covered bis first flight how phospies, but whole confession and for facilities from flatt have merely. But Same Interpreters would not have iniquity, and fin, taken here properly, as plal. 32. 4. I acknowledged. &c. but, as often elsewhere, for the punishment of fin and iniquity ! as intending to fay, that whileft he freely bemoaned himfelfe, and fadly deplored his lamentable condition, thewing himfelfe thereby throughly fensible of Gods heavy wrath & indignation against him; (a thing which all men upon fuch occasions are not alwayes very prone to do fome rather through height of spirit, affecting toconceal part of their sufferings, as wel as they can; then to abale themselves, as they interpret it, to such low complaints, and acknowledgements!) his enemies, &c. This sense may be allowed of, I grant! yet I rather prefer the former, as more literal, and not leffe proper to the coherence. But whereas it is here rendred in the future: I would have it (with most Interpreters) in the present, or preterir: I declare; and, I am forry: (or, I have declared, &c.) the words so taken asfording a doctrine very confiderable and ufeful; to wit that a man. a godly man, fuch a one as David was, may confelle, and be forry for his fins, and do whatfoever elfe doth belong to true repentance. and yet for all that finde no case or amendment; (as to the particular grief :) either not at all, whileft he liveth; which probably, sums girst. J causes me at all winners ne (Well) which probably, might be St. Parlis own cale, 2 Cor. 12. 8, 9. For this timp fingles the Lord thrites, 8cc, but is certainly, and hash been at all times, the cale of many retuly gody and religiousts or not prefently J fome being put off longer, for months, or years perchance; lone, not foliong, yet not folion delivered, as from the finerity of their repenance and conversion unto God, (if not well prepared and practiced in this point:) they might expect, and promise themselves: which feemeth to have been Davids cafe here. He had found it otherwife, at other times : as when he faid, I achnowledged my fin, &c, pfal. 32, 5, but now the case was altered. And yer, all for the best, doubtlelle: as David himfelf might finde and acknowledge afterwards. Where therefore God faith, Call upon me in the day of trou-

ble, I will deliver thee, &c. pfal. 50. 15. it must be understood with due limitation, except Gol have a further special end in our suffe-

rings belides our chastilement: which nevertheleste is not without rings between our enaturement, which neverture ties is no warrout a religed to fome particular good to accrue to our felves thereby; for which it is our duty, as fubmiffive children, to truft God as for which it is our duty, as fubmiffive children, to truft God as a Father, though we differen not, at prefent, wherein, or how,

V. 19. But mine enemies are Irvely] In my greatest weakness

they were ftrongesh.

are lively] Heb. being living, are firing.

they that have me wrongfully are multiplyed.] Pfal. 64. 4.

V. 10. tender evil for good.] Pfal. 35, 11. 8. 10.9.5.

because I fallow the bing that good si] I pfal. 3, 15. He had rather have the hatterd of all the world for his piety, then fail in any part of his duty to Godward. And again, because I follow the thing that good si: not to commend, but to confice thinselfs; in his full that good si: not to commend, but to confice thinselfs; in his full that good si: not to commend, but to confice thinselfs; in his full that good si: not commend, but to confice thinselfs; in his full that good si: not to commend, but to confice thinselfs; in his full that good si: not commend, but to confice thinselfs; in his full that good si: not commend, but to confice thinselfs; in his full that good si: not commend to complain. For what gold si: if when we be buffett do rown faults; a take it nationly? it otherwite, he had had no reason to complain. For what glory is it, if when ye be buffered for your faults, ye take it patiently? Lut if when ye to well, &c. 19 Fect, 2.30.
V. 23. to help] Heb. for my help.
O Lordmy [faulting] Which the the deliver me, and I look to be delivered by thee now.

PSAL. XXXIX.

Jedathun] 1. Chr. 35. L.

Vete 1. I. Said t will tale head to my wayes] This Pfalme, if in Vete 1. I Said t will tale head to my wayes] This Pfalme, if in Medical things equally facred and divine, comparison may be made without offence, well deserved to have place among the chiefeft and choiceft of the whole one in few words, but very pithily of speciall use, and comprehending in few words, but very pithily and loftily too, the chiefest motives unto godlineste, and that which being well pondered, and understood, may suffice unto any man, without any further periwation, or exhoration; to bring him to Heaven. It is therefore yet frange to me, that fome Expostors (of best account) should to mistake the drift of the Pfalmist, as if his intention had been to make confession unto God of his sin, a sin of impatience, and over-bold exposulation with God; and that so of impatience, and over-bold expollulation with God, and that for punchually and particularly, that his very words which he had used unaswifely might hand upon record to all ages. A thing not very probable, a link plant and upon record to all ages. A thing had told us to fig. or end. But the ground of their miffake, as doth appear what is David, as he profetch at the beginning the Palme, had proposed to himfelf to take heed, that he might the Palme, had proposed to himfelf to take heed, what he might the Falme, nad proposed to immelt to take need, that he might not offend with his tongue. But not being able to hold,burst out at 14th, & fpakes himfel relateth. Upon which they infer, that what himfelf makes himfelt to have fpaken, must need so fuch, as should not have been spoken : and thereupon they feek out interpretations, of his words, to fit their purpole, which have no ground at all of any truth, or probability; as may eafily appear by comparing or any return, or pronountry; as may eamy appear oy comparing them (an eafe taske) with other like places of Seripture. A very great mithake, as I hope we fhall make clear; whether more reproachfull to David himfelf; or prejudiciall to the Reader, who by their falle glofles is bereaved of the fruit of his doctnine; I know by their falle glofles is bereaved of the fruit of his doctnine; I know not : What the aime of the Pfalmist was in this Pfalm, will more certainly appear, if we compare it with Pfalme 49. Hear this all ye people. That too, a most heavenly Pfalm, and of special use: as of one subject, so of one method, both, First they begin with a pretty large Preface, to make the matter more solemn and considerable: as the manner of all Orientall writers upon extraordinary fub jects as me manner or all Unitental writers upon extraoranary tup jects and occasions, hath been, and its or this day. Then, they fet out most emphatically and pithily, the vanity of all worldly things, the brevity of this our mortal life: 6 floors, for brittle, 6 foon forgotten, that no tife man, be he never for tich, or fo great, can promife the control of the control himself any solid happinesse in this world. Upon this conclusion, that this present life is nothing but meer wretchedness and vanity; the use, or inference in both Psalmes is the same, that they that would be happy, must look further then this world, and trust to God for future good, which may have the truth and reality, of good, or bappinesse; all mens ayme, and defire. But this is more fully exnathregie; all mens ayme, and delire. But this is more fully ex-pertified in the 4p. Palm, But God will redeem my fuel from the pow-er of the grave, for he fluil receive me: Selah: ((see there the nore) than it is here, (and yet here, plainly enough, according to the condition of thode times, and measure of light; whereof see upon Pala 471. Frent in he fel?) And now Early what wait I for? my hope is in hire: verife 7. See there. See allo upon the last words, here I so have and here mere. When therefore the Vlaimit Saish before Igo hence and be no more. When therfore the Pfalmift faith here in the Preface, that he purposed to take heed, that he might not fin with his tongue, &c. It tends but to this, (in this place:) to make his Reader the more attentive, and to raise an expectation of what he was to say. For if he that had made a vow of silence, as it what he was to lay. For h he that had made a vow of filence, a sit where accounting it greatwildom (as it hath always bin by wife men) that he could hold his peace, even when he might have fooken feafonably perchance; yet even then exercifed himself, as a man voyd of all ambition, and oftentation of wit, felf-conceit, and the voya or all amotton, and outertation or was tell-concer, and the like; to hold his peace; in great humility suspecting himself, left he might offend: if nevertheles a tere long silence, and command of himself, he was forced by a violent inward slame (that is, by divine instinct, and inspiration :) to open his mouth , and publickly to vent his thoughts: furely we may well expect, that it is no ordinary petty thing, that he will speak t but somewhat that may both argue his wildom, and be of some consequence to the hearer. Much

to this purpole, but much longer, is the Preface of Elihu, in Job, Chapter 32.6.7. &c. And Elihu the son of Baraket the Buzite answered and said; I am young, and ye are very old; wherefore I was a fraid, &c. and faid; I am young, and ye are very out; wore river 1 was a fraid, &c. and verte 18.19. For I am full of matter, the spirit within me constrainted me to the other whole of the within the vent, it is ready to buff, &c. After his Preface our Plaimith his first words are: Lord burlt, &c. After his rectace our readmit his nite words are: Lord make me to know mine end, and the measure of my days what is it that I may know how frail I am: verse 4. Are these words of impatient nutrinuring against God, as some make them? Why more these, then fo many in the Scripture, as plaine and peremptory to that end? But what then is the drift? what is ir, that the Pfalmift doth aim at, by these wores? If the context of the words do not; (which I think it doth:) fufficiently import, we may learn from Moles Song, Pf. 50, where Moses having in very high terms insisted upon the vanity of man; he proceedeth in the 12, verse, in these words: Seteach us to number our dayer, that we may apply our hearts unto wisdome. And this is the way to much commended and infifted upon by an cient Philosophers and Wife men, in their disputations and commentations of mans funmum bonum; or, true happinelle, wherein it consistest: shewing very well, and with much evidence of reait consistent: incoming very well, and with much evidence of rea-fon, as well as eloquence, that it cannot be, that it flould be found in the injoyment of worldly goods: but in this, grolly militaking, most of them; that instead of going to God for it, in his beatifical Vision in another World : they place it in the soul of man, (terminative:) and in the natural constitution of it; endowed with minative:) and in the natural contitution of it; endowed with fuch and fuch qualities; making a very god of it; which to make good, for much hath been written by for many men of excellent parts, with fo much eloquence, and fubrilty, as indeed cannot be read without admiration of their parts; and yet to very little purpole, as to finding of any thing, that can really fatishe the foul of pole, a to making et any thing, that can really lattike the loul of man, in the purfuite of fold happinethe.

Trill keep my mouth with a bridle] As a beaft is muzzled, Cortupion mult be leave in by violence, Jam. 1.36.

keep my mouth with bridle] Heb. Keep the bridle to my mouth, when the bridle is the bridle to my mouth.

geep my monto with a ortate 1 reco. Acep too ortate to my month, my mouth with a bridle 1 leb, a bridle, or muzele for my mouth, V, 2. I was dumb with filence! Though he thought to have kept filence in the prefence of the wicked, yet his forrow caused him to

I held my peace even from good] Some think he might mean, that in great humility he did forbear in his affliction, to feak to his own juftification, by telling fome of his good deeds, or the like, But if it were humility in him, to forbear the mention of such, in his sufferings; it would rellish of too much arrogancy, now totell his fufferings; it would rellish of too much arrogancy, now totell God, or men, of this his forbearing. Except his god, have reference to his enemies onely, against whom he might justifies hindles, as unjustly, and unchankfully too, perchance, perfectured by the though at the famet time he might accuse thinself before God, But the most approved (enfe is, that he did altogether forbeat to pend, the substitute which was and much more that which was bad, and officers which was said much more that which was bad, and officers which was said much more that which was bad, and officers which was said much more that which was bad, and officers which was said much more that which was bad, and officers which was said much more than which was bad, and officers which was said to the said which was said with the said which was said which was said with the said was said which was said with the said which was said which was said with the said was said was said which was said with the said was said was said with the said was said which was said with the said was sa if that which was good, much more that which was bad, and offenfive. Such an expression we have (which will much cleerthis) nve. Such an expression we have (which win much electrical) Gen. 31. 29. Take thou heed that thou speak not to I stack either that or cuil. It is apparent enough from the context, that there was no intention to forbid Esau to use his brother kindly, either by words or deeds; but onely, that he should not meddle with him to words or deeds; but onely, that he thould not meddle with him to hurt him, So Numb, 23, 25, And Balath faid unto Belaam, Beiber curfe them at Al. (which yet, as appears by the context, he did extremly desire, and earnestly endeavour) nor blesse them at Al. The observation of such idiotismes, or peculiar expressions, doth often bring great light to obscure places, at which many are not a line

Hirred] Heb. troubled.
V. 4. How freil I am] Or, what time I have here. See before upon verlex I find I will.
V. 5. Bebold thou holf made my dayes as a hand breadth] See upon Pial. 1, 3. And he fladd be, &C.
an hand breadth] Heb. hand breadth.
minerale until the Africa Heal Della C.

mine age is nothing before thee] Pfal, 90. 4. at his best state] Heb. settled.

vanity] Pla1. 62. 9. & 144. 4.

V. 6. a vain shew] Heb, an image, See upon Pla1.73, 20, when thou awakeft thor fhalt despife their image, and 73. 36. Tet he paffed

away, &c.

and general nut who fall gather them] Whether his children
or ftrangers; and this troubles him, Eccl. 2. 18, 19V. 7. And nuw, Lord, what wait I for 2 my hope;
immorcality, excitably: or full of immortality, as the Author of
Wildome [neaketh, 3. 4. See upon Pfal, 73, 15. See Eph. 2. 13.
having mohey, of immorcality; that is: as appears, I Thef, 4. 13.
that ye farme not, even at other which have no hope. See allo yee, 12.
for I am a flavager with thes, &c. compared with Heb. 1. 11.3, 41.
for The fall diden faith, and confifled that they were firengers and
yilgrims on the earth. Ever they that for fact things, Sec. See allo upon
Prov. 10. 28, The hope of the righteau.
V. 8. male me not the repeated of the faith of the wicked,
in general, fee upon Pfal, 31, 2, & 4, a, 1. but here (foolith) more

in general, see upon Pal. 31. 5. & 14. 1. but here (foolist) more particularly, such, who by what happens unto men in this world, judge of mens merits, and Gods love, or anger, towards them. Of whom the Pfalmist elsewhere, A brutish man knoweth not, neither doth a folle understand this: When the wicked spring as the graffe, &c.

Pfal. xl. V. 9. I was dumb] I do not conceive that these words have rela- 1 tion to thole in the Preface, I was dumb with filence, &c. for fo, befides other reasons from the matter it felf, he flould contradict himself : for how dumb here again, after he had said, that he did figeak, &c. I know it may be interpreted of a renewed resolution of silence, and submission, upon better thoughts, &c. but I have said enough already upon the first verse, in opposition to the main ground of this interpretation, These words therefore must be referred to those in the seventh verse. And now Lord what wait I for? my hope is in thee: as a confequent of that hope, For what more available, to make a man to bear any worldly cross or affliction patiently, then to have hope in God, after this life ? For which cause we faint not ; faith the Apostle : why ? For our ligh ror winn same we jaint not; saint the riponte: will? For our light shings which is but for a moment, got. While we look not at the things which are feen, &c. 2 Cor. 4, 16, 17, 18, Should not we take all things patiently at his hands in this world (because thou dust) ir . I in this momentarie life ; from whom we expect to much good Such lasting joyes in another world?

opened] Or, open.

V. 10, blow] Heb. conflitt.
V. 11. The makest] Though thy open plagues light not upo .him, yet thy fecret curfe continually fretteth them.

his beauty to consume away Heb. that which is to be desired in bir to melt away. The word fignifieth, all that is defirable in him, a health, force, firength, beauty.

like a moth] Suddenly, os a moth is crushed, Job 4. 19. or, insen

Mee amon J. Studenty's os a men is ettiness, jou 4, 190 os, inten-fibly, as a moth devourts a garment, Job 13, 28. Hof, 5, 11. "fuely every man it vanity] Though in a natural courfe man dif-eerns not himself to be vanity, yet when Gods anger lays hold on him, it appears what he is. He alludes to the names of Adam and Abel; as alfo, Pfal, 144. 4.

V. 12. for I am a stranger] Lev. 25. 23. 1 Chr. 29. 15. Pfal 119 19. Heb. 11. 13. 1 Pet.z. 11, I have but a while to flay, and flee to thy protection, therefore spare me, Plal. 102.23, 24. and 119. 84 See before on v.7. And now Lord, &c. as all my futher's were] Protect me, as thou hast done my fathers

being strangers as I am, Gen. 47.9.

V. 13. before I go hence] He shows that he should die quickly

unless God gave him ease.

and be no more] Some body may be scandalized at this expressi on, as an intimation of utter abolishment. God forbid The origina word, very elegant, (13) WI that is, verbatim of non ee;) migh have born a more favourable translation, and be no more feen, or found; to wit, among men. So of Enoch, Gen. 5.24. And Enoch walked with God, and he was not: (Heb. 133181 of non ille: dox water for mas not found: Heb. 11. 5.) for God took bim. I hope it is electrough, that a man may be faid, not to be, or to be ne mere, according to this translation, that yet hath a better being elsewhere. The fame phrase is used by Daniel, concerning the Mellias ; but we need no more proof.

PSAL. XL.

Verse t. Waited patiently] Heb. In waiting I waited. Though God deferred his help, yet he patiently abode, till he was heard, Psal 37,7. See also upon Psal 70. 1. make haste to help.

V. 2: our of an horrible pit] He hath delivered me from most great dangers. The word fignifies, a dungeon, which eccho's and refounds with dreadful noifes.

and horrible pit] Heb. a pit of noise. miry clay] Plal. 69.2. Jer. 38.6. Zech. 9.11.

V. 3. a new fong That is, a special occasion to praise him e for Gods benefits are so many occasions for us to praise his Name,

V. 4. and respetterh not the proud] To follow their example

which he must needs do, that trusterh not onely in the LORD. which he must needs do, that truttern not onerly in the LOAD.

"N. 5. Many, O Lard my God, are thy wounderful works] The coherence of these words, with the following verses, is generally conteived to be this; First David insistent upon some particular mercy and deliverance, (the subject and occasion this Pfalm) of which ing very fensible, he proceedeth to a more general consideration of Gods infinite goodness and mercy towards mankind with great admiration, which he doth here fet out by way of exclamation, and being defivous to approve to God his thankful heart to the utmost of his power, he falls into a consideration of that worship and service, which he conceives would be to God most acceptable: not oblations and facrifices, which most Jews of those times, as well hypocrites, as others, upon such extraordinary occasions, were ready nough to offer ; but fincere and absolvte obedience, &c. This as l do not reject, but rather commend to others as probable and warrantable enough: So I conceive another reason may be given of the coherence, though not so obvious, yet perchance not less pertiment: which is thus; David being to fay, (as he doth in the fol-lowing verses) there was a way to serve God without the oblations and facrifices appointed by the Law, by yielding (fo far as corrupt nture is capable) perfect obedience to the moral Law; that is, in effect, by holinels of life and convertation; upon which followes, that in all Nations they that feared God, and did that which is that work righteousness) are accepted with him, Act. to. 35. a secret of Gods dispensation not so fully revealed in shose days; nor among ordinary Jews very readily entertained, when it was afterwards more fully divulged by the Gospel; David, therefore as a Prophet, partly; and partly as one, who for his extraordinary piety, and degree of favour, and acceptation with God, was made privy to the counsel and waies of God far above other men; before he deliver this doctrine, with admiration he begins with a contemplation of Gods wildom and goo incls in ordering the means of mens falvation: like as in the 50 Plalmallo, being to treat of the famo mattery he begins with Yee yellotting properties of the lame mattery he begins with Yee yellottin preface, futable to the nature of the thing. See the application of thefe words of David, and by the Apolle, Heb. 10-5, 6-7. &c. Yes for the words that are here tifed, thefe Pfal. 139, 173; 8. how precious, alle, are the hir plat was me, O Gad, Sec. though polene upon another occasion (but that too, Gods power and providence towards men, but in another kind) come neerest noto them.

they cannot be reckoned up in order unto thee] Or, none can order them unto thee. V. 6. mine ears hast thou opened] It passeth for currant among

all Expositors of our times, both of this and the former age, that David by these words, doth allude to the law concerning servants Exod. 21. 6. and his mafter shall bore his ear through with an awl and he shall serve him for ever, One onely (but of the most considerable) I find, who calls it coallam arguttam. True it is, that the law speaketh but of one car to be bored; and here we have the plural, ears. Whence we may well infer, to which the very context doth also lead, that David had a further aim and meaning, of Gods sitting him for hearing, (fince by hearing, especially comes believing, &e. Rom. 10, 14, 17.) by opening, not one of the two, but both his cars: to which purpote is that in Job also, Then he openeth, (or on, Job 32.26. yet fince obedience and conformity to the will of God (I delight to thy will, 0 my God, &c.) is not allo, only, but immediately spoken of and mentioned; it doth not follow but that he might, and is very probable that he did allude to that Law and Custome alfo. Besides that rite of boring there expressed. I would have those words also considered. And if that servant shall plainly Jay, I love my master, dyc. to which the word delight here might have some reference. And as for that observation of ear in the singular, in the Law; and of ears, plural, or dual rather here; we might perchance retort upon the author of it his own words of coalla argutia, fince that we had before out of Job in the dual, is afterwards repeated in the fingular, chap. 36. 10. He openeit also their ear to discipline; and ver. 15. of the same chapter. He delivereth the poor in his affilition, and openeth their ear (Heb. DIN as reth the poor in he afficients, and openess near car (recommend in the teach verfe ; shough here translated, or at least printed, ears) inoppression. These words of the Plaimist are cited by the Aposlic in his Brisileto othe Heb. 10, s. but there translated, a hody thou hast prepared (or; fixed) me. Whence and how came this distribution of the contraction of the contract ference, is a great question. Some of great account have thought it probable, that this alteration was made by the Greek Translators (whole Translation, because commonly then received, is often tols (whole framiation, secanic commonly then received, is orient followed by the Apoftles, and Evangelifts, though varying from the Hebrew) of purpose, that the Gentiles, at whole request it was first undertaken, unacquainted with this custome of boring the ear of fervants, might nor be offended. And because it was the fashion of the said Gentiles, to print some marks upon the bodies of their flaves'; they think the word of body was put instead of ear, to fit the expression better to their custom. But if offence were car, to it the expression offers to their cuttom. But it offence were the thing that was feared, I do not fee that this alteration could much help the matter, but rather make it worfe; fince that I do not read that fuch prints were wont to be made; but upon the bodies of rogues and fugitives, by way of ignominy and punish-ment; and not as fitting, or preparing the body for service. But we need not trouble our selves much about this alteration. For first (as the most learned of late have well observed) it came not from the Septuagint, it being a thing certain by the testimony of some antients, and the yulgar Latine, (expressed out of the Greek, as all know) to this day, that ancient Greek Copies of the Psalms had it wlia, ears, (as in the Hebrew) and not owna, abody. And there be that fay as much (fomethat have written upon the Epifile to the Hebrewes) of that passage of the Aposlles, that in some antient Copies it is found to this day office, and not σῶμα. But however, it is most probable to me, as to others of late, that this alteration was made by the Apostle himself; neither is it any alteration of fense, but onely the expression made a little more general, and easier to be apprehended by them that should not be acquainted with that particular of the Law, fhould not be acquainted with that particular of the Law, of boing the ear of Servants. The Hebrews, of one that was called (or at leaft, thought (o) by God to some extraordinary duty, or atchion, were wont to fay, (as before hath been said) that he was, so and so, (as separated, in Saint Paul, of himfelf prime with. See before upon Pfalm 22, 9, that took me out of the womb. It may be this alteration might have some reference to that ordinary speech. But it may be more con-siderable to us, and of more necessity for the right understanding of this Pfalme, to confider of the wo ds the Apostle useth, right and just before God, to the utmost of their power (or, as S. Peter | in citing this pallage; Wherefore when be cometh into the world, he

Fall XI.

faith 3 Socifies and offering thou would that, but a bady, dye. When which this obedience may be referred. But of his obedience or sufbe concil into the world that is, when David represents (by the figure | ferlings, I know nothing in the Law, but expically; and who is

be concil into the world that is, when David represents (by the figure | ferlings, I know nothing in the Law, but expically; and who is called Profosphaie) the Son of God, as now come into the world 5 and to the Apottle exprelles himself elsewhere, where to the fame and so the Apostle expresses himsels elsewhere, where to the lame purpose he laish; a And again, when he brings he in he fifth born into the world he feights, &c. Heb. 1.6. So that the Apostle cakes their worlds, and those that f. Howass many as are circle by himsels how he for what he had the state of fo much we would willingly grant : but that David himfelf ly; to much we would willingly grant; but that Dayin inmelt flouid altogether be excluded, will not follow, by any necellary confequence from those words of the Apostigs. But they press us further, That the words themfelves will not bear it, because David could not fay (they think) as of himfelfs, and in his own person, couta not lay timey sums) as or numers, and a may own periods, Burnt-firing and fin-affering half those not required. For, fay they, Ood had commanded them, and David, living under the Lay, was obliged as urelts as any. But if this be all, the matter may be applied by the control of the con though it feems their answers were not thought satisfactory. But 1 what then (for it would be too long, to enter upon the question of legal facrifices, and their and, and to answer all objections) will they nake of Jer, 2.24 For I space normal and states, nor commanded them in the day that I brought them out of the Land of Egypt, concersoem in the day that through them with of the Land of Exply, concerning burn-friends of activities at this thing commanded I through any of the Commanded Lines, and of Holes, for I defired mery, and not a criftee, this, 6.6. The wife on the Commanded Lines, then this very place of Holes. For it follows t and the knowledge of Ged, more very place of Holes. For it follows t and the knowledge of Ged, more than barnt-offerings to for that in one, and the fame verife, what in the first member is expressed by an absolute negative, is in the second, comparatively only rejected, to let us know how to interpret and understand the former also. And not only there it is so, but also Pro. 1. 3. To do juffice and indgement , 15 more acceptable to the Lord than facrifice. And in (to inflance in another example of the fame than Jacrifice. And to (to inflance in another example of the lame nature) Luke 14, 164 ff any nan come to me, and bate not his falber, and admitter, and swift, and shifted and shifted and single and single and shifted and single and shifted and not Christians onely, but even godless heathers, to love and to reverenco. But Mat. 10.37. clears the bufiness where that expression is : He that loveth father or mother more then me, is not worthy of me and he that lovesh fon or dangher more then me, so no worthy of me; on the that lovesh fon or dangher more then me, so not worthy of me. So here then, thou didh not adjire; then hast required; that is, comparatively: true obedience and ipiritual worthly, is that only worthly which God for it felf, and absolutely, requires or regerds:Not ship which God for it felf, and abfolutely, requires or, regerds: Not any oblations, or facrifices, nor any thing at all, meetly. external, in comparison of that. The objection therefore is not unansweable but that David also (well underflood) might fipeak the words. It would trouble a man more to apply this Ballam, (if wholly intended of him, as forge have thought) unto Chrift, by reason of their words in v. 13. For immort able evoir is not completed an about, mine injustret that when half always ms. See But that also may receive a commodious interpretation, fine: "Pi). My may be translated, pena meet, or armine. 4 as well as inimultaties (as learned men. upon the V.a. within my heart] Heb. in the midft of my bowels. SanAuary. mes or arumas; as well as iniquitates; as learned men, upon that of the Hebrew shave observed and that there is no necessity at all if one part of a Rsam be incended of Christ, that alk theirest, or

knowest, &c. V. 7. Then faid I, Lo I come : in the volume of the book it is written of me.) There is not fo much question of the meaning of the former verle, as there is of this ; and not, without reason ; the words of this being of themselves, much obscurer. It would be a long work to gather all that hath been said; which nevertheless, upon such an extraordinary occasion, we should the more willingly do, were i not that at the last, as we verily believe, the right meaning hath the more a tite man, as we rearry outlerest the tiggs interaining nath been found, which to make plain here, and confirm, we conceive will be more to purpole, then to confute what hath been faid by culiers. Yet of that one, formwhat; that the Reader may the best faithed. This well translated here, (and fo by all others, upon the faithed. This well translated here, (and fo by all others, upon the faithed.) this place) in the column of the book; is by the LXX, rendred, is reparted to the book; is control to the column of the book; is capite Libris.) which translation being retained by the Apostle, Heb. 10. 7. it hath much obscured the places putting men to a search, what particular place or chap, in the beginning of the Bible, was intended, where Christ was mentioned to this purpole, here infifted upon by the Plalmift. was mentioned to this purpose, not similar from 90 the Franking Divers have been thought of, but not any found, generally fatisfactory. But translating the Hebrew words. 19U. In 7120-7, in the volume of the book (which is their proper figurification) and taking this volume of the book (so called from the old fashion of foulding books.) volume of the opposition cause from the one samend or containing profits into ferois or role, both among Jews and other nations | xef | ignorable for the Bible, or Old Testament at large, (for much of it, as was then extant) there shall we find indeed, in many places, fewer the same of the sam rious exhortations and injunctions to all men in general, preten rious exitortations and injunctions to all inten in general, preten-ding to piety and religion, for conforming to the Will of God, and keping of his commandments: but for any that concern either Chrift, or David particularly, to which those words may probably relate, we are yet to feek. It is true that Christ indeed is the chief object both of the Law and the Prophets; and that his paffion in this book of Pfalms, and in the Prophets, is spoken of, to

the whole Pfalm flould. See more upon Pfalm 69, 5. Q God thou

which this obculence may be received. Dut or ins obculence of fulf-ferings, I know nothing in the Law, but typically; and what is in the reft, to this purpole, is of a later date. And then for David, what shall be fail of him? Somewhat is said, I know, to this purpole; That although the precepts of the Law be general, yet every pole; I hat although the precepts of the Law be general, yet every godly man hath a particular interest in them, and may appropriate them to himself: which in some sense I know may be laid, but how to be applied to these words of the Pfalmith, so express and how to be applied to trace were as one training, to express and for emphatical in the designation of a particular person, (in the summe of the book it is written of me, Sc.) I do not see. The first therefore, that began to see the right, (if we fail not in our judgement our falve) are those, who by this volume of the book, and the summer of the book, understand a scroll or catalogue, wherein souldiers names were registred: Porro libri nomine Legem intelligi, &c. [That by the wolume of the book, the Law of God, which prescribes to all men how to live godlily, (or, which is the rule of godliness unto all men,) should be understood, I do not think absurd. But nevertheles I take this to be the more genuine exposition, that David there is a take this to be the more genuine expension, that David fhould profets him elf in eorum catalogo cenferi, to be of their number, enrolled by name, who yield obedience unto God!] So judicious Calvin upon the Epiffle to the Hebrews. Now this once granted, that by 100 1710 there is no necessity the Scripture should be understood, the words of themselves being general, which may as well be translated, in a volume of a book, as, in the which may as well be translated, in a volume of above, and that by AD any writings, evidences, bills, Court-rolls, &c. may be understood, as Deut. 24.1, and in divers other places; as no man makes any question, then I see nothing why this should not be thought the most literal and convenient interpretation, that David should make here a folumn protestation of his purposed absolute obedience unto God, as one protestation of his purpoted abilities obedience unto God, as one that were legally bound and obliged, by a written and register overants, or engagement. In influence (inquir) later as falls for included with Sie gladianters addications of fall and the displayed with. Sie gladianters addications fastedas urs, for notari. More to that purpole, in confirmation of this interpretation, you may finde in learned forcius his Annotations both apon the Epitle to the Hebrews, and upon the Annotations both apon the Epitle to the Hebrews, and upon the Pfalms. Neither is it unufual to the Scripture, by mention of body to intimate the certainty and irrevocableness of things; as alfo to deliver things with more folemnity. Befides Gods Book, Exod, 33, 32, 33, called the book of the living, Pfal. 69.18, and the like; fee Job 19.3.8cc. Pfal. 139.16. Neither will this interpreta-tion of the words make the Apolities citation of them, or application less pertinent; if David (as his type) be understood to speak in Christs person. So the words may be ascribed to Christ, as well as to David; which is all can be made of that quotation, and is ordinary,

my heart] Pfal. 37.31. Jer. 31.33. V.9. in the great congregation] in the Church affembled in the

V.10. Thave not hid thy righteonfness within my heart] What is meant by these words, is fully declared by those that follow here: and those before, I have preached rightenines, &c. all, in effed, to this purpose; That he hath not been slack and remis in the execution of his charge: neither hath he been afraid to tell men the truth with all convenient liberty. So S. Paul in his farewei freth to those of Ephelus: For I have not fhunned to declare unto you all the to those of Epinesia: I not I nate not Jonate a to Jonate a many mass of counted of Gad, Act. 20.2. The expertation may feet contrary, though there be no contrariety of fenfe; to Plal. 119, 11. Thy world that I hid in mine beart; to what purpose, appears by the woods tollowing, but I might not fin a gainfile thee. As publick men, intradiation to other mens fastwation, we must not hide the word; as grivate men, intradiation to other words with the properties of the counter of the co lation to our own, we mun nor muc une word a ma private mediantic property; In the first expection, to hide, is to conceal; that out not be; it is a fault in any man. In the second, to hide, is to conceal; rifh ; often to think of, and ruminate upon : that which Latine Philosophers fay in interiorem animi partem, or, ima pracordia admirthe property of the form of the form of the property of the property of the form of the fo words and actions of men, an appearance of contrariety, where

both the fense and purpose is the lante,
V.11. Loving hindness and thy truth continually preserve me] Bal.

V.11. Loving Islandies and 19 in the particle of the particle

heart to pray, Pfal.73.26.

faileth] Heb, forfaketh. V.13. Be pleafed, O Lord] See upon Plat. 70. first verle. V.14. Let them be assaured] He desireth that Gods mercy may contend for him against the rage of his enemies.

Let them be afhemed and confounded together, that feek after my foul] Plal. 35. 4, 26. 82 70.3.4.
V.15. Let them be defolite Let the same shame and consustion

light upon them, which they intended to have brought upon me. that fay unto me, Aha, aha,] The wicked mosk Gods children in Aba, aha] pfal 35.21, 25. V. 16. The Lord be magnified] The faithful delight in praising

Pfal.xll.

God for his benefits. V. 17. But I am poor and needy yet the Lord] See upon Pfal. 31 g. Thou haft known my foul in adversitie.

PSAL XLI.

Verf. r. Blaffed is he that confidereth the poor] This Translation is defective '17000 is not simply, that confidereth; but that wifely confidereth; qui prudenter judicat: as Molleurs, Calvin, and others, here: and this very Translation, Pfal. 64, 9. Cavin, and outers, meet: and this very trainitating, that, o.4., 9, 4 and all men flull flew, and flull declare the works of God 5 for they flull wifely confider (1770-07) prudente confiderabina, vel 5 expendent: a Some therein, 4 bit doile. Neither is, is, but confiderable the por; but, 77 TN Giper eggent to enterring the por; that is, (according to both Expositors) that judgeth not rashly othis cafe, that he is poor and afflicted, because wicked and hazed of God. This (the fufferings and calamities of good and godly men in this world) is a mystery of Gods providence, which they that do not understand, are much scandalized at and either conclude that there is no God, or they not godly, that are afflicted. But wife men make wery good use of it. For knowing even by sense, (by the sight of his works) that there is a God; and if a God, in common sense and reason, that he must be a just and a good God; (all which even by ordinary heathers and Philiosophers hash been acknowledged) hence their faith of a future Judgement, and another world after this, is further confirmed, because they see not, that in this world, eight ther bad or good fare according to their deferts, and according to the dictates of ordinary justice and providence, See Pfal, 92.6. A brutish man knoweth not, and Pfal. 11.6. an horrible tempest. See also upon Pfalm 28.5. Because they regard not, &c.

the port Or, the weak, or fiel,
the Lord will deliver him] Not him, that considereth (though of
him too, it is true enough, That he that judgeth of others in their miseries charitably, may expect charitable judgement both at the hands of God and men, Mat. 7, 1.) but him, that is, the poor, and afflicted. So best Interpreters. So that Davids aim in these words is to comfort the afflicted (whether himfelf, or any other) and to professe his faith and considence in that particular, of Gods merciful dealing towards them that fuffer, in crowning their fufferings with a joyful and glorious issue. And besides, it is a good motive to others, to induce them to judge charitably, that God, in due time, will raife and reftore them, whom for a while he hath cast down. Which nevertheless is to be understood of Gods ordinary providence, and manner of dealing (in those times especially) for the most part : not to extend to extraordinary cases and examples, when God for hidden reasons, prolongs the afflictions of the afflifled, even to the last; providing them a proportionable reward after this life. In this case, Gods del iverance must be understood of that, more then ordinary, patience, (of all worldly bleffings, in the judgement of many antient Philosophers, the best and choicest) and those spiritual comforts, which God doth vouchsafe to them that are fortyed and put to it, to be examples of patience unto others. See before upon plal 37, 1,2, &c. See allo upon plal, 28, 4, and plal, 38, 18, For I will declare.

in time of trouble] Heb. in the day of evil.

V. z. thou wilt not deliver | Or. do not thou deliver.

. 3. thou wilt make all his bed in his fickness] Thou giveft him afe, as they do to fick men that make their beds. make | Heb, turn.

V. 2. I have finned against thee] I do with grief acknowledge that I have offended thee

V.5. Mine enemies fpent evil of me] That is, curse me, and cannot have their cruel hate quenched, but with my shameful death. V. 6. And if he come to see me] Any one of my Enemies, v. 5. or some principal one.

bespeaketh vanity] For, pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

wit felf] None need teach him to devife how to destroy me. V, 7. my hurt] Hcb. evil to me.

V. 8. An evil difease Heb. a thing of Belial.
An evil disease say they cleavesh sast unto him The enemies thought, by his sharp punishment, that God was become his mor-

sought, by his harp punithment, that Goa was become in moti-id themy, for fome great fin committed. Act. 28. 4. V. 9. 12a. mine awa familiar friend] Not mine enemies only, but wy netreth triend confpired against me. See mo e upon Pfa. 33. 4. Let tam be confounded and put to fhame i cowards the end of what is

mine own familiar friend] Heb, the man of my prace

which did eat of my bread] He means fome of his own Court; (many good Princes, besides David, have met with such:) per-haps Achitophel, Psal. 55, 13. Christ applies it to Judas, Joh. 13.

hath lift up his heel against me] Like a wilde horse, to kick at me, or trample me under foot.

V. 10. That I may require them] This open profession of David, of his intended revenge, hath troubled Interpreters, both

Jews and Christians. Jewish interpreters ; though for the most part they allow of revenge, nay think it a vertue; yet they are troubled how to reconcile these words with those Plai, 7, 4, If I have rewarded evil, &c. They have devised many waies of recon ciliation, avoiding the literal fense; nay gathering a quite contrary, that I may requite them: that is, say they: that I may render unto them good for evil: which indeed may be deemed a good der unto them good tot evil; which indeed may be decined a good and godly mans way of revenge; commended unto us, nay commanded by Christ and his Apostles; and even by some antient heathens much approved. I find, that some very learned Christian Expositors profess themselves very willing to embrace this sense: yet fo, as a man may fee by their very words, that it is rather their good will, than their judgement : or if it be, then (to fay nothing of their willingness, against their own light, if it should be so which of the two may be the worft, and more derogato y to the Scriptures) I must profess against it. The tenour of the words is against it, besides what may be objected from other like places in the Pfalmes; and the confent of all other Interpeters. Neither is it a hard thing to reconcile David to himlelf. For he might be the fame man, and yet not alwaies deal, at all times, and with all forts of enemies, and upon all kinds of offences and provocations, in the same kind. The observation of circumstances is a main point of justice, neither is our justice only to be guided by it, but our mercy also: else, mercy may prove rigor sometimes, as well as rigor (a thing observed, and amply declared by antient philosophers) mercy. But what if David were not the fame man neither, in point of execution; and yet fill the fame in his own mind, and merciful inclination? that is; a private man before, wholly to be guided, asrigor, or mercle should prevail, by private interests, and considerations: and now, a publick man, a magistrate, a King, a minister of God, a revenger to execute wrath upon him that doth e-vil: Rom. 13.4. So that neither Jews nor Christians, need to take offence at these words, if we say that David speaketh here as a Ki ig not as a private man. But it is added, that he speaketh also as a Prophet, by a particular warrant from God himself. But after all this, it must be added, that though private revenge was even by the Old Law declared against, (whereof see upon Pfalm 26.
6. So I will compair, &c. and Pfal. 35. 4. Let them be confounded, 6. 30 In III compay & C. and Fial. 35. 4. Let intern be conjournaed, & C. to which may be added, Dent. 32.35. To me belonger to vergeance, & C. as expounded and applyed by St. Panl. 7 Rom. 12. 19. and Heb. 10. 30.) and forbidden! Yet not fo clearly and generally forbidden, as to us Christians, by Christ our Lawgiver. As we have no reason therefore to expect such preciseness of words in this case, from them that lived under the Law; so neither can we draw any consequents from their examples, if such offer themselves unto us, that can justifie us, or excuse us, against the cleer dictates and this tract can justice us, or excess us, against the excess of makes and decisions of the Copferl, without doing great injury to the Name, whereby we are called, and for which, if we rightly understand the worth of it, nothing should be hard, or grievous unition us, V. 10. By this I know that then favourest me] Pfal.86, 17, show me a token, Scc.

By this I know that thou favourest me, because mine enemy] This had need as much caution, as the words before, now last spoken of : or rather more. We must take heed therefore that we take them not as absolutely delivered, and make a general doctrine of them, which are intended here by David in reference to his particular cafe at that time : and not without respect perchance (as some chief Interpreters are of opinion :) to some particular promise; which God had made unto him, upon the accomplishment whereof, after long and anxious expectation, he might well infer, that now he knew that God in very deed, according to his promife, did favour him, &c. For otherwise we know, that it was once Christs own case, to be delivered into the hands of his enemies, and to hear the revilings and reproaches of profane people, He nufted in God : let him deliver him, if he delighteth (so ought the words to have been rendred : see on Pfal. 22. 8) in him : Matth. 27. 43. from whence, (laying the mystery of our redemption by Christs death aside, since that, as he suffered for our justication, so for our example too:) we learn that it may be the case of the most religious, whether Prince or Prelate in the world, to fall into the hands of his enemies, and by them to be entreated at their pleafure, even unto all extremity either of pain, or of ignominy. Now on the other fide, if any shall make this an argument of Gods, favor, To prevail against an enemy, and to be successful in enterprises; without any further confideration either of the cause, or of the perfons, and their condition; and this upon warrant of these words of David: let them remember where they be, who by David elsewhere are faid, To boaft of their hearts defire , Pfal. 10. 3. not to infift (because obvious enough) upon other like expressions and testimo-nies either of Davids, or any others of equal authority. But of fuccesses in war particularly, see Hababbuk his expostulation w th

God, Hab. 1. 13, 14, &c.
V. 12. Thou upholdest me in mine integrity] Exther in prosperity of life, or in the true fear of God against all tempta-

and fettest me before thy face for ever] Showing me evident signs of thy fatherly providence.

V. 13. Amen, and amen Here ends the first book of the Pfalms Of which division see before, upon the first Pfalm, Some take no no-6 E 2

tice of ir. Others do, who prefix (as Junius, Bucer, &c.) a new title before the next Plalm, Secundus liber, &c. and so after the 72. title before the next rially, secunous norsect, and to after the 72.
Terius liber, &c. The word, Amen, at the end of prayers (as of bellings and curfes, Num. 5, 22. and elsewhere) implies a concurrence of wishes and affections; and is also an expression of a confidence, that it shall come to pass coordingly. Twice repeated, as here, it makes the speech more pathetical. But at the beginning of fentences, as Mat. 24. 47. and elsewhere, it stands for an affeveration, and is as much as, verily, verily.

PSAL XLII.

Title.

Maschil, for the sons of Ko ah] Or, a Plalm giving instruction, of the fons, &c. for the fons of , Korah] To be fung by them in after-times.

Verf. 1. As the heart panteth after the water-brooks] By these fervent desire to serve God in his temple, Pfal. 119.131.

panteth] Heb, brayeth.

V. 1, thirfteth for God] pla1.63. 1, 2. & 84. 2.

for the living God] Hereby he is diftinguished from Idols, pla1. Justice riving out a fractory ne is utilinguine a from 10015, pial, 135, 15, 16, 17. Thef. 1, 9, and how ye turned &c. But God is not filled fiving, or the living God, in opposition to idels onely; but also in opposition to all creatures of the world, as being the fountain of life, unto all, Pfal. 36. 9. in whom whatfoever is funtain of life, unto all, Pfal, 36, 9, in whom whatforeet is doth live, move, and hath it being, Acts 17, 28. Again, God is Alyded, in opportion to mortal man particularly, whole life, both in regard of the brevity, Pfal, 39, 5, Bebold, &cc. 90, 5, 6, &c. and uncertainty, Luke 12, 20, this night 19/04, &c. is altoperter inconfiderable; 16, 2, 29, ceafe ye from man, &c. Pfal, 146, 3145, pat not your traff, &c. 22, 22, ceafe ye from man, &c. Pfal, 146, 3145, pat not your traff, &c. when fhall 1 come and appear before God] See upon pfal, 27, 8. Seek ye my face, &c. where these woods are expounded; and this trafflation of them sheeked not to be right.

translation of them shewed not to be right.

V₃. All terts have been mean? I could not cat my meat for weeping, Pfal. 10.9. Or rather, forrow and grief of heart (fet out by tears) have 6 possess me, that they have taken from mappetine to meat: 10 that through the continuance of the one, and the forbearance of the other, I may be thought to live by grief and forrow, as others do by meat and drink, Plal. 8, 5, Thou feedeft them, &c.

Where is thy God ?] He hath quite forfaken thee. V. 4. for I had gone with the multitude] It would be plainer for I did go, or, was went to go. He remembers his former happines, when he had the benefit of religious assembles, and of Gods presence in his Church or Sanctuary: which how much he valued presence in mis church or sanctuary; which now much ne valued fee, as before, youn Pfalm a 73, 8 by comparing those before d times with his prefent condition, being then either by Sauly, in is on Ab-folom, driven away, and tarout of fight of the Sanctuary, &c. he bemoans himfelf. I paur out my faul mm, faith he. Which some refer to that which follows of his happines in former times: a a. if he intended to fay, that his joy in those facred assemblies and solemnities, was wont to be so transcendent, as that through excess he was almost besides himself: as in great extremities of either joy or sorrow doth happen sometimes. Either of the two, joy or sorrow, if transcendent, may produce the same effects. But it is more probable, that he expresent his present excessive grief by those words. So Job 30. 16. But now my foul is powred out upon me; the dayes of affillion have taken hold upon me. See also Plalm 22.

that kept holy-day] They kept feafts when they went to facrifice, Exod. 23.14. Deut. 16. 14,15. Ifai, 30. 29. V. 5. cast down] Heb. bowed down.

hope thou in God] Though he sustained gricvous assaults of the flesh to cast him into despair, yet his faith, grounded on Gods ac-

customed mercies, getterth the victory.

I shall yet praise him] Though my state be low, yet God will give

I shall yet praise him! I shough in yeata be tow, yet Gou will give me cause to praise him by raising me. praise him! Ore, give thanks, for the belp of his countenance! Ore, his presence is salvation. V. s. therefore! Because! I sind no help in my self nor others, from the land of fordan! These words admit of a difficent, yea contrary sense. Prom the land. Say some; that is, conterning; as it was in the old English Translation. As if he defired to be restored to his Country, mentioning fome particular places of it, Iordan, and the mount Hermon; and the little bill, (as it is here in the margin) that is, Sion; little in point of greatness, if compared to others: but in esteem, because of the place and situation, (and asterwards of the Temple, there seated) in Jerusaon, (and atterwards of the 1emple, there leated) in Jesua-em, greater to him, than the greater, In which respect also it is said in Isa. That the mountain of the Lords boule shall be established in the top of the mountains, and shall be exalted above the bills, Isa.2... As for hill Missar, there is none listle elsewhere mentioned, or known to the Icws, Thus fome, and not improbably. But others, more in number, would have David to mention these places, as places of his banishment: from, as it is here; and not concerning; and by the

Annotations on the Book of Pfalmes. little hill, they understand the lower parts of mount Hermon : or think that he speaks it in scorn of that mountain; which or timin that he ipears it in confort that mountain; which though much greater, yet he made little reckoning of, in comparison of those neer, and about Jerusalem. 2300 min coallum videtur, saith one; (and so it seems to me) though he also go the common way.

V. 7. Deep calleth unte deep] Afflictions come so thick upon me, that I felt my felf as it were, overwhelmed, as with a ftorm at Sea, Pfal.88.7.

Or, afflictions follow fo close the one upon the neck of the o-Or, amictions to tow to clote the one upon the neck of the other has they might feem to invite one another; as as common plotery do the waves of the Sea, and elegantly expressed by one of the Latine Poets, Sed at unda pellium unda, "Digitaling to adder weiners, surgeque priorem. Which doth much illustrate the metaphot here used by the Palamit.

It the mile of the waves fame! Boundary fames.

phor here used by the Pfatmilt.

at the noise of the water sponts.] By water sponts, or catarasts, he understands the clouds, from which (at such times) the water falleth upon the earth with great violence and precipitancy: asit uleth to run from great water spouts and fluces, where the current of it felf, is ftrong; and the fall, great. By noyfe, the cracks of thunder are intended, which break forth out of the clouds, and are followed usually with fierce and mighty shoures. Now whicher by deep, in the words before, he intends these showres and stoms from the clouds, Or the billowes and rowlings of the fea in great tempefts, is not cafie to determine. The word aby flus, is more proper of the Sea, and such secret receptacles of water, as are conceived to be under the earth. The other sense feems the more proper to the coherence. But to the main matter, either, is indifferent : the one as proper as the other. If by deep we understand great thunder showres, there will be (which will make the whole the more acute and elegant) fome reference between calleth, and noyse; those showers that consecutively (as it often falls falls out) follow one another after every thunder clap, being as it were called for by the noile of the thunder,

V. S. Yet the Lord will command his loving kindness in the day.

time: I He attureth himfelf of Gods help in time to come.

C.m.m.and his lowing kindneft of Pfal. 44. 4.

and in the night his fong flattle with me. God will give me caufe
to praife him in the night, Job 35. to. Ifal. 30.29.

my prayer unto the God of my life] That faves my life miesesoutly.

V. 10. As with a fword in my benes] That is, I am nost givously termented. There is some difference of reading in the Original 1, as is acknowledged: I ISI'll in some Copes; in other ISI'll, The one hatch a not in thumentally prefixed; and the other, a note of similitude. But the kinelic ione! The English here hash expressed both; which I think better then to leave both out, as

with a fword in my bones, mine enemies reproach me] Pfal, 35. 15.

fword] Or, billing.
V. 21. Why art thou cast down, O my soul] This repetition doth declare, that David did not overcome at once; to teach us to be

constant, for a much as God will certainly deliver his, the health of my countenance, and my God] In Hebrew ושונים חוטושו But because in the fifth verse, it is, ושונים ושונים ו with a Van more at the end, which produceth a different fent, the health of his countenance. (foir flould be, and perchance lot is, in more correct English copies, not as I find it in my Copies, help for health; for it is the fame word in the original, both in the 5. and 11. verses; as also in the fifth verse of the next Plalme: 5, and 11, veries; as also in the mun verie of the next Palmes except it was altered of purpose, because the health of his swater nances, being spoken of Gnd, did not found so well; though even in that consideration, I should have thought, the salvation of his countenance , might have done better : But I am the more fulpitious , because i find that in the eleventh verse also , some Copictons, became i not true in the eleventar were also, some pies printed AD, 16.625, have it, who is the help of my consteaner, and my Gad;) there; the health of my countenance, here, and werfer, of the next Pfalm, where the lame words are repeated. This difference hash made foune expositors of helt credit to supple forms. what; Nescitur autem an desit in boc loco litera , qua tertiam personam mais, roystur aucem an agus in me too titera y qua terium per puma confluinis faid. Calvin upon this verde. But certainly it any fuch thing may he fulnected, (fee upon Pfal. 15, in the end, concerning Alphabetical Pfalms, Molletus his opinion there, &c.) it is much more probable, that the fifth verfe hath fuffered, and fhould the probable of the fifth verfe hath fuffered, and flood the probable of the fifth verfe hath fuffered, and flood the probable of the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the fifth verfe hath fuffered to the probable of the fifth verfe hath fuffered to the fifth verfe hath fuf be mended by the eleventh of this; and the fifth of the next Pfalm; then that these two should be corrected by that one. And thus it may be without any addition of any letter. Whereas the fixth verte begins, (as now divided) 1171N, allow that word to the end of ngma, tas now arvined.) 10.1 Ma, allow tran word to meen of the formey verify and the 4 there at the end of 10.10 to be prefixed before 177-Ma. 1 will be, as in those two other verifies, (this brenath that other of the next Pfain (3) 171-181 10 174(10), that is, the health of my counternaise, and my God. So finall all the verses be reconciled to our nearbher 1 the arbeth time to the next pfain (a) the conciled to our nearbher 1 the arbeth time to the next pfain. conciled to one another, as in probability (being but an intercalary verfe, as they call them, thrice repeated) they were made: Though this by the way, that it is not without example, that an interchant verse should be repeated with some alteration of some words. So we shall find it Pla, 107, where these words, Then they cryed unto the Lard in their trouble, and he delivered them out of their diffress: heing often repeated, (verses 6,13,19,28.) are not alwaies repeated in the

very fame words, though indeed without any alteration of fenfe. I However, that which makes the matter more probable here is, becaufe both in the Septuagint, and Vulgar Latine, those three verthe sages, (outside the second by the said of the second the second the second the second that the reconciliation offers it self in so teady and plausible a way.

PSAL XLIII.

Verl. 1. JUdge me] Or, Judge for me, plal. 28.1. or, Deliver me, 1 Sam. 8.20. or Defend, plal. 82. 3.

Judge me, O God] He destreth God to undertake his cause against

the enemies, but chiefly, that he would reftore him to his taberna-

against an ungodly nation] That is, the cruel company of mine e-

ungodly] Or, unmerciful. from the deceiful and unjust man] Heb. from a man of deceit and

iniquity.
V. 3. Ofend out thy light] When God (as often, though for just and good alwaies; yet hidden and unsearchable causes and ends. he dorh :) doth fufter wicked men to prevail in a bad cause, than he don'; doth mines weeked men to prevail in a bad caule, that the light of his providence and care of men, by which most are led to the acknowledgement of God (for God is known by the judgements which be executeth P(al. 9. 16.) and the truth of his promise. fes either general, to the godly in general; or particular, to fome upon particular occasions, is, as it were, ecclipsed: both which are upon processing the second spain when God doth return to his ordinary courle, and way of administration. And David doth here invest Gods cause with his particular interest, not as a pious man only, more officiarous for God, than himself; but also to make his payer of the more confiderable. This, or to this purpose, will be the fense of the words, if we take (which the coherence doth here refente of the words, it we take (which the concernee dout here sequire) the words following bloy bill, and identicalety, 8c, literally and materially. So also upon Pfal, 88, 11, 50 that a man fluit for, life benefit and influction of others after David, might aym at, though himself at that time, extended his thoughts no further than to the literal, and to his present occasion; according to that the sense will be, that no man can come to the Church of God, to be a lively member of it, in this world: Nor hereafter be admitted to that fight and fruition of God, wherein eternal happinels confisteth; except both his understanding be enlightned, and his heart lanctified and purified by the spirit of God. See also upon Plal, 15, 11. who shall abide, and Plal, 23, 3. in paths of righteoufnefs.

ounce.

V. 4. Then will I go unto the alt at of God] Esay 38. 22. He promiseth to offer a solemn sacrifice of thanksgiving, in token of his great deliverance,

my exceeding joy] Heb, the gladness of my joy. N.5. Why are thou cast down, 0 my joul] Psal,42.5,11, See notes on pfal, 42, 11,

PSAL. XLIV.

Verf. I. T [E have heard with our ears] This Pfalm feeprophet for the use of the people, when the Church was in extream milery, either at their return from Babylon, or under Antiochus, or in such like afflictions. V. 2. How thou didft drive out the Heathen] That is the Canaa-

plantedft them] pfal. 80. 8. To wit, our fathers. afflitt the people and cast them out.] the Hebrew Word to propagate, or, to fipe and. And this agrees better with the other words, to make the antibefip perfect in both recurbes; Thou defigition with the beathon with the hand, and planned them; this life-dives with beathon with the hand; and planned them; this life, thirt is; or, our fathers;) thus defil alfield the people; (or where as others, centroffly popules - thou defil bright the mission) and defined the people of (ausethese to propagate. V. 3. For] Or, That, or How.

est not the land in possession by their own sword] Deut. 8, 17.
by their own sword] They fought valiantly at Gods command, yet God did help miraculoufly, verse 6.

light of thy countenance] plal.4.6. & 80. 15.

light of thy countenance] pfal. 4.6. S. 83, 15, because the mildle afterware must hem]. Gods free mercy and love is the onely fountain of good to us, Deur. 4, 37.

V. 4. Thou art my King] Because thou art our King, therefore deliver thy people from their milery.

command deliverances for Jacob] Deur. 28. 8, pfal. 42.8, V. 5. Though thee will me pagh dayno our enemies] Puthing and treading under, fignific fubduing, Deur. 23.17, 1 King. 22.11. Dan. 8. 4.2 Ch. 22. Ch. 20. 8. 4. 2 Chr. 22.7.

6. truft in thy bom pfal, 20. 7.

V. 8. boaff] Or, glory, as pla1. 56. 4. V. 9. But thou half east off, &c.] Hitherto the mercies of God, and goodness to his people, have been for our and acknowledged. And this but as a preface or introduction to a freer exposulation, which now follows to the end of the Pfalm. This holy method of expostulating with God, upon grounds of his former love and fayour, (upon which a tacite inference, that .God will not utterly cast them off, to whom he hath been so good and gracious, is to be cait them on, to whom he nath been to good ann gracious, is to be prefuppoedly you may observe essentials, as Plasses, where, to veile 38. Gods love and gracious promifes to David, his people and posterity, are largely fet out: then follows, as here, a large expoltulation concerning their present estate, contrary to those forexpotulation concerning their present entate, contrary to those for-mer favours and promifes. Thus godly people fittre up themselves in their extremities, to hope against hope: and besides, it becomes them well, in such cases, not so abruptly to begin with complaints, which might favour of murmuring; but after fuch infinuative expressions, as might show their interest in God, and Gods in

them.

V. 11. Like theep appointed for meat] Heb. as theep of meat.

V. 12. Thou fellest thy people for nought] As slaves, which are fold for a low price, neither lookest thou for him that offered most, but takest the first chapman,

ne taken the mix chapman. for mught] Heb, within riches. V. 13. Thu makest in a reproach to our neighbours] Psal. 79. 4. V. 14. Thu makest is a hy-word aming the heathen. Jec. 24. 9.

Deut. 28. 37.
V. 15. My consulton is continually before me] I dare not lift up my

V. 16, and avenger] Meaning the proud and cruel tyrant, Pfal.8.2. See there: It might be also, that this term might be given to a common oppreflor of Gods people, as G'ds hand, (Plat. 17. 14.) to punish them for their fins, and to execute his just j adgments 14.) to punin them for ener imagine to execute an just plagments upon them. This title might be given to fuch a one, thereby the better to make publick acknowledgement (a necellary circumflance of our humiliation before God in fuch cases) of Gods justice, and their deserved punishment. O Lord thou hast ordained them for judgement, &c. Hab, 1, 12,

V. 17. All this is come upon us, yet have we not forgot] What is here spoken, in this and some following verses, must not be underflood as intended for a juftification of themselves by a general pro-fession of their innocency; which whether more false and ridiculous to imagine (as being spoken of the generality of the people, which certainly, when at best, were not without faults that might deferve judgements;) or whether more impious (as implying a charging of God with injuffice) I know not. That which they intended by the words, is, to justifie themselves from the heinous fin of Idolatry: profeffing, that notwithflanding God might feem in a manner to have forfaken them, having delivered them into the hands of Idolaters, from whom they fuffered all manner of perfecution; yet they had not forfaken him in that kinde, as to prove Idolaters, but rather submitted to all manner of torments and cruel deaths, then to be drawn unto it. And this is it, which both by Josephus the Jewish Historian, by S. Jerome, and divers others, is observed, (being indeed well worth our observation) that the Jews, fince the return from the Babylonish Captivity, never fince relapsed (to which before that they had been so obnoxious) to Idolatry. It doth also appear by the New Testament, that they were not guilty of any luch thing in those dayes; for neither is it charged upon them by Christ, or his Apostles, any where. It is very likely that this Pfalm hath reference to those times and things related in the Macchabees, where much is recorded of the fufferings of the the water naces, where means recorded or the inherings of the guilty before God, and deferve dreadful, judgements, yea deftudion, for other crimes then Idolatry: a thing which many in the dayes would little think, who if they can acquit themfelyes of Sunanting the control of perstition and Idolatry, or that which they call Superstition and Idolatry (which sometimes is more in their imagination, to which Idolatry (which concernes is more in their imagination, to which they are extremely addiced, then where they would have it-thoughts, by lamentable, but groundlefs outcries) make themeleves fure enough of Gods favour, though guilty of many foul vices, as Piole, Perjury, Goveroufnefs, (which is Idolatry, Col.3. 5. that is, as bad before God, as Idolatry it felf; nay, and very near to Idolatry in its nature, Job 31.24,25,&c.) Extortion, Uncleanness, Malice, and the like t besides Sacriledge, which alone doth counterpoile (in point of abomination before God) groffest Lolatry, Rom 2.22.

V.18. fips) Or, coings.
V.19. in the place of dragons I Into desolate places, Esay 34.13.
8.35.4. Or, t whales, that is, as into the bottom of the Sea, where we may be sunk or devoured, Jon.2.3. See the power of faith, which can be overcome by no perils.

dragons] Or, whales, as Gen. 1.21. Pfal. 73.13.
V.21. Shall not God fearch this out?) They take God to witness, to make their protestation of their innocency in this kinde, the more folemn and confiderable. And fo we may fafely, without fear of taking Gods holy Name in vain, when it is in a matter of con-fequence, and that we may do it with a clear conscience; which doth presuppose a serious examination of our own hearts, which otherwise are apt enough to deceive us, or the Devil, rather, them, if g eat care be not taken. But in point of Idolatry, this appealing to God, the fearcher of the bearts, is the more seasonable, because we reade in the Law of a twofold Idolatry, publick and apparent, fer down, with the punishment of it, Deut.13.12,13,14

&c. If thou hear fay in one of thy dies. &c. and private, or secret Iddaty, lyable not to the Law (as long as feeret) but to thole folementees, (that is, to the immediate judgment of God) pronounced upon Mount Ebal, Deur, 27, 15. Carled be the man that it is faid the e; that they fee them up imaget and grower in every high-bill, 8c. It is likely, that they began with feere I dolatry, boured with many plaufible percences, before they proceeded une publick. But this by the way onely, to faire as may conference here. But the words of Erckel are very pertinent, which thall here be fet down, for further confirmation of the featonablement his interfaince of Colders when for the featonablement of the processing of the confirmation of the featonablement of the confirmation of the featonablement of the featonablement of the confirmation of the featonablement of the here be let down, for further confirmation of the feafonableneffe of this interpoling of God as a wintelle, in this folenm procellation against holdstyr. Then fails be more me, Suse forman, but like feen what the ancient of the busic of I freel do in the darky every man in the chambers of his imagery? For they flar The Land feet his mit, the Lot health of the first flar me, the Lot has the formal feet his me, then the three consultants of the wintella has been his manufactured. that they not onely call to God for witnesse here, but profess also to believe, that he knoweth the fecrets of the hearts.

V. 22. Tea, for thy fake are we killed all the day long Rom.

8. 36.
for thy sake are we killed The faithful make this their comfort,
That the wicked punish them not for their sins, but for Gods cause,

That the wicked purion treem not to stand an experience of Mar. 5 to 1. Percia, 14.

V. 3., Awades, why fleepft this O Lord?] Pfal. 7, 6, & 35, 23, &
5, 4, & 27, 8, 6. There is no hope of recovery, except thou put to
this hand, and raife us up.

V. 34. Wherefere hidd! thou thy face 2] Pfal. 10, 1,
V. 15, but it hopied down to the did!] Pfal. 119, 25.

V.26 for our help Heb. a help for in. for the merits face Which are the onely sufficient means to deliver foul and body from all kind of flavery and milery.

PSAL XLV.

Title.

Shofhannim] An instrument of fix strings; as some would have it nujumania An intrumento in Ruings; us tonis vogatine tra-ta o chies, the bepinning of ome known fong. The word pro-perly fignificth hilistor refer: which might have fonue reference to the argument of this Pfalm; as form ear of opinion. But concerning thefe Trites, all is uncertain, as often hath been faid, See upon former Plalms, 7, &c.

Maschil) Or, of instruction. majoriti Or, of injiration.

Along of love! Of the love betwixt Solomon and Pharaolis daughter, typifying the love of Chrift and the Church; or, of the beloved ones, kings daughters attending on the bride, ver. of the lebrow it is "ITTITI TW and because Solomon was in the lebrow it is "ITTITI TW and because Solomon was in the lebrow it is "ITTITITI TW and because Solomon was in the lebrow it is "ITTITITITI". called Jedidiab, as we read 2 Sam. 12.25. fome Rabbinds, and others, have thought that Solomon might be intended by this word. This is certain, that many fuch alluffors, with fome little alteration in the proper names, are to be found in the Seripture. See before upon Pfal.7. upon those words of the Title there, Cash the Benjamine; and upon the Title of the 9. Pfalm. But whatever we think of that word in the Title, a greater quenot winaccer we time or that word in the lates a greater gues-flon is made coherening the ingument of the Pfalm: If elf; which some are so far from yielding that it was composed upon Solomons marriage, and immodiately applyable to him; (though chiefy intended of Christ, as all Christians maintain) that they chiely intended of Chritt, as all Chriftians maintain) that they think it great impirety for any mait or think fo. The Genevinfer, de Sulmane are charged by Genebrard: Impit, at Genevinfer, de Sulmane hunc Pfalman exponents, faith he. Now his reasons with it cannot be loop the first his, because the sons of there, the authors of this Pfalm, as he takes for granted, did prophess in the time of Moles, many ages before Solomon. And though Prophets, yet that God would have Solomon an object of their prophets, yet that God would have Solomon an object of their prophets. phets, yet that God would have Solomon an object of their pro-phetic, rather then David, or any other, I confeits is not why likely, except we had more affurance of it. But what can Genebrard fay to us, why we chould believe, that thefe Jans of Corab here mentioned, lived in Mofes his time; whom all others conceive to have been of their potterity in Davids, and fince Davids time? S. Troote he many arther, how he have head the surface. S. Jerome by name, makes them to have been keepers of the doors, and several porches of the Tabernacle in Davids time, But this is a meet fancy of Genebrards, onely to ferve his prefent purpose, 2 That the expressions of this Plalm are more sublime, then to belong unto any terrestrial King: neither is this: lufficient argument, fince it is acknowledged, that Christ is chiefhalticient argument, ince it is aeknowleagea, tranc Larit is citier; yi intended, and that there be other Pfalins where as high things are spoken of David, immediately; though belonging to Cliriff more properly. A third argument, is, that the Apolites apply it to Cliriff. So they do divers other things, which nevertheless to the control of the contr it to Ciritt. So they do divers other things, which nevertheless were literally spoken of others, as all grant. Their application of things to Christ, doth not take away the literal sense. That it is against the sense or opinion of all Christians; (his fourth it is against the sente or opinion or all Christians; (his sourch argument:) how false that is, I will appeal to Lorinus, who though he name not Genebrard, we he names others that have faid as much as he, and confutes them by divers opposite authotaid as much as ne, and confuses them by uners' opposed author. The confuse transpurate, when the state of the confuse training the confuse the confuse training training the confuse training the confuse training traini

is cired by the fame Latinus to the contrary ! though I will eat fily yield, that all Rabbines are not of one opinion about it; as mether in many other things, belonging to the Plalms. Taking it therefore for granted, that Solomon was the immediate object and that this Pialin was intended to him as an Epithalamium, or Marriage-fong; I think their interpretation very probable, and almost unquestionable, who translating the words according to the most grammatical construction, carmen dilettarum, (for it a feminine) understand thereby certain choice virgins (accorda feminine) understand unercoy certain cnoice virgins (accord-ing to the cultions of those times) appointed to compals abour, or accompany the bride; and to fing this Pfalm, propelly called the beloved, or, the friend, as they that waited on the bride, groom, were properly called, is clear in propelly the friend, of the bridegroom, Joh. 3.29. though it be there in the fingular, \$ \$100, the friend; because S. John Baptist speaks of himself, in particular : but under that one, more may be comprehended And Mat. 9. 15. the same are called in the plutal, it wild to 100 mg. the children of the bridechamber: of which see more there in Learned Grotius his Annotations. Thus much of the type. Now how fitly Christ, and his relation to his Church, were represented unto us under this type of a bidegroom, &c. fee more upon Canticles.

Verl.1. [Senditing] Heb. boileth, or bubbleth np. V. 2. Thou art fairer then the children of men [Solomons beauty and cloquence to win favour with his people, and his power to overcome his enemies, is here described.

grace is poired into thy lips | Power to speak learnedly, and ele-

vantly, Efay 10.4.

anty; cnay 50.4.
V. 4. 'ride prosperensly] prosper theu, ride thou.
because of truth] He alludeth to them that ride in chariots, in their triumphs; thewing, that the quiet state of a kingdom, stan-desh in truth, meckness, and justice, act in worldly pomp and va-

V. 6. Thy throne, O God) Heb. אלהים: a title often aferibed to Judges and Magistrates, as all grant : but fome, both here, and upon Heb, 1, 8, where these words are quoted, and applied to Christ, beforved, that although with (God, or Gods) be fometimes afcribed to men, or Angels, yet never to any one under God, fingly, or perfonally; but to more then one, always. But I doubt ply, or perionally; but to note then one, always, but doubte whether the observation be fold: For Judg 33, verlin; it is discipled appears by the foregoing verte) aferthed to one single Angel; and it to one single Angel, then as well to a single periodically such a one as Solomon was accounted, though perchase no other examples occurre of it elfewhere.

no other examples occurre or it elewhere.

Thy throne, O God, u for ever and ever! Heb. 1.8. Under this figure of this kingdom of justice, is fee forth the everlaling kingdom of Christ. See more upon the 16 verte, whom then may if make

V. 7. thy God hath anointed thee Efay 61,1. Hath established thy kindom, as the figure of Christs, wherein is peace and

about his fellows Heb. 1.9. & Joh. 3.34. For God giveth not the Spirit by measure unto him : which may seem to be spoken with refe-

tence to the Pfalmift, expressed in plainer words. visite to the realmits, expressed in passive words. V. 8. finally finarpies, and adies, and caffigal "Thaythe word adies, came from the Hebrew word in the Text, there is no gettling and therefore we are right enough for the words: but what is the fifth addes, there intended, is not forcaffly refolved. However, former and the state of the caffic and the caffic a ables, here intended, is not lo cafily refolved. However, foresthic odoriferous, all agree; which is more then we can flyed the next word, which by fome it randlated plies, or angular; the folia; or convert: A Learned Rabbine I know, is the author of that interpretation; but be fidde his althority. I lee not much for in, meltur is it followed by many. At chief real on there moved him persistency, it feets, is, the defect of animal, in the objestial; to spin, the word with the former. But that hath fufficiently been animered, and examples produced of the like conflictation: But year and realist projectly its, is not extendiffe known. "Till we know most extenditure of the like conflictation." But years and the state of the like conflictation." But years and the state of the like conflictation." But years and the state of the like conflictation." But years are stated to the like the state of the like to the like the state of the like to the like the state of the like to the like to the like calita properly is, is not certainly known. Till we know more cer-tainly, we may take it for a kinde of Cindition, as most do.

ivory pulaces | Either edifices, 1 Kings 22.39 Gant 7:4. or ivory coffers, and wardrobes, whence those garments were taken, and

where kept, where have made thee glad] By the gift of whole preclous worrest they have made their glad]. By the giftor those precruits things mentioned; as fourth exposited it. Bite rubbit; and of which it in the precruit it in the precruit it is giftor those and fellent precruit great for the many prearance; as Plait 19.5; Whith as a bridger on mading and fellent precruit in the prec thee glad. Some translate it, more then thours, that make thee glad's thee glad. Some translate it, there then theirs; that make thee glads, that is, as they expound it; thy garments are more dudictions, then theirs, that make thee glad; that is, thy fellows; as verley. The world 'D' in the Orighial, will bear is, even this root, well-knotely, which fignifies pray sevel a save, or feet; but I do not like that full for well. Others, again, because Minni is the name of a that full for which the control of th minorem; they make a proper carrie of it here too. So ferome, and the Chalde Paraphtale, which the Pfalterium Nestenfe doch exhibit : à palatiis que confirmentur dentibus elephantorum de Armenia;

Annotations on the Book of Pfalmes: whereby; that is, by which odorlferous fmells, and perfumes, or I ointments: which have a natural power; both to revive, and to increase the spirits of man, as Physicians teach ? whereof among others, fee Marf. Ficinus, de Samt. I.z. c 18. De nutrimento fpiritus of senso vatione with per odores, out of Galen and others. And what can be more plain, or pertinent, then Prov. 27.7. Ointment and persume rejoice the heart? This as I conceive to be the most literal; fo I should fay, the onely true sense, but that I have no authority for it, but mine own. I leave it therefore to the Reader, to judge. But there be, and those of the most approved, as Diodat by name, that expound all this of Chrift, and make that the lireral, (though the expression be metaphoritcal) and immediate meaning, taking no notice of any other, in reference to Solomon, and his marriage. So here, by garment, &c., they interpret, the gifts of the Holy Ghoft, which spread forth a most sweet odour of grace and power; and out of the twory palaces that is, say they, from heaven, which is Christs royal habitation; make thee glad, namely, with everlasting and heavenly oy, Heb. 12. a But for my part, as I believe that Christ was the chief aim of the Psalm, in general, to see our by it, the glory of his kingdom, and the happiness of the Church by k, the giory of his kingdom, and the happiness of the Church, and of the Church to Christ; yet, my opinion, is, (and I fee most others of ours, most in request, go that way, who though they apply ir to Christ allo, some one way, some another, yet ground upon a literal Jense with reservence to Solomon;) that all particulars are not see well applyable to Christ, except we take much liberty: as for example, the particulars of this verse: at least, that they are not so properly applyable to Chilft, as to Solomon. Now if we go to al-legories, and remote applications, there is great liberty left to everegotes, and it will be very hard to pitch upon any thing, that every body will think to be proper and folid. As for example, others interpret these garinents, of the garinents of failuation, and the rabe of rightentines. Sugar 6.1.0. wherewith Christ doth-clothe his There is the concerning parties and the fragrams of the end of the fragrams of fivest finell of those garments they make to be the Evangelical Doctrine, concerning juffification and remission of sins in Christ. And then by these two y palates, some understand, not heaven, but beautiful and magnificent Churches received to the honour and glo y of Chrift. Thus every man may indulge to his fancies, and not exceed, perchance, the liberty of allegorical Expositions: but much beyond the compass, as I con-

ceive, and purpole, of fuch Notes as thefe.

V.13. The Kings daughter is all glorious within? Of the mystical sense, or application, either to the Church in general, oftentimes tenes or application, either to the Chilten in general, oftentimes in the fight of God and his Angels 3 both in its living Saints, by their holy convertation 1 and in its dying Martyss, by their patient daths and fulferings in feveral kindes. Mel glorious, when most opported and trampled upon by men: Or to every particular inemoppresied and transport and excellency is not external, but internal, in the feveral endowments and qualifications of the foul, both natural and divine, or infused. Of this mystical sense and application, I fay, there is no question. It is very common, and ordinary, in all Writers, both ancient and late. But because I make this but the secondary sense, not immediately intended by the Prophet (whoever he was) and holy Penman, though chief in the intention of the Holy Ghost; we must inquire into the literal, of which of the Holy Choft; we must inquire into the literal, of which there is more question among Interpretez. Whithis, that is, not whe feen, whilet the Bride, is yet kept cloit, and expected abroad, by the company, with great extendents, (a good part of the Chemithy, according to the custom of whole times among the Hebritzs Steinger, in the present of the property of the custom of the Hebritzs Steinger Palleys. Whithis is as a bridgerom;) until the present of the property of the property of the property of the present of the Bridgerom; by whithis is as a bridgerom; chemically the property of the propert legorical, as the onely. But that which I like best, is yet behinde. towordinary is it, even among prophane Poets and Authors, to formare mental periections, with external beauty; and to preferre took as of themselves more considerable, and more lasting **Formation**. way 40 or themselves more connectable, and more laying exerma binut fraite by (one of then) quantimg steedil, 8c. / Jam marming addings, 8c. So this faced Poet, though helde to the grantimg addings, 8c. So this faced Poet, though helde to many faced be the state of the state of

one literal lenfe, by faiher, shall be thy children] It is generally oncived, that these words are discreted unto Solomon himself, not white Bride, because of the Masculine assistance, or pronount, in the Original : and the fense to be this, that his posterity shall not denerate, but equal their fathers, in wisdom, prudence, piety, and generace, but equal their fathers, in wildom, prudence, piety, and all true nobility. Indeed if the words be directed to Solomon, I know not what elfe to make of them. But because it is not without example, that a Masculine should be put for a Feminine; as

upon this very place is well observed by some; it were better, and chance, to take them as directed to the fame, to whom the lorest chaines, to take them assureeged to the lame, to whom the long-from v.to. (mot of them) are directed, or, at leaft, belonging wit, the Bride. So the meaning would be, which I conceive woulf fit the place much better, to perfivade her not to take too m teh to heart, (which many women in this case of marriage are apt tod , and fomeranes it is the taufe of much trouble to them and theirs) that the is brought away from her kindred and parents, Father, Mother, &c. and that all these the must now forfake; because in flead of these, she shall have thildren, of whom she may expect as much and more comfort, then from any parents,

and more common, then wom any parents, whom they mailt make Princes in all the earth] This indeed cannot be applyed unto Solomon, but as spoken very hyperbolically. Not but that it is lawfull enough for Peter and Orators, especially in such an argument as this, to use such flowers (thought indeed to the state of the such sections). the hyperbole was not for much in the first penning, fince fo much, of foglorious a King as Solomon was, and coming to the Crown with fo much expectation, by way of good omen, might be faid well enough: we know of Kings within memory, who by marriages have had children Princes in diversparts of the earth : not in the first penning therefore I fay, so much, as in the application of it to the perming interested 1 may to materia, as in the application of a to the event) but confidering on Poet here, as a Prophet inspired by God; to whom things future, were present; and then looking into the flory, how it fared with Solontons posterity; so indeed we may say, Rory, now it farca wint Solomons pointering; 10 inacca we may jay, that of Solomon it is very hard to make good the words, without the liberty of a very large hyperbole. But to Chitift, the application is very proper and obvious: who by the preaching of his minifers, having converted Nations and Kingdoms to his obtdience, may, in that respect, be said to have made them, and with them, those that have been converted by them, Princes in all the earth. For unto all true Christians, an eternal kingdom we know, is appointed and prepared by Christ in Heaven. So divers; of the ancients especially. But a nother respect too, and more literal, as I conceive, the words are appliable. For as many Kings and Princes, as either at the first were converted, or since that, have professed as either at the first were converted, or since that, have protested Christianity; as literally, she were Princes, truly and really, so as truly and really, shough spiritually, Christ his off-pring. Even the same both string and general, who have regard of their temporate, are called Naysing-slatters, and naysing-monters of the Church, Essay 43.3. And shough shall be thy northing-slatters, are spiritually the Churches, and Christ, children. As of these, so we may be defined to the characteristic strings of the characteristic strings and the strings of the strings of the characteristic strings. those words in the first verse, Thy throne, O God, is for ever and ever, &c. that they belong unto Christ more immediately and properly then unto Solomon. But see more there.

PSAL XLVI.

for] Or, of. Alamorb] It may be a Plaim for the virgins to ling at Solomons wedding; fee Plal 45.1, and verile 9, of this Plalm; or, on the virginals, infruments which virgins plaid on; or, to be fung to the treble tune, I Chron, 15, 20, which is the like a viigins voice.

Vers. 1. A Very present help in trouble] Heb. an help in troubles

in traisfe! In all mininer of troubles, God shewith his speedy metry and power in defending his.

V. 2.: will we not fear; though the earlib be remused! There is a provident (ear, of which the Wile man speaketh, Prov. 14.16. A wile man fear tasks, e. which elewhere he expresslesh, A predant man forefeeth, &c. Prov. 23.3.1 And there is a natural fear, as the fear of death, and of fudden chances, by fire, water, and the like, which things may be terrible to the best, and most resolute, without any diffiguragement, either to the etc., and more relouted, without any diffusing entering, either to their cath. Religion doth not definoy nature, or take away lenfe; which it doth, if is aske away at litera in fusch cafes. And therefore Arifotle, the most rational of open natural men whole writings are come to our hands, his resolution upon the case, is, that whoever doth not feat Hards so per physical and the state of the s Radis, ferning, ver. 24. But then there is a godless and comfortels feat; when there is no hope, either of prefert deliverance; nor of future good to enfue; in o lense of any trust, or confidence in his Mercy, whose praise and promise is, in times of greatest danger, noutierly to forfiske them; and to leave them comfortels, that put their truth in him. Of this kinde of fear, those words of the Palamid must be understood, not of matural fear. He that said, Si failth illabelar offen; impavilum fericar raine; i spake finely, but higher truth and no more. But whether all this, of the earth being removed, &c. be to be understood literally; ot whether by all this, nothing elfe but troubles and commorions of Estates. wars, and the effects of wars; great armies, &c, metaphorically be meant: See more upon the 4. verfe,
not fear What the Pfalmift here, by, not fearing; the Pro-

phet Habakkuk doth express by rejorting: intending one thing both, that they would not so sea, but that they should be sensible of some comfort. Hab 3.17, &c. Though the signes, &c. So the Apostle forbids us to forrow for them that are dead, &c. 1 Thes.

4. 13.
the midft of the fea! Heb, the heart of the feat.
V.3. Though the waters thereof roar! Marth 7.25. Pfal. 93 334.
V.3. Though afflictions be never fo violent, yet Gods people

look for help from God.

V. A Tore is a river; the fireams where flash make glad the city of God! To the frights and fears, and confusions of worldly men, in time of trouble and publick dangers, implyed, though noc expetited in the former verfes, he new opposite the peace and fecurity of the Chutch and people of God; because God is with them, in the middle of them See. And 66 fars the contenged to fail as: but how this riof them, &c. And fo far the coherence is plain; but how this rioer comes in, whether as opposed to the roaring billows of the sea, ver comes in, whether as opposed to the roaring billows of the sea, before spoken of; or, as any means of this peace and security, of either City, or men, insisted upon afterwards, is not so easily known. Neither will it serve to make good the coherence, that it be opposed to the sea, barely 1, (as a still ivery, and a roacong sea) except it be opposed to it, in reference to this point of sear, and no recept it be opposed to it, in reference to this point of sear, and no never for seal this bed of the words. Although, say they, all be never so full of sage and tumult abroad, and that Nations and kingdoms be laid waste; whether the sail bed; of God, in the mean series, singly her peace and tranquillity, contenting it self with her time, singly her peace and tranquillity, contenting it self with her bed ittel searches. But it down her yet appear where the aniths sight should be searched to the search search search and the search Lye, or to what purpose this river is mentioned. But then it is furaye, or to what purpose this river is menuouse. You client is sufficient for the fail, that great rives are a great fafequard and protection to Towns, and that the Prophet Efay doth upbraid the Jyws of their infidelity, Efay 8.6. for that they defified their own rivers, as unfate and ulefels because of their finallness; and commended furth as Nilus and Euphrates, which for their greatness and swiftness as Pillus and Euphrates, which for their greatness and instructes could keep out an enemy, and fecure Towns. This indeed makes the antitheir clear: but it is a great deal, to be supplyed and prefupoled; and more indeed, then I can well gather our of that fupposed; and more indeed, inen I can well gather out of that pallage of Einy, For a much as this people region between 15 she pallage of Einy, For an under a thin people region and Remaliahs for: Now therefore behalf, &c. finde (as the fine temperates the reliable state of the nut nothing to that purpose, as a sacrogon. As a cumurary among all men, to compare great armises to great inimadations; and by an opposite metaphors, (which otherwise would be obscure, because not for ordinary) a left army, of frength, is here compared to a little river. If therefore we interpret the Pfalmith here, from that the river. tie river. It therefore we interpret the realmun neres from that paffage of Efay, (which may be, whether the author of this Pfalm wrote before Efay, or Efay before him, which is uncertain) then taking the former words not literally, but as an allegorical expressions. taking the former words not intensity but as an allegorical expre-fion of great firs, and great armies in the world, the reason of the antibelit will require, that by a river, (opposed to the [ra, &c.) small means, and small forces (in comparison, and in appearance) final means, and mail forces (in companion, and mappearance) fhould be un ferflood. But this upon a supposition, that the Pfalmit suff be interpreted by Efay, which is the more likely, because wars are directly mentioned atterwards, and God, in relation to it, as is probable, flyled, The Lord of Hofts, ver. 7 & 11. But again; there may be a further antithefis in this, that whereas the neighbourhool of the lea, or of great waters, may be the overthrow of great mountains; mount Sion, (the type of the Church) the further it flood from any fuch, the more it might be conceived out of danger. Now applying these things to the Church of God in general, as most Interpreters do, who hence infer, (and insist at large upon it, some of them) that notwithstanding the troubles and commotions of Kingdoms and Estates, the Church, by the power and providence of God, may enjoy her peace and tranquillity; this must be understood with due limitation. For otherwise, the faying of an Anciencis true, that, Non Respublica in Eccless, sed Eccless in Republica; that is, That the Common-wealth is not in the Church, but the Church in the Common-wealth : and as part the Church, but the Church in the Common-vector. and spart of it, it is like enough as to enjoy the peace; for op partake of the troubles and diftempers of it. Which is one reason why the Church, in what state soever collected, is injoyned to pray for the peace and in what state lower collected, is injoyined to pray for the peace and prosperty of that State; For hings, and for all that are in authority; that we may lead a quiet and a peaceable life, in all godliness and boness, I Tim 2.2. as is well observed, and pressed by the same ancient Author. However, it is true too, and observed by many, that cient Author. However, it is true too, and observed by manyshat by a fecret power and providence of God, the Church of God, though it suffer for the present, as part; yet in processe of time; it often gains and increases by the troubles and committees of States often gains and increases by the troubles and commotions of States and King-toms: This God, who can bring light out of darkness, can do: but it is not the way that he harh appointed for the prefervation of his Church; and we must pray against temperations; though formerimes used by God, as means of our falvation, V.s., God it in the midfl of her? The ground of their confidence, rewill they learn appoint he Lord, and Joy, I not the Lord among me?

Its will tray scan upon the Lora, and 1975, a 100 to the Lorangian Mone evil can tome upon us, Mic, 311.

and that rightly early Heb. When the worning appeareth. Speedily in time of trouble. With allusion perchance to that proverbial speech among the Hebrews; Weeping may endure for a night, but joy cometh in the morning, Pfal 30.5. See there.

Annotations on the Book of Psalmes. V. 6. The heathen raged, the kingdoms were moved] Pfal.z.r. he uttered his wire] God miraculously delivers his sometimes.

Sam 22.7. V.7. The Lord of Hofts is with us] They are affured, that God can and will defend his Church from all dangers and encour refuge] Heb, an high place for us.

V. 8,9. what defolations, &c. He maketh war to ceafe] Elav 45.7. I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things, See also Amos 3.6. Shall a trumpet, &c.

dejolations \ Or, wonders. V. 9. he breaketh the bowe] Pfal.76 3.

V. 10. Be fill, and know that I am God] Moft Interpreters understand it as spoken by God to the enemies of his Church: though deritand it as spoken by God to the chickness of his Children though fome confess, that it may be as well an exhoration to the faithful. And indeed I rather take it 6; and it fits better to all that lath gone before, by which we are taught to trust to God, though the gone before, by when we are taugut to trust to God, though the means, in outward appearance, be never for depicable: and allo to that which follows; spoken of, not, to the heathen, among which God faith, he will be earlied; that is, (as I conceive) by four great and mixed coils deliverance that he will wouchfale under because the second of the corrections of the control of the corrections o his immediate hand and power may be the better feen and acknowhis immediate hand and power may be use better teen and acknowledged. So Edia 33.9.10. The earth munnells, &c. Now will I rife, faith the Lord: now will I be exalted, &c. and John 1.40. Said I not to thee; that if thou would be elieve, thou flouidly feet glory of God? that is, a miracle: because at such times, the glory is more immediately given unto God, then when he worketh by ordinary means, Be fill, fo Efay 30 15. For thus faith the Lord God, the means. Be fittl; to kitay 3 o.15. For their Jain the Lord God, the Holy One of Iffrat; In returning (Hebrew Ta)JUD3 by Some cran-flated, in quiete; in reft: a strom JUD; not JUD;) and reft fluid be faved; in quiete; fraud in confidence fluid be your fleegib; and reworld not. And in the 7. verfe there, Their fleegib is to fit fill. And laftly, the word here in the Text, 1977h; is the time we have begody, exherted there, (as here perchance) not to take too much posters, not not not provided the confidence of the posters, not not not to take too much the fluid of the fluid to heart, nor be moved to imparience, when they fee the successed and prosperity of the wicked; and contrary events to befal the just and righteous. So also Pfal. 76.8. & Pfal. 4.4.

PSAL. XLVII.

Title,

for) Or, of.

Verf. 1. Oclap your handi] In token of joy, Pfal. 98.8. EGy
V. 2. The Lord most high is terrible] Here is figured Christ, unto

whom all his should give willing obedience, and who will shew himself terrible to the wicked.

a great King over all the earth] Mal. 1. 14.
V. 3, He shall subdue the people under us Christ shall bring all the enemits of the Church into subjection to her, Revel.

V. 4. He shall choose our inheritance for us] He shall bring us to heaven where Jacob is,

heaven where Jacob is.

V. 5. Gad is gone up with a flow! That is, the Ark of God:
as the Rabbines, and most other interpreters, are of spinion;
and that this Plaim was penned upon occasion of fome luck for lemnity, as bringing in and fettling it in some certain place. Then was God said to arise, when the Ark was carried; as we Then was God faid to arife, when the Ark, was carried; as we learn, Num, 0.35, Plai, 6.8;. And then, of floating and trampets; we reade 2 Satt, 6.15, So David, and all the boule of Jinel bough to the Ark of the Lard with floating, and with the fund of the trumpet. Spiritually and mytically, Chrift higgirious afgenion to Heaven, is hereby intended and forcetol; for which we have good authority from the Apolite; who Ephef., a.8; applyed to this flame the words of the Plaining, 6.31.8. Thou hapf afteaded mility-8.c. which literally were intended and flooted both plaining the Arks. See more they are the words of the Plaining, 6.31.8. Thou hapf afteaded mility-8.c. which literally were intended and flooted concerning the Arks.

V.7. Sing a praise with understanding] He requirest, that understanding be joyned with singing, left the name of Godbe profaned with vain crying, i Cor. 14.15.

with understanding] Or, every one that both understanding.

ing. V. 9. The princes of the people are gathered together, even the people of the God of Abraham? Or, the voluntary of the people are gathered unto the people of the God of Abraham. All the fortunal feed even the people of the God of Abraham? All the fortunal feed even the people of the God of Abraham? All the fortunal feed when the people of the God of Abraham?

of Abraham shall come to worship God, and seek protection

the shields of the earth belong unto God] God alone is able to protect the world, Plat. 5, 12; & 18.35. from him.

PSAL, XLVIII,

Title. A fong, and Pfalm] Where the voice went before the musical ininstruments; as some are of opinion. See upon the Title of Pfal.30.

for] Or, of.

Verl. I. In the city of our God] Albeit, God thew his wonders through all the world, yet he will be chiefly praifed in his Church.

his Church.

V. 2. Beautiful for fination] 910 r191, which fome render, pileber fureals. And because 910 the verb and reader, fignistic spileber fureals. And because 910 the verb and reader, fignistic spilearis, fignist, &c., or I know not for what other reason, but had been affirmed by fome, that 910 is properly that branch which doops fallow; and hereupon applications have been made by many to the decrine of the Gospel, But I do not finde any good ground for the transportation. The processory of the processor of the processory of the processor for that interpretation. The more received and warrantable, is trallus, clima, as here.

The joy of the whole earth it Mount Sion] The whole earth, might be taken here for the whole land; as Exod 10.15, and Mat. 27.45, though some there out of ancient Records of Astrologers are of opinion, that that darkness extended further then Judea. But owever, of Exad. to. 15. there is no question: and so it might be here too. Neither indeed do I finde, that either Judea or Jerusalem were in such esteem among the Gentiles. But we may take the words as propherically spoken, because salvation was to come

the Words as propreciestly spoken, occanic nayation was to come from thence to the Gentiles, is Mount Sion, on the fide of the North, the City of the great King, I Thefe words I finde varioully printed in the English Copies, Some, after Mount Sion, have a colon; and fome a femicolon: others, a anter mount of the have a count, and tome a femecount; others, a common onely, How he was intended by the Translators, I know not. Most interpreters joyn, on the side of the North, to Mount Sion: upon a supposition, that Mount Sion stood Northward of Som: upon a supposition, that Mount Sion stood Northward of Jeruslalen; grounding upon the words in Elay, 14, 13, 1 will fit also upon the Mount of the Congregation in the sides of the North, But this is much opposed by some others, who would have these words, on the sides of the North, to belong to the words following, the sity, &c. They bring Josephus, and some others to prove, that Mount Sion stood in the South, and had Jeruslalem Northward: and that the chiefest parts of the City, were to the North, Others and that the enterty parts of the City, were to the North, Others again, who maintain the fame concerning the fluutation of both, yet take thefe words, Mount Sim, on the fide of the North, together; because though Sion it felf were Southward, as they maintain, yet it had Jeruslaem, (the chiefest parts of it) on the North, On the North then, not absolutely, in regard of it self; but with the greates to Jeruslaem. The further discussion of this I leave to Geographers; no point of consequence depends upon it; and the difference, as I apprehend it, is of no difficult conciliation : rather verbal, then real.

the Gity of the great King | The City of our Gid, ver. 1. or, the City of our Gid, ver. 1. or, the City of fed, Plai. 64.4, and so Christs words, Matth. 5.35. the City of he great King, (which probably had reference to these of the Pfalmift) are expounded by very learned men. The great King, being referred to men, was the proper Title or Epithet of the Kings of Persia.

or verms.

V. 3. for arringe | Except God were the defence thereof, neither flutation nor munition could prevail.

V. 4. the large were affembled | Pfal. 46.6. They confoired and went against Gods people, and were for terrified by God, that they

went against come propers and necessary and the hally returned, ver, s. a.g., they paffed by together] Or, and paffed away prefently.

V. 5. They faw it, and so they marvelled] Or, They faw the foun-

dation, they mar velled

so they marvelled | At the beauty of it, ver. 2. or law it too strong for them to overcome, ver. 12, 13.
they were troubled] Terrified by God, ver. 6,7. Suddenly, and in-

who were trootea | Terrine by Duly ver.6.7. Inductify, and in-vitably, as a woman travel. Elay 13.8.

V. 7. Thin breakeft the flips | Thou hast violently destroyed, or diven away our foes, as ships a fea, with a tempest.

of Tariblib | That is, of Cilicia, or of the sea, called Mediter-namen, or Mid-land sea.

Y. 8. As we have heard, so have we seen] To wir, of our fatters, Psal. 44. T. so have we seen in this deliverance, that God will defend this City; or, as thou hast promised, so thou hast

V. 9. We have thought of thy loving kindness] To give thee praise for this great deliverance.

V. 10. According to thy name In all places where thy name shall be heard of, men shall praise thee, when they hear of thy mirvellous works

V. II. Let Mount Zion rejoyce | Let Jerusalem and the Cities of Judah rejoyce, for the just judgement upon the enemies,

V. 12. Walk about Zion] View, if any one tower, or bulwark be hurt by the enemy, and praife God that none is damnified.
V. 13. Mark ye well her bulwarks] Hcb. fet your heart to her

confider] Ot, raife up.

for] Or, of.

that ye may tell it to the generation following] How God Hath kept them all untoucht of the enemy.

V. 14. For this God is our God far ever and ever] Who itath kept

us and our towers, and driven away our enemies.

PSAL, XLIX.

Title.

Verl. 2. _____ Ow and high, vich and poor together] Psal. Ca. 9. V 4. I will incline mine mine car to a parable] I will deliver that which with much fludy and diligent attention I have got, or attained into. No trivial ordinary matter, which every man of himself is capable of 3 but such as I have received from the learned profesiors of piety, or the Author of Wildom himself. the learned protetors or percy, or the Author of Wildom bindlef, A parable in the Scipiture, and "Typ17 too, there translated a dark faying, is taken sometimes for a sententious speech, or excellent doctrine; though otherwise incidier very obscure, nor parabolical: as Pfa1,78... i will open my menth in a parable, &c. the subject of that Pfalm being nothing but an institutional University of the Control of the Pfalm being nothing but an institutional Our Poetically feet our commemoration of Gods mercies to his people, in several kinder, and their frequency unchanditudes. And their frequency unchanditudes. and their frequent unthankfulness. And such is the doftrine of this Pfalm, which very well deserves the solemnity of this extraordinary prefacing: a doctrine of as much comfort and confequence to men, as any can be : delivered here more plainly, then in any other part of Scripture, till Christs time, Daniel excepted. The sum is this; That we should not be troubled at the prosperity of the wicked and ungodly, fince that this world, with all its de-lights, are things so transitory: God having provided better things for them that live in his fear in another world. That this doctrine was not fo common, in those days; and why, hath been fiewed upon the 37. Pfalm: fo that in that respect, though otherwise plainly enough delivered here, it might be styled a parable, or enigina, See more there.

V. 5. when the iniquity of my heels shall compass me about There be no less then 17. or 18, several (as is pretended) interpretations of these words; so many collected by Lorinus: besides what more may be gathered by others : fo many, but most of them fo forced and impertinent, or coincident with others, as even to recite them, I conceive would be but loss of time and labour. The cite them, I conceive would be but 1015 or time and labour. The chiefels, and almost onely considerable, are but two, These will be well worth our consideration, because it is a point of high confequence, First then there be, (as most Ancients) who by heel, fequence. First then there be, (as most Ancients) who by neer, understand the last of a mans life, or the day of death, to this purpose; Why should I compute any thing, that I should need to tear, when that dreadful day shall come, when sentence, in private first, which take the private introduction which renence, in private introduction and could be facilitied to the principal could be facilitied by the principal could be fail to us, this at the end and clofe of my life. It hould be compalled about with first, fuch epictally, whose private which is the principal conficiency to oppose the private pri continue to oppies ourgs. Intermed a so in my power, through his ofds grace, op prevent it; or in cafe I have finned, through his mercy, to repeth in time; and obtain pardon; why should I fear for much? Death indeed I cannot avoid; all men are born to it; but that which onely should make dreadful unto men, I may avoid. So, the words would be translated; Why should I fear in the evil day, that the iniquity of my heels will compalie me about? For the translation, there is no question of it to be made, but that it may be right enough, as to the Hebrew words; but to make this sense of it, much must be supplyed, and yet it will hardly do. Much lesse do I conceive what convenient sense and coherence can be made, if following the translation, by, the iniquity of my heels, t. e made, it following the translation, by, incrinquity of my neety, coins of my life, or the punishment due unto my fins, as some others would have, be understood. The second interpretation therefore, which I reckon considerable, is, to take [10] iniquity, theretors, which I recken commerciants, so, to rake [1] migath, for wicked men; the abirtack for the concrete: which is ufual enough; to this effect; Why should I fear, &c. when wicked unjuft men (enouraged by their successed and worldly prosperity;) pursue mecloso, on every side? Either I fear, and be diffusayed; or any other godly man, that puts his truft in God? Why not rather confiler, that thus and thus is the case of the wicked; and his worldy profpering accordingly to be valued: Whereas God will redeem my foul, Sc. ver. 15. See there They are faid in fome Languages, to purfue to the heels, that purfue very clothy, and with great animofity. And so Pial. 67. 17000 1707 1707 they observe my heels : it is the same word there, as is here: and is translated, calcanea mea observant, by some of best a:-

V. 8. the redemption of their foul is precious | Thatis, of their life, Exod . 21.30.

it ceaseth for ever] It is so great a price, that it can never be paid V. 9. not see or upin Plats 3,48. V. 10. wife men dye! Eccles 2,16. Death makes no difference

between persons, it spares none,
leave their wealth to others That is, not to their children, but to strangers, ver. tr. yet the wicked profit not by these ex-6 F

V. 11. Their] Or, Yot their.

to all generations] Heb, to generation and generation, V. 12. man being in honour, abideth or? That is, mankinde, or men in general; who being endowed with the gift of reason; above

men in general; who being endowed with the git of reasonabove other creatures, and honoured by God, to have dominion over them, are nevertheleft hubbed unto death, as well as they made them. If I'm Ja i properly, non permilabil, or, penalavil, which form eakle to be poken of Adam particularly, Adam being in bount, Sec. and hence infer, that he fell the first day, he was nevertheleft hubbed. The second when the second we have the second when t in benow. See, and hence infer, that he fell the fift day, he was created: the last hour of the day. But this is too high, to be flooken with any confidence, upon no other ground. The common and most warrantable interpretation is, of man in general, who while start is hait in germanent effects in this world. His three is floor; and of that fibor three is flatle, but flubflet is floor; and of that fibor three is flatle, but flubflet on all mainter of chances and mutabilities: in which reflect this whole world's faild, even white it lately, to soft away 150h, this whole world's faild, even white it lately, to soft away 2, 150h, the conformation that easily of beine, which properly betins whose world is laid, even white a latter, to page away, a John.
2.17, in opposition to that reality of being, which properly be-long unto God onely; and after him in an interiour degree, to im-mortal effences. See before upon Plal. 37.36. Tet he passed away,

una 10 ne was not.
V. 13. yet their posterity approve their sayings. They commend their fathers soolish courses, and continue in them, Rom. 1.31.

Fig. 1.0.3 her fighter] Heb. delight in their month, approved the first here here at leid in the grave] As sheep are gathered into the fold, for hall men be brought to the grave, death field feed in them.] That is, consume their bodies, as we do death field feed in them.]

mear.

the upright shall have dominion over them in the morning I That is,
The rightcous will soon have the better of them, whilest these reane righteous will toon have the better or them, whileft thele remain in the power of death and the grave; and the righteous are exalted, being delivered from both, and received into heaven; as is more clearly expressed in the next verte. In the morning, as beis more clearly expressed in the next verte. In the morning, as before, Pfal, 46.5. God shall helphre, and that right early. See there, Some think the refurrection is intended by this word, which in divers respects may be likened puto the morning. Wherefore be faith, Awake thus that sleepest, and arise from the dead, and Christ shall give

thee light, Eph. 5.14. in their dwelling That is, their form, or beauty in the grave from their dwelling That is, their form, or beauty in the grave from their duelling.] That is, their form, or beauty, thall conform in the grave, being thinber transferred from their dwellings; i.o., being forced from their directly houses and palaces, to betake themselves to the oblemity of the standard of the standard of the first grave. The themselves word "paright beet translated, (the first letter of it being taken for a preposition) from their dwelling; may also be taken for habit of the majories, which that produced that other Translation in the margine, the grave being an habitation mato them, or, in every one of them. Either of these may the well enough.

margine, the grave being an habitatin mate them, or, fo every one of them. Either of these may fewell enough. Y. 17. Bat God will redeem on foat, See. If Solab he's note (as many thinks of whitch, see upon Pla.) which is solar her thinde, I know not any place in the whole book, that better deferres; to or more requires it. Here is a cleat redimony for the innortality of the foul, and for a better life after this without which assurance, we might fay with the Apollut Let use at and of the place 73. to which we must often refer, that we be, not forced to repeat the fame thing often. However, divers pallages there be, even in the Fallans, onc of which the fame may be proved: but not any force there but the training often. However, divers pallages there be, even in the Fallans, onc of which the fame may be proved: but not any force there but the training that the may be, and are by the generality of Interpretation of the control o cers, but that they may be, and are by the generality of interpreters, that proofs to be most literal, and so momine are of helf account, if not eluded, (for it is not their purpos, I suppose) yet most not how turned another way, fo that title can be made of know not how turned another. Even that Pfal. 17.15, As for me, I then, to convince a gainfayer, Even that Pfal. 17.15, As for me, I uten, to convince a gaintayer, Even tina (1911-1914), at 10 rms. 1 will behalf thy face, be: thought the world feem to me as diet's any need to be, by reafon of the antibofic there, as well as here (of which fee more there) yet there be, that have not that appearance of them that we have. But, God be thanked that we finde herifon of them that we have. But, God be thanked that we finde not any such opposition here; all men seem to be very well satisfied, that these words must be understood of eternal life. Indeed the antithes here is so plain between those whom death hath power over, (power over fo far, as to end all their happinels) and those whom it hath nor, who therefore comfort themselves in that hope, and oppose it to all that wicked and ungodly men can boast nope, ann oppose it o all that wiewed and ungoaly men can boaff of in this world: [o plain, 1459, that either we mult fay, there be rowords, by which this hope of eternal life can be expelled, or grant that it is here! Yet will 1 nop frest them for fay, as to both any man to believe, that the refurredtion of the body was hereby intended. It is the opinion of many; and it is not improbable; but I will content my felf with that which cannot be denied, That eternal life and happiness is here opposed to the worldly prosperity of faithless wicked men,

from the power of the grave] Heb. from the hand of the grave.

grave] Or, Hell.
for he [hall receive me] So it is in the Hebrew, by the future, he fiell, &c. but because it is ordinary with them by a Future to understand a Present, some translate the words, quia susceptime; that uertrand a retient, tome translate the words, quias spects me is, say they, because he hach favoured me; or, taken a liking to me; and this to be the ground of his alledged hope, and confidence, Gods voluntary grace and savour. The doctrine is good: but it

Annotations on the Book of Pfalmes. may do as well, to keep to the Tuture, for he shall receive me; as 2 further explication or prosecution of this excellent doctrine; to this effect, That when oever his tatal hour shall come, that body and this sticel, I has whendower the rata i nour that come, that body and foul m if part, God will receive his Spirit, AGA, 15, Lard Jefus receive my firit. See also \$1.43.44, and afterwards receive the to gloy, \$\times\$ v. 7, Por when he detch, the full carry nothing away.] \$160.27.19, \$\times\$ 18. Williams be fixed, Jitch, in his life.

V. 18. whites ne troca | rich, in on age. and men will praise thee | Flatterers praise them that live in de-

ights and pleafures.

lights and pleatures.

V. 19. He fladt [9] Heb. The foul shall go.

V. 19. He fladt [9] Heb. The foul shall go.

He shall go to the generation of his fathers] And not pass the term appointed for his, I both shall go the shall go they shall not pass the term appointed for his, I both they go and their fathers shall go. out of this world, 8: return no more unto it, P.f. 56.13, Job 33.28,30.

V. 20. and underftandeth not] This veric agreeth with ver 12. V. 10. and understandeth not 1 ints verte agreen with ver it, 2 but that there it is, 164 73 with a Lamed! not permitable i difference is 64 deth not; and here, 271 874 with a Beto: which difference is 64 fmall, that some have suspected, that it was at first alike in both places, and that the alteration hath been fince. There might be more ground for this suspicion, were all the difference in these two letters onely, which indeed alone make all the difference of feme revers oneily, which maked atome make all the authence of finite; but there is a further and greater difference in the wiring; 31 the 12, verfe 3, by in this; by which it appears, that that eshe difference did not happen by any chance. It is likely therefore, as is well observed by fome, that the Pstindith in the 12, verfe has as well observed by fome, that the Pstindith in the 12, verfe has as well observed by fome, that the Pstindith in the 12, verfe has ving abased the condition of man in general very low, not exclusi

as is well observed by some that the canada may be; were pairing about the condition of man in general very 10, we not excluding any; that he doth of puspole now mirigate that harline experition, exempting those, who make use of that reason and underlianding, wherewith God hath endowed them, to improve themselves in their better pair, above the condition of brutes. But life the beafter that pairifly. Was to be subject to mortality, as well as they were the condition of all men, both good and bad, they which has pairifly, was, to be subject to the wicked nonly, to be the the theory of the wide only, to be the condition of all men, both good and bad, they which that distinguishin, and speaks of the wicked onely, to be fifty the beafts than pairifly, much be, to die without hope of any being the theory of the wide only, to the the condition of all the conditions of the without hope of any being the conditions of the pair in the title, in that they take care onely for thy prejection, to fate well, and to pair the time sure results, but what perish with the body. But in very deed, the Plainiship to this Pfalm, my seem to fee out the case of the wicked in pairs of the print o are laid in the grave, &c. ver. 14. & 19. He shall go to the gradiant of his stathers, he shall never see light. Nor that he believed & himself; but because it was the common opinion then, there being no impiety in it, until the contrary was certainly and publickly to vealed. See more upon Pfa,37.1,2. Fret not thy felf, &c. and Pfat, 73.31. I was as a beaft before thee.

Title.

Of Afaph] Or, for Afaph. Who was either the author, as being a Proplice, and the author of some Pfalms, or spiritual longs as we learn, 2 Chron. 29, 30. or a chief singer, to whom it was committed, 1 Chron, 16.5,7.

was commutees, 1 the hole of of god. He that ruleth per angels and kings, and all that is called God, the that ruleth per angels and kings, and all that is called God, in the state of from the ruleth got the fun! To plead again, his difficulting people, before heaven and dearth. Y. a. the perfection of beauty I Because God had cholen it to be a the same there called upon, and allo his unage fluined there in the

his Name there carred apont, and an another defended of the of the law, Pla1.29.1. & 110.344.
God hath flinted 3 brieved himfelf glorious, like the hiptograph, one of Sion, the perfection of beary 15 ince it hath been though, fitted the Turkith (localled shough written in Assibich) Alcosain, the trutkith (localled shough written in Assibich) Alcosain. One of Sim the prefelling of hearty? Since it hash been though firether the Turkin (fo called hough writers in Agalick) Alegan, a book as full of blashhemies, in marce of Religion, as it so femiles abook as full of blashhemies, in marce of Religion, as it so femiles abook as full of blashhemies, in marce of Religion, as it so femiles are the profess of the volgat English tongue; so will not give through a mile on the onject plant of all the Scripture silve of the Olds, or New Tellament, there being two places eliccally, that Myshometras stake hold of, and are won to object uses Christians; unit is one of them. I have lately let na Letter from one of that Scripture of the Christian in Roman as I remomer, (the Letter is printed), where those two places are much prefield and infilled upon, they quote the words of this west of two septides and infilled upon, they quote the words of this west of two septides and infilled upon, they quote the words of this west of two septides and infilled upon, they quote the words of this west of two septides and infilled upon, they quote the words of this west of two septides and infilled upon, they quote the words of this west of two septimes or removined Grams. We which seems, they would have a Xingdony and you removed, of Manhampfel) second of the affinity or rather identity of the section of the Plalms (which yet, four very light in the word of the plant of the purpose, seem that are pripared profess theybay 200, yet nor with you fail therein it were to work which they perfor in the Helenson, 150 ~ Yayo) in the first on the profess they have the purpose, special the condition of the first of the lister is affinity congolic to the two least one of the section of the will lever their indeed, Mittal, for the lexters, four that it will lever their indeed, Mittal, for the lexters, four that the not of the profess of the plant the importance on on, (1990) none as all And yet west is foi in very deed, even the cond, (1990) none as all And yet west is foi in very deed, even the cond, (jobi) none at all. And yet were it fo in very deed, even in the Original Text; what were this, to justific all their impostures and

forgeries; not to be refuted, nor maintained by cafual allusions | must need be thought, either wilfully, to make a mock of that and affinities of bare words and letters, but by evidences of truth, reason, and history ?

V. 3. a fire shall devour before him.] As when God gave his law in Mount Sinai, he appeared terrible with thunder, and tempeft: fo will he appear terrible to take a count for the violating thereof.

V. 4. He shall call to the heavens from above] As witnesses against the wicked of his people, Dent. 31.28. & 31.1. Ifa. 1.2. V. 5. Gather my faints together unto me.] God in respect of his

Elect calleth the whole body, holy, faints, and his people. that have made a covenant with me by facrifice] Sacrifices were feals of the covenant, between God and his people.

teats of the covenant, between documents of the covenant of the V. 6. Gad highe hinfield Pfal. 75.7. V. 8. I will not reprove thee for thy facrifices I Ve have wearied me with your facrifices, Ifa. 1.11,14. Mic 6.63.7. Act. 4.43.5. So that I cannot blame you for want of outward ceremonies, but of moral

or thy burnt-offerings to have been continually before me] It should have been, either not to have been continually before me; that, not being to be supplied here out of the first, swill not reprove thee, &c. according to the idiorism of the Hebrew, acknowledged and observed here by some of the most skilful in that language: or without any supplement at all, but to the same purpose, placing a colon after sacrifices: thy burnt-offerings have been continually before me. Either lacrifices: 11) burn-opering nave oven continually orgon eme. Entirer of these, makes the sense clear, and keeps to the propriety of the words. As for the matter it self, the reproving or slighting of facrifices, and opposing to them. or substituting in stead of them, spiritual fervice (the chief subject and aim of the whole Pfalm) See before upon Pfal. 40.6. Mine ears hast thou opened.

V. 10. For every beaft of the ferrest is mine] If he did delight in factifices, yet had he no need of mans help thereunto,

upon a thousand hills] Heb. u1 on the hills of a thousand

Pfal. l.

V. 11. mine] Heb with me.

V. 11. mine] Heb with me. V. 12. for the world is mine, and the falnesse thereof] Exod. 19.5, Deut. 10. 14. Job 41. 11. Pfal. 24. 1. 1 Cor. 10. 26. 28. See before upon Pfal. 24. 1. and the falnesse thereof ; in the end there. V. 13. Will least the flesh of balls] Though mans life for the infimity thereof hath need of food, yet God, whose life quicknesh all the world, hath no need of fach means. V. 14. pps thy vons unto the most Rips.] Shew thy self mindeful of Gods benefits, by thanks(giving, and obedience promised in Sinai, Pfal. 116, 13, 14. See more upon Pfal. 5. 5. For in the the See death, &c.

V. 15. call upon me in the day of trouble] Job 22, 27. See upon Plal. 38.18. For I will declare mine iniquity.

V. 16. What hast thou to do to declare my statutes] Why dost thou feign to be of my people, and talkest of my covenant, seeing

thou are but an frypocrice?
V. 17. Seeing thou hatest instruction] Rom, 2, 21, 22. How to live

according to my word.

and eaftest my words behinde thee] Yet he was said before, to declare his statutes, &c. They are therefore said to cast the words, or, the word of God, behinde them: who though they shew much affection to it, and love to talk of it, and will go many miles, perchance, to hear one Sermon; yet apply it not to their hearts, (which is the true use of it) to amend their lives by it, but please themselves in their own conceits, as though they were the onely Elect People of God; and upon that confidence freely censure and condemn others, whether good or bad, (not sparing them that are of nearest relation, brothers, &c. verse 20. Thou fitteff, &c.) because they make not so much outward shew, or refuse to joyn with them in their affected ways; though they shew the power of godliness in their lives and conversations, much more then themselves. So Ezek. 33. 30, 31, &c. Also thou son of man, &c. And lo, thou act unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words; but they do them not. If therefore we admit not the word of God into our hearts, (which will appear by our lives) though we go never so far to please our ears with it, we may truly be said to have and reject it, because we make not that use of it, for which it is intended.

V. 18. When] Or, Seeing when. V. 18. When] Or, Seesing when.
when these Inequ't a thirty, See, I Though the Pfalmift infift uponcertain crimes, as Thoft, and Adulters, in this; perfidioufnefs
and fraudulency, in the next; and lattly, uncharitablenefs in
judgements, and malicious detraction, in the 20, verfe; as figns
and evidences of hypocritical hearing, or preaching: Yet we
must not fo understand him, as though those particulars did
all belong unto all that are fuch. He infifts in these, exempli
cute. See "See" in Come feet all, or form or others, towered. causa; as we say: in some for all, or some others, (whether more, or sewer to be sound in one man) that are of the same nature. That therefore we must gather from his words, is; that we may know fuch by their deeds and actions, whether theft, adultery, murther, falle dealing, cheating, drunkenness, lyhig, swearing, and the like; so contrary to God, and all godlines, declared unto us by the word of God, that they that pretend to godlines and the word of God, and yet do such things,

which they pretend to love and honour; or to be extreamly blinded and deluded by the Devil, that they flould not fee, what of it felf is so plain to be seen and understood : but this especially, of open triff and adultery, mentioned in this serfe,—For as for diffionfly, and falle d. aling in a cunning way, under pretences of love, and the like; and uncharitablenels in centures and judgements; and malicious detraction t in the following verfes; judgements; ana manecous actraction: in the totlowing vertes; helf-things are very ordinarily to be found in all, or most of them, that are great pretenders, (but hypocritically) to the word of God. Hitherto in the explication of thefe vertes, from ver, fig. But unto the wicked, &c. I have followed Expositors of best account; (as Calvin for one) who make hypocrites, such as make count; (as Carrinto one) who make hypothets, then as make great flew of piety by external performances, (as all kinde of ce-remonies in general;) but especially by their zeal to Pradicatio-nem Verbs, (that is, Sermons) to be the men aimed at. Indeed if hypocrites in general, the words will infer, that such especially are intended, that make a great brag of Gods word, and shew much zeal that way. But when I well consider the original words, I cannot absolutely conclude, whether hypocrites, that make a shew cannot abloquety concuracy whether hypocrites, that make a new of godlinefs, or openly profane men, are intended. Such I mean, who though they knew themfelves and their lives to be bad, neither did much hide it, or were much afhamed of it; yet hoped well for all that, as Jews born, Abrahams children, and upon that account, having right to the Covenant of Grace; heirs of the Promifes, visible members of the Church, and the like. See Jer. chap. 7. 1,2,3. to ver.17. It is likely there be among Christians too, too many, who though they indulge themselves all manner of liberty, and make little or no conscience of their ways; yet flatter themfelves that they are Christians, and love the Church, and hope to felves that they are Chrittans, and rove the Church, and anope to finde mercy: which if they do, (without repentance and amendment) the word of God must be faile, Mat. 7.22,23, & 1 Cor. 6.9. 10. Be not deceived, &c. often repeated (in the same, or the like words) in other places. If we follow this sense, to declare my statutes, will be, to boaft of my law, (by a special favour delivered unto the Jews onely, the feed of Abraham, nor made common to all nations) and gladly to talk of any Covenant, as the Circumcifion, &c. as though that could profit thee any thing, as long as, &c. This in the Apostles expression, (which is very elegant and proper,) is strate archive at 10 repay, to reft in the law, Rom, 2.17, that whole passage of the Apostle, from v.17, to 23, containing a full explication of the words of the Pfalmift, taken in this fense. haft been partater with adulterers] Heb, the portion was with

V. 19. Thougiveft] Heb. Thou fendeft; or, And eiveft. thy tongue frameth deceit] Plal. 10.7. Job 27.4.

V. 25. Thor] Or, And. Thou fittest and speakest against thy brother] See upon ver. 17. and caftest my words; ver, 18, When thou fawest.

thon] Or, and. V. 21. and let them in order before thine eyes] I will write all thy

wicked deeds in a roll, and make thee to reade, and acknowledge them, whether thou wilt or no,

V. 23. that ordereth his conversation aright] Heb. that disposeth his way: As God hath appointed. So Plal. 66. 18. If I regard iniquity in my heart, the Lord will not hear me. Joh 9.31. Now we know that God heareth not finners, &c. will I show the salvation of God] Psal 91.16. That is, declare

my felf to be his Saviour.

PSAL LI.

Title,
when Nathan the Prophet came unto him] 2 Sam. 12. 1, and 11.2. To reprove him, because he had committed so horrible fins, and lain in the fame fo long without repentance.

Verf. 1. A Coording to the multitude He is very earnest, as know-ing, that the act of forgiving of fins, is an act of greatest mercy, yea and power. It was more to fay, (to fay it, authoritarive; that is, by warrant of ones proper power and authority, and not by way of delegation, and declaration onely, as Gods Mininot by way of designation, and decignation onely, as, your mini-fers; though that too be a great power;) Son, thy fine be for-given thee; then to fay, drife, take no thy bod, and walk, Match, 9, 5, 6. With that zeal therefore shat, we would pray (and greater, if it be possible) for deliverance from temporal afflictions and extremities of highest nature; we should pray for forgivenness of fins, of great fins especially; as a thing both of greater confequence, to us; and of greater difficulty, in it felf, but that, to God all things are equally possible. But few are so sensible of their sins, as they are of any worldly cross; and accordingly they carry themselves in their prayers and devotions. They have good ground to hope well of themselves, that finde it otherwise in themselves.

V. 2. Wash me thorowly from mine iniquity] My sins stick so fast to me, that I have need of some singular kinde of washing, He alludes to the legal washings. He would not onely be forgiven for what is passed, but so throughly cleansed, and so purified in his Soule, that he might not relapse 6 F 2

either unto the fame, or any other fins, of what kinde foever; to wound his conscience before God, and to incurre his just wrath and judgements again. He alludes to the legal washings. Then may be an incimation also of the greatnelle of his fin in the word shroughly; as needing more then ordinary

Annotations on the Book of Pfalmes.

V. 3. For I acknowledge my transgressions | Upon this acknowledgement, which includes a promile and ferious purpose of a mendment, he grounds his plea for mercy: because He that to menament, ne grounus mapped a transfer of selection and forfalgeth wereth bit fint, shall not prosper; but whose confesses and forfalgeth them, shall have mercy, Prov. 28.13. And so I Joh. 1.9. If we confesse them, shall have mercy, Prov. 28.13. And so I Joh. 1.9. our fins, he is faithful and juft to jorgive us our fins, and to cleanje us

our fint; he is fairnjamen by from all unification from all unification field.

V. 4. Against these, thee onely have I sinued] Some interpret these words, as lpoken by David by way of aggravation, or exaggeration of his faults; a siff he intended to say. That it was not the tion of his faults; a siff he intended to say. That it was not the judgements of the world that he flood upon, whether accufing, or judgements of the world inter he tood upon, whether accising, or excufing i but that which roubled him, was, that he had fo green to the control of the cont Others more fimply, that he speaks as a King, who though he were Others more amply, that he is taken a tang, who though he were not, as a king, lyable to the punishment of the Law, yet he was ac-countable to God: fo most ancients, and some modern. Others again there be, who allo follow the simple meaning, but to another fenie, Againft thee enely have I finned : because I have used great fecrecy in the fault, that it might not be known unto men; both in the matter of adultery, and in that of the mutrher; as appears by the History. Whence it is that Nathan tells him from God, For the rintery. whence it is that evaluative is time from God, For thou didft it secretly; but I will do this before all IIracl, and before the Sun, a Sam. 12. 12. Nevertheless, it appears even by that which oun, 2 am. 12.12. Preventneiers, it appears even by that which follows there, ver, 14. Howbeit, because by this deed, intu hold given great occasion to the eminist of God to Halphome, &c. that the matter was come abroad; and withall, (which I would have well observed, because it may lead us perchance to the right meaning, as much as any thing that high been faid) how much God (if we may fo fpeak) did lufter in these foul acts of his servant David. Why might not then David, out of a zeal to God and his glory meetly, without any regard to himself, say, That nothing grieved him to much, neither matter of fname and reproach from men; nor matter of punishment upon himself from God; as that his sin did fo much redound upon God; or in Nathans (or Gods) own words. to much reasonat upon Goa; or in Nathanas (or Goas) own words, that he had given fo great eccapion to the enemies of Goa to blagheme. This would do very well, I think, if it will as well agree with that which follows; whereof we shall consider when we come to it. But in the mean time, taking it for granted, that Davids purpose was (which this very repetition of words, Against thee, thee onely, &c. doth argue) to aggravate his sin: by which I do not undercc. uous aggier) to aggirles; but ruly and feelingly of-fland hyperbolically to amplifie; but ruly and feelingly to fer out the hainounfiels of it: this therefore grounding upon as gran-ted, in further purlannee of the fenfe, I would have the words of old Bli well-confidered of, 1 Sam. 2.24,25. Nay my fons. faid he, old Dil Welt-contacted of, 1 Jama. 24,55, Nay my join, 1ata (ne for it is me god report that I leave "ye make the Lardy people to transferile. If me than fin against another, the Juggle shall judge him: but if a man fin against the Lard, with full interest for him? His transferile was not, that their fin, absolutely and precisely, was to God lang was not, that their fin, absolutely and precisely, was to God onely; for it was publick, and could not but offend many in divers respects; but to God, or against God, more immediately. Now Davids sin was against God more immediately; first, as he was a King: I will not dispute about matter of right, how far above, or ning: 1 will not anoute about matter of right, now far above, or under the Law, as Kings, &c. which I know would be fubject to much opposition: but de fallo, as we say; that so, a King may do much, which others cannot, or dare not; I think will cafily be granted. Proud Jezabel knew what the faid, when the upbraided her husband for his tendernelle about Naboths vineyard, Destribution govern the hingdom of Israel? I King, 21.7. Again, David hoped to carry the matter so closely, that it should not have been known. It appears that he did endeavoor, what he could, to concealit. Now in either of these two cases, when the fearor knowledge of man is removed, and that a man thinks himself fecure, as to the world; for a man then freely to indulge himfelf a liberty of sinning, is a high provocation, and to make a pra-ctice of it, would argue a desperate case. Nothing can be more contrary to either true conscience, or true generosity. Lastly, as it was a fin against God more properly, whilst it was concealed; fowhen it came to be publick, it proved a fin against God coo, as properly, though in another refrect. For David, being such as properly, though in another reflect. For David, being fuch a one as he was, so approved by God, and of such exemplary piety abroad; piety and religion must needs suffer very much in this his, so soul and so notologs a safe. To make the Lords pople to transfergife, was that Eli chiefly objected to his sons: and that accasses was given to the emente of God to Malphome, was part of Nathans charge (as we saw before) unto David, in all these respects when, David might well say, Against thee, thee seeds were

that thou mightest be justified, &c. and be clear when thou judgest] There be, who making a parenthesis of the former verse, (For I acknowledge, &c.) and the former part of this, (Against thee, thee in thy fight:) joyn these words, that then mightest, &c.

with the first and second verses; as though he intended to put God in minde of his goodnesse, and of his gracious promises made to himfelf; that God would be as good as his word, &c. But befides what may be objected from the words themselves, rhe last of this what may be objected from the words themlelves, the laft of this verfe. (and be clear when thou judgef!): It is apparent by S. Pauls inference ipon them, or citation of them, Rom, 3.4, that that cannot be the meaning. Though it might be faid, that S. Paul cited them by any of allufion onely, in which cafe he might take the more liberty; which is not without example, pechance. But in very deed, Davids meaning, was S. Pauls meaning; and it will fit the context here, as well as there. That which both intended, is, to give all the glory unto God; which is best done, by man, when man freely acknowledgeth his own wretchednesse and man, when man there acknowledged his own weethennes and finfulnesse; and pronounceth at the same time, perfect truth and untutnene; and pronounced at the fails, office of the goodnesses are properly said to glorifie God, when they treely and fully confesses are properly said to glorifie God, when they treely and fully confesses are properly laid to glorific used, when they treety and fully confelle their fins; as is sucwed hefore in the beginning of the Notes, upon that part of the Title; of \(\frac{1}{2} \) \(\fra would say upon this occasion of mainly that it was the priviledge of percegative (Obj. of pix by or sin sign of year, in Plato). Let God done have that he sur;) of God, to be without faults. This I conceive more probable and proper to the place, then that David (as some would have it) by those words should inten that David (as some would have it) by those words should inthen that David (as hour punishment foever God shall inslict upon him, or howfoever he shall deal with him (whether he fink or swim) yet he would have God acquitted; fo that neither his truth (in matter of promiles) nor his justice (in his retributions) should upon this occasion be, by any to be questioned, I think this is more about. But if any like it better, I am not against it. There is a difference in the words too, that may make S, Pauls quotation to differ from the Plalmift, observed by most upon this Plalm. and be clear when thou judgeft; faith the Pialmift, and be clear, (or mightest overcome: that makes no great difference,) when thou art judged; S. Paul. that mixes no given a universely more bounds junger 3, reall, David, actively: Paul, patively. The matter may easily be reconciled. For at the fame time that God doth judge, (or execute judgement upon any) he may allo be faile be junged; whilst men patic their centures either as applauding, or diffiking his judgements. And then may be be faid to overcome, when judged, when men acknowledge the justice of his j dgements, Belidet, it is well observed by some here, and proved by divers examples, that S.Paul by a special idiotism, (though in this particular passage he follow the Septuagint,) useth in his citations to turn many active verbs, into passives. But after all this, it may be said, that this difference of the verbs, is rather a milapprehension of Interpreters, then any real difference, For the word S. Paul pleth is xelridus (vai mitons er To netredul oe :) which word may be taken actively, as well as paffively : and fo indeed rendred here by Beza ; & vincas, quando tu judicas

V. S. Iwas [hapen in iniquity] He here brings all his actual transgressions to the fountain of them, original corruption, Rom. 7.8, &c. By this phrase, in sin, expressing that sins possessing the whole man, Joh. 9.34. Act. 8.23. Eph. 2.1. are as waters wherein &

man is overwhelmed.

concise me Heb. warm m:

V. 6. That fluid make me to know wifdom! Most Interpretati,
with the Tunigar Latine, expesse is the preterit; thus hash manfelted, or made from nine me, as if this too, were spoken
felted, or made from nine me, as if this too, were spoken
felted of the following the first fluid meafure of knowledge and wisition, vouchiated unto him by Good
fure of knowledge and wisition, vouchiated unto him by Good
for the following the first fluid with first group first. A great
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f conceive me] Heb, warm me. and just aggravation indeed : according to that of our Saviours, and just aggravation indeed: according to that or our savoids, Joh. 9.41. If ye were blinde, 1e should have no sin, 8cc. Nevertheles, the Futures, (as it is in the Hebrews) may do as well: and doth agree with the former part of the verse, rather better. Then actn agree with the former part of the veriet, rather petter, inch is there truth in the inward parts, when the hollinelie of our lives, doth answer to the light of our understanding; neither can that properly be called true knowledge, or found wisdom, which hath not that operation. So I Joh. 2.4. He that faith I know him, and keepeth not his commandments, is a lyar, and the truth is not in him. Davids words therefore include an acknowledgement of his fin, by which the light of his understanding was darkned; and may be refolved (as they are by some) into a prayer, that God would reflore as one are of low in that wildom, which by the prevalency of vice he had in a great meature forfeited; or at leaft, eclipted, V. 7. Parge me with hyffore, and I fhall be clean.] Not that David had any continor of

David had any opinion of any external thir g, as much availble to the purging of his foul: he knew well enough, that neither the power of hyslope, nor any water, could reach to those inwe prince or nyinge, nor any water, could rearn to most in-yward hidding parts, (the feat of all true wildom and piety). him methods in the verife before; but because hysfope and war-ner were appointed by the Law of God in all, or much John nying and the prince of t fing, (of which fee Exod.12 Lev.14. Num.19.) by the power and mercy of God: the Plainith by their phrase exprells his faith in God, that though he be through in become never for foul and filthy; yet God is able speedily (if he please) to restore him to his former purity and innocency. See also upon Pfal, 16.17. My reins alfo.

and I shall be clean] Or, that I may be clean.

and I hall be whiter] Or, that I may be whiter, As Mal, 1, 9, that he will be gratious unto him. Heb. and he will be gracious. V. 8. Make me to hear juy and gladness] He meaneth Gods com

Plal.li.

fortable mercies towards repentant finners,

the bones which thou haft broken] By the bones he understandeth confumed

V. 10. Greate in me a clean heart] He confesseth that when Gods spirit is cold in us, to have it again revived, is as a new cro-

a right (pirit] Ov, a constant spirit. V. 12. Caft me not away from thy prefence] This was an effect of Gods utmost anger, Gen. 4. 16. 2 Kings 24, 20. Jer. 7. 15. and

72. 31. Reflore unto me the joy of thy falvation: It is a good fign, if we fall into any great fin, that we are femilible of our condition. There is good hope of them that are, though their fin begreat, As their case on the other side, is desperate, who dare sin with security, and think it a testimony of their faith, that they mistrust not themselves for it. But here is a question raised ; han dled at large by some upon this Pfalm: Nathan the Prophet, had been with David, before this, and declated unto him from God. that his fin was pardoned : or, that God had put away his fin, 2 Sam 12. 13. Why then did he make any further question? This, as is conceived, might argue fome kind of infidelity in him. It is an-fwered, that it is possible Nathan came to him about it, more then once, and did not so fully absolve him at his first, though the Scripture make mention but of one coming, and for brevity, comprehend and contract all in one. And besides, that it is not against the nature of Faith, to be folicitous, even after absolution : and that fuch expressions of a deep sense and remorfe, do well become a finner after reconciliation, as well as before; it being the propriety of an ingenuous heart in this case, the more he finds and teels God gracious and merciful unto him; the more to be afte-eted with the remembrance of his fins, and past provocations. But besides all this, by Nathans words that are recorded, it doth not appear that Gods pardon, delivered at that time, did extend to a-nother world. The Lord hath put away thy sin, thou shalt not dy; faid Nathan. That the pardon was a general pardon, extending to the foul, as well as to the body, I make no question ; yet if the declaration of it were not more express and particular, David might well pray for further affurance, before he could think himfelf ic

uphold me with thy free spirit] The Hebrew may be transflated either Spiritu Spontaneo; with a free Spirit: meaning, that God would give him grace freely and willingly in all things to Submit unto his will as the word ביו is uled, Exod. 35. 21, 80. Or as here, thy free spirit; that is, the Spirit of adoption, Rom. 8 15, 16, and where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. Some interpret it , Spiritu liberali; id eft, liberaliter in me effuso, with a free spirit, that is, say they, a Spirit (or gifts of the Spirit) freely powred upon me. This also, the words will bear : but I like either of the former better.

V. 13. thy waies] He promifeth to endeavour, that others by his example may turn to God,

V. 14. Deliver me from blood guiltiness] From the murder of U riah, and others, that were flain with him, I Sam, I I, 17. blood] Heb. bloods.

V. 15. open thou thy lips] by giving me occasion to praise thee, when thou shalt forgive my fins.

V. 16. For thou defireft not facrifice] See before upon Pfal. 40.6. mine ears haft thou opened, &cc. But some learned men think that David hath another meaning in these words; to wit, That if God had appointed any facrifice in his Law, as he had done for many other things, fo for expiation of either murder, or adultery, he would have given it him; but fince he had ordained none, fave only a broken spirit and a contrite heart, he hoped God would not despile it, but accept that alone for a facrifice in this case, without which, facrifice, in no case, is accepted. So a learned Author of our own, in a late Treatife inscribed, The reverence of Gods House which whether he had out of Grotius, I know not : but I find that it is Grotius his opinion upon this place; by whom also we are referred for further proof, to his Book, De satisfallione, capite de sa-

tificis expiatoriu,
elfe would I give it] Or, that I should give it. V. 17. The facrifices of God are a broken spirit] Elay 57. 15. and 66.2. Psal. 34. 18. A heart wounded for sin, and seeking to God

for mercy in faith. V. 18. Do good in thy good pleasure unto Zion He prayeth for the whole Church, because through his sin it was in danger of Gods Judgement. in Or, for

build thou the walls of Jerulalem.] That is, with best Expositors, taking the words proverbially, or metaphorically; protect defend, and maintain. So the Hebrews use the word building. Whether therefore the walls of Jerusalem were up, or down, perfect, or imperfect, (which some would infer upon these words,) he might

V.19. with the sacrifices of righteousness By sacrifices of righteous-

nefe,I understand here, with best interpreters, legal sactifices, he had before declared what facrifices they were that God chiefly required and delighted in v. 15. Lord open thou, &c. He had spoken very peremptorily, For the defireft not facrifice, &c. as elsewhere upon the same occasion, whereof see upon Pfal. 40.6. Mine ears, &c. Now he doth as it were recall, or rather expound himfelt : So wilt thou be pleased, &c. as if he faid; care being first taken for those things that are chief, and without which all oblations and facrifices are rather offenfive, then pleafing; to wit hearts forrow for our fins, and a ferious purpose of amend-ment; trust in God, &c. (which things he had largely infifted upon ment; truit in God, &c. (What i timigs in ma largely immed upon in the former verfes;) So may I, or any other in my cafe hope; that other facrifices, luch as God himfelf; for a time. had preferibed and appointed, may be feafonable and acceptable. Thefe ought ve to have done, &c. Matt. 23: 23. As for that phrase, Sacrifices of righteousness, fee upon Pfal. 23. 3. He leadeth me. But Pfalm 4. 6. we had facrifices of righteenfness, in antolier sense, as is there noted which is no wonder. It is a common observation among Interpreters, that the same words, and phrases, are sometimes taken in very different senses: yea sometimes in one and the same chapter; as essewhere hath been said and shewed by some example. However, even there, this sense is followed by some; as if David direeted his speech to such of the people, as yet stood in opposition to him: inviting them to submit, that so they might, under him, and his government, have part in the Legal fervice. But I flitt like better of the other fense, in that place. See then upon verle 4.

PSAL. LII.

Title.

when Doeg the Edomoite came and told Saul J x Sam. 22. 9.

Verse 1. Mighty man !] O Doeg, which makest use of that to do mischief; contrary to God, whose constant goodness, even towards finners, (in many things) should be our example: and the neerer we come to him in power, fo should we in goodness al-fo; who daily maketh his Sun to arise upon the good, and the who dany maketh his surrounted after the good, and the evil; whole long forbearance invited all men, even greatest offenders, unto repentance; O this mighty man; how ill doth wickednesse and crueltie become so great a place? And again, the goodness of God, &c. though thou doest encourage thy felf, that govanties your see though thou does through the Lord splall not fee, neither shall the Godes Jacob regard; Psal. 94.7. because God, for secret reasons, hath suffered some of thy bloody designs to take effect; yet for all this I shall not cease to trust in the Lord, and his goodness, God hath not forgotten to be gratious, &c. yea this very cruelty of thine, thou mighty man, shall commend the goodness of God unto me; and make me the more carnefly to caft my himself upon him: Surely the wrath of man (hall praife thee, Plal. 76, 10

V. 2. Thy tongue devifeth mischiess] Plal. 50. 19. Thy malice moveth thee by crasty flatteries and lyes, to accuse and destroy the innocents.

nnocents,
rafour) Plal. 57. 4. & 59.7. & 64. 3.
working deceitfulty] Heby O worker of deceit.
V.3. Thou lovest evil more then good] That is, rather then good. For he loved not good at all. So after, lying rather then to freak righteoufnefs.

V. 4. Town loveft all decouring words] Thou speakest as if thou wouldst devour; and his words did devour the priests, and their city, 1 Sam. 22. 18.

O thou deceitful tongue] Or, and the deceitful tongue.

V-s. Golf hall the wife defines thee for ever] Though God for-bear for a time. yet at length he will recompence thy faithood, defines thee] Heb, beat thee down,

and root thee out of the land of the living Albeit thou seem to be never so sure settled.

V. 6. The righteous also shall see For the eyes of the wicked are thut up at Gods judgements.

and fear | with joyful reverence, feeing he taketh their part a-gainst the wicked, Psal, 58, 10. V.7. Lo, this is the man Or, this is the mighty man, as some have it here. For though it be not altogether the same word () I

here: 7171 there) that we had before, verse 1. yet both are from one root, which fignifieth 10 be ftrong and mighty: so that it is very probable that the same thing is intended in both places; and it makes the speech more emphatical : Lo this is the man (the mighin manes the spectra more emphatical: Lothuis the man (the mighty man) how great and mighty, in his own conceir, and in the eyes of the world; but very lately; how wretched and miferable?

now; how much lower? that is the loweft, now; that was, a little before, fo high, and fo terrible ?

trufted in the abundance of his riches | Pfalm 49 6.

wickedness Or, substance.
V. 8. But I am like a green olive tree] I shall live prosperously among Gods fervants, when he is destroyed

I trust in the mercy of God for ever and ever | pla1.5.7.

V. 9. Because thou hast done it | fome would have it expressed by

the future (according to the Hebrew idiotifm; of Preterits for Futhe turuse (according to the Hebrew idiotilm; of Preceits for Futures, and Futures for Preceits, promiceouth; or more prophetics, exprelling for more certainty things to come, as already palled, exprelling for more certainty things to come, as already palled, not because them will do it. &c. but there is no need of it. For it is more probable that David, feeing what had happened to fo many others in his cause, and for his fake, through Deeg malicons and continuous and Scale creation to the days have been supported to the continuous and scale creation to the days have the continuous and scale creation to the continuous and scale crea formation, and Sauls cruelty: reflecteth here upon himself, and praifeth God (though very lensible of what others had suffered for his own deliverance, fo much the more to be regarded, and esteemed, because so many had suffered for it.

Annotations on the Book of Psalmes.

PSAL. LIII.

Title.

Mahalath] Pfalm 88. iit. A winde instrument. See notes on Pfal. 5. tit.

Verse I. THe fool hath said in his heart] Psal 10, 4, & 14, 1, &c. Verte 1. Trif pot noting man to moral prima 10-4, a 194 min 70 (part of it, from x, y) with Pfall magnetic with Pfall m 14, as Pfalm 72. (part of it, from x, y) with Pfal, 108, to verfe 6, and Pfal, 60, from verfe 7. The 18 by beloved, to the endy, with 108, from verfe 13, to the end, and Pfalm 70, with Pfal, 40, from verfe 13, Or fome petty differences of fome words and letters, how they might happen, fee what is faid upon Pfal. 18. I will love thee, &c. compared with 2 Sam. 22. The greatest difference here, is in v. 5. compared with 3. 8 d. of Plaim 14. It is likely that it passed twice through Davids hands, upon feveral occasions; and that he fitted it to the occasion, as he thought best himself.

There is no God] Whereas no regard is had of honesty, or dishonefty, of virtue, nor of vice, there the Prophet pronounceth, that

the people have no God.

there is none that dath god! Rom. 3.10.

V. 2. That did underliand; that dat fee, God! Whereby he show that all knowledge is unprostables, that brings us not to seek.

God. See upon Pfal. 2.7. 8.5eek you any face, &c.

V. 3. no n t one] See upon Pfal. 2.7. 8.5eek.

Which may be added, Eceld, 7.0. For there is not a jelf man nipon earth; that dath good and sinetiment. That is, no man, no just man from in common recursation. So constant in goodness, but is sometimes in common reputation, fo constant in goodness, but is sometimes exorbitant: or no action of man, how just and good foever, fo entirely good, but if strictly examined, may be found defective, in fome circumstance : and therefore no man upon carth absolutely just before God.

V. 4. Have the workers of iniquity no knowledge?] David pronounceth Gods vengeance against cruel Governours, who having charge to defend and preserve Gods people, do most cruelly devour

V. 5. were they in great fear] Heb. they feared a fear. where no fear was] God put a spi it of fear in them, when no man fought to hurt them, Lev. 26, 17,36. Deut. 28, 65. Job 15. 21, Prov. 28, 1, So Saul was afraid of David. But because it is well observed by some learned Interpreters, that this doth not seem fo well to agree with the scope of the Plalmitt; to wit, to denounce unto such wicked offenders, meer panick fears, accompanied with no real hurt: I think therefore that Aben Egra (a learned Rabbin) his interpretation deserveth well to be taken into consideration, who makes the meaning of the words (there being no more on, who makes the meaning of the words (there being no more in the Hebrew then thus: They flat flar with a far: o, greatly be a farial: (no far is, or ws.) 10 be this: they shall be taken with such a fear; to which never was the like before, that is great as may be: by fear, understanding the objects themselves; great as may be: by fear, understanding the objects themselves; great exists, and unutual plagues; such a fear and frights, as is defined by the such a fear and elsowhere. The shift show are feribed Rev. 6 15, 16, 17, and ellewhere: The faid Aben exta brings a place of Efay for confirmation of this interpretation, where brings a place of Efay for confirmation of this interpretation, where he conceives that fuch as we as similly, or par, must also be fup-lyded. But that place is doubtful; and otherwise interpreted by others, However, it is fure cough that the feriputures afford thore of examples, where fometimes the adjective, fometimes the full functions that the contract the verb is to be fupplyed, to make fulf-flaming, and fortunes the verb is to be furplyed, to make the fulf-flaming and interpretation of the words is the fulf-flaming and interpretation of the words is the fulf-flaming and interpretation of the words in the fulf-flaming and interpretation of the words in the flaming and the followed by some of the best of late interpreters. However, without any fuch supplement, we need not fly to those panick fears, to make fense of the words: where no fear is: that is, where they can fee no just ground of fear, but in their greatest security : (as hath been faid upon Pfal. 14. 5 already:) which is no small aggrava-tion of their calamity, that it shall be sudden, without any foregoing suspition, or apprehension of it in them which could they have foresteen, they might perchance, if not have prevented, totally; toreteen, they might perchance, it not have prevented, totally, by feafonable repentance; yet have lefned in fome meature, by forme kind of preparation against it, and fuch means, as worldly wisdome doth prompt and afford in that case. God hath scattered the bones] Be the enemics power never fo great

or the danger so fearful, yet God delivereth his in due time.

against thee Thee, O Israel, verse 6. So His, Psal. 87.1, hath re-

lation to the Lotd, ver. 2.

V. 6. O that the [alvation] Heb, who will give falvations, &c.

PSAL. LIV.

Neginoth] See Notes on Plal. 4. tit. when the Ziphims came and faid to Saul, Doth not David hide him-[elf with is ?] 1 Sam, 23. 19. & 26. 1.

Verse 1. 11 thy name.) Pfal. 118. 10, 11, 12. All nations, &c. In the law verse of the very trequent in the feriptures to put the name of God, for his power, and former men for God himself.

For his power, beca ce when men (the faithful effectally) call upon its the proper time for God to flew his power. And that he dots to the proper time for God to flew his power. And that he dots commonly, the Pfalmit declarent a large, Pfalm 107, the roughout the whole Pfalm: but effectally in these words, Toze the rough with the Lord. &c. verse (e. 31 10. 12, 8, and fourteines. 1 fair rougione, the winter Fraim : nut expectantly in tune words, Izen the cried from the Izend, &c. verife e 3 13 p. 2.8, And formetines, I faid for Good himlels, or cllewhere is observed. See upon Pla1 p. 10-10-11 that is part in Jame. One reason, among others, may be, beauth the knowledge we have of God, may be called a knowledge of all the knowledge very the National See Control of the Control o his Name, rather then of his Nature.

V. 3. strangers are rifen up against me] He called the Ziphims, frangers; an odious word among the Hebrews, as who should Irranger; an onions word among the rice way, as who should say, heathers, inhelds. Who yet were Jewes, of the thie of Juda; foe called from the name of the Cisic, some fay there were two of that name) which they inhabited, as the city might have its name from some, either mountain, or desert called Ziphi. But why called here Strangers by David ? some think because they had apostatized from the true faith, and were become Idolaters. Such indeed might very well be fo called; and as certain it is that the Jewes or lingue very well be to carred; and as certain it is that the jewes of Ifraelites in general, did often deferve that title by their frequent arrantes in general, an onen occrete that the optioner required apolladies into Holoatrons worthip: which are recorded in the history of the Bible. But of those Ziphims we find no fach thing particularly nowed or recorded, which certainly would not here there must be a considered to the control of the con been omitted (attris time especially of Davids inguis and conver-fation among them) had there been any fuch thing. Their opini-on therefore is most probable, who by firengers, understand inhu-mane, cruel, perfidious, as bad as any profess heathers and idostreet, perinculus, as some as any noncentration and flan-laters, a cithe Apolle I Tun, 8, worfe than an infield. So, fland-children, Plalm 14, 7, And Pfalm 8, 7 the wilede are flranged from the mone; to also Pfalm 19, 9, and 8, by the brathes, are in-rended near of barbarous and heathenith condition, whehe Jewes or aliens by birth But Deut. 32.27. left their adversaries Jowes of a nem op bitti. But Dett. 32-27, tept inert actifaint flouid behave themfelves firangely; there, (though fome them too, take it as here:) yet it dott appear by the context, that by the phrafe are intended, who for want of either ingenuity, or discontinuity in the context. fideration frake no norice, or mistake in the true cause, by arrogating that to themselves, which should have been ascribed unto God : as of the Affrian particularly, Ela. 10, 5,6, dge, Hewbeit, he

meaneto not 19, &c.
oppressions seek after my soul Saul and his Army, which like cruel beafts could not be satisfied but by his death. they have not fet God before them] Pfalm 10 4.

V.4. The Lord is with them that uphild my foul God is one of them that defend me, Plaim 118.7.

with] Heb aming. V. 5. He shall reward evil unto mine enemies] Or, He shall turn the evil npon mine enemy. To wit, which he deviced against

mine enemies] Hebr. those that observe me. As Plalm 56.6.

cut them off in thy truth] According to thy faithful promife. V.6. I will freely facrifice unto thee Or, I will facrifice with a free-

will offering unto thee, Lev. 7. 16 Pfalm 119, 108. V 7. mine eye hath feen his defire upon mine enemies We may lawfully rejoice in Gods judgements on the wicked, if our aftection be pure. fee more upon Plalm 35. 4. Let them be confounded, &c. and upon Pfalm 41. verse 10, &'11, that I may re-

PSAL. LV.

Title. Neginoth] See notes on Pfalm 4. tit.

Verfe I. Ilde not thy felf from my fuplication.] There be that tion, as if David by prager required justice against his enemies; and by fuplication, favour at the hands of God. It is true that the Hebrew word vr\u00e40r\u00f40r here translated prager, counted from fafer, that Gonifieth bach winds and naver: the teason where-radix, that Gonifieth bach winds and naver: the teason whereradix, that fignifieth both 19 judge, and 19 judge in the reason where of may be (if reason must be given for words, which indeed it in any language, may beft be done in the Hebrew tongue) besule in formers the state of the st in former times both among the Jewes, and Gentiles (all, or mothy it belonged unto the fame, both to judge, and to pray, the fame, whether first born or others; being for the mot part, princes (or governours) whose also were Priehs. Another reachings the state of the mother teaching the priehs of the mother teaching the priehs of the property of the priehs. fon may be, because as all other serious things, so judgement e PSAL | for may be, because as all other retions times, as jumpliment of frecially, which properly belongs to God onely, should begin by

Paragraphich I believa, we shall find, if we should make a business of live to have been observed even among heathens. This for the verb mine equal] One raised by me as high as my felf, well nigh; my which as we faid, doth fignific both ; but as for the fubftantive TTOM, I do not find, by any use of it (by which words ought 17 (3) 17 (3) 17 (4) 18 LMAS &C. It House, and to so we have a first property of the management of my project. O Lords, give our to my highlications, in the faithfidheig adjace me, and inchey righteenfusic; the preferred y adds, And enter the meaning of the meaning with the first production, the meaning the meaning with the first was the Houfe of Good, by the fame word of the one, in the original, The book of project; that other, The house of prayer. Elay 16. 7. Neither, as I conceive, with any reference to either justice, or enemies ; but to Gods mervaluably telestrate to their junite, of clinical so junite dosing the cy; though it may fo fall out, that Gods justice, and the injustice of enemies may be the subject of some prayers. But there is force of other places, where the faid word is used, which might be produced against this observation, if need were, We therefore with all, or most interpreters, take prayer and supplication here for with all, of more interpreters, take proper and proportions are to the fame thing; variety of words being utde, to make the specific (as usually) more earnest and emphatical. As for supplications, prayers, intercessions, I Tim, 1. t. Whether, and how to he distinguished, we meddle not with it here, because wa will not so far

Pfal.lv.

digrels.
V. 2. I mourn in my complaint, and make a noise] The Heb word
noise from whence comes the Latine rudo:) here translated I mourn, implies a very loud crying : by fome expressed, ulul) : which though according to the proper temper and breeding of fom men, may feen not well to become such a man, of that rank, and valour, as David was: in all things of this nature that belong to outward behaviour, we must distinguish of both times, and saajons; fome things in that kind being very toletable, nay commendable in fome countries, in men, as well as women, (as of dauncing, particularly, is well observed by an antient Latin Historian) which particularly, is well observed by an anticus bearing manufacture and the subject of the state of Some other man, not pretending in the least degree, to Achilles his valour and courage in other things, would not think he could do without shaming himself for ever, and incurring the reproach of a very poor spirit. Yet sure enough it is, that although constaney and resolution well become any man; yet sometimes great passions are incidental to men that are very magnanimous.

V. 3. Because of the wice of the enemy } For the threatnings of

they cast iniquity upon me] They have desamed me as a wicked person: or, they have imagined my destruction. and in wrath they hate me,] They furiously perfecute me, or profacute their hatred against me. A man may hate, or be an adverfary, as the Hebrew word might also be translated; (and is Pfal.

38. 20,) and yet not be furious. V. 4. my heart is fore pained within me] Like a woman in travail:

for fo the word fignifies. V. 5. horrour hath overwhelmed me] There was no part of him .

that was not aftonished with extreme fear. everwhelmed me] Heb, covered me,

V.6. O that I had wings life a dove &c.] Whether Doves, as Plinie doth avouch, of all birds be of quickest flighte or no, I know not: neither do I think it so probable, that Dovid laad re-spect unto that I it is enough that they are; birds ordinarily known; and as commonly known to fly very furifity. It is observed to be a melancholick bird too, and its ordinary tune, or tone, wherein it is heard, hath somewhat mournful in it: Elay 38, 14, and 59. 11. I did mourn as a dove, dre. and this was enough to make David (in that cale he was in) to think of a dove looner than of any other bird, But I find that others befides David have used the fimilitude of a dove, to express a quick flight : quier sore makers, &c Hum. il. q'.

V. 7. wilderness] Rev. 12. 14.
V. 8. from the winds florm] From the fury and violence of my e-

V.9. Deftroy, O Lord] Hebr. swallow. He alludes to the description of Dathan and Abiram, Num. 16.30, 33. as appears,

divide their tongues] That is, (as words, are often taken for feeds) divide and confound their counsels; that so divided, and contrary the one to the other, they may not prevail in their wiskedness; or wicked designs. Haply, this phrase and manner of speech might have its beginning from what hapned at the building of the Tower of Babel.

V. 10. mischief also and sorrow are in the midst of it all laws and good orders are broken, and onely vice and dissolution reign-

V. 11. Wichednefe is in the midft thereof] Heb. wickedneffes : that is abundance of wickedness. V. 12. it was not an enemy I If mine open enemy had fought mine

hurr, I could have born ir more patiently, and have prevented it more easily, Pfal. 41. 9.

V. 13. a man, mine equal, my guide, and mine acquaintance ?

counsellor, my friend, and companion in picty.

V. 14. We took [weet counsel] Heb, who sweetned counsel.
V. 15. Let death seize upon them? Of these and the like imprecaions, fee, upon Plal. 35. 4. Let them be confounded, &c.

Let them go down quick into hell | See notes on ver, 9. helf] Or, the grave. V. 17. Evening and Morning, and at noon will I pray] Dan,

and cryed aloud] See notes on ver. 2.

V. 18. for there were many with me Or, for with many they were fighting with me ; or against me, Plat. 94. 16.

V. 19. Because they have no changes, therefore they fear not God I Or, with whom also there be no changes, yet they fear not God. If changes be referred to their comporal effates and welfare; as Joh 10. 17. (it is the fame word there, as here TINIT) changes and war are against me then according to the fail, Translation, and wit we meanty-measured according to the files, transation, she beenfig, &c. a reasoning year of their perfectange-of wickedness, and contemps of God, to wis, their constant and un-interrupted worldly proflectly. See Dent. 3,13,38.c. Left when then half eaten and at 1,1d. by: Therefore David ellewhere praight, for d, that he lad known advertig, I in god for met hat 1 have been affilled, &c. Pfalm 119, 71, and 67. Before twas affilied, &c.; and the Apostle Heb. 12, 8; inferreth, that they that are left without thastifement, are baffurds, and not fons. Or, according to the fecond, with whim,

yes, &c, it is a great aggravation of their impenitency, that notwithstanding so much goodness vouchsaked unto them, they, should continue so unthankful, asto require so ill; or so stupid and unsensible, as not to acknowledge the author, But if changes, the time-moves as by many, to the four it is a superior, and time-moves, as the hough find the first in the control by the chieves, as by many, to the four it is not in the chieves, the control by the chieves, the control by the chieves and therefore no wonder, it nothing work upon them to their and the chieves of the published charge by driving or the Lopard bia. topic them may re alfo do good, that are accustomed to do evil , Jer., 13.23. But this changes, might allo have another meaning. The Grecians use to Jay, open at opens or do on, that the minds, or hearts, of good men arc changeable: their meaning, it, that good men arc changeable: their meaning is, that good men arc channes are meterful. Die quijque eft major, magh eft platabilis vat la faitlei mons mens generofa eapit: as the Latine Poet expredies it, the may therefore fay, that they thew by their cruel unnercifulnels, that they have no fear, or lense of God ar all. Else they would fear him, whose mercy chemielves flood in so much need of and confider that they, whom they fo florgely perfecute, are his creatures, as well as they.

V. 20: He hath put forth his hands 1 did not provoke him, but

was at peace with him, yet he made war against me. He hath broken I Heb. he hath profaned

V. 22. Caft thy burden upon the Lord Pla. 37. 5. Mar. 6.25. Luke 12.12. 1 Pet.5. 7.

13.12. areas, but deal for gift. he fluid were fifter the righteons to be moved. To come to a milerable condition, Pla. 15.5. See upon Plaim 37. rable condition, Pla. 15.5. See upon Plaim 37.

body and deceifful men shall not live out half their days] They shall dge in the source of cheir age, who by the course of anome might live twice so long, Job 15, 3233, Frow, 10, 27, 191a, 27, 38. As by wickedness, lo by folly, spand carelessings, a mean may haften his death; and dy before his time: in which case nevertheless, in collisionations, the latent was the state of the source has the same with state of the source has the same with state of the source has the same with the same was the same with state of the same same state. justification of their own, or other mens willfull folly, or carelessnels, many will be apt to fay shat his or their time was come: which is foolish and impious.

is frouth and ampious.

bloody and deceipful men. We may take the words feverally for, neither bloody, not deceipful men; untimely deaths being denounced upon both ellewhere; as to the bloody, notosicully, in diversplaces, for othe frauduleneand deceifful; Plal, 3, 11, 3, Whist man is his, &c. and elfewhere. Newbritheles, it is more likely that both words are here intended of one, who is both perfidious, (a great aggravation of cruelty) and cruel, as may be gathered from yeric 21. The words of his mouth, &c. 5cc also Plat 140 12. an evil fprakers, &c.

Shall not live out half their dayes Heb. Shall not half their days. Sce, as before, upon Pfal. 37.

PSAL, LVI.

Tale.

Jonath elim rechokim] The dumb dove in far Countreys: That is, himfolf, who being chafed by the fury of his enemies into a frange countrey, he was a dumb dove : or, of the foul oppreffed by a rroup of Forreiners. See more upon pial, 18. 1. O Con-

gregotion; Michtam of David] Or, a golden plalm of David, Philiftines took him in Gathly Y Sam, 21, 11.

Verse 1. An would swallow meup] The fierceness of our ene-mies is an inducement to God to hasten our delive-

rance, and to appear for us; when we can plead nothing elfe for our felves. God is an entruy to all violence, and it is one of his titles, to be the defender of those, that have no other desence, titles, to be the actender or most that have no other actender.

All my bones [hall fays. Lord who is like and thee, who delivereft it he per from him, eye. Pfal. 37. 10. Yea, though our cause be good, and God himself hath given us the best of our enemy, yet to take and God himiest natingiven us the enterior out enemy, yet to take the utmoft of what we might by way of just revenge or teament; is not good for us; as neither to triumph over much, Remiere are when thine enemy falleth, &c. Prov. 24, 17, 18, See juice not when thine enemy falleth, &c.

V. 2. O thou most High] Having mentioned oppression in the verse below, we may well conceive, that by this expression here, O this most high, he doth put God in mind of his justice; for which see most mgo, ne acti put Con in minator in 5 mice; i or which ise upon Plalm 7. 7. for their fakes return these no ligh. To which may be added, Plalm 92. 8, But thou Lord art mightighty recommer; speaking there of the present prospectry of the wicked, and Gods ipeaking there of the present prosperts you the waters and observed that rejudgements, verife 7, and 5. See Job 31, 32, For delivation from God was a terrous unions; and by reason of his Highness toold from God was a terrous unions; and you reason of his Highness toold not endure. Other places of Seripeure might be added, which not endure. without this observation may be thought obscure. The want of it without this opicivation may be thought opiciate from on high, here hath made some to devise another translation: from on high, nere national come to device another community of the make fense inflead of, O then mift bigh, and they are put to it, to make fense

Mine enemies] Heb, mine observers. Mine enemies I Heb. mine operates.

V. 4. In Gold will praise bis word. Some conceive the order of the words to be somewhat inverted; as if he intended, I will praise Gid for his word : See upon plal, 138.2. for thou hast magnified, &c. But I conceive them in that order we have them here, more pregnant and emphatical, repeated allo in the fame order, verfe 10.
In God, &c. in God cherefore, I take it here as intended in opposion in use, Sc., in use tractetore, I case it nece as menned in opposion to withle hopes, or prefent apparatines, as in Hab. 3, 17, 18, 19, although the futer full in a bidjame, gyr., yet in the Lard (which is the order of the Hebrew words; and would have done better in the Order of the Hebrew words; and would have done better in the English too, if I be not mistaken) will I reposes, I will joy in the the English too, it I be not mistaken) will I repose, I will jo in the God of my falvation. The Lord, &c. There is much affinity between the working places, if well confidered and compact in fairly, then it was places, if well confidered and compact per cent condition on every false fearmed most desperate, no say one per cent condition on every false fearmed most desperate, no say one per per whetevon; and ground any hope of fauture mendment; yet no God I will praise, or glay; i cort ho original or of fignificant both; glay; in his word or praise his wordthat is speak him for his promise made unto me for my establishment corection. See whereof though made unto me for my establishment, proceedion, &c. whereof though there be little appearance at prefent; yet praise but nevertheless in full confidence that what he hath promifed, that in due time (an argument of a great and vigorous faith, to God most acceptable) be accompilitied. Besides, in this very word, word, being spoken of God, therein an intimation of power; yea of omnipotency: very feafonable to be remembered in time of fuch extremity; where nothing but a miracle (as it were) can fave us. By the word of the morning out a muracie (as it were) can lave us. 89 the word of the Land, dr. 80 he fiplies, 8c. Pfalm 33, 6, 9. And the Centurion in the Golpel to Chrish, freque he ward onely, and my fervant shall be headed: Matth. 8. 8. And again plalm 107, 20 He sent his word, and healed them, and psalm 147, 18. He sended out his word, and healed them,

praise his word] Or, glory, because of his word, Rom. 5.2. I will not scar what shesh can do unto me] plaim 1. 8. 6, Hebr.

V. 6 They gather themselves t gether) Many lay plots how to bing me to the grave.

mark my fleps when they wast yet my join 3 join. 3 yet. 7. fluid 10 (suppl. 4.7. fluid 10 (suppl. fluid 11 flui

V. 8. put thou my tears into thy bottle] This expression is used V, 8, put this inty tear into the bottel. This expression is used, the better to setuie us; (which to a man in great mistery is a great comfort) that God doth take notice, very particular notice of all that we furfier: that every faithful sigh and are, (in a just said in humble submission to him:) is registred in his memory, to whom all things yast and siture, alwaise present; nay dear, to whom all things yast and siture, alwaise present; nay dear, to whom all things yast and siture, alwaise present; as those things are sum omen commonly, which are carefully kept and preserved in the letters. But whether we would want to make the sum of a modern of the sum of th bettles. But the Hebrew word TNJ is properly uter (as most translate) or a leather pot, or bottle, fit to receive liquid things. And fome observe an allusion in the words, 711 mandring, and 7N1 a bottle; which though they be different in writing, yet are the fame (Ned) in pronounciation: the Scripture being full of such allusons, which (among other things) makes the original Context in-comparably iwester to the reader, than any translation can be. As comprany invener to une reader, man any transition can be. its for Davids wanding here mentioned, we know by the Hildery that they were many, and troublelome. Some have reckoned them (you may fee them in Genebrard) unto twelve: to equall them with the rather his labours, as I conceive. The Septuagint, not altogether improperly, have expressed my manderings, by his July 144, as if David had intended, that his life was but a perpendicular that his tual wandting : or more generally, that every mans life, a godly mans especially, is rather a pilgrimage, than a station, or settled

abode. And because I have mentioned the Septuagint, and given occasion perchance to my reader to turn to them; lest he find himsef pazzled, (which he may very well except he be well verfed in them, and acquainted in their way :) I will help him our before I pals to other matter. They translate: 'O ftor In Control fore I pals to other matter. Inty trannate: O user he with me is few yets of the card of the former verse. For APPAD they did read 'NIDO or VITAD in former verte. For IFTIME they do read "1 100 or 1971901 in the first period : and for NM in the words immediately following, its very likely that they read [713] isofarish or, But enough of them. There is very good use to be made of them many times: but requires more than ordinary labour and judgement to find out it requires more than ordinary labour and judgement to find out the ground of all their mistakes, or differences,

the ground of all their mintakes, or distribution of the voice of the voice of the voice of the voice of thank giving, as I promifed, when I shall receive what prayof thank giving, as I promifed, when I shall receive what prayof debree will be a supported by the voice of thank giving, as I promifed, when I shall receive what prayof debree will be a support of the voice of the voi ed for, as the bond lies heavy upon an honest debtor, till he have

V. 13. wilt not thou deliver my feet from falling)] As thou haft delivered me before; fo I doubt not but thou wilt now, 2 Cor. 1. 10. See befo.e upon pfalm 22. v. 21. For thus haft heard me.

that I may walk before God] As mindful of his great mercies, and giving him thanks for the lame,

in the light of the living? That is, in this life, and light of the Sun, Job 33. 30.

PSAL. LVII.

Al-tafchith] Or, destroy not. It snews the subject of the plaim, A deprecation of perdition. Others there be, who think these aspectation of pertation. Others there is, who think thele words have reference to thofe, I Samuel 46 9. Delfay bin man, being Davids words to Abifhal, forbidding himto kill Saul, The fame word is there, as is here. Others again, that this was a common title, belonging to certain prayers made to be ufed in a common title, ocionging to cettain players made to be uled in danger of Death. But feoing there be divers other plains that have this title befides this, (as plain §8, 59, 75,) and all other things well weighed; that which can be faid of it with most probability, that it was the beginning of fome known fong, at the tune of which this was to be fung. If this be not, we must fay, as we have already faid more then once concerning thele Titles in general, that they are altogether unknown, which is the confession of the most learned both Jews and others; so that it is but labour loft, to recite variety of opinions upon every one, See upon plain 7, and others following, when he fled from Saul in the cave 1 Sam. 24. 1.

Verse 1. Untill these calamities be overpass He compareth the afflictions which God layeth upon his children to a form that cometh and goeth, Ila. 26, 20. Tacitly encouraging trorm that cometh and goeth, 11a, 26, 20. 12cmy chromagni himfelf thereby, as a traveller upon the way, that it not a thing to be wondered at, (which therefore those that are wife, use to provide against before they set out) not like to last very long. There is some anomoly in the original words: pretente authorates, vel calamitates: a nown plural joined to a verb singular; the nd, vercatamitater: a nown purat joined to a vero inigular; the reason whereof may be perchance, to intimate, that though his calamited were many, and of different kinds; yet they came to thick one upon another, that they might feem but one, diffused into many branches. Deep calleth unto deep, &c. plalm 43.7 fee there, and fo it is with fuddain showers too, which oftentimes come one after another, divers in a little compais of time,

one after another, divers in a little compals of time, satisfils their calm] In the word refuge, there is an intination of hiding, as a speareth more plainly by that pallage of Elpy, being outcode, luch a refuge David would need no longer than the form or calamite did last. But of Gods proceeding in general we fixed in need, as well in prosperity as a describer; and is the second sufficient in professions. part of a wife man, in prosperity, to think of advertity. However, this untill, doth not alwaies so limit, but that the thing spoken of, may extend much longer, yea and perchance to eternity, as amounting to an alwaie.; or never: as Matth. 1 25. And lene he not, 'ill fire had, Sec. there he many examples of it in the

V. 2. performeth all things for me] plat 138. 8. It is the fame word, perparent autoings for mel. pale: 138. 6. 11. Six of the confirmation interpretation of its doubtful of it felf otherwise, and by divers interpreted overfly translated. Iris a glorious title, and fit for Almighty God, which is the confirmation of the confirmat to be a performer: men, befides that they are all musble in their wills, and many, peridious; they can (abfolutely) warrant on thing either to themselves or others, because of the uncertainty of their times. of their times, pfalm 146, 3,4,5, aud James 4, 13, 14. Gee

performeth all things] There is no more in the original time, but onely performeth: If we supply, all things; it must be understood, either all things that he hath promised unito me, hitherderftood, either all ihings this he hath promifed unto mp, inter-to: not likely therefore now to fail me: Os, all things, as difelay-ming all condinence in hunfell; and fecondary means, (fee upon pfalm 33, 16. There is no King faved, See.) bu activiting all un-to God, and his blefling. God allo performetial this past of us-when hie doth fit us for all things that happen unto us, and of us conditions, conditions, though never to different : Phil. 4. 12, 13. I know both how to be abased, Gre. I can do all things through Christ, &c. been an humble and earnest futor for ; of which see upon Pfa. 21. 2, his hearts desire.

V. 3, He shall send from heaven 1 He would rather deliver

Pſal.lviii.

me by miracle; than let me be overcome, Pfalm 18, 16. Judg.

From the reproach of him that would [wallow me up] Or, he reproa-

eth him that would fraulow me up.

V. 4. whose teeth are spears] He meaneth their calumnies, and false reports, whereby they went about to take away his life, psal. 35. 15, 16. & 55. 21. & 59. 7. and prov. 25.18. A man that bea-

V. 5. Be thou exalted] Deliver me, that it may be known how great thou art.

V. 6. They have prepared a net for my Steps] Plalm 7, 16, and

9.15; in problem borred down! Some by foul, here, understand bostie: my Ipali is borred down! Some but I do not believe that David speak this in reference to his body, to be literally taken, as though very fear forced him to contract his bodie; or that he bowd himself; no world their authumstass from there, more than onte, and himself; here. underfland him rather of his heare and fpirits , much dejected with continual woes and perfecutions, as Pfalm 107.12. He brought down; their hearts we b labour, &c. and what more grievous than a spirit, institute of the institute of th he squiet and assumes in the words but a letter before: So alto, and in the lame lende, Plalm 145, 14, The Lord upholdeth all that fall, and raffeth up all those that be bowed down, and Plalm 146, verse 8. The Lard openeth----- The Lord raiseth, &c. See

V. 9. My heart is fixed That is, wholly bent to give thee praile for my deliverance. Compare with Pfalm 108, 13 2, &c, and fee the like Pfalm 53. 1. &c. See there.

fixed] or, prepared. V. 8 Awake up my Glory] That is, my tongue. See notes on pfalm 16. q.

V. 10. For thy mercy is great unto the Heavens Plalm 36. 5. and 108, 4. As it were impertinent to feek a difference (though different of themselves) between the heavens, and the clouds; both beign tich there to expecte in their height; and that infinit height; to figure the second of the seco s, where the same words are, between mercy, and truth, but take s, where the lame words are, between meros, and trum, out them both for one thing; I mean, the truth should be taken for the same as mero; as 4/10/10 in Greek is sometimes put for justice; and verus in Latine, for 'quum, which comes somewhat neer to mercy. But Pfalm 85. 10. mercy and truth are met togethert there must of necessity be some difference, to make sense of the words. The difference which most Expositors pitch upon generally, is, that mercy immediately proceeds from Gods goodness and compassion : truth is the performance of a promised mercy : mercy, in its original; but justice, or faithfulness, in the performance. So here, in this verle, and so elsewhere they are commonby diffinguished; and here indeed, as in diverse other places, it may do very well ; if we like best to distinguish them : which, as may do very well; if we like best to ontangami them. I had before, is not absolutely needful. But Plalm 35, 10. before mentioned, where we must admit (to make sense) or difference, yet how the word truth should there be taken, great question is made by Expositors, and not case by any man to be resolved. See more there.

PSAL, LVIII.

Al-taschith] Or, destroy not, a golden Plaim of David. See notes on plalm 57. tit.

Vere t. Ocngregation? In the Hebrew, DTN about the world, in this place, there is great continued, and when all is done, little certainty. The proper and whall fignification of the word, as it comes from a root that either fignifies to binde sheaves, or to be mute, (which is a kind she ngimes to binne ineaves on to be mute, (which is a kind of binding of the tongue) for it would imply fone either colle-dian, or flence. Both which fenfes are followed by fome interpreters fome translating, Are yemme indeed? Do ye fiped, billies Or, of a truth, do ye fiped, damb f-flire? That is, fay the product of the first of the product of the they, Do ye boast of Justice, when in very deed, Justice is damb, and openerh not her mouth: or, is tongue tied Others, as it is here, Do yee indeed O Congregation. The first sense in not thought to fit here so well and therefore the second, O Cingregation, is by most preferred. But a great exception may

be, that the word is found no where else in this sense; except we should follow Aben Ezra, who finds it in the Title of the fix and fiftieth Pfalm, interpreting thole words there my fix and htiteth Pialm, interpreting those words there Fight 70 No. which by others are generally translated, De columba commelcenties. That is, of the filent, or, dumb dove: De opportione manufact of the opportion of the Congregation: that is, faith he, Whereby the just and upright is opportfied bythe wicked Congregation. But he is followed by hone, I know of, Neither of these interpretations therefore, of which the one is more proper to the word, the other thought more proper to the place, can go for better, than bare conjectures. And it makes the matter fo much the more uncertain, that by the Septuagint, whom Saint Jerome, and some others follow, the word is taken for a meer adverb, or, expletive particula, at some call it (23 a is their word) He annotes aga Dikaseburny tome can't a was need to be a consumer age ortanogument and the act of the consumer age of the consumer ag not yet thought upon by any, that I know, is this? That the Scripture hath many fecret allusions of words, in Reveral kinds, fome, with fome little alteration of the words, and fome, mental onely, is a thing certain. See somewhat to this purpose upon the titles of Psalm 7. & 9. Many examples might be produupon the tries of rainty, of g, many examples might be produced, fome whereof have already been observed by others, and fome not yet observed, were this a place fit for it. See upon plat, 106, 15, but sent sentences, &c. and verse 28, the facrifice of the 100. 15, bat feat teannists acc. and verie 20, the partype of the dead. Briefly thus, then 'Oreat men and Judges of the earth, are often filled in the Scipture has been sometimes translated. Odd', and fometimes, mighty. Hin'th (which comes very more) pelantists. It where we have both; both hin'th (but in the fingular there, though translated plural) and hin'th the contribute contributes. tonnesse they are there compared: But Jeshurun waxed fat and instead, as the Text bath it there. Neither is ir material (which by some is objected) that the word is found in other places too where there is not the like ground for this allufion 2 fince here, where it is first found and ufed, there is, apparently 1 which is enough.

V. 2. Tou weigh the violence of your hands in the earth] Ye feem to procee by Law, againft men, welghing their Deeds and Rewards 5 but indeed ye weigh out wrong for right. Under colour of Law and Jullice (the embleme whereof Weights are) you opprelle men publiquely implyed in thele words, in the earth, as they are expounded by

V. 3. The wicked are estranged from the womb]. An hyperbolicall expression of invecerate and incorrigible wicperbolical expection of invectate and incortigible wic-dednete; as if it were born with them: For battura non-mutaturs; they lay commonly; nature is not easily chan-ged. So Joh. chapter 9, Werfe 34. Thou main altogether born in finner: where the learned Grotius; and before, upon Palm 22, verle 9, that took me out of the womb, See also upon Pfalm 14. 3. Strangers, dec.

estranged Eph 4 18.
from the womb Islai 48.8.
asson as they be born Heb. from the bedy.

Ver. 4 Like the posson] Hebrew, according to the like

they are like the deaf adder] They will hear nothing that may inform them in the right.

adder or, afp.

adder] or, alp.
stoped bie earl Acts 7.57.
V. 5. To the wine f Charmers , charming inter fo wifely I.
This must be taken but as proverbially spoken (as is most likely, that there was some common speech among the Hebrewes, then in use to that purpose. See also, Exclessables, the tenth chapter, and the eleventh verse, Jeremy chap.
8. vesse (7.) by David, and nice with any purpose to maintain, either the truth of the thing in matter of sac, so the lawfullness of it, in relation to God and his Law. For first and the same conversible the sist. as concerning the first, whether there be any such charmes effectuall ? Expositors indeed upon this place tell us of somes, that have said or written of such deaf addets, which by a naturall inftinct and providence, use to lay one car close to the ground,

Pfal.lix.

ground, and flop the other with their tails, because they should ground, and upon the other with their cans, occasing they mound not hear the voice of the charmer; they name Jerom, Augustus Cassiodor: (4 had rather they had named form Naturalists) but how many things in this kind are commonly faid, and by many believed, which upon further fearch are, and have been found falle is sufficiently known. Plinie in his Natural History (a man otherwise much censured for his too great credulity saithly of charms in general, maxima qualitionis, of semper interia est, valednine aliand verba or incantements comminum. And ellewhere more particularly of their kind of charms; Varia circa hac opinio, en inganio curary or enter time or enterties; Farra enter once opinios, ca infanto estafique, vel color, modera ilaquisi fera s, quibe, uni citim ferponer estrable sonte, combine in persona, per politica, per la color de presentante control control control per personal per personal per personal per personal pe extrain feaths, and so, ocadence which words it will; not be atmise to obleve, that the Hebrews allo conflictue; a double charining; to obleve, that the Hebrews allo conflictue; a double charining; to obleve, that the Hebrews allo conflictue; a double charining; the one of greater beaths, which they call The great property of the creeping things, freely bluxforfe, out of the Talmuddiff. But obligating is a system of the factor, out of the Talmuddiff. But obligating is a system of the factor of that kind, fuch as Tanness (see mattle of the factor) of the talmuddiff, but of the factor what is meant by that word, is aget these expects: and whether prohibition doth extend to all kind of words or actions in that kind that mind to confine the media of the second word. For fo we may fay of the word wind too, which is here allo, translated here may fay of the word wind too, which is here allo, translated here may lay or the word um7 100, wheneas nere auto, transacted nere behavior, but; elicablers, a widerer, [Fig. 41,7], (it is in the verb-there) and, an elegant Orator, or elification freezh [Fig. 3,3]. But it is not our aint to make a there are not our aint to make a the superior of the property of the p them in this place, is no acquisit that Lavius microoming of them in this place, is no acquising to fit the truth of the thing, in point of fulfory and reality of fact, those many things are poken in the Scripture expending to common oppinon onely, or ground upon home vilgat speech; much less for the lawfulness of it, So in the Lating tongue, for example, no man makes any feruof in the Latine tinger, no camping the in master any tertu-ple to the Signam weets and Captae cantie, and the like 2 Pro-verbilly; though he believed not the reality of either such Si-rens in nature, or of such singing of the Swans before their

V. 6. Break, their, teeth] Take away all occasions and means, whereby they hurt. Plal. 3. 7. Whereby the fame similared or much V. 7. Let them melt away as maters.] The same similared or much

v. 7. Les them mers away on maters, we had before, P. (a. 2.14, I am pointed to that purpole, taken from mater, we had before, P. (a. 2.14, I am pointed out; to which we may adde 2 Sam. 14. 14. For me must needs die, S.C. (C) imprecations in general, see upon P. (a. 33.4. Let

bendeth his bow to shoot his arrows JPf. 64.3 of the wicked there also bendeth his bow is floor his arraws [Pi.4.4, of the wicked there alig-which we the rather take natice of, because forme (with the vulgar Latine; a telf it, as interpreted by most;) think it may as well be referred used God, when he go wit, God; mentioned in the for-med verte; when he bendeth — he had he even out iff. The He-belth will be it, we contest: but, copparing this with that cap-lade, it, it mere probable that here all to this sending should be in-tended of the wicked. The former words also, which are continu-ed, will be an another translation; and when he was a long to the sending of, will be another translation; and when he was a long to the sending the ed; will bear another translation : and pass away : or come to nothing, to wir, the wicked : but this we have here; doth as well,

thing, to wir, the wicked: but this we have here; donn as well, or rather better, and the fenice, however contents to one.

"An in the mines better the second of the seco there translated a mole, is by the Thargum rendred F-THUNN, there is little reason they should be followed by others in it, since that before other considerations.) What the fail Thun'll is put there for, Levie, i.v. verie 18, & 30, of a different signification, in this first the significant of th 6.3.5

Annotations on the Book of Pfalmes. V. 9. Before your pots can feel the thorne? Of the drift and feone of the words in general, that the fuddainers of wieled ment defruction, often infifted upon, not by David onely in other plaints, but by Job, and others, upon this argument, is here let out by a similitude; of this, there is no question at all. So much the context of it self will inforce, and all interpreters apprehend it for Bur what is the fimilicude, and of the meaning, and right ordering of particular words, there is not like confent, as may ap pear by variety of translations, some of them so unlike to one a-nother, as a man would hardly take them for translations of the fame verle. From the word TO MID in the Feminine plutal, as it is here, is the thiefest difference: which as it signifies pies (and so indeed most usually in the Ferninine) so there also; in which notion the Masculine is more usual. Which consideration especially, hath moved some of the most approved, to render the words as they are here express, Before your pots can feel the things or rather according to the propriety of the Hebrew word. (for og rather according to the propriety of the Helbrew word. (for thorns is a more general word) can feel the brandler; that ight freech it pambles. In full-three confirmation, we are referred to Eccled 7.6, where furth a fixe is also provobably memorially beyond the grackling (or, fund of) three index a five is only only in the order, but this may be to the purpole; yet it is to be observed which, the the wordshows for these are more than formed to the control of the second o the ward there for thorne, is not the fame as is here, but שילום לעול הכורו בי בי בקור הכורום האוחם בי Pfal Y18 והי one the words are from numer than the rips are quenthed authe five of thoms: that is, a his third borns with great noise, and is very fierco for the pletont, but is four our. The word there for thorns, is VID. But to go on, and he what we can make of the rest, according to this translation of the fish words. Refore your pors canfeel the brambles, (or fire of brambles, which uleth to be quitte but of little continuance) he fhall tabe them a way as with a whirt wind ; to far Interpreters agree; (thole, I mean and as with a white-wind; so tar interspected agrees (title), I mean that agrees in DITYD bare to be terrallaced-life, or part) but risk it litacewhich follows, which vished is obscure: 1917 102-191 103 bid biying, and in his wraths; (or, at 1601g, at wrath) is the life here, not much clearer than the Hebrew is. The word "IT for wing, properly, is lometimbs used of Paw Heffes as I Sam 2, 15. And because raw floths and pors have some affinity, many interfect ters follow that fignification here, and make this fente of the ers follow that inguincation nere, and smack using of the words. That as raw fleth is finarch out of the pot yor, fielh finished out of the pot heing yee raw, before the hear of that light beamble fire be come to it. O God, &c., With this bare fimiliated; the greater part coffeth the imblyes. But formeign further; and wolld have the plots and machifications of wickled mean again the light that the fire of the constant of the Garacter of thesis. tcous, underftood by this fire of brambles, (the flarpeff of thoms) and by the raw flesh, the righteous that are perfecuted by them, to be meant by the power and providence of God towards then, of the representation of the power and providence of God towards then, of the representation of their enemies, and the very like of field, before any hurs came to them. And to help this, they of fiell, before any hure came rottem. And to neith man, tely think this 'll (living) may be selected the brainle. He fiddlight to way, as it were quite and bring, towle, the brainfle, by which they understand the violent perfections of the Godly. Crassic ly, they are most put to ie; that are most accurate upon the place, to make that fence which they like best, to agree which pace; to make true tence which they true tert; to agree and words. They come off electricity, inthey fundigenerist, as to the fettly, and keep to the words too, not words that which where the the thetero, who thating; this 11 (foliat) of the perfections of 6db goods; (a third interpretation) render the whole verteithin; 749 goods; (a third interpretation) render the whole verteithin; 749 goods; (a third interpretation) render the whole verteithin; 749 goods; (a third interpretation) render the whole verteithin; 749 goods; (a third interpretation) render the whole verteithin; 749 goods; (but this part to the pretation) render the whole verteithing render the pretation of the pre people, a third interpretation y longer the whole who is a self-ifquam caldaria vestra of vest lebetes) sentrant yhammin; sic visiting for the control of the control of the control of the self-it with the sel ujquam saldaria vettera (voltebetes) faritäht rhattumit, fle val gibe.

fi. vivente adidrich ira, (1909) apafitreshiris 'that is, kipite' jun'
par san feel the brankle, in fault the wrath (19 Gad) franklen jus mi ar garde, voge fliving), at it were with a duhr-kuind. Weed them ar garde, the control of the control of the control of the control of the voltes (1908) (1909), particulal finditioning in the Helper (1914) (1909) (1909) (1909) (1909) (1909) (1909) (1909) (1914) (1909) (1909) (1909) (1909) (1909) (1909) (1909) (1919) (1909) (19 neggip assorates, and spage out about or receining intract.

minifion of this repeated 1973, wherein form emphalis femined by which is loft by the lofs of one of them, and by disording the words before which they are perfixed; makes me to suiped all the reft. To pathe therefore from these to this coher rank of Intel. To pathe therefore from these to this coher rank of Intel. terpreters; not much inferiour to thefe, either for their number; or authority; who translate the controverted MITID thorns, to this effect a Fefore that young fprings of thiotos can grow to a pri feet bramble; God, &c. changing but the terms of the fulfill thick there, or part, &c. In all the reft, their expositions agree with the former. the former ; some content themselves with the bare similitude; to, express the suddeness of Gods venguance; and some by thele you theret, unnerstand besides, the troubles and some by the god-ly, by the persecution of wicked then; this, and what ele was said before of the former, which we shall not neck vergets. In very deed, it had proved a thorsty place to Interpretely, and they had then diligently, will find as much intricary in their exposition. ons, as they have found in the Taxt. As for the double 10 I when in, as I have faid, I am most unfatisfied Juffins of all the reft, gives me both content be expressed such and keeps the embast ju: but then he much different from all the reft, in the reft of the words. I will not underrake that he only is in the right; but I think I should do him; and the Reader wrong, If I should not, take, notice of his version too, which is tide? minim southly feet take, notice of his version too, which is tide? tientur fpina voftrag fpinassynasbatis tant vedfoireath , quant valeffant pracellet quamque; that is, Eefore your thorns can be felt; even

your bramble therm: (mift sharp and offensive, saith he, in his Notes there: that is, before you can do much lim!) he wild drive amps, (or bring in piece) every one of them as with a flowing hot that which is quick, and that which is dry. For, saith he, in his notes, we whenter considers, the: when the bramble doth pring, some of the warman a quick and aliye; and fome withered and dyed up. For conclution, I would have the Reader to conflict, that it is but a provibial freech (which kind, in all languages, is of most difficult invelligation) no any matter of doctrine, about which all this controverfields. To that if he be not fully fastisted, it need not trouble him much, as it doth not me, who professe I am

V. 10. The rightesus shall rejoice] With a pure assection, he shall wash his feet in the blood of the micked] An hyperbolical, and emphaticall expression of a great and glo ious victory, as and computation expectation of a given and gio one yetofy, as a polam 68, 3,5 berrowd from the language (if mor an utage too) of triumphant Conquerours. In ordinary language we fay, it rample over one, that is, to ute with from and contempt. The flyle of the plalmes being altogether poetical, fuch experience become it the better. Of delige of revenge, and patitionate imprecations, fee before upon Pfalm 35 Let them b: confounded, &c.

and Pfalm 41. 10. that I may requite them.

V. 11. Verily there is a reward for the righteous) It is alwaies the part and property of one that is truly religious and godly, to repart and property or one that is tury tengous aim goury, to re-ferred all chings to Gods glory, effectally; to make that upon all occasions th: chief object of his forrowing, or rejoicing. As therefo e when wicked men foroper in this wicked designs, against Gods people, and his truth; it is the course of the world to judge Gods people, and nis truth; it is the courte or the world to judge by the event, and either justifie the wicked, and his cault, as favoured and approved by God; of to question the provisence of God, and to doubt whether he take any notice; or regard what is done by men, whether good or bad : which greiveth and affli Acth pious fouls, far more than their own personal sufferings : So on the other fide, when God doth execute just judgements, be which ordinary men, that have no other ground for their reli-gion, but their fenses, and present fight, are wont to judge of God, and his providence; (psalm 9, 16. God is known, &c.) becaule Gods truth, and his worship is then and thereby much advanced; the same truly pious, and devoted to God, receive greatell comfort from such alterations, suffers more as it hath reference to God, and his cause; than to their own particular interest though much, otherwise concerned. See also upon pfalm 43.3. a remard for the] Heb. fruit of the, &c.

PSAL, LIX.

Aletaschith, Michtam of David | Defiroy not, a golden plalm of Da vid, Pfalm 58, tit. when Saul fent, and they watched the houfe to kill him] I Samuel 19. LI.

Verle 1. Deliver me from mine enemies It is the common course of God, to pray unto God against their enemies, if they have any : but it must be the care of all truly and folidly reli glous, to confider well first, what enemies they pray against whether fuch as Davids enemies; who violently perfecuted him without any just provocation; yea though he fought for peace; and did his utmost to win them by his gentleness, and the like; as himself witnesseth in divers places: and here particularly, as verses the second, third, and fourth. So may we hope our prayers may be available; at lest not unacceptable. But if we make men our foes, by any proud, infolent, or unjust actions; or if upon apprehension of just provocation, we think to bear our selves upon Gods protection, or affiftance, before our selves have used all fair and charitable means (which God himself requireth at our hands) of reconciliation; we may fooner expect to make God our enemy by our prayers; than that he will grant

us our requests upon so weak and ungodly grounds.

defend me from them that rise up against me] Heb. set me on high, That is, fer me where my focs cannot reach me, Pfal 1011.47 . yet

fitteth be the Prince on high.

V. 3., not for my transferfford For I am innocent to themwards, and have not oldended them, pfal. 7. 4. 8. 35.7.,

V. 4. Awake to help me] God feems to fleep when good men are oppetfed, pfalm 35. 23.

to help me Heb, to meet me.

behold] Confider in what danger I am-

V. 5. awake to vifite all the heathen Baul and his watchmen that carry themselves cruelly against me like heathen men, or, some heathen might be among a them, ver, 8, and upon Pfalm (4, 4,

be not merciful to any wicked transgressors. Seeing it appertain-th to God to punish the wicked, he desireth God to execute his vengeance on the malicious persecutors of his Church. It s not their fouls that he praies against, or their conversion; but their temporal welfare, and further prospering in their wicked

courses. See also upon Plat 69, 28, out of the book of the living.

V. 6. They return at the evening. They go to hunt me out, like

Pfallix.

they make a noise like a dog] Out of a defire to devour me, v. 14. 15. and Pfal, 22, 16. and goe round about the City] Watching me, that I may not

V. 7. they belehout with their mouth] Speak often of murdering me. [words are in their lips] Pfalm 57. ver. 4. whose teth. Sec

who (fay they) doth hear ?] Pfal. to. 11, and 13, and 94 7. Or it may be understood of men: as trusting (his enemies) to the darkness of the time, (verse before, at evening) and to their own fubtilty, that they should not be found, or convicted ; or to their power, and the licentioninefle of the times, that no body durft question them for what they did. For then also may we be faid not to hear or fee, when we take no notice.

V. 8 But thou, O Lord, fhalt laugh at them] Thou not only feeft, but wilt make their plots vain, that they may be derided,

neet, out white make their plots vain, that they may be devided, lengb at them [Pfalm 2, 4, 8].

V. 9. Because of bis through will I wait upon thee] Because V. 9. Because of bis through will entil in thes, that are firon-ger. This is the best sense have a been made of those words, though divers others have been devised by Expostror, all which to relate, having no better opinion of them than I have, I think would not be worth the labour. Those that think the incorruption of the Bible, which we maintain against the Papists, (though there be among them not a few, that agree with us in this parti-cular) to confift in the maintaing of every title and letter that is found in the printed or written Copies of these dayes; they both involve themselves needlesly into many difficulties, out of which to get out, they must trust more to their wit, than to any folidity of reason; and expose the Scriptures to more opposition, that I fay not danger, then they are aware of. There be good Protestants, we know, that have been of another mind; if so be that Beza was a good Protestant; who though he wrote in Geneva yet I do not hear that he was ever questioned by any authority, for his many conjectures and emendations of the text of the New Testament which by many have been observed, and by some colle-Red, Neither was Calvin fo ferupulous, See before upon Pfalm 42. 11. the help of my countenance, and my God. And well we may refer unto that place, fince that just such a business we have here, as was there observed, for all the world. This verse is repeated again in the laft of this pfalm; where we have it 'Wwith a Jod';
my strength; not 'Wwith a Foa'. Whereupon Molletus; Min uon
dabium est quen, incuria librariorum pro' subrepserit et 'W'scribi pro W quod opakes, &c. He would have this place corrected by that; and for the lame reason it is more than probable, that those words, The God of my mercy, wherewith the following verse (as here divided) doth begin, should belong unto this. But this we need not preffe, feeing that either way, whether the words be need not prefit; seeing that either way, whether the words be here at the end, or begin their will be good and perfect. Which cannot be faid of 192 and 193, as appears by the divers fancies of Expofitors. Nether is Mollerus alone of this opinion. Fo-it comes all to one, whether we say 193 must be corrected 193: or that 193 pure for 193, and must be translated, My frength, or Ony firength, as in the last verse which divers do. and so both the Chaldee Paraphrase, and the Septuagint have it too. But in the very next verse, in those words we have already spoken of, thus also it is written in the Text ITDH, his mercy, but in the margin, and pointed 1707, and the efore translated by all, my mercy. Now if any shall upon this ground further infift, that whereas in this veries is 171 2008, translated there, I will wait: it is in the last verie 17100N, I will sing: (the difference being but of one letter there neither; in the original) and should therefore be here likewife; I deny the confequence. There is no fuch reason there to induce us. The sense is good and perfect, as it is all antient translations observe the difference : punago, here ; Land. there in the septuaght, &c. and befides there be divers examples of fuch differences in other repeated verses, where no colour is of suspicion, but that they were so made of purpose by the Author, So here, the fense by this alteration, is not only good and warranta-ble; but very pregnant, and emphatical. For having first said that he would wait; he dorn now fweetly alluding by this change of one letter to his own word, proceed and fay that he will fing: which is a further degree of confidence, as if he had already reapt the fruit of his waiting, and his business now, were to give thanks. Many such allusions there be in the scripture, in every part of it.

llutions there be in the icrupture; in creay pass of my defence] Heb, my high place.
V. 10, The God of my mercy] Or, my merciful God.
The God of my mercy fhall prevent me] God will deliver me before I pray to him, or before I expect deliverance.

fee my defire upon my enemies | Pfalm 54. 7. mine enemies | Hcb mine observere.

V.11. Slay them not] altogether but by little and little, that the people feeing oftentimes their judgments, may be mindful of thee, featter them by thy power] Make them vagabonds and bafe people. V. 12. the fin of their mouth] Prov. 12. 13.

let them be taken even in their pride I That in their milery and thame they may be as glaffes and examples of Gods vengu-

V. 13. Consume them in wrath, consume them, &c.] Thore is a double feeming repugnancy or inconfiftency in the words; the one in reference to the former words; the other, to those that follow. For ver, 11, he faid, Slay them not : and now he feems to pray the contrary, And then after he hath prayed, that God would confume contrary, And then after he hash prayed, that God would confirme them that they may me be; he prefently addesh, and let them how that God, Sec. To this lift a direct, that in things that are untered with fome paffion (though not immoderate, but aulwered to the indigative of the things; luch as we allow to holy men in Gods caule: where fee more upon Palm, 35, 4. Let them be confianted; in the end there) and vehemency of indignation, it is a gaint reasion to require that exactness of order and coher. Ince, that is proper and necellary to other speech. Where the thoughts are disconnected, as in all ballotines; more or less) th: speech may disconnected, as in all ballotines; more or less) th: speech may is proper and necellary to other speech. Where the thoughts are discomposed, (as in all passions; more or lefs) the speech may be. But secondly, the speech, in in left, asked to the short and abrupt. Many things must be supplied, which done, they may apabrupt. Many things must be supplied, which done, they may apabrupt, sood coherence in the thoughts, shough not teen in the expersions, conditions that the state of the So here, first he prayes that 1000 would not numering July to exceed them, but bring them down; that is, that they may have no more power to do michhef, than may serve to keep the people of God in a constant watchfulnes, lest too much security do them more hurt, than the perfecution of enemies. But again, if they be fuch (as by their prefent rage and cruelty a man might fulpett) as cannot by their prefent rage and cruelty a man might integet) as cannot bow; nor be kept within certain bounds: then rather than the people of God fhould be at this paffe, that God will quite break and conf-me them. Which nevertheles is not to be fupposed to be done for fuddenly, or for generally, that either they that perify, thould not have so much time before they day, as to perify, thould not have so much time before they day, as to know what they have done: or that none at all should be lest of that number, who by feeing what fearful ends fuch and fuch, and that number, who by teeling what rearrus ents such an uters, and fo many of their party have made, might know, and he forced to acknowledge, &c. 50 that all things well confidered, there will not appear fo much repugnancy, as fome fancie, Yet befides this, it is certain that the thom in these words, let them know, may as well be understood of other men, as of those before spoken of: it being very ordinary to the Hebrew tongue, and to the Scripture It being very ordinary to the Hebrew tongue, and to the Scripure thus abrupely to pals from persons to persons, as by many i older-yed. So, set them some, will be, let mon spow, as Plalm 83, 16, that they may feek, thy Name. Lastly, some conceive, that their words here of consimiling, and not being; have reference onely to their power and greatness, and not to their lives. This also may be: but I should rather say, as before.

them] Or, men, pfal. 83. 18. V. 14. And at evening let them return] He mocks them, and fets down their punishment in the words their sin was set out by, verse down their punishment in the words. 6. Before, they did run about for malice; now let them do it for hunger

V. 15. for m:at] Heb. to eat. V. 15. for m:at] Heb. to eat. and evudge if they be not satisfied] Or, if they be not satisfyed, ther

they will flay all night . V. 16 in the morning In the time when they thought to have

killed me, I Sam, 19. 11.

V. 17. Omy firength confessing himself to be void of all strength he attributeth the whole to God. the God of my mercy] See verse 10.

PSAL. LX.

Shufban eduth] That is, as the words may be interpreted, The lillie, (or role) of tellimony, or of beauty, Shufhan might be the name of (or rej.) 4) tellimory, or 6 peasty, Shiphan might be the name of form infruments of fix fittings, (in Greek, called Hexachorden) as the propriety of the word in the Original doth import, See before upon pfa.45. Title. But the most probable conjecture is that Shiphan etable, here as also pfa 80 in the title, was the beginning of fome known fong. But there is no certainty, as often hath been

Michael Or, a golden Pfalm.

Michael To have it learnt by the Levites, as some have expounded to teach! To have it learnt by the Levites, as some have expounded. steath] To have it learn by the Levitee, as fome have expounded it. B. to because as much might be failed or every psalan, which have not this inferency, four therefore, followed herein by the most, and be the steamer steamer steamer steamer steamer determined to the doctrine, or pointed to the use of this psalm, the end whereof doctrine, by the commemoration of so many visionies, and this includar granted unto David by Godyo teach, and convince the most obstitution and refractory, that Gody surptose was to establish this in the reall-mand that he had not in value of failify box leads for the granted units of the steamer s fed of Gods promiles, Iwonder so wide a conjecture should please any besides the first author. And why might it not be the end of divers other pfalms besides this, that have no such inscription, if that be a sufficient argument; as is objected against the first Exthat be a fufficient argument; as is objected against the first position? For my part, will not undertake that the fame may not be fail of fome other plaims, as well as this, though not inferibed as this; neither do I conceive that, from the omiffion in other pfalms, to be a fufficient argument, as might be proved by divers inflances: but that the purpole of this, to teach, here, is to tell us

that the pfalm was intended not for the Church, or Temple only but for more publick ule, & for continuation; and to that end, to be learnt by certain companies and orders, besides the ordinary Levites end Quirementhis I think by comparing with other like places, where the fame words are found, may be made apparent places, where the fame words are found, may be finde apparent enough, So. Sam. 1.7, And David lumented with bit launching to compare the same of the words and a wer fannaham bit fon. 18. All the bad their trach is contained for flad, bec. which words flood line, as in the fing. The copies we find them, be included in a parenthetis, as though they had no relacion to the former; which would be a great in-ture had not relacion to the former; which would be a great in-ture that the same of the same of the same of the same of the manning being this that David out of his zeal to Jonatham, on the end, that both his memory-that had been fo dear una him, we able to the same of the same of the same of the same of the same him, we able to the same of the same of the same of the same him, we also the relation to him mide to and the testimonics of his good respect & affection to him might and the tertimonies of his good order that this lamentation of his death, so poetically by him deplored might be taught to children and others that were taught the use of the bow; and might a-mong other ceremonies be used in all publick and solemn occasions of military exercises. There be the same words in the origions of military exercises. There be the same words in the original, as are here: \(\frac{1}{2}\gamma \) \(\text{Dot} \) \(\text{Post} \) \(\text{Res} \) \(\text{Dot} \) \(\text{Post} \)

of 18000, for which we have 12000. Moreover, what is here afferibed unto Joab, 1 Chr. 18, 12, feems to be aferibed unto Abitermed unto John, 1 unt. 16, 12, terms two excitoes unto Abi-flui; and thole that are thereas here called Hoomites, 5 ani, 8, 13, are called Syrian. Such feeming contradițions are trequent enosph to be found in the most accurate records of antient times, whether Greek or Latine: and are often, though at first fight adwhether Greek of Latine; and are often though at fitting the described by composed to the good latisfation of all rational and judicious by the due observing and weighing of several circumstances. Of several circumstances, 1 say, to manters of this nature, incidental in such number and variety, as it is no wonder, if they that are not very circumspect and exact, do often vary in their relations; and for time fay but the fame thing when they feem most to differ. Now because we have not the Hi ftories of thele wars of David at large, fo that all encumflances nones of these wars of Dayia at range of the uniform and all months are to su unknown, it is not eafing-incher should it seem matter of wonder to any, if these seeming contrarieties faced Histories cannot so easily be composed or reconciled. However, that which upon shell is faid by most interpreters, may be probative with upon shell is faid by most interpreters, may be probative with the probations of th that which upon thete is laid by most interpreters, may be proba-ble enough, First, for the number, that so many as 1000, might be slain in pitche battel; the rest (that is, 6000 more) alterwards in the pitsuit, Or that the 6000 were slain before by Joba Jone in another place; and the 12000 when Joab and Abishai had joined; or by Abishai alone, but subordinate to Joah his brother as Vice-general in a pitcht battel. Some have made this diffeas year-general in a pitcht batter, some nave maar tins difference greater by 4000. Quod autem in farea Hillions wignin das millia numerantur; faith one in his commentary upon the palms; a man fo well verfed in the text, and fo diligent, as it is a wonder to the death of the de how he should so mistake, Perhaps he had written due de vigini. Which fome ignorantly took for viginit duo: and fo cauled it to be printed, because they thought it would be planer. I had rether it were anothers miftake, then his, if his own words, irrited dimidium numerum, a little after, be not against it. But if his, it is a middle of the state o attraction mannersum, a intite atter, on nor against it, out it only it but a militake of memory-which may eafily be pardoned because of the authority of the man, I take notice of it. It may puzzle form body pecchance, as though the had found it fo in the Setjeute indeed, And then that the fame withory should be afcibed. unto Abishai, as the immediate instrument; and to Joab, as chief minister under David (unto whom for the same reason it is also afcribed, 2 Sam. 1.13.) is no wonder. Ladily, that the Edomies and Syrians floud be confounded in this Hiltory is no frange thing fince that they were joined together against David, as may be

Veric 1. Then half call us off] Pfal.44.9.

1500 helf feathered us! When they were not able to refift their enemies, the people fied higher and thinker, for they could not be far in their own houses.

gathered from the very words of this infetiption, where he is faid

gathered from the very words of this interprenaymere it is had to have fought with Aram Nabaraim, and with Aram Sadilat 15, with the Aramites, or Syrians: thole being parts of Syriasa Syria is taken in the largest notion. See also 2, Sam, 8, 3, 1 Chron,

(cattered] Heb, broken.

thewed

to drink the wine of astonishment] Or, trembling; called the cup of arms the wine of assonyment I Or, trembing; carron for frembing; Elay 51, 17, &c. It is the same word, as is here. A continual trembing, not in the act onely, but habitual; is the effect oftentimes of long practified drunkennels. Indepallor, faith Seneca; & membrorum vino madentium tremer, &c. and afterwards of habitual, Inde interti labantium pedes, dy femper qualis in infa ebrietate timbatio. He means therefore, that their evils had

Pfal.lx.

V. 14. A banner to them that fear thee] But in affording succour. and giving me victory over the enemies, thou hast dealt favourably with us, Plal. 20.5, 8.74.4. Elay 49.22. because it be truth] Not for our meurs, but to shew the truth of thy promise.

V. S. Date thy beloved may be delivered Compare with Plat. 108.6, &c. and of diff.rences, if any, fee upon Plat. 53.1. The

V. 6. God hath fooken in his holinessed Or, Santhuary; by which Heaven also, sometimes so called, may be understood. Now David here makes open profession of his considence in Gods Word and Premise, that he should be king over all Israel; and to that end, he mentioneth some places which as yet stood out, or had longest stood out against him; either as a greater argument of his as a feath and confidence, if as yet in oppolition to him; or as more particular acknowledgement of Gods performance, if already come in and fullyfedd. This underflood before, makes that which follows, which otherwise hath a shew of obscurity, plain enough, but that some proper expressions are used, which to them that are

ftrangers to them, may well feem ftrange.

I will divide Schechem, and mete out That is, shall furely and intirely possess. Division and distribution unto others, either by way of gift and reward, as unto souldiers; or by way of clocation, as to Tenants, preluppoleth entire possession. Schechem was a city belonging to the tribe of Ephraim; as Succoth to the Tribe of

V. 7. Ephraim also is the strength of mine head, Judah is my Law-giver] In both these, he alludes to former prophesies concerning these two Tribes. It is ordinary in the Scripture, and so often in this book of Pfalms, by horns or horn, to understand strength. Now of Ephraim and Manasses together, under the name of Jofeph, because they came from lim; Moses had prophessed, Deut. 33.17. His glory is slige the frishing of a ballock, and sits brant are slige the ban to glo minorus: with them he shall pull the people tagether, to the ends of the earth. and thy are the ten thousands of Epbraian, & & And of Judah, Jacob, Gena, 43.0. The slepter shall not get the state of the same than the same shall be shal

from Judah, nor a Law-giver from between his feet, &c.
V.8. Moab is my wash-pot] Under the metaphor of this vesselost formour, as the Apostle speaketh, is intimated the service and abalphanur, as the Apolite Ipeaketh, is intimated the Iervile and ab-planting piet condition of the conquered Moabites under David. If we take it of an earthen vellel, the meaning may be, that he will break and bruile them in pieces (as indeed he did, notably) like a potters velfel, Pfal. 1.9. And fo the Chaldee Paraphraft expedies it, Pfal. 1.8, But in this place, turns it quite to another purpole, as though David intended it of a velfel filled with the blood of the an imple navia interest of a yet en fined with the folload of flan, wherein he would wash his feet. See before upon Pfal, 8, 10, be flush wash his feet in the bload of the wicked. I like it not, I confes in their conceit, (which comes almost to the same effect, though they name not their author) that the whole country through the number of the flain should be as a great pan, or boul full of blood; that this should be the wash-pot here intended. If the Reader like it better, he may.

over Edom will I cast my shoe] That is, I will trample Edom under my feet, as some expound it. Or, I will beat with my shoe, and throw it at her. The expression may seem course and homely, where use hath not made it samiliar. But such there be in all langages, which no man wonders at, when they are used to them. The Latines also did the to say, feelpones to battere, which among them was thought very contumelious and servile: Soleâ objurgaber engle in one of the Satyrick Poets. The Romans had their tis feflucaria, in tryals for possessions; and exsessions in at their word, and of great inportance, (whi.h would seem to be but a stram business, by the propriety of the word) in the Gothish Laws, or German Code. Some, very learned, keep the vulgar Latine here, In Idungam extendam calceamentum meum : and expound it, Idumao triendam calceum meum, scc. I will reach my fhoe to Edom, that he may pull it off, which is commonly done by the baselt of servants, and belongs to their charge. So in the New Testament, to bear his for after him, and, to unlosse his skee latchet, &c. Matth, 3.11, &c. where fee Grotius his Annotations.

Philiftia, triumph thou because of him] Spoken either ironically: Thou that hast taken a pride to insult and triumph against me; Inou that haft taken a pride to Infult and triumph againft me; abw being conquered and fubdued, triumph as much as thou wilt, &c. Or ferioully and fobertly, Yield me due obedience, and activational consideration of the principle of the consideration of the principle with the collamations of joy and fidelity, are ordinary among faithful fubjects. In the 108, 9, it is, over Hillifla will I triumph; which come all to one; a not of fuch differences in energated, either Pfaths, or verfes, we have fooleen before more therefore. fore, more then once.

V. 9. into the firing city] He was affured that God would give him the strong Cities of his enemies, wherein they thought them-

frong city] Heb. city of ftreneth
V. 10. hadft caft us off?] Plal.44.9. & 108.11.
V. 11. vain is the help of man] Plal.128.8,9. & 146.3. help] Heb. falvatio V. 12. valiantly] Num,24.18.

PSAL LXI.

Title. Neginah] See Notes on Pfal.4. title.

Verl.2. Rom the end of the earth] Or, land, as the word is fometimes translated. From the place of my banishment, being remote.

ments being remove.

that is higher then I] Judea being a very mountainous and tooky
countrey, it was ordinary for the people, in times of great and
publick diffrefs, to betake themselves to Rocks, for shelter and privacy. So I Sam. 13.6. When the men of Ifrat faw, &c. God also for that and some other reasons, is called a Rock, in the Sciprure: as Pfal, 18, 2, 31, 46. Deut, 32, 4, 15, 18, 31. and many other places. David therefore by these words dort implicitly disclaim confidence in fuch Rocks, as ordinary men, in fuch extremity of connaence in ucur nocess, as outmany men, in men executary or diffrefs, would gladly repair unto me. Though his cafe did need a Rock, as much as any mans; yet he would not have it fuch a Rock, which he might climb or reach: (for if he might, why nor Rock, which he might chimo or reach: (for it ne might, why not another man; his enemy; and how then he unacceffible, or fafe?) but fuch a one, as neither he, nor any mortal man, could reach; and where he might reckon himfelf out of all danger. Such; Rock he would have, and in this his extremity, fo eagerly pursued, fo destitute of help, he wanted.

V.3. For thou half been a shelter for me] He urgeth God with his former experience, and Gods constancy, 1 Sam. 17.37.
V. 4. I will abide in thy tabernacle for ever] That is, Though I

v. 4. 1 Will done: in top invertaine for every 1 has is, inough 1 be now far from both, yet time will come when I shall be reflored both to my Palace, and thy Sanghany, near it; there constantly to reside, where my greatest joy and comfort is; (thy Tabernacle, or Santhary) of which see before upon Psal.27.438. Seek ye my

Jace, oc.
ruff] Or, make my refuge.
V. s. For thou, O God, half heard] There is nothing that doth
more strengthen our faith, then the remembrance of Gods succour in times paft

my vowes] Delivered me, that I might perform my vowes, veric 8,

V. 6. Thu wilt prolong the Kings life] Heb. thou shalt adde dayes to the dayes of the King. This chiefly is to be referred to Christ, who lives for ever, and is Davids Son. See before upon Psal. 21. 4. He usked, &c.

4. He surges, occ. at many generations] Heb. of generation and generation. V. 7. Opepare mercy] For the stability of my Kingdom stand-eth in thy mercy and truth, Pfal. 15, 10, & 85, 10, Prov. 20, 18.

PSAL LXII.

Verf. 1. Ruly] Or', Onely. Though Satan tempted him to murmure against God, yet he bridled his affections, and refting upon Gods promile, beareth his crosse patiently,

Pfal.73.1. waneth] Heb. is filent.

V. 2. He bnely is my rock] It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations; but by rest-

this word, that the Prophet abode manifold tentations; but by reft-ing on God, and by patience, be overcame them all, defence 1 Heb, high place, V.3; againf a man? 1 He meaning himfelf, being the man whom God had appointed to be King, Pfal. 4-3. a brainly and fluilly de [E fal. 4]. as a tottering fence] Though ye fecun to be in honour, yet God will finddarb. defence voi

will fuddenly destroy you.

V. 4. They onely consult to cast him down It is the scope of all their confultations.

from his excellency] From his high dignity, the Throne, or Kingfrom an execution of the mean and analysis are immore, or king-dom; if then king. Or if, as most conceive, but a Courtier yet, and fervant under Saul; then from hit excellency, that is, from that degree of favour ar Court, and that eminency of e-cedic and reputation abroad; which through Gods special favour he enjoys. reputation across; which through your much fet by; or, precious. To which the vulgar Latine here might have some reference; Very which the vulgar Latine here might have some reference; Very here. rumtamen precium meum cogitaverunt repellere: though the Latine there, be, & telebre fallum est nomen ejus nimis: and not pre-

they bleffe with their mouth, but they curfe inwardly] Pfal, 28,3.

inwardly) Heb. in their inward parts.

V. 5. wait thou onely upon God | David was greatly moved with these troubles, therefore he stirreth up himlest to trust in

V. 7. and my glory These vehement and often repetitions were necessary, to strengthen his Faith against the horrible assauts of

V. 8. pour out your heart before him] 1 Sam. 1.15. Lam. 2.19. He admonisheth us of our wicked nature, who rather hide our forrows, and bite on the bridle, then utter our grief to God, to obtain remedy, 1 Sam. 1.15.
V. 9. They are altogether lighter than vanity If all men were

vanity, Efay 40.15,17.
altogether] Or, alike. V. 10. become not vain in robbery] Some would have David to V. 10. become not usen in rander). Some women nave David to fipeak here to his fouldiers, but fame purpole as S. John Baptiff, so fouldiers, Luke 3.4 indeed, as the words run in this translation, and if we look no fame, it is very probable, But if we foreve the context, the drift of the Pfalmith bring to fee out the valence of the probable of the p nity of man, even when in greatest lustre and glory, and the power of God; or rather by making a right estimation of man, even of the greatest, to adscribe all power unto God onely; v. 9. and 11. why he should in the verse between, direct, or rather divert his speech to his fouldiers, I can see no probable reason; and as little, why to such in general as make a profession, (be they as little, why to fuch in general as make a profelion, (be they fouldiers or others) of opprefine and robbey. Except annauchinit, that by men of high deeper 9.9, to whom he opposeth 11.) the power of Alimphy God; we can think, I say, that he noted intend effectally (for the context will require; if we allow of any coherence) flich as trulk in opprefine and tobbey 3. the basest of men, and most contemptible, if we take the word robbery, literally, of common thieves and robbers. But the words will admit of different interpretation, that is fure enough, Some translate : Ne fidain calimnie for rapine ; de ne evanescatis. So Vatranilate: Ne paain caummie & ropus ; yn ne councicaus; 30 vat-tullus. Some: Ne confidatis in oppressione, op prada ; ne councica-tis: So Calvin, Others again, Ne confidatis in ropini; & in prada ne councicatis. I omit others. This last I like best: that is, I rust ne evanescatis. I omit others. This last I like best: that is, Trigst nit in rassines (or objection 2) become not vasin in matter of bowley. My opinion is, that David by these words intended, not ordinary soludiers, either of his, or of Sauls army, Juch as S. Stephen space to, as before was alleged 3 much less common thieves and robbers: but greatest warriours and conquerous, to whom, as most transport of more man bonders and closer the configuracy of robbers: but greatest warrours and conquerors, to whom, as most properly (among men) honour and glory (the configuents of power) doe belong; to do we finde, that their glory (nay all glory), the greatest that can be among men) is sometimes fer our by iy, the greatest that can be among men) is fometimes tet out by these or the like extrans, of joods, and boory, and prey. Thou art more glorous and exterless, than the monatanness prey: Pla17-64-55e the Nores the Plan of the weblieve, that the word right, because the Roses the Plan of the weblieve, that the word right nould be taken, pullips. 4.6. being spoken of Christ, that being in the form of Oid, but thought it not robbery to be equila with Oid. It is the weblieve that the weblieve the right of the plan of the p the coherence will be much better : as hath been shewed more at

large in another work. fer not your heart upon them] Pfal 24.4, Jer. 9. 3. Ezek. 28 5. By joying over-much, or trufting in them.

V. 11. God hath Polenonce, twice have I heard this &c.] H.b.

God hath Spoken one, two have I heard this : that is, one time; two times. Or, which comes all to one, one thing, two things: but rather as before; and so elswhere, one, one, one, e.g. The sense, ther as before; and so elswhere, one, tor, once, &c. The sense is, That both by the word and express testimony of God lumself, and the acknowledgement of men, (it being a common speech in al. wise mens mouthes) it is most sure and certain; and underyable, whe mens mouthes, it is most threat and certain; and underlyable, unquestionable truth, That all power, and strength, (let mentake never so much upon themselves, and domineer for a while, who never to much upon themietyes, and domineer for a white, who in very truth are no better than unnity, &c. ver.9) and dominion, doth properly belong unto God alone. Such confellions and acknowledgements of Gods power, that God is all in all, &c. the writings of ancient wife Heathens of all kinde, afford plentifully, if a man would collect them. And as for the Word or Law of a man would collect them. And as for the wood or Law of God, befides the generality of it, which tends to that end, to teach man to put his confidence in God, and to depend of him in all man to put his commence in coo, and to depend of him in all things there be divers particular places, more expirels or that pur-pole, to which thele words of the Pfalmilt might have reference. The Vulgar Latine hath it; Semell leasting of Deuts: doo bac auditig that is a latine that here there were the property of the prothat is, God hath once foreign, thefe two things have I heard: which fome late interpreters of high merit and credit, both wittily (if they be the first authors of it) and probably expound (taking both they be the new authors of it, and productly expound (taking both the verfes; this, and the 12. following, together: Alfo unto theed, Lord, belongth verf, &c. to this purpole: God hath once spoken in Sinai, or from Mount Sinai, (when he delivered the Ten in Sinas, or from mount Sinas, when he desirected the 16m Commandments) and from what he then flags, I have learned thefe two things; 'T. That God is most powerful, to average himfelf of his enemies: and a most merciful, to require them the feet whim, and put their truft in him, For I by Lord aim a jealust free him, and part their truft in him, For I by Lord aim a jealust free him, and part their truft in him, For I by Lord aim a jealust free him, and part their truft in him, For I by Lord aim a jealust free him and part him the first him and him the first him and him the first him t God, &c. And shewing mercy, &c. Exod 20,5,6. This is plausible; yet if any man like better to understand it of Gods Word in general, confirmed unto David by many Prophets and prophefics, I am not against it. As for the words and manner of expression here used, that in Job comes nearest; Once have I spoken, but I will not answer: yeatwice, but I will proteed no further, Job 40.5. This power of God the Psalmitt doth here the more emphatically set out, hecause it was the onely comfort and support he had in all his adversities and greatest extremities, that though for a while it might feem otherwise, whilest the wicked and ungodly had the better of it, &c. Yet he knew there was a just and righteous God in Heaven, who in due time would reward all men according to their deeds. See before upon Pfal, 9.6, 0 thou enemy,

power] Or, strength.
V. 12. for thou renderest to every man according to his work] Job

weighed together in one ballance, they would be lighter than 3.4,11, Prov 2.4,12, Jer 33,19, Ezek,7,27, Matth.16,27, Rom. 2.6

Lor,5,10. Eph. 6., Col. 3,5, 1 Pet.1.17, Rev. 2.1,12, For the vanny, Elay 40,15,17.

Weighed together in one ballance, they would be lighter than 1.2,112, Lorenza and the goldy thy mercy.

PSAL, LXIII.

Title. when he was in the wilderness of Judah] I Sam 22.5.

Verf. t. Mr foul thinfteth for thee] Pfal.42.2. my flesh tongeth] Pfal.84.2.

thirly Heb, recay, thirly (and) Though he was both hungry, and in great di-frelle, yer he made. God his fufficiency, and above all mearand

where no water is] Heb, without water. where no water is 3 rich, without water.
V. 2. To fee thy power] In this milety I long more for the plea-fures of the lanctuary, than for bodily relief. See before upon Pfa.

17.8. Seek ye my face, &c. [see thy power and thy glary] It is well observed by some here, that [see thy power and thy glary] It is well observed by since they make the power and the glary] and the seek of the David by thele words doth allude (if not intend is, directly) unoo the Arks, to flyled, bit glary, 1 Sam.4.1. In frength, 1 Chapter, 16,11. Pla1.13.8, his frength and his glary, Pla1.78.4. That was the place (the Ark) of Gods Prefence and Wildom, among men, and from whence (while it in food) he was conceived to granter-quefits efpecially 3 fee upon Pla1.14.7, and of Sign. V. 4. That will the fifth the Sign When I am reflored to the fanquare I will reside the ear a long at live.

y, I will praise thee as long as I live.

V. s. marrow] Heb. famelle.
and famelle] The remembrance of thy favour is more sweet unto me, than all the pleasures and dainties of the world,

V. 6. When Heb. If, Amos 7.2. V. o. woen 1 1100. 1), Gintos 7.2. V. 7. Because thon hast been my help] See upon Pfal.12.21, For

V. 7. Because thou notificeth my steps see upon Frantis. 3.1. For thou half heard me from the hours of the Unicorn. V. 8. My loud followeth] Heb. deaveth; Sticks to close to thee in pietry and confidence, that no trouble can remove me.

In precy and connuence, that no trouble can remove me, V. 9. [ball go mo the lower parts of the earth] They fhall be flain, and made fit for burish; though they shall not have the honour to be buried, but be left on the earth for foxes to derour, ver, to. In the Hebrew, the words (here translated, the lover parts of the earth) are, VINT ITHING, by which some understand bell, ing carin) are, x 180-1 192 n., by when none innertineers, or exernal death. But it appeareth by comparing with the life, Exck 31-14. 8. 18. (TPIPITI VIN there; in both place; translated, the neither parts of the earth; all the difference being that the word is lingular lare in Ezekiel; and plural, in David) that the word is lingular lare. that the grave onely (not a formal grave, but any place or part of the earth, that receiveth the carkaffes of the dead, and flain) is meant; that is, with relation to the body, and not to the foul. For they are delivered unto death, to the nether parts of the earth, &c. And fo Pfalm 86.13. TIPHEN TIMES, there translated, the hearth eft hell, or, grave; is meant, present, certain death; and by death, of new, or, grave; as means, precent, ectain court and observed any great extremity of affilicition metaphorically intimated. However, these words; (7 INT TIPITITI are used in another fens, Pla. 139.15, the Womb there by the lowelf parts of the earth being intended. Which fense nevertheless, hath relation unto this former. and is grounded upon it, because the womb is to the body therein inclosed, as it were a grave: as by many it hath been syled. And to this fignification, or notice of the words the Apostle is thought by fome to allude, Ephef 4-9. fpeaking there of Christ his Incana-tion; though the more received Interpretation is, that by theearth, the world in general (as it is fometimes) to be understood; and lo Christ faid to have descended into the lower parts of the earth, when he came into the world, as Man

V. 10. They shall fall by the sword Heb, they shall make him run out like water by the hands of the sword.

V. 11. every one that sweareth by him] That worthippeth Gol

their hearts defire,

the mouth of them that speak lies] As swearing, such as is here understood, deliberate and confeientions swearing, upon weighty understood, deliberate and confeientions swearing, upon weighty occasions, to bear withers to the truth, &c. is taken for the whole worship of God, because it presupposeth a belief, first, of a God; and fecondly, of a God that is privy to all the actions and incotions of men; which two things are the very foundation of all Religion: fo, to freak lier, here opposed to meaning, may as properly imply abboute ungodlinefle and infidelity, became it is to be opposed, that he that makes a practice of lying, which is a fin more immediately against God, because in his fight energy; hather than the control of the control o faid in his heart, that there is no God: and upon this ground, as he makes no confeience to tell an untruth with all fecurity; so he may as freely indulge himfelf a liberty of finning in any other kinde, when he fees his operaturity.

the mouth of them that speak hers, shall be stopped That is, They

who did lately boaft of their liearts defire, shall now be filent, be- 1 nary with the Scripture, to aferibe unto the lips, mouth, or tongues ing full of hame and confusion, now that all things are fallen to the contrary. In brief, his meaning is, that there shall be an alteration, and that the prosperity of the wicked shall not contime for ever

Pfal.lxiv:

PSAL, LXIV.

Verl. 7. [Earmy voice] Prayer may be either mental, as that left Molos, Exod. 14.17. Wherefore cryest thou? according to the Exposition of all, or most ancient Fathers: or vocoming to the exponential says of more affected rathers; or vo-cal; fuch asthisof Davids, probably; if we take the word ovice, properly. But that need not. Post the voice of phayer, may be taken for prayer, starely: as this voice of words, for words; as Dour, 6,34, shad the Lord beard the voice of their words, &c. Yet is is possible there may be form what more than ordinary in that word both here in Davids words, and in that place out of Deuteronomy: intimating that in both, there was formwhat very penetra-to have a voice, Genel 4.10, the voice of thy brothers bloods Which I note the sather, occasion the Hebrew word, here translated prayer, hach also the signification of meditation. So that the words may as truly be translated; in my meditation: and voice so words may as truly be transacted, in my measurem: and voice to taken; as wellays shewed, may as properly belong to medication, as to loud prayer! He might allo say, the voice of my medication, to intimate, that thoughts and medications of the heart are as easily heard by God; as words are by [men that are uttered with a loud

from fear of the enemy]. That I may nor fear the enemy. V. z. from the ferrer counfel That is, from their fecret ma

from the insurrection]. To wie, their outward violence.
V. 3. Who whet their tongue] Pful, 48.2.
bend their howes? J. Pful, 58.7. See there,
even bitter word:] Falls reports and flanders.

V. 4. Bear in Jevier at the perfett | Pfall 11.2. and fear not | Without any fear of God, or reverence of

. V. 5. They encourage themselves in an evil matter | The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them: a great aggravation of their wicked-ness and cruelty. See upon Prov. 24.17. Rejoyce not, &c. If there be danger irroso much rejoycing at the fall of a wicked-encmy; what may they expect at the hands of God one day, who the more they profee in their unjust oppression; the more doth their rage and malies against the oppressed increase?

matter] Or, fpeech.

matici) ar, specia.

commune of Laying susces privily] Prov.1.11.

Laying sharts] Held to hide shares.

who shall see them] See upon Plalv5 547. For who, say they, doth

V. 6. They fearch out iniquities | This is ambiguoufly transfared For God is faid properly to fearch out iniquieses, when he leverely punifies, and dalls a man re an account for old unrevented fins and includes; is old to co. 6. Thus inquirely after mine inquirely; and fasthef after mine inquirely, and fasthef after min inquirely; the device, by long fasthef after mine inquirely mitchies one things : they plot mitchief. It might have been eliterative more clearly translated, They feared out cult:

hard beauthineatore more creasy assuments.

or, They fearth for indigation, or, They fearth for indigation fearth] Or, we are confined by that which they have thereasy fearthed. The word there translated in the cest, They attemptify, to 1930 pt which being found in three or four places.

They attemptify, to 1930 pt which being found in three or four places.

They attemptify is allbaldestins, (as Ruinb, 19, 13. Itam; 3.2. and elsewhere) is al-ways translated in the first person plutal, we consume; or, are con-lusted. Therefore indeed is of als irregular form; which made fonce Rabbindshid cake the liberey to make a third perfon plural of it in this plate. But fince we finde it in where elfe for it is fafeft to keep to that which we finde Newhier will the fense be worfe lo; as it is expressed in the margine! But Learned Grorius, very 195, as it it exploited in the marginet. But Learned Girotius, very actuely, thus orders and implies the whole verifes, with that which immediately follows: I mostly directly it iniquitates, Rec. That is, They have logal two iniquitives; (that is, faith the, ways how to cameyus). We had bern confiumed. But the most perfect feath of all (60 dats, as it would have it implyed, in reference to the next varie) which (redcheth, to wik) to the immedipart of must, and to the next havan de his horse. The confirm Galdwid, thereof are the sum in the confirment of the confirm very bottom of the heart. Therefore God hath shooted at them with an arrow; saddenly were they wounded.

a different fearch. Hob, a fearch fearched, both the inward shoughts of every one of them, and the heart is deep.

There is no way fo fecret and fo subtile to do hurt, which they in tented nor for his doftruftion, V.7. Shall they be wounded | Heb. their wound shall be.

V. 8. So shall they make their own tongue to fall upon themselves That is, Those mischiers which their hearts had devised, and their tongues with great infolency and confidence had uttered and oughes want great intotency and confidence and attered and threatned against others. Or, as Pfal. 52.2. Their tongue deviseth elsewicked in the a shurp rasor, working deceitfully. And Prov. 12.13. The wicked it snared by the transfersion of his lips, &c, It is ordithose things that belong unto the heart properly, because of their near dependency.

all that fee them fall flee away | און און miles, that in-thief flight they shall wander through their atonishment and grief of mind. It must therefore be understood of the wicks, their favourers and abetters. So that here is a double aggravation of which which is a solution of the winds. of their milety, from the aftonishment of their friends, and their own forforn condition at that time, when those, who before did encourage and countendance, shall not be in case to relieve them, not so much as abide with them, to comfort and to con-

doles. V. 9: and fluill declare the work of God! See before upon Pfal. 28.4. Because they regard not the works of the Lord, &c. for they field wissely complete. See before upon Pfal. 4.1. Blessed is the that considered the poor. To which adde Mal. 3.18. Then shall ye return and discen between the spleeness and the wise(ed.) between the wise(ed.) between the him than served bod, and him that served him than served bod, and him that served him than served bod, and him that served bod. The served bod and him that served bod and him that served bod and him that served bod. The served bod and him that se

fee Gods heavy judgements against them, and how he hath caught them in their own inares.

and fall truff in him]. When they shall consider that he will be favourable to them, as he was to his fervant David.

PSAL, LXV.

Title.

A Pfalm and Song] See the Notes on the title of Pfal 20.

Verf. r. P. Raife waiteth for thee, O God, in Sion] Hebr. The rivary is filtent must thee: or more properly, filtentimonibit is filence unlot thee. For it is properly a Noam lustrative; and according to the propriety of the word, some expound it. The filence of others, (in other parts of the world, where thou art not known) is in Sion dly praife; that is, Thou are daily praifed and glorified in thy Church by the godly, for thy manifold mercies, both spiritual and temporal, which others take no notice of, and bury in an unthankful filence, or oblivion. Others, Tibit filentium hasse eff; that is, say they, Thy praites are 6 many, 60 incomprehensible, 60 inexpressible, that filence (or filent admiration) doth become us; and them, better than words. Or, as some others, daystheying, deservaging, that is, which no man can speak against thee, or deny; not to be contradicted by any and comfequently by al men acknowledged. See upon, God hath speken ome; twice have I heard this, &c. Pfal. 62.17. Laftly, Thi filtertium, laur: ideft, fileant alla omnia, ubi de te landando agitur : Pa-vete linguis. So the learned Grotius; That it, faith he, Eet all other things be fleat, when then art to be praifed. Est all menhold their peace, and be attentive. The words of the Prophet Habakkuk comb very near; The Lord is in his holy Remple: let all the earth Rep fleate before him, Hab.2.20. Thefe indeed keep belt to the geep filence before Birth, Hab. 2.30. Thele indeed keep belt to the propiety of the words; but they go fomewhatfur for the feed. Others therefore tabling ""hyp) for "hyp); that is, for a prefine particle, translitate wipers, cervinit; belongs must there or as in here, unifoir, expletian mant; mainth. And to we had before already, Pilel, 5.31. Tuly my fast water the proof. Si is the laptic word as is here. ved by many, that it was intended for a form of publick thankful giving, for a gracious welcom plenty, after a long dearth and fa-

giving, for a gracous west one pienry, a neer a long acartin and, armine; such as we reade of a Samalatt, & fa.

V. 2., unto thee fluid all fifth some! This is not liverally leads of that coming, or gathering of the Gentley unto God, by the praching of that Goding, or gathering of the Gentley unto God, by the praching of the Godine!: (though mythealthy applyable to that coo) but of the prayers and additiells to God, of all men of all? Nations, in their extraordinary needs and necessities; it being the Nations, in their extraordinaty needs and necessities; a: 'being the propriety of prefing adapters and extremities, as by many 'hatribeen observed; to bring them to a thought of God, who otherwise are most goales and pronens. See Pella '487'; where this is ful our at large, and proned, or illustrated by many instances. Neise there must the words be precisely taken of that right, either Logal, by ecreain rives, obtaining and acrifices; (as thee;) or Evangelical, in Christ onely, (Eph. 3.12. & Joh. 74.6. M man' comet, when the Pathers had by me) but to a more general, coming to God, when men in their difficulties, having an appreciation of a Deity, both merciful and powerful; alpyl themselvest or; firth a way, they think best and most acceptable, for help and relief. So Sainte Putter, who collections are suffered to a standard or suffered to the production of the pathers when the suffered to the suffered to the production of the production of the pathers when the production of the producti Thus, who elieviere fers out all the Ostaffer as godiefs, because they had not the knowledge of the true God; in a more general, fense, winefleth of the Athenians, (the greater lidolaters of the world) that they lid shought generally, (alluding to their Infection, of the Mangham God) worth that God when he preiched the greater of the world) that they did, though ignorantly, (alluding to their Infection, To the Implanto God) worth that God when he preiched the greater of the greater

unto them, Ack 17.23.

V. 3. Inspirite! Heb. words, or, mathers of infanities.

Inspirites prevail against me, &c. | Rather, if the argument of the Plalm be not miftaken (of which fee before) in the preterit, the Platin of the managen (up when the percet; an into precent; a linguistic had prevailed, &c; and, then diff project, or had prayed, as Junius and fome others. Except we flould make the argument to be more general, that the Platinit; but profing to fer our the goodness of Ood towards mankinde in governs; it affording them

Pfal.lxvi.

the fruits of the earth to plentifully, he doth first begin with his more special love and favour to his Church, where having made more special love and tayout to his Littleth, where having made himself known more particularly by his word, he hash ordained the means of eternal falvation, by fourtweness of sins, &c. the choicest and chiefest of Gods blessings. See before upon Pfal, 24.

1. The earth is the Lords, &c. V. 4. thou chaftifeft] Pfal. 36.8.

V. 4. thus chaftieff. Pla1.36.8. fastified with the godactie of the basel. Pla1.160.5. fastified with the godactie of the properties the properties the grain rightensing fig. with thus an investment between the CTMNT13 in the Original) most Interpreters understand great and gracious deliverances of the Church, wherein the power and goodness of God, in its extreme pulls and wherein the power and goodness of God, in the extreme pulls and wheten the power and goodness or voos, in its extreme perils and dangers, is most configurous. But how this signed with that which follows, who are the confidence of all the ends of the earth, &c. don not appear. Except we should lay with some, therefore, the ends of the earth, &c. that is, of all men in general, because such great and miraculous deliverances, which God affords because such great and miracusous activerances, which year another unto his Church at such times, and upon such occasions, are a means to bring others to the knowledge of God, and of the increase of the Church all the world over. But this (though effective the church all the world over) and the church all the world over. create of the Church an tne worth over. Due this (100-girefte-where, Pfal. 67.2. That thy way may be knowing, &c.) we have fomewhat to this purpole) is here rather witty, than probable: especially, when there is no need at all of going folar. By terrible ciatty, when there is no need at all of going to are. By terrible them is tighteenfuelf; (taking righteenfuelf) for mercy and goodnefic, as often already hath been obleved, and is here again noted by Interpreters) we understand that goodneff of God, in general, and those wonderful works of his, extending to all, as is there shewed; and for which the Plalmist doth so carnestly exhore all men of the world to praise and glorific God, Pfal, 107. O that men would praise the Lord for his goodnesse, and for his nonde ful works to the children of men, ver. 8. 15, 21, 31. MINTI and MINTED are words of great affinity, and fometimes pur together; as Pial. 106.22. Wondrous works in the land of Ham; and terrible things by the Red-fea. This will be the best and most natural coherence cerne Res-ea. 1818 was to the both and montratural conserved trainly. And favories, of temporal deliverances, is o dinary enough. But if the faid, as it is by others, that at these woods of God our fatories: the Planift ends what he intended to say of God goodrelle to his Church in particular; and fo passes to the confideration, or commemoration of his general goodnesse towards all; I think this also may be said with probability enough; and therefore Heave it to the choice of the Reader. But if so, if not a new verse, yet a full point might have done well; Thou art the confidence, &cc.

and of them that are afar off upon the Sea] Som supply the words, of insularum maris distantium; that is, and of the Islands of the Sea, that are afar off. Junius without any supplement, fiduita the Sea, that are afaroft. Junius without any implement, planta omnium extremitation terra of maris long inquarum; that is, Thou art the bope of all the ends, both of the Land and Sea, afar ff. According to this translation, and of them, &c. the words might be ining to this translation, and of 100m, Sec. the words might be interpreted by Pfal.107.23.24, Sec. They that go down to the Sea in flipps, Sec. Thefe fee the wovig of the Lord, and his worders in the deep. But it may do well, it both be underlood; both they that are upon the feas, which may fit the literal meaning butter perchance; and the Ifles of the fea, or Inhabitants of far Islands, which is seen flightly the properties of the feas, or Inhabitants of a Thomas and the second the second to the feas, or Inhabitants of far Islands, which is seen flightly the properties of the feas, or Inhabitants of the Second to the second the more fultable to the myflical fenfe, of the conversion of Isles to the Christian faith: according to that of Elay; He Shall not fail nor be discouraged; till be have set judgement in the earth; and the Isles

fhall wait for his Law, Elay 42.4.

Justs wast for Dis Law, Clay 42.4.
V. 6. girded mith power] Pfal. 93.1.
V. 7. Which filleth the noife of the Seas] Pfal. 107 29. He maketh the florms, &c. and of Christ, Matth. 8.26. Of the consideration of Nature, and of Gods Power and covidence over all created things; to what end often infifted upon by David, fee upon Plal 33.6. By the word of the Lord, &c. the tumult of the people] Elay 17.12,13. We to the multitude of

many people, &c.

V 8. thou makest the out-goings of the morning and evening torejosee] This expression, according to the subject, being altogether Dotical, the sense, it is the more obscure; and of divers different Expositions, it is hard to resolve which is the truest, because all, within compass of the liberty of a Portical expression; and of many, not any, that we can deem proper, or literal. Some would have him to lay by these words, that God by his universal goodness gives the wholeworld occasion of rejoycing even from East to West; he faith elsewhere, that the whole earth is full of his goodness. he jasth ellewhere, that the whole carm is, full or his goodness, Others, by the out-goings of the morning, underfrand men going with the morning light to labour, according to their feve, al imployments: and by the out-goings of the evening, wilde beafts, that ployments: and by the out-going of the evening, wide beaths, that wait for the darknefs, and then come abroad for prey: Which they, very probably, ground upon the words of the Pfalmid, Pfal, 20.20, 18.C. Thou makeful darkpefs, and it was night; wherein all the beaft of the carth do every forth: The young Lyons, 8cc. 'the San right, 8cc. Man goal forth sunds his work, and to his ladow might he evening. Here plainly we have the out-going, both of moning; and evening. The lat take to be the chiefelt Exvofitions. If the clark of the distribution of the control of the contro yet for the authority of the man, I will nog omit it. He translates the whole verse thus; Qui facis ut canant exortis maintings & ve-

fertinos incole extremitatum reverentes à fignit tub. It were not ca-fic to fay what he meant by this translation, did not he explain ic in his Notes: and yet not cafe neither, to apply the Note to the inh's Notes: and yet not cafe neither, to apply, the Notes ot he translation; 29at insist diet a principle of finm confinmi in deendir hominbut laudent tium; 50 he explains it: let the Reader judge. After all their, there is yet another interpretation, not left probable than any; which expounds the four-goings, of the vicillinue of day and judy, and that admirable equipage of Sun and Moon with other Stars, that belongs unto them: wherein Gods great power and projecter coments, see nas much as aim anything; as if he would lay. Thou giveft men octation to praise and glottle the, when they for the fad amirable only on the property of the seed of the fad and the seed of the fad and the fit and comfort of both, both of day and night. Which is made the more probable, by companing with Jerumy 31-33, rule mainting the Lord, white girch the Sun for a light by day, and the srdinance of the Mon and 9 the Start for a light by night: which divident cas, when the water thereof roar; Gui diffumpit mart, by frammer, finding just, Junius) the Lard of hight is the Manne. Here we fee the Sea allo is mertinored, as in the former verfex, which, as we faid, makes the matter fo much the more probable. But why might not, which would make the expection more poetical, and ye the fente more literal, the Morning, and the Evening themselves, be failed to rejoyee? O'l the morning, or morning Sun, either of his out-going, or rejoying, better would be little quellion, festing we have both Plail. 95. which is at a triangeous moning out of his changers; and cripteth of a filton man is run a rate. Integring rolls dee. But then of the Evening, how hall that he fails to g to sat? 'Exp. yeey well, according to Poets, who use to describe the cosing of the Evening, as a thing that had no dependance from the going down of the Sun: but had its proper out-going, as well as the Morning Commerging the great of the control of the sun in the sun is the sun that the would might be translated; thou lastly, what hinders but that the would might be translated; thou makeful the out-going of the Morning, and the Evening (Originam, nor not, which would make the expression more poetical, and yet the latty, what binders out that the would might be training of the Morning, and the Evening (official, nor verlers) to revoyee. After all this, we may not omit a palage of the Prophet Micah, where this expression is a fed concerning Christ, fomewhat may be made of it in confirmation of fome of the interpretations that have been infifted upon. His words are: Em this, pretations that have oven limited upon. In words are: 301 thm, seelblehem Ephrata, shough thou be little among the many lobelands of Judah, yet out of thee shall be came forth unto me, that is to be ruler in 1/1 acl, whose goings forth (it is the faum word in the Original, as is heres), have been from of old, from everlasting, (or, the dagt of evermore.)

vermore.)
Os. to fing.
V. 9. Thou wiftelf the earth! To wit, with rain.
waterfili Or, after thou half made it to defire rain,
with the river of God which it Jull, of water!). Most Incorpocor
would have their words to be intended of the Holy Land paricularly, and think that allusion is made to Deut. 11, 10,11, where larly, and think that allation is made to Deut, II, 1011, where the promified Land is find to be watered, nor as Egypt, with multiplicity of tivers, whether natural, or artificial; which in Habrew are properly called Daylyg, which is the word here allowed by the with the ranny beauer; that here therefore the rain of learen is called a river, because in fupplies the use of a river; but, the results of the second of the called arriver, occaute it impries the use of a river; out, nor new of God, as immediately coming from Heaven, and of a different origine from ordinary rivers. Some again apply, the words, to the river Jordan, or Siloe. But I fee no necessity of refunding the words to the Holy Land. The rain may be called the river of God, with allufion to ordinary rivers, without any particular reference to those of Egypt, or to that place that speaks of them. The coherence as I conceive, will be much better to. The Pfalmift there fore doth here fet outthe benefit of the rain, which is as it were the great river of God, tull of water, and sufficient to water all the earth. great-tive to roots then or waters an interaction were the prepared been orn, when the help for provided for it The meaning is, that when God by rain on otherwise, but his need of proof (which is the word of the Original) the earth, thin is the other in cafe to bring forth corn for the use of men. The third the meaning, is not doubted by any; and the Apollic faith in effects as mich, 1 Cor 3.6. I haveplanted, Apollo watered, but God gave the increase: and Chap.15. of the same Epifile, verses 36.36. And that which thou foweft, &c. but if the words were translated, as they mount 1000 proefs, occ. out in the words were traininged, and as well, it, (that is, the earth,) prepared themore, when (of because) thou half so prepared it: they would mustin more acute-ness and concinnity, and lefs savour of cautologic. The third person Fatture Fernings, and the second Masculine in the Hoberty. are all one. So July is doubtfully translated, by fome in the third, by others in the lecond Person, Pfal. 68.14. See there, upon, it was white as fnow in Salmon.

V. 19. Thou waterest the ridges thereof abundanth] By this deferintion he sheweth, that all the order of nature is a testimony of Gods love towards us, who causeth all creatures to serve our

thou fettleft the furrows thereof] Or, thou caufell rain to defcend

into the furrows thereof,
thou makeft it foff. Heb. thou diffolueft it.
V. I. the year with the goodnets. Heb. the year of thy goodness,
thou paths drop fainefs. The cloude, where thy charlots go, Pish.

V. 12. upon the passures of the wilderness That there may be food for beafts,

the little hills rejoyce] Are filled with graffe, and have cause to rejoyce, if they could; and give cause to man to praise God with heart and tongue, Plat 147.8. rejoyce] Heb, are girded with joy.

PSAL, LXVI.

Title.

A Song or Pfalm] See the Notes on the title of Pfal.48.

Verl. 1. A Liye lands] Heb. all the earth. He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Judea,

who then was onely known in Judea.

V. 3, Jubnii J O.; yield fegined obeliente, Pfal. 18.44. Heb. Jye.

V. 5, Jubnii J O.; yield fegined obeliente, Pfal. 18.44. Heb. Jye.

V. 6, Jubnii J O.; yield fegined obeliente, Pfal. 18.44. Heb. Jye.

Veh frangers float Jubnii. See cherc. To which may be added,

Zeph. 3, 3. The remnant of Jipat Jubni od iniquity, no Jipat Jye tey.

Meither Jubli a deceiful to rouge be found in their manker: for they

Jubliced, and lie down, and some Jubli make them afraid. Here

Julin, Jipating of Jipes, and a deceiful (or Justering: See Pfal.

12.2 where they are joyned: a selfewhere) tongue; opposed to

perfect, of fecure liberty. The ground of which oppolition, form
of the best Expositors not understanding, would have this for

light, exc. either to stand for nothing; or give such reasons of the

coherence, as have not much probability. See also Efay 77.11.

And of whom haft thou been affail, or feared, that thou haft Juster. And of whom hast thou been afraid, or feared, that thou hast lyed, &c. To lye therefore, I say, in such places, doth import such low submission properly, as doth often, through fear, put men upon a necessity (to save themselves) to tell a lye; or not to dare to speak the truth freely: so, properly; but sometimes, submission in general, whether through sear, or otherwise, Such Metonomies are very frequent in all Languages; and the not un-Metonomies are very requent in all Languages; and the not un-derstanding of them breeds great obscurity sometimes, where the matter otherwise of it self is plain enough. So to kiffs, Psalm 2.12, for to submit: as is there noted. And a descript tongue, or hand, in the Proverbs, often; for an idle tongue, or hand: as all Interpreters agree: and fo translated too, com-Daha: as an interpreters agree: and to translated too, commonly, nor, deteriful, (as the word original, properly) but idle, Proveibs 10. 4. and 12. 27, and again, 19.15, upon this ground, because idlenesse is oftentimes the occasion of guile and deceitfulnesse: from whence neverthelesse we may not absolutely conclude, that every one that is deceitful, is idle; or every one that is idle, deceiful: it is not without example, I hope, that a man should be idle, and slothful in his businesse; and yet upright and honest in his dealing, : no more than before (for it is the fame reason:) that every one that is said in this kinde to be, that is, to submit; should be understood fainedly to submit, through fear.

ly to fubmit, through tear.

V. 5, come and fee the works of Gud] Pfal. 46.8. come behold,
ke. Men are apt enough to talk, and enquire by way of curiofly, of all firange chances and alteration; that happen
among them; but to confider of them wifely as the operaations of God binnd, that God may be glorifed, and them
felves upon a firit and unpartial! few what is amifelin themselves amended : (the best and safest use that we can in themselves amenace. (the out and latest me that we can make of Gods judgements upon others: Luke 13, 3, but except ye repen, &c.) is not the care of many; but though not of many, must be of all, that are truly godly. See upon

not of many, must be of all, that are truly godly. See upon Pfalm 28. See augue they regard not, &c. towards the end, he is terrible] All tear of God, is grounded chiefly upon this his mercy, or his terror. There is great need of both, according to the feveral tempers and dispositions of men, to maintain Religion among men: David therefore doth often incultate both: Athelits, as carefully and peremptorily deny both, Of both these, and upon whate grounds denyed by Athelits and Every and the state of the sta Epicures, fee upon Plaim 90. ir. even according to thy fear, Ec. and Pfalm 130. 4. For there is forgivenesse (in some stranslations, mercies:) with thee, that thou mayest bee

toward the children of men] His providence is wonderful in maintaining their state, Psa.1.11.2.3;
V. 6. He turned the feat involved Jand] By giving a passage thomwell the state of the sta bymaking a way thorow Jordan, he have us an entrance into Ca-

nain, Exod. 14.21. Josh. 3.14.
V.7. his eyes behold the nations] Psal, 21.4. His eye lids, &c.

v.7. ms eyes ocnous the nations) Pial, II.4. His eye list, &c. and 33.13. The Loral looketh. See there.

V. 9. Which holdeth our foul in life! He fignifieth a special benefited God, in delivering them from dangers mentioned in the verfesfollowing.
boldeth] Heb. putterh.

V. 10. filver is tryed] Elay 48.10. Job 23.10.

V. 10. Invertifyed England, 10, 100 23.10.
V. 11. Thou broughteft ut into the net I Gods people may be brought into troubles, made subject unto tyrants, (whether one, or many at once:) and enter into manifold dangers, as beasts are taken, loaden, rid on.

V. 12. Thou hast caused men to ride over our heads] That is, Thou half fer men over our heads, or over us, who by their cruel and infolent government, did as it were ride our bodies. See Esay 51.23. which have faid to thy foul, Bow down, &c. wealthy] Heb. mift.

weathy] tree, most.

V. 13. I will go into thy boule] Though truest thankfulnes; nay, that onely truly, which is from the heart, and brings forth fruits of holinesse and righteousnesse in our lives and converlations: Yet formal folemne thanks, as going to Gods House, and the like, must not be omitted. We must approve House, and the tire, mut not be omitted. We muit approve our thankfulnelle not unto God onely, (though unto him especially) but unto men also, that God may be glorified, and others edified by our example. This hath been the practile of all the godly in all ages, as well Christians, as Jews. See also upon Pfal. 100.4. Enter into his gates,

V. 14. uttered] Heb, opened.

V. 15. fatlings Heb. marrow.

V. 16. Come and hear, all yethat fear God] It is not enough to have received Gods benefits, and to be mindeful thereof, but also we are bound to make others profit thereby and praise God, Pfal. 40. 9,10. V. 17. and he was extelled with my tongue] Heb. under my

V. 17. and he was existed with my image; even, must my tangue: by which fome understand the heart, as if h: means, that being confident God would hear history, he began to mediate and frame within himself the praifes of God, by way of diata and frame within himfelf the praifes of God, by my of thanklighting. Others fupplying formabile, reanilate it, of full class up to fermanilate lingua mea; that is, and that is, differently all the states of my tongue. This I fhould like better, if the word in the Original Control, (properly, excalatast off, in the third perion; except we make a Participle of its) will bear it. But extalled with my tongue, is more generally received; and in my judgemen; to be pre-ferred. There is no fuch incongruity in the matter, if words he failt to proceed from under the tongue, that are frames terred. There is no men incongruinty in the matter, it words be fail to proceed from under the tongue, that are framed with the manifold reflexions and complications of the tongue. And so passes, elsewhere, is failed to be under the tongue, which is thought to proceed from the tongue it self. Now Gold is very truly and really exalted by us, when we call upon him in time of diffreste. This is the greatest honour (if we may for in this or different and out to him: (Pfal. 50. 15. And call upon me in the day of trouble, &c.), which they that bereave him of, calling upon Saints or Angels'in fuch cases, have much to an

V. 18. If I regard iniquity in mine heart] If I delight in wickedneffe, God will not hear me, Joh,9.31. Now we know, &c. and Pfal. 50, last words.

PSAL. LXVII.

Title.

Neginoth] See Notes on the Title of Pla1.4. A Pfalm or Song | See Notes on the Title of Pfal. 30.

Verf. 1. Aufe his face to shine upon us] Psal. 4. 6. the light forms and expressions (which may be added) being taken from torms and expressions (winch may be a aagea) being stream that form of foliume bleffing preferibed by God himfelfe, Numbers 6, 24, 25, 26. The Lord bliffe thee, and lege thee, &c. That forms being of Gods own deving, (as we may fay) holy men did not think they could pleafe God better, because the country of the country than in using his own words, borrowed from that forme, fo fare as was agreeable to their occasions; it being intended onely for a form of blefling; as of all prayers, we have greateradon to think the Lord: tryote, as we commonly call it, to be the most acceptable Prayer as we commonly call it, to be the most acceptable Prayer unto God, that we can use: and though we may use others to that; as our severall occafines may require; yet to think better of any other of our own devising, than of that: or to to be in love of our own formes, whether fee, or littleden, as to omit that in our devotions, whether publicky or private; cannot be lefts than blanking. tions, wheture publics, or private; cannot be lette than that planting phemy, and facriledge, in a high degree. And then to fay, that it was not intended by Christ for a forme of Prayer, to be used verbatim, as it is set down; but I know not for what; is so ridiculous, and contradictory to the Text it self, and to the practile of all Christians of ancientest times; that we may as well allow of Papilts to fay, That when Christ injoyned, Drink ye all of this: he meant the Priests onely, and take it for a sufficient excuse of their abominable sacriledge, in bereaving the people of the Cup, in the admini-fration of the Sacrament. But to return to that form preferibed Numb. 6. 24, &c. most of the phrases there, tend to this, (well worthy our observation) to teach us, that the happinesse of man doth consist in being admitted to the Presence of God, and his Beatifical Vision; the sruits whereof reaping even in this life, (where we see but as through a glasse) Temporall bleffings, and Spirituall; what may wee expect, when wee shall bee admitted to behold Him face to

upon us] Heb. with us.
V. 2. That thy way may be known upon earth That the Gentiles may be converted unto God, Tit.2. 11. Luke 2.32. See before

Pfal.lxviii.

upon triat 63.5. By retrious many sees, and upon triat 194.15. Bit judgement shall return unto righteen steps, 8c. V. 4. O let the nations be slad] By these of t rejections he sheweth, that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the Kingdom of

rightcoufly] Pfal.96.13. andgovern the nations upin earth] Heb, lead gently, as a shepherd leads his sheep.

govern] Heb, lead. V. 6. Then fhall the earth yield her increase This Pfalm, as is generally granted, containing a prophecy concerning Chrift, and his Kingdom, and the happinels of men under it; there is no question but the blestings here spoken of, though set out under the type of things Temporal, according to the manner of the Prophets, and the condition of those times, are to be understood Prophets, and the condition of thole times, are to be underflood fpiritually, chiefly. For we would not altogether exclude the literal lenft, because the Apolle faith, what Coddingly hath the printige, 8cc, but fpiritually, chiefly. The mercale of the earth also mentioned by Exek. (34-x7) and Zachar. (8 12.) upon this occasion. Now by the earth, some understand fpiritually, the length and printing of the property and products of men colleged by the contract of the contract and printing of the property and printed with the property and printed with the contract and printed with the property and printed with the printed with the property and printed with the hearts and mindes of men, cultivated by the knowledge of Chrift, and his Gospel, and by the spirit of regeneration, to bring forth fruits plentifully, Luke 8.8, 15. 2 Cor. 9.8. Hebr. 6.7,8. Their truits pientituity, Luke 8.8, 15, 2 Con 30, 1 reut, 6,752. Their interpretation therefore is not altogether improbable, who understand those words, Pfal.85, 11, Truth shall spring out of the earth. To the same essential as these here of the increase of the earth, as if he had faid. The earth shall be fruitful in yielding true increase. Truth indeed, taken in the ordinary sense, and other graces with it, to be intended, spiritually, there too: but the type,

to be the lane.
V. 7. all the ends of the earth [ball fear him] When they feel his great benefits, both piritual and corporal toward them, then they shall serve God aright.

PSAL, LXVIII.

Title.

A Pfalm or Song | See Notes on the title of Pial. 30.

Verl. 1. T Et God arife, let his enemies be feattered : let them alfo kec.] Num.10.35. See before upon Vialm 47.5. God is gone up with a flow. Most Interpreters agree, that the occafion of this Plain, was that folemn fetching of the Arkto Jerufalem, and placing of it in the Tabernacle David had prepared for it : whereof we reade, 2 Sam. 6.12, &c. Some, because many tor it: whereor we reade, 2 Sam. 6.12, &C. Some, occasie many things here have reference, or at leaft, are applyable to the coming out of Egypt, and what then happened, they make that to be the argument. But I do not conceive that, to be a fufficient reason. For the coming out of Egypt, was a subject to the Jews of a very large capacity in that kinde, and which upon all occafions, of publick praifes and thankigivings especially, might come in very well. Befides, the Ark, we know, was not ohely a confe-quent of their egrefs, in regard of the time: but in all their progress, their conttant palladium and fecurity; fothat in that respect, their coming out of Egypt was no heterogeneous or impertinent, but very fit and proper subject, upon such an occasion. As for them that would have no other literal meaning throughout the whole Plain, than Chrift, because applyable to him; or, as they urge, applyed to him by the Apolle; though that be true of a good part of it, yet we deny the necessity of the consequence, See before upon Pla1.40.6. Mine eart hast thou opened; and Pla1.45. upon the title of it.

upon the trice of it. before bin face. V. 3. mules the rightness be glad.) All those particulars concerning the wicked and ungodly from the beginning of the Pfalm, (as these also, that concern the rightness) in this verse, might have been translated in the form of prophecist, founds from the concern the rightness. well, as in the form of imprecations: which though frequent wen, as in the form of imprecasions which though requient in the Pfalms, (of which fee upon Pfal₃1₄4. Let them be con-founded, &c.) yet the more frequent, the lelie need there is of multiplying them without caule. It is true, that Numb, 10, 35, 36. from whence part of the words are taken, the precatory, or imprecatory form is most proper, However, it doth not follow, but that here, the original words being indifferent to cither, it may be otherwise. So Vatablus, Junius, Calvin: difpergentur : fugient ; periebunt : latabuntur : or to that purpose : not, dispergantur, fugiant, &c. However, I except not against this Translation, as faulty; but onely show the difference. I rather follow this sense, because it will fit the day of Judgement better, if the words be read by way of absolute affirmation, (they fhall be feattered, &c.) than by way of bare imprecation Truly that is the time, the onely time, of which we can politively

fay, That Surgente Domino: when God shall arise (to judgement: that then at his presence all the wicked and ungodly shall be con-

founded, and perifb: and the righteous on the other fide, shall

rej-yee; yea, exceedingly rejoyce. Gods judgements, in this world, we see not oftentimes: and those that we see, so doubtful

and obscure sometimes, because we see not the hearts of men, as

upon Pfal 65.5. By terrible things, See, and upon Pfal 94.15. But God doth; and cannot fo peremptorily determine, who are wicked, or godly, before God, and who not; that it is not al-wayes very fafe for us to judge. Were it otherwife, that God did alwayes judge and reward in this world, there would be no need of faith, or hope : or at least, faith and hope would be of another value, than we are made to believe : not of things future, and invisible; but of things present and seen. So that the very foundation of our Religion, would be altered; there would be more Religion, and fear of God in the world, queftionlelle, (had God appointed it fo from the beginning) than there is; but it would have been guilty of another nature, and upon other grounds. See also upon Plal. 11.6. Fire and brim-fione. And upon Proverbs 1, 32. For the turning away of the

let the righteous be glad] Pfal. 32.11.

be glad] Elay 65.14.
exceedingly 1et yee Hich rejyce with gladnesse.
V. 4. excell bim] So divers others too, as Varablus, Junius, Bucer, and Calvin: but not so well, as I conceive, as they, not fewer in number, nor of leffe Authority, that translate, 6%. tewer in number, in a new comment, observed in number, on ande grady; or, rady the way, or, made an high may which agrees better with the propriety of any appealant of Christian and makes the words the more appealant of Christian in the company of the propriety ing to that of Liny 40, 3. The vine of nin that circl in the wild-deruess, Prepare ye the way of the Lord; made straight into the left a high way for our God: and Malach. 3.1. rebold twill feed my message, and he shall prepare the way before me: applyed to solon the Baptist, Charles this fore-tunner and harbinger, by Zacharias his Father, Luke 1.76. yea, by Christ hindels, Luke

that rideth upon the heavens] So Vatablus, and Calvin, in nubibus; velin celu: and Aben Ezra confirms it from verle 33. To him that rideth upon the heavens of heavens; the Chald, qui sedet fuper folium glorie, as Genebrard expresses it : Junius, qui insidet amanitatibus. Others, in defertis, in the deferts : which fignification is as proper to the word as any other, and though it be not Efayes word, (במרבר is his word) yet may the fenfe very probably, (as upon the former word hath already been observed) productly, (as upon the former word main arready person between the fame in both places, Elay 40.3. The voice of bin that eyeth in the wilderness. Sc. The Septuagint also render it, and δυσμά: which although by the old Latine it be translated. Super occasum; according to the more proper and usual notion of the Greek word Juruds: yet by comparing with divers other places, of their Translation, it may appear that by dusubs, they intend fometimes the defert: as by some here is well observed And if there be any weight in Aben Ezra's observation from the 33 verse; for the former opinion and interpretation, as much may be faid for this from thole words of the leventh verse, when thin didft march through the wilderness. According to this inter-pretation, that rideth, (the Ark being meant, as generally throughout the Psalm: which was also called God: whereof see more upon P(al. 27.8, Seek ye my face, &c.) is as much as, that is carried: and by deferts, we must literally understand, either some deserts, or desert places, properly so called, through which the Ark had formerly, or was now to pals : or more generally, any rough unequal wayes, for the honour and reverence of him that was to passe through; (as for a great Prince, upon some so-lemn occasion, either of triumph, or the like, useth sometimes) now to be levelled and made plain And to that purpose are the words of Efay also, which some bring to explain these: Every valley shall be exalted, and every mountain and hill shall be mad watery man be exacted, and every mountain and mit plan of most low; and the crooked shall be made straight, and the rough slace plain, Etay 40.4. Now for the my slical and spiritual meaning, at the words are applyed to Christ. coming in the sless, and to the operation of his Word and Spirit upon the foul, of men, &c. though by some insisted upon here also; as among the reft, by Diedat, (whose Notes having relation to his Translation, different from ours here, should not have been exhibited without it, nether here, nor any where elfe, where different; as too often it is in the late English Translations; to the great puzzling & any diligent rational Reader) yet I do not conceive it fo pro-per and necessary, in these Annotations. Indeed, where the fpiritual meaning proves to be (as fometimes; of which upon Pfalm 22, and elfewhere) the most proper and immediac; that is, literal; the cafe is otherwife: but that is not our cafe hat.

by his Name 7AH] Though to speak properly, there is but she God, that is the true God; yet because there he many that are called and accounted Gods, besides the true; as the / possible ells us in a place : The Pfalmift here would not have us to praife God in general onely, but more particularly, the true God; the God of firsts: (Total all peoples the carts may fame the Mane, and far the en double by people lifact, 2 Chron. 6, 333) known and discrete from other imaginary gods, by 1 is Name [All. Wherein I do not conceive that the Pfalmitt had a refrect fo much to do not conceive that the Pfalmitt had a refrect fo much to the derivation of the word, wherein is an intimation of true Being, or Existence, proper unto God onely, in opposition to whatfoever elfe is faid to have a being, whether men or Angels; whole being is but an imperied and improper being, if compared

to Gods: and again, proper unto the true God, in opposition to idols, and imaginary gods: all which, though most true, yet is not fo obvious to ordinary capacities: not fo much to the derivation, I fay, as to the common use and notion of the word 7AH, as it was used both by Jews and Gentiles. For even among the Gentiles, the God of Israel was known anciently by that Name: but that they pronounced it JaO, in flead of JaH. So Diod, Siculus, an ancient Greek Hiftorian, (one of the best and most accurate, but that we have but little of him remaining) dorth clearly testifie, and he calls him Mofes bit God; or, the God of Mofes And besides him, Macrobius, an ancient Latine Author, though fome ages after Christ, yet a man wholly addicted to the old Gentililm, and very well verfed in ancient Mythology, or Theology he records an ancient Oracle, confitting of five Greek veries concerning the Name JAO, or as there written in Greek, IAO. And moreover he bears witness, that one Cornelius Labeo, an ancient Roman, did write a Book concerning that Oracle, inscribed, De Oraculo Apollinis Clarii. Now this Name JAH being but an abreviation of JEHOVAH, and the fame in effect; that there is in it fomewhat extraordinary, may appear by Gods own words, Exod. 16,2,3. by the Name of El Shaddai (or, God Almighty) was I known unto them; but by my Name JEHOVAH was I not known unto them: and by Elay 42.8. I am JEHOVAH; that is my Name; and my flory will I not give to another, notifier my praife to graven image. But what that is, and what is the genuine meaning of those places, would be a long question: for which I must refer the Reader to the learned Expositors there. But another question will be, not impertinent to this place, whether the ancient Romans, when they transferred this Name JAH, or JEHOVAH, to their Tovis, or Tove, may be faid to have communicated it to their Idols. Not to make a long bufinelle of it which would not be very pertinent here: I fay briefly, that for the manner of the worthip, they may be faid to have made an I dol of their I upiter indeed but for their opinions, that which they fay of him, the more fober of them, especially in their prayers and supplications, is, for the most part, very agreeable to what the Scripture faith. We ence it is that the Apostle, Act. 17.23. makes no scruple to apply a pallage of an ancient Heathen Poer, concerning Jove, (Aids was the word in the Poet) as they did call him, to the true God, JEHOVAH.

V. 5. A father of the fatherless] Plal 10.14,18. in bis pabitation] Some underftand the Sanctuary, as Pfal. 26.8 Lord I have loved the habitation of thy house, &c. but in relation

to former times, it may, as probably, be taken of Heaven.

V. 6. God fetteth the solitary in families] He giveth children to them that be childlesse, and encreaseth their families, 1 Sam 22.5

in familes \ Heb. in a house.

in a dry land) Which is barren of Gods bleffings, which before they had abused, Plal. 107.41.

V. 7. O God, when thou wentest forth before thy people | This and the next verse are taken out of Deborahs song, Judg 5.4,5. but sitted by David, with some little alteration, for his purpole. All tends, in a Poetical strain and style, to set out the glory and Majefty of God, which although in himfelf, at all times equally great and glorious, yet to man he doth appear then most, when he doth fome great work among them; as was the deliverance of the Ifraelites out of Egypt. Now because no man can comprehend the greatness of God, estentially, and naturally; (this very word of nature, being but improperly spoken of God;) and that even what the wifer fort of men can apprehend of God, is above the reach of the vulgar; he is therefore, more furably to vulgar capacities, metaphorically, and allegorically fet out, under types of things incurrent to the fenses, and which are most apt to move the

V. 9. Thru, O God, didft fend a plentiful rain] Because we do not finde that these words have reference to any particular time, their translation therefore is to be preferred, (for to either the words in the Original are indifferent) who render it by the prewas in the Original are manuerency who render it by the pre-fin, Thus, O God, dolf fend, &cc. whereis thou doft confirm, &cc. when it weary: which may be underflood of every years rain, and in very deed, this of the rain was a thing to considerable to that Country, that as it was promifed as a special blefling, Deur. 11, 13, 14, 15. And it (ball come to paffe, &c. fo it is remembred by some of the Prophets, as a special motive to thankfulness: and an aggravation of their unthankfulness, that did not make that use of it; as Jer. 5.24. Neither fay they in their heart, Let us ww feek the Lord, &c.

[end] Heb. Shake out. confirm] Heb. confirmit. inheritance | Deut. 11, 11, 12.

V. 10. Thy Cangregation hath dwe't therein] The Hebrew word In fignifies also beafts, whether wilde or tame. Some therefore here translate it, Pecus tuum; by which nevertheleffe, they understand men, the Israelites: which is in effect the same as here, Thy Congregation. But others render it, Oves, or Armenta; and expound it of cattel, both sheep and other; it being one of the thief commendations of the land of Canaan, that it abounded with cattel. But the following verb, importing dwelling, is more of theep, or any other cattel. Somewhat to this purpole, but more general, we have Pfal, 107,36,37. He turneth the wildern fe into a fluiding water; and dry grounds into water-figures; And there he maketh the hungs to dwell, that they may prepare a city for habitation, of thy goodness[2] God blelled the land of Canaan, because he had chosen that place for his Church: or, in reference to the foregoing paffiges, it may be understood of Gods goodness in providing fo them, and refreshing them in the wilderness.

V. 11. The Lord gave the word, great was the company of those that published it.] The sense of these words, though not so obvious at first fight, at least as here translated; yet is certain enough, and which is not ordinary in obscure places, among Expostors, generally agreed upon. It must be sirst conceived, that bleshings and mercies of feveral kindes, fome paft, and fome prefent, are here remembred. Having therefore spoken of Gods bleffings upon the land it felf, he palleth to the remembrance and commemoration of some notable victories and deliverances. Some think that David in these words had a respect to his own times, and those many victo ies he had obtained upon his enemies by Gods special fayour: which is like enough. But however, the words are fo gene-ral, that they may relate to former times also: neither is any order of time observed in this song, but several things promisenously set down, as sit matter for such a solemn and general thanklgiving, being digested and put together, with more regard to the Verie and Poeme, than Hiftory. Matters of great importance, that are atchieved abroad, are often fet out and personated in the Scripture, under the Projopopaia of poffs and mellengers; which is very poetical, and of great force to affect the fenfe with a conceit, partly of the fuldennels of the thing; and partly of the fuspense expectation of men. Whether it be upon a dismal or joyful occasion, we have examples of it in both kindes. One post shall run to meet another, and one meffenger to meet another, to tell the king Babylon, that his city is taken at one end, fer, 51.31. This was a fad occasion : but of a joyful, Efay 52.7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publifbeth peace, &c. Our Pfalmilt faith, The Lord gave the word; that is, he gave the occasion; it was his doing: good reason therefore he should have the praise of it. As if he would have said, which is to the same purpose, but more fully expressed. This is the Lords doing, it is marvellous in our eyes, This is the day the Lord hath made; we will rejoyce and be glad in it.

company | Heb, army,

great was the company of these that published it] All Interpreters I have feen, but one excepted, take this company of maids and women entertaining these good news with longs and melody; as the fathion was in those dayes rather to make use of women to that purpose, than of m:n. For which we are referred to Exod. 15, 20, Judg. 11. 34.
1 Sam. 18 6. To which some add, Jud. 5, 11, To this also might those words in Efayes mellige have reference. The virgin, the daughter of Zion bath despised thee,&c. Esa. 37. 21. That which hath moved them to think of wom in here (for as the words run in English, men might be understood as well; neither can it be well otherwise, except the word women or maids, had been added to the Text) # because the word in the Original Heb, FTITUID is a Feminine, But on the other fide it is objected, that the Scripture no where calleth fach, Fundad, Publishers of good tidings. For fo indeed the word might have been express, as the Greek renders it, '3: ἐνση [ελι-ζιμ 10.5: (in the Dative there, hecause of Δώσει, to which it is joined) that is, publibers or messingers of good tidings, and so the word is translated in that forequoted passage of Elay, show beautiful upon the mountains are the seet of him "UDD that bringeth good tidings ; and 110 1010 that bringeth good tidings of good in the lame place, and if fo here too, I think it had not been amifs. The fenfer had been the plainer. No ther is it without example, that a word Feminine thould be put for a Masculine. So Diriz commonly translated Ecclefiastes, or, ? he preacher, is a Feminine too; though. it be intended of a man, as appears, Eccl. 1.1. The words of the Preacher, the fon of David, King of Jerufalem, and divers other places, where it is joined with a malculine. Besides, the Septuagint took it for a Masculine, Jose evay sand popularies: as before; and so the Chaldee Parphrase, (though quite to another purpose) in Genebrard, Deus dedit verba Legis populo suo, ministerio Mosis de Aaronis, qui primi nuntiaverunt verbum Dei exercitui magno Ifraelis; that is, (for that exposition, though much different from the common, is not altogether impertinent) Godgave the words of his Law to the people, by the ministery of Moses and Aaron, who fust published the word of God to the great Congregation of Israel. This I consels, though I find but one to join with me, I think most likely, that the words should be intended of men rather publishers, posts and mellengers, or the like, as upon the former words hash been thewed; than of the women-fingers, Yet I am not against the common interpretation; neither is the difference of moment, as to the fense and loope of the words; and in the myllical fenfe, which some make their chief bufiness here, I would rather say with some, that therefore women are here mentioned, because in very deed the best news that ever were brought and published unto the world (to wit, the news of Christ his refurrection of which ours depends) were first brought by women; which was notwithout a mystery, as learned "x-Proper of a Congregation of men, as the word is often used; than | positors tell you then as others, that therfore the seminine gender is

used, northax women should preach, say they, (a good and ne-cellary cavear) but to show the weakness of the means (fitter-men, and the like) that God for the greater manifestation of his power in those dayes of Miracles, was pleased to use in this great

V. 12. did flee apace] Heb. did flee, did flee. the fouldiers, but women also had part thereof.

V. 13. among the poss Though God fuffer his Church for a time to lie in darknels, like a black feullion among the pots, yet he will restore it, and make it most shining and bright,

V. 14, in it.] Or, for her, she ws.
in it.] In the land of Canaan, where his Church was called his inheritance, ver. 9. or in the wilderness, Num. 21, 24, 35. Pfal.

135,10,11.

it was white as frow in Salmon] Heb, nicher a fecond Maccaule of the ambiguity of the verb 13m7 either a fecond Maccaule of the arthright of the remaining, may differently a feature Fermining, may differently interest of the feature features are in the definition of the remaining may be the white: Others, as it is here. But it comes all to one, Moure Salmon, there we independent of the features removed which he which is Mount Salmon, they fay, is alwayes covered with Inow, which is the cafe of many high lills. Alwayes white then. Now whitenes, among all men, for divers respects, is an embleme of prosperity, among attinen, nor awers respects, is an embleme of proleg-rity, and purity. The meaning then will be, Thar although the land, inheritance, or people, before fpoken of, had been clouded and darkned with perfection, and other fundry calamitries yet the property of the property of the property of the property of the theory of the property of t now it was again recovered through those manifold and miracu-lous defease of their enemies to an eflare of joyful paece and tran-quility. And becuffe 10 yr Salmon, in the Hebrew, doth also inguise during the which indeed is the proper fignification, if it be row calculated to the proper Name; Some, with more accuracts of the proper Name; translate, ablegies in daliging; that is, In duringle, the What be white, or finne. Salmon taken for a proper Name, was the Name of a hill, next Schem, in the heart of the Country. Whence there be, who would not have any simi-litude here in the words. but Salmon, but Salmon but as litude here in the words, but Salmon, by a Synecdothe of part for the whole, to be mentioned here, for the whole land: as if he intended onely, That there shall be great joy throughout the whole land. These different Interpretations, and Expositions, I whole and. These different interpretations, and Expositions, il mention care arbore, because there is no great certainty of Mount Salmons contain whiteness through snow, upon which the first is grounded in the no mention of any sket slightener. The Mount is felt in mentioned, Judg-9,47,43, but of the height of it, or of snow that the little product is contained by the shadow of the shadow of

tle sterile, could absolutely be compared to Bashan, a great high rie terite, couta autoutery of countyric to amining a great my mountain, and yet not to great or high, as fertile, as all that countrey thereabouts, famous unto a proverb, for fertility (where of fee upon Pfal. 12.11. but of Balbans, 6c.) Id on of fee! I rather follow them therefore, that make Zion here to be opposed to Bathan; the imalness and sterility of the one, to the greatness and fterility of the other : but yet Mount Zion in another respect, compared and equalled; to wit, for its spiritual use and prerogative; because of Gods presence there in his Sanctuary : that is, in effect. becaule of Gods prelence there in huSanctuary: that is, in effect, fipritual bleffings and benefits, fet out by temporal. See upon Pfal. 47. Tobus blap to gladnefs in my beart, &c. V. 16. Why leap ye, ye high bills?] Why boaft you of your firenges and beauty, againt his mountain of God? bill which God defired to dwellin Pfal. 87.1.3. & 32.2.3. was the Lord will dwell in it for search for the great of Lord will dwell in it for search for the great of Lord will dwell in it for search for the great of Lord will dwell in it for search for the great of Lord will dwell in it for search for the great of Lord will dwell in it for search for the great of Lord will dwell in its for search for the great of Lord will dwell in the former to the great of Lord will dwell in the former to the great of Lord will be great to the great of Lord will be great to the great of the great of Lord will be great to the great of the great of Lord will be great to the great of the great of Lord will be great to the great of the gre

bill which God defireth to dwell in Plal. 87.1.2. & 13.2.3. yea the Lard will dwell in it for ever] for ever, is ordinarily taken in the Scriputer, for a long time. God dwelled in Zion; there flood his Temple (the onely true Temple of God in all the world) a long time. But that Temple was a type of the Church, of which, and to which Christ hath faid, Lo I am with was degrees, the world hath, to 2.1.0. with the world was the control of the world Macha 2.1.0. I am with was degrees. you alwayes, even unto the end of the world, Matth.28. last verse, which must be understood of the Catholick or Universal Church, which must be understood of the Castiolist of Universal Chuigh, againft which, the gates of hell (as is promified, Math. 16.17) [hall to the prevail. For of particular Churches, what they are subject to, former ages have seen in Asia and Africa; and we see at this day to our grief.

V. 17. twenty thoufand] Dan 7.10.

even thousands] Or, even many thousands.
V. 18. Thou hast a scended on high] Some take these words as an v. 18, Itom cair attended on migo] Some take their words as an acclamation of the people to David, passing by in triumph upon a lotty Chariot, as the manner was of triumphant Conquerors, among the Romans. And they think the Romans might have it from the Hebrews. But there is not much probability that it should be so. And David, or who ever else is meant, might poetically be represented as triumphing, in allusion to the customs of other Nations, although there was never any such triumph really, or any fuch custom among the Jews. But the greater number ally, or any tuch custom among the Jews. But the great intunder make them to be Davids own words to God, ploufly and thankfully aferbing his viteries, and the viteory of former ages, until him. And their indeed according to the Scripture phrafe, may God be faid to be exalted, or to a feed at migh, when he doord execute judgement upon his tenemies, and bleff it his people with emporal judgement upon his tenemies, and bleff it his people with emporal and the scripture of the property of the juagement upon his enemies, and dienten his people with temporal fuccesses. See before upon Psal. 7.7. for their sales therefore return those on high. Some would have this ascending of God, to be meant of his passing from Egypt, a low Countrey, to Mount Si-

thou hast led captivity captive] Heb, thou hast captived a capti-vity: Which is an ordinary Hebraism, used in divers places; for

thou hast received gifts for men] That is, Thou hast enriched thy people with the spoils of their enemies, and hast made them tribupeople with the 1971 of the literal meaning. Of the myfical, as the words are applyed to Christ by the Apostic, Eph. 4.8. See the Commentators.

hast received] Or, having received, gavest.

for men] Heb. in the man, or, to men.
yea for the rebellions also] Literally, referred to Davids victories, yea for the rebellions and Licensis, reterring to Daywas videoies, or any other videoies of the Jews in former ages, the meaning must be; that not ordinary enemies onely, which soon yielded themselves; but even the most averse and rebellious, have been fubdued, and led in triumph, and made part (many of them) of Gods people. But the mystical meaning, of Christ, his Conquest. and the Gentiles coming in, by the preaching of his Minifters, Apoftles, and others, is more proper, and in a manner, more literal here; and in all this verse: as it is applyed by the Apostle, Eph, 4.8. wherefore that is here received, we finde given; and gave gifts unto men: which may feem different. But certain it is, as may be proved by many examples, that the word Mp7 fignifies often to give, as well as to receive; that is, when a thing is received, or taken (which is the proper fignification of the word) to begiven. hen (which is the proper fignification of the word) to begiven, and so its English, among humap, take m, for give me. Which confirms their interpretation, who make God himself to be specified to, not David, or any other; of which see upon the former words; Thus hold sended on high. For though the word 1737 may bear both interpretations, both of giving, and reteiting; yet that of giving would not fit here, if the words were intended of any other, than God himfelf.

V. 20. He that is our God, is the God of our falvation] Or, God is to us a God of Salvation.
(alvation) Heb. Salvations; That is, all manner of Salvations,

or manifold deliverances.

or manitoia deliverances.

unto God the Lord belong the iffues from death] in most extreme
dangers God harth infinite wayes to deliver his.

V. 22. from Bashan] As he delivered his Church oncession Og of Bashan and other tyrants, and from the dangers of the red-fea, fo will he still do, as often as necessity requireth

V. 23. dipped) Or, red. in the fame | That is, in the blood of a great flaughter, where dogs in the jame 1 that 1550 the blood of a given haughter, where they findl hap blood into unlike that, Pla1, 81.0. See more there, V. 24. thy geing 1 It is like he means, when David carried the Ark into the Sanchuary; or, among his people, when he marched throw the wildernels before them, ver.7.

in] Or, into. V. 25. among them were the damofels Heb. 7173, properly, in medio, that is, in the midst; which is ambiguous, whether he mean that the singers, &c. were in the midst, or among the damosels; as Indictine inigers, occ. were in the midit, or among the camolets; as Junius understands it, who expresses it, inter puellas, &c. or that the damolels (supplying the word were, as here) were in the midst, or, lamnofels (Jupplying the word were, as here) were in the midly, or, some the fingers, 88c. However, because where we reade of amostica, maids and women upon fuch folemm occasions playing with nimbrols, 8cc. (as for example, 1 Sam. 186, 67, Jugat. 1134. no imbrols, 8cc., that there was fomewhat extraordinary in this folement where the statement of the statement and others might be mixed among them, onely mentioned in thole

PINCOS.

V. 26. from the f-antain of Ilrael] Or, ye that are of the fountain of Ilrael. Ye numerous illue coming from Jacob, as waters out of a fountain, Gen. 35.11. Efay 48.1. Heb. 11.11. See before upon Pfal. 24.6. thy face, O Jacob.

V. 27. little Benjamin | Benjamin is called little, because he was the yongest fon of Jacob, & his tribe was almost destroyed, Judg.10.

the youngest ion of Jacob, & ms trine was amont actioning the their ruler! Who was some chief ruler of the tribe. the Princes of Judah and their counsel. The word in the Original Drong, here translated their counsel, and in the margine, their company, because no where else to be found in the Scripture, is somewhar obleure, and by divers differently translated. The greater part take it to fignific a company, because it comes of a root that fignifics ship observes, that is, to some odeath; which is one commonly by calling multitude of floors. And because [18] projectly fignifying a floor, commonly by calling multitude of floors. And because [28] projectly fignifying a floor, floor be taken for a Ruler in those words, the floorhood, the floorhood, the floorhood, the floorhood to floor of floor, floor and an arrival of floorhood that [-123], may be at that fignification too. So fome phanical floorhood that it is not the floorhood that it is not the floor of the floorhood that it is not the floorhood that it is not the floor of the floorhood that it is not the floor of the floorhood that it is not the floorhood that it is not the floorhood that it is not the floor of the floorhood that it is not the floorhood that it is not the floorhood that it is not the floor of the floorhood that it is not the floorhood that i However, that is not it, that made Septuagint, and after them, the vulgar Latine, to render it duces corum, that is, their captains, or leaders: for that was upon another consideration: either because reasers for that was upon another confideration; enter occasion they cook part for ppl, as it feems S, ferome did; who can flates it, it purpute 16st, in their purple; or, which is more inkely; to obethe very lame, as [2018, which in very deed fignifies purple; and 16 Genebrard renders it, Principer Jude, purple with the property of the purple of the purati corum, &c. But it would trouble a man more to give a latiffactory reason, why these 4. Tribes, and no others are mentioned;

whereas no man makes any question, but that all the Tribes per-formed their part, and had an equal interest in this solemnity. 1 normed their part, and mad an equal interest in this folematry. I think they speak beft to the purpose, that bid us not to be over curious. It is not possible, where the story is so compendious, to give an account of all circumstances; without the perfect knowledge whereof, many places mult of necessity, in such allusions tenge whereof, many places mint of necestry, in that animons upon the by, be obscure, and unknown. It may be the heads of those Tribes were imployed in the managing of that business, more than others. Some must; all could not. But this is but a gueffe, and many other things may be gueffed with as much cafe. and probability. What is faid that may feem to have some ground is, That those tribes, some of them, stood out against David Iongeft, and therefore of purpose mentioned, that we might know he was now in full and quiet polleffion. And moreover, that two of these Tribes, Benjamin and Juda, were neerest of all to Jerusalem; Zabulum and Naphtali the furthest off: that therefore by naming these; all the rest are comprehended. Now for the mynaming their, all the text are comprehended. Now for the my-fikial linels, how the words are applyable to the Apollies; which articles, who most infift upon it, if any thing can be faid to that purpose, every fatisfactory, will best fastishe. For of late Interpreterers, from I feet, that follow most the myflical fenfe, are glad here to flick to the literal, and padle the other over in filence.

Pfal.lxviii.

V. 28. Thy God hath commanded thy firength] So Deur. 28. 8. and elsewhere, God is said to command the bleffing: Psalm 42. 8. command his loving kindness; Plalm 42. 4. to command deliverances, Plal 71.3, 10 give commandment to save, and the like. The expression is very proper, because Gods Word, is his deed. He need but to speak, and the matter, whatever it be, is done. So Pfal. 33. 9. For he spake, and it was done : he commanded, and it stood fast. Longinus, a heathen, but one of the most judicious ma-flers of Rhetorick that ever was, admired the sublimity of this expression in Moses: and had Epicurus, that arch Atheist, well understood this, he would have forborn his ridiculous objections, (one of his chiefest grounds for denying of a Providence) concerning Gods perpetual toyl and inquietude in the Creation, and ning Gods perpetual toyl and inquetuee in the creation, and administration of the world. But the Centurion in the Gofpel, he underflood it, (for which he was commended and admired by Chrift) when he said to Chrift, Lord, I am not worth, that they flow in the content of the world only, and my fervant hall be healed. For I am a man under authority , &c. Matth. 8.

8,9.
V. 29. Because of thy Temple at Jerusalem This is differently translated. Most Interpreters soin these words, in their explications, though parted in the Text, as here, with the former words to fend help from thence. And fo God himfelf fpeaks fomerimes. And some that translate propter, or because of , as it is here; yet join the words with the former nevertheleffe, as if he prayed, That God would be gracions and merciful unto them, for his Chur-ches sake. But on the other side, because it was an ordinary cuflome among all Nations, where any Temple, for the holinefle of it, and for the credit of the Deity to which it was confectated, was of renown, thither to bring and fend many prefents; which was done by great men and Princes especially: and of gifts and prefents fent from forrein Princes to the Temple at Terusalem, we read in the second of Maccabees, Chap. 3. 2. particularly, and elsewhere: besides what we find in Elay 18.7. In that time shall the prefent be brought unto the Lord, &cc. according to some : for the prejent we orange in the ine Lina, acc. according to some sor the fe reasons, it may do as well, that the words be referred to that which follows; Because of thy Temple at Jerusalem shall Kings, &c. Either sense is warrantable enough: The Reader may take

V.30. Pebuke the company of spear-men, the multitude of the bulls, &c.] The continuation of so many metaphors, (especially if the first words be translated word for word, the beast of the reeds, as in the margine) hath made the verse to found rather like an Enigma, than ordinary language: the last words excepted which contain as it were the folution, or explication of the riddle. So that a I the obscurity is rather in the dresse, than in the matter and substance it self : neither is there any disagreement among Interpreters about the meaning, but what the ambiguity of one word, as we shall see when we come to it , hath made. But that which I most wonder at, is, that none of the interpreters, as many as I have feen, take any notice at all of the coherence with the former words and verle; which I conceive very confiderable. Thus herefore it is, as I take it; David; as himself declareth, I Chron 22.7, &c. had purpole to have built a House unto God God would not have it fo ; But the word of the Lord (fo David himself as his own words are recorded in that place) came to me, sying, Thu hast speed to dabundantly, and hast made great wars; then shall not build an House unto my Name-because the shift shed much blood upon the earth in my sight: behold, a son shall be born unto thee, who shall be a man of rest, and I will give him rest from all his enemies round about, &c. David therefore having in the verse before

mentioned the Temple, (whether by it he understand, by a prolepsis or anticipation, that very Temple that was to be b. ilt after him, as fome; or that Tabernacle, which himself had built for the Ark; will not be much material: though it be more likely, be-Ars; will not be much material: though it no more likety, nocaule he prophoches of things future in the verife following, which lath telerence to this, that in this also he intended the future Temples; having therefore, and I faid, in the verfe before, mentioned the Yemple, and his thoughts being fet upon it, with that carriemthes that became his zeal, whereof eeu upon I alan 27, 8. Seek ye my face, &c.) and knowing that the hoafe he intended unto God, must be the fruits of a quiet Estate and settled peace he turns his speech, as was most proper and likely, in a serious dete-flation of war; which certainly though he were a great Warrior, flation of war; which certainly though he were a great Warrior, and a valiant man, yet as a good and religious man, he never did affect: he in his zeal to Gods Houfe, knowing what he did, he must of necessity so much the more detest and abhor. Now we come to particular words; By the beast of the reeds, most underfland men arm d with spears or arrowes : either of whith . either spears or arrowes, the reeds of those Countreys will make. In Latine we know, that arundo, (a reed) is commonly taken for an arrow. Yet there be, who think by the beaft of the reeds, voluptuous, proud, insolent men, may be understood; such as live in fertile foils, and in great plenty of all things. That reeds grow, and are an argument of fertile loyls, they refer us to Elay 35 7. and a least all guarant on tentuc wysts, truey treet us to zumy 3 7.7.
in the habitation of dragons, where each lust plate by each with reads and rubber. But the more commonly received interpretation agrees bett with that which followes; By bulls, (which followes) are underflood the leaders and chief Commanders by cakeey, the ordinary Souldiers and followers, in the next words there is more difficulty,

which they one submit binself with pieces of filore.] Hebrew 900 1871 DSTOOD by some translated, calcantem in single, argenti; that is; treading (or, walking) in peices of filver: as belong-ing to company, before. And by this, they understand men proud-ly arrayed, with filver in their shoes, or other cloths; which, then, or in those dairs, though afterwards, as many other things of that nature common and ordinary, might be an argument of great pride and excels. Or, as form-others, which he in plates of filver; which they understand of beds and seelings; for which they refer us to Eith. 1. 6, and Job 22 24. But this doth not so well here, and the expression is without example. Yet against them that make this DOTOD an accusative, and translate it , submittentem te, or fingentem fabricare, as some do, Calvins objection is pertinent, that he need not pray against them, if they had already fubmitted : or mention them as already fub jefted, and yet pray a gainst them. But as most Rabbins supply the words, dum suppliset quisque; that is, as we have it here, until every one submit him-felf, so, that objection is prevented, and the sense that is made of it is very proper and pertinent : To submit them selves with pieces of filver, that is, to pay tribute, or to feek peace by prefents. See Plalm 72.15, to him shall be given of the gold of Sheba, &c.

[catter thou] Or, he [cattereth, V 31. out of Egypt] He prophesieth that the Gentiles shall

come to the true knowledge and worship of God, 112,19.21 Zeph.

Ethiopia Shall Soon ftretch out her hands unto God] It may be undefined; as Plai 44.20. (or firethed out out hands to aftrage god) of the firetading of hands in prayer, as the cultome was then, not among the Jews only, but in all, or most places of the world. And by the translation a man might think it were the same word in the by the transaction a man might think is were the lame word in the Original, here, and Plaim 4,4.0, but it is not [. For there the wo d is W17, more commonly translated, to fpread for it) as x 1Kin. 80, 22, 38, and Elay x, 14, when pe forcal forth your hands, I will hide mine eyes: when ye make many properts, &c. and here it is, it is we cranslate word for words, Ethiopia fladitude, by the hand to ran to God. However, though the expression be not, the meaning may be the same, Or, rostretchout, by offering of gifts and presents; by way of subjection and submission; as most expound it. But it comes all to one. This of Ethiopia was also prophesied by Esay, Esay 18.7. In that time shall the present be brought, &c. See the Italian notes there. But others, whom the English translation feems to follow, by translating of a people; not by a people, which alter the case ; understand there presents of the spoils of the Ethiopians; as Junius, and others. However certain it is, that Ethiopia, according to this unquestionable prophese, was one of the first Kingdomes that was converted to the Christian Faith; the occasion and means whereof, vve read of Act. 8, 27, 28, &c.

V. 33. he doth fend out his wrise] By his terrible thunders, he will make himself known to be the God of all the World, pfa. 29. 3, &c. Exod, 20 18. Job 32, 2, &c.

fend] Hcb. give.

V. 34. his Excellency is over Ifrael] Gods glory is feen most in his Church and in heavens plat 29 9.
clouds] O:, heavens. Or he may understand the thunder, before

poken of, the proper place whereof is in the clouds. V. 35. thou art terrible In theyving fearful judger its upon thine Enemies.

out of thy holy places] In the Tabernacle and in heaven, both

mentioned, verse 34, Pfalm 14.7. Or, as others, out of thy Santiu-aries, (JWDDD) because the Tabernacle, as the Temple after-wards, had several divisions. And so some understand, let them bring me unto thy holy Hill, and to thy Tabernacles, Pl. 43. 3. בשבנותיף is the word there: dwelling places, properly.

PSAL LXIX.

Title. Shofhannim] See notes on the title of Plat 45.

Verse 1. For the waters are come in unto my soul David was in flanger of death, as one ready to be drowned; See upon Psalm 32.6, surely in the stoods, and psalm 42.7. deep as-

ver deep...
V. 2. deep mire] Heb, the mire of depth.
where there is no standing] No firmity or stableness to fettle my

deep water] Heb. depth of waters.

V. 3. mine eyes fail] Though his senses failed him, yet his V. 3. mine eyes fail and the couraged him-still to pray, Plal. 119.

2, 12.3.

12.4. Ante me without a cause John 15.25.

without a cause Condemning me guiltlesse, Plalm 7.4. and 35.19.

which I took not away Though I would not find fault without which I took not away Though I would not high it as little as I cause, much less condemn, yet I wish (which is as little as I can say) that our English translators here had kept more strickly to the propriety of the Hebrew word, which fignifieth to robb, prothe propriety of the Hebrew word, which fignificath to robb, pro-perly; or to take away by force and violence, as prey and booty, and fo I find it, not in the antient Greek only, a out, signor and but in moft Latine translations, whether Old, or late; que'd on, que'd, non raph: fee Vetullius, Junius, Calvin, baccuts; and o-thers believe. Nor that I would make a mystery of it, as fome do, who analythic non-most of the Child. thers a delieve. For that I would make a mystery of it, as folial do, who apply this very word to Christ, who though be thought it no robber; to be equal with Gid, Phil. 2:6. yet was by the Lewes hated, perfecuted, and delivered into the hands of infidels; for hasten, peticeuteen, and activered into the names of innotes; for this crime especially, and chiefly, beauth len, made himfelf equal with God, John v, 18. Therefore the Jews fought the more to left him Sec, and 19, 7, We have a Law, Sec. Not but that even this very well, at the words of Sr. Paul are commonly expounded, be allowed of too, fince that all Expositors apply the words to Christ in general, who though he had committed no fin, &c. but because I am of another opinion my felf concerning the meaning of these words whereof somewhat occasionally hath been said upon Psalm ver. 62. 10. become not vain in robbery : not for that reason. There fore, I say, or at left, not for that onely: but also because in my judgement, it doth obscure the coherence, with the former words; and obscure too the literal immediate sense of these very words; upon which, as I conceive the coherence doth depend, The words before, in the Original Hebrew, and in most other translations, I have feen, run thus : they that would deftroy me are mighty: (in the Hebrew words there is an allusion, and that is one reason too, why they should not have been parted) being mine enemies without cause, or wrongfully : that which I had not robbed : nemes without casts, or wrong stuty: that which i, had me robbed of taken and carryed away by force; then did I reflore. Now I covice it very probable, that the Pfalmist having faid that they were his enemies without cause, he intended what followeth as a casion or further explication of what he had faid; to this purpose that although they had nich lim as a robber indeed, forcing him explore that salts follow prome all these had dislated; trat aimough they had nice min as a rower indeed; forcing him to reflore; that is, feiling upon all that he had violently, pre-tending, &c. Yet certain he was that he had done no fuch thing, as should deferve fuch ulage. In antient times when men lived in greatest simplicity, in tents more, than in Towns; and their wealth consisted in cattel especially : all differences almost, and controversies that did atise between men, and produced strifes, and force of arms, were about bealts, pretended to have been unjuffly feired, and driven away. From those times fundry expressions were derived, frequently used in a feet ages, when the world was much altered. As for example, the Grecians in Homerstime, and long after him, to say, that they had done a man no wrong, nor given him just provocation, used to say, that they had never driven away him just provocation, uted tolay, that they had never curven away cither ox, or also files, so we find it 15 am. 1. 1.3, 1.00, Whole oxe have I raden, &c. but that divers others exprellions, favouring of lacer times, that those formerly fooken of, are there added but the Greek expression, literally first, and then afterwards proven bigly under the control of the c mon speech of these times, both to express his own innocency in general; in further confirmation of what he faid, that they were his enemies wrongfully, or without cause:) and what violence and in justice he

fuffered from others, whether in his person, goods, for otherwise.

V. 5. O God, that knowest my solithmis, and my sins, dye.] Some
Antients have been much troubled at these words, and devised ways of Interpretations, how to make them applyable to Christ: grounding upon this. That because they knew certainly by the apgounnang pon times, nat pecquie tiev knew certainly of the an-ification Chift his Difciples and Apoffles made of them, fome wore, of the Platin belonged unto Christ: therefore all must like wife. In pecellity of which confequence, as we have already and upport the acc octainn, (whereof fee upon Pfalm 40.6. mine

ears half thou opened; in the end there) I do not understand If that were fo, than it must be considered, whether it be not the same reason for chapters in the Prophets, as is here for particular psalms; if Christ be spoken of in a part, that he must be the subject of the vyhole; and then it vyould much concern us to knovy both of whole: and then it would must concern us to snow both of Chapters and Pfalms, whether they be alwaics rightly divided; the division of the one, as now divided, being in comparison, but of late invention; and that of the others, nor alwaiss very certain; of which fomewhat hath been faid upon the Title of the first of which fomewhat hath been faid upon the Title of the first pfalm, upon those words, Pfalm first. But however as for these words we are now upon, they might have spared their trouble, and we out care for a further answer; if the words be the tightly understood. For certainly, his purpose here was not to accuse, but to justifie himself, as he don't often (whereof see upon Pfalm 18, 10, 11). The Lord rewarded me according to my righteoufnels, &c) against his enemies; to which end, to make his protestation the more solemn and serious, he doth appeal to God, the searcher of hearts, for his witness So best Interpreters here, Calvin; Mollerus, Junius, and others. And the very coherence besides might induce us to believe it so. For though David had his fins, there is no question, and he freely acknowledge it himself elsewhere, more than once; yet this was no very proper place for this acknowledgement, fo abrupt and so short, without any apparant coherence or dependence on that which either goes before or followeth, Sothen, Than knowest my foolishaese, &c. that is, Thou knowest whether I be guilty of any fuch thing; or no, &c. Of the word skilfmess, and fool, how taken in Scripture, see before upon Plalm 14. The

V. 6, for my [ave] Let not the enemies hard ulage of me, e an occasion that the faithfull fall from thee, or faint, Eph. 3.13. V. 9. For the zeal of thy house hath caten me up] How zealous for Gods house, literally, David was, see before upon Pfalm 27. 8. When thou fardft, feek ye my face, &c. and how literally these words were applyed by Christ his Disciples, see John 2. 17. And his difwere applyed by Christins Disciples, see John 2. 17. And bit different emembred, &c., and why therefore we should avoid he licerall sense, except our zeal be contrary to Davids, and yet we would gladly pretend to Davids holinesse, and piety; I see

and thereproaches of them that reproached me, are fallen upon me] com. 15. 3. Pfalm 89. 50.

V. 10. When I wept] When my zeal moved me to lament, and

pray for their falvation, plaim 35. 13.

that was to my reproach 1 Heb. reproaches, that is, to my greatest reproach, as if I could not have done a worse act. V. 11. I became a proverb to them] The more he fought to win

them to God, the more they were againft him.

V. 12. They that fit in the gate | Men of authority condemned me, (Deuter, 25, ver. 7.) and vile persons derided me, Job

I was the song of the Drunbards] Job 30. 9. Heb. songs, that is, a continual object of their Songs, upon all occasions of mee-

drunkards] Heb. drinkers of firong drink.

V. 13. in an acceptable time] He hoped that this was the time that God hath appointed for his deliverance, 2 Cor. 6. 2. Pfal. 32.

. 1fa.49.8 & 55.6. V. 14 out of the deep waters] He sheweth a lively faith, in that he yet dependeth upon God for his deliverance, although he were in exceeding great danger, and feemed past hope of recovery, V. 15. let not the pit fhut her meuth upon me] So that I cannot get

V. 17. And bide not thy face from thy fervant] Pfalm 27. 9. Not that he feared that God would not hear him, but that care made him think that God deferred long.

hear me speedif] Heb, make haft to hear me.

V. 19, mine adversaries are all before thee] Thou seeft how I
am belet with mine adversaries, pfal. 3. 1. 8: 168. 11 12.

V. 20. I looked for some to take pity] He sheweth that it is in vain to put our truft in men, in our great necessities, but that our comfort onely dependent upon God, for man rather encreasesh our forrows than diminished them, Pfal 142. 4. lob 16. 2.

to take pity litch to lament with me.

V 21. They gave me allo gall for my meat, and in my thirst they gave me vinegar to drink] That is, my affliction through their perfection, was fogreat, that I had no confort of my life; no part of it free from bitterness: my meat tasted as gall to me, and my drink was as vinegar. That it was a common proverb among the Hebrews (as indeed in other languages there be that come neer to it) to feed one with gall, &c. appears by the Prophet Jeremy, who ufeth it with little alteration (for gall and wormwood have great affinity , and sometimes joined together in the Script ie; vinegar and water of gall, though in themselves much different, yet in the proverb they have the same use;) more than once. Therefore, thus faith the Lord, ere, Behold, I will feed them, even this people, with wormwed, and give them water of gall is drink. Jer. 9.198 23, 14. Nov this which the pla mith, proverbially, Jer. 9.198 23, 14. Novo this which the pla mith, proverbially, and metaphorically, speaks of himself; in Christi was verified literally, Matt 27, 34, the like whereof fee plat 22, 18, They part my

Pfal. Ixix.

garments among them, &c.
V. 22. which should have been for their welfare, but it became trap] Although the Apostles in quoting the Scriptures of the old Testament did not alwaies think themselves bound to the precise letter of the original Hebrew, and therefore make use often of that vulgar Greek translation, called the Septuagint, then in use; and fometimes go from that too, and yet vary from the Hebrew, fo that their quotations are no rule, or law, to translators, absolutely; yet where their translation doth agree well enough, or as well as any other, with the Hebrew, I think it should then be preferred before anner, wan the Henred, I tunk it mould then be preterred before any other. Which is our cale here, as I take it, concerning the translation of these words. The word \(\bigcup \alpha \) \(\bigcup \) the very gean; may fignific welfare; \(\langle \), as it is rendred by others parisino) and, according to the fignification, the whole passage probably be supplyed, as it is here, and that which should have been, 8c. But fince it is recreased in the Annel II. Rem II. a clinic these words. it is certain that the Apostle, Rom. 11, 9 citing these words, though he cite them not word for word, but with some addition, and inversion of the order, no waies material to the sense; but certain that he expresses this שלומים, by the Greek word מולומים tain that he expresses this Library, by the Other work applan-\$\phi(\mu_a\) which fignifieth (as there translated) recompleties; and as certain, that that fends is as proper to the word, and will fit this place as well as any other, I think it fhould have been preferred. But now if we follow that notion or fends of the word, there may be a further question concerning the supplement, or explication oea untitet question contenting the appendix in experience, a experience of the whole pealings. Some would have them it has simplyed: and for a full recompense of that which they have done to me, (expected in the foregoing verte, They gave me also fall, &c.) bet their shall be attend note on thom. To this purpole I find them larged by more than one; and it may do well for 1 and 2.2. Advances of the foregoing the same of th than one; and it may do well to; a am not against it. Yet leeing that the Hebrew \(\bullet \)\(\bullet \)\ nother sense too; as proper and probable, if not more, Luke 14.

12. When thou makest a dinner or supper, saith our Saviour, call 13. When thou madely a danner or jupper; inter our savour, call not thy friends, nor thy brether, notifier the, lightmen, nor thy rich neighbours, left they also hid thee again, 3, 34 words on a distribute, and a recompence to made to the. In the 14 were, the word is repeated again twice, (dors not 3 was abread 3 his versa; to the lame purpole. Why then flould we not keep that fignification here always to the same of the lo, fince it will fit the place fo well ? Let their table become a

so, time a with the time places to work. As their table become a member of their invitation and enterestainmen) let the find (cr, bave) a trap.

V. 23. Let their eyes be draftinged [A provervial experience of their affiliation and milety 3 as Lam., 5. 17. For this, our beart is faint; for their first place of the drafting our eyes are drafting. See all our you Pfal. 146. 8. The Lord openeth. As for this and other like imprecations either here following, or in any other Plalm, see upon Plalm 35. 4. Let them be confounded and put to shame, &c. and pla.41. 10. that I may requite them.

V. 25. Let their habitations be defolate] Acts 1, 20, Give them no posterity; or, banish them out of their fathers houses, their habitation] Heb, their palace.

let none dwell) Heb. let there not be a dweller.

V. 26. to] Or, of. those whom thou hast wounded] Heb. thy wounded.

V. 27. Adde iniquity to their iniquity] Give them over to a re-probate sense, as a punishment to their sin, that so they may go on in evill till they perift, Rom, 1, 24. 1 Theff 2, 16. 2 Theff.

2. 11, 12.

; iniquity] Or, punishment of iniquity.

V. 28. out of the Book of the living] Though these expressions in this, and the precedent verse, being taken spiritually, or myflically, import no less than eternal dammation; yet as generally ucently, importion less chain external communities; yet as generally used and underflood among the Jews in those dates, when external life was a myftery as yet but very sparingly dispensed (for which reason Christis ladie to be to brught life and immortality to light, 2.

Tim. 1.2. of which see more upon Pfal. 37. 11. Fret not thy felf 3. sec. in the fecond colume) they import no more, than abolute, or total destruction, in a most exemplary manner, in this present

total detruction, in a moir exemplary manner, in this present world: See also upon Palm 59, 5, be not merciful: the book of the living Phil. 43, Rev. 3, 5, written with the righteons Luke 10, 20, Hb. 12, 23, V. 31, better than an Oze] There is no facrifice which God more esteemeth, than thanklgiving for his benefits, Psalm 50.

33. V. 32. humble] Or, meek. V. 33. defijfeth not his prifoners] His servanes that suffer for his cause, Eph 3.1. or, all his that are afflicted: for affliction is Gods prifon, pfal. 142. 7. V. 34. moveth] Heb. creepeth.

V. 36. The feed also of his servants shall inherit it] Under the temporal promises of the Land of Canaan, he comprehendeth the promiles of Life everlasting to the faithful and their posterity, pfa. 102. 28. See more upon plaim 37. 2. For they shall soon be cut down, &c.

PSAL LXX.

Title

to bring co remembrance] See notes on the title of Pfalm 38,

Verfe 1. Make hafte] This platmagreeth with platm 40. From twice to be found in this book, and of final differences to be found upon comparing 3 fee upon Platm 53, ver, 1. The field haft field. As for this Platm, the most confidentiable difference is in the latt verse, But I am poor, &c. of which see thece. In all the rest, there is no difference to be observed, but that some words (none very material) of pfalm 40, are here left out. As for example, in this first verse, the very first word, TIST be pleased, Pla.42.13. He pleased, O Lord, to deliver me : for which we find here in our English make hafte, supplyed from the words next following. But it being apparent that this Pfalm is the fame with Pfalm 40, from verfe 13. if any thing at all be to be supplyed, to make the sense period: (which it may be, needs not : the order of the word in the Original Hebr. is : O God, to deliver me ; to help me, O Lord, make hall 1 which most interpreters, without any further supplement, content themselves with:) but however I say, If any thing be supplyed, I should think nothing more proper, or warrantable, than what we find Pfalm 40.13, which verfe there doth answer to this. However this here more warrantable than either Greek or Vulgar latin, where somewhat else is supplied, taken from neither place: but not so, as to make any considerable diversitie of sense; much less than what is here supplyed. Which nevertheless was to be noted, because in matter of text, there is no diversity so inconsiderable in in it faf, but may be confiderable to some respects and purpo-

make haste to help] A godly man in extremity of diffrest may call upon God earnestly to make haste to his deliverance; there is no hurt in that : nay God is well pleased with our earnestnesse, and fometimes we reap the fruits of it (for absolutely and generally it is never without fruit) present help and deliverance, according to our own desire, and the intention of our prayers. But provided fill, that in our earnestness, there be a resolution of patience, and submittion to God; with a certain belief and affurance, that Godstime, be it fooner, or later, is, and will be our best time, though present sense, (because no affliction, or, chasting for the present seemeth to be joyous, Heb. 12. 11.) and weak slesh ingest the contrary. So may we reconcile this of David here, with that of the Prophet Elay, He that believeth, shall not make haste, 28.16. which though fome by a kind of metalepfis, or metonymie, translate otherwife, fhall not be forlorn, or shall not go aftray: yet I am (with best Interpreters) For the literal both translation and interpretation of the words: fhall not make hafte, that is, shall notwithstanding any earnestness: of prayers, with patience wait Gods time and leisure: as David himself elsewhere protesteth of him-self, (that we may reconcile David with himself also) that he waited patiently : Plalm 40. 1. As for the Apostles (whether St. Paul, Rom 9, 32. or St Peter, 1 Pet. 2. 6.) quotation of these words, He (or, whosever) believeth in him, shall not be confounded or albamed: in case the difference were greater than it is; yet the scale fitting his present purpose, and being warranted by divers other places of Scripture, it is not to be wondered at, if he followed the Greek translation of the Septuagint, being most currant among the laws of those daies: and indeed the only Scripture divers of them, which understand not the Hebrew tongue, living in forain Countreys, read and understood. But I do not conceive the difference to be fo great as to conclude with fome very learned men, that the faid Seventy read שביו for שווי (who also would have that to be the true reading) there being so much affinitie in the nature of the things, between making hafte, and aminite in the haute of the tings, between macying majes, and being affiamed, or confounded, as that the putting of the one for the other, doth not, of necessity, import a difference of sense; especially as the words may be used in some language though they be not fo in all, ασχημεσύνε (to which ευσχημεσύνη is opposed) is used by the Grecians for impatience, frequently (ασχημενείν, έυσ γ ημογείν, &c. likewife) though the word properly import no more than undecent behaviour. See also upon Plalm 34. last ver. that truft in him: &c. But to return to the fense of the words of the Prophet, which we faid we intended to reconcile with those of Davids, that we are now upon: which may be thought need. lefle, and impertinent, if the words (as some would have it) were intended by the Prophet in another fenfe; I will produce a very warrantable (both for his antiquity, and learning) Interpreter of the Prophets words, to wit, the Author of the book com-monly called Ecclefiasticus; My fon, saith he, if thou come to serve The Lord, So, Set thy heart aright, and confinantly ender and make not halfe (sg lat) returned to keep not halfe (sg lat) or stown to keep a set appear to halfe (sg lat) or stown to keep a set appear to halfe (sg lat) or stown to keep a set appear to his chooses, or set appear to half a sp robably, the Prophete in his thoughts; to it was (from the Prophet, originally, perchance) become a common freech among the faithful; Not to make hafte in time of trouble : Which also doth well vindicate the true reading of the Hebrew Text we have, from that suspirion, we have spoken of.

O God, to deliver me] Psalm 40, 13, 8cc.

to help me] Heb. to my help. V. 2. Let them be albamed, &c.] Pfal. 35. 4 & 71. 13. He wish-

eth that his enemies, who laid plots to take away his life, might be disappointed and shamed.

be disappointed and inamed.

V. 3. For a reward of their shame 3 He calls their shame, that which they had brought upon himself: theirs, because they had been the cause of it to him. Hereby we are taught not to mock at others in their milery, lest the same fall on our own necks, Prov.

V. 4. Let all those that feek thee, rejoice] Let those that worship thee aright, fee my deliverance, and be glad of it, and praise

thee for it.

V. 5. make hafte unto me, O God] Plaim 49. 17. (which otherwise from verte 13. agreeth with this, as is noted upon the first verse) we had it, But I am pror and neede: yet the Lord thinketh verie) we had is, our 1 sm pow and neede: yet he Lora limbering bon me: thou ari my hely, and my deliverance, See. by comparing of which places may further appear, (befides what hath already been faid to that purpose upon verfe first, made hafte to hely) that David when he for carnelly deficed God to make hafte, was confident nevertheleffe, that even then, whilest God did put him off, and deferred the accomplishment of what he so earnestly prayed and deterred the accompliament or what are to carnetty prayed for; God, I say, did think of him; and took good notice both of his prayers, and what he did fuffer; upon which confidence he might well ground, that God would put off his deliverance no longer, than might be for his own good: which perfualion cannot but breed great inward comfort in the midft of greatest excannot our breed great inward comfort in the must or greater ex-tremities, and dispose a man is mair patients! Pidal. 49. 1. and to a tigue against himfelf, and present lense, that though the time seem long, yet it will not be long, Hab. 3. though 11 tary, &c. teem tong, yet it will not us tong, rand. 3. 3. tongon it arry, sec. So let a man be never to earned in his prayers, yet it my truly be faid, to be fill, Plat 4. 4. and to psifit b foul in patience, Luke be faid, to be fill, Plat 4. 4. and to psifit b foul in patience, Luke 21, verfe 19. See also upon Platm 31, ver, 7, thon hast known my

PSAL. LXXI.

Verse 1. N thee, O Lord, do I put my truss Psal. 31. 1. See up-on Psalm 16.1. In thee do I put my truss, He prayeth to God with tull assurance of faith, that he will deliver him from his

be put to consussion] See upon Plalm 34. last verse. That trust in adversaries.

him.
V 2 Deliver me in thy righteoufnefs Keeping thy promife to me, and therein approving thy left just and righteous. So some here, and elsewhere very otten, as often almost, as David doth appeal by way of humble supplication to Gods righteousness; or doth applaud himself, and praise him, for his experiential knowledge of it upon particular occasions. Now, though Gods Truth be one of his most glorious and effential attributes, wherein keeping of promile is included, and fometimes particularly specified : and again though it be granted, that we may fometimes, David might at leaft, put God in mind of his promile, and call upon him, with humility for performance : yet that David would tell God of his righteeufness so often in this sense, that is, of his ingagement and obligation, with a tacit intimation, or inference, that had not God, or shoul I not God deal thus and thus with him, he were not righteous; fo often to tell him of it, as common interpreters make him; I do not know whether it aid stand with Davids modesty and civility so well: and much lesle, with his discretion and safety. For though we may be sure that God will keep his promise to us: yet all Gods promiles (as his threats) being conditional, as we are all Gods promises (as instructats) Design condutional), as we are taught very particularly, Erzek, 33, 13, When I fluid fly or the rightens, that he fluid fly or the rightens, that he fluid fly or the sec. who can for any pretime upon his own performances, as to dare (except it be done fipartingly, and with much hemility) to challenge God, as bound in jufficed But I will leave men to their liberies, where the coherence will be found that the second of the seco bear it. I am sure it will not in all places. As for example, be-sides the very place the subject of this observation; and ver. 15, 16, 19, 24. following; plaim 51. 14. and my tongue fball fing a-lou of thy righteenfinels: (it was besides Davids purpose there, to lou of the righteenfact: (It was befides Davids purpole there, to put God in mind of his promities 3 and Palin 143, 15, and in the righteenfact, that there is not not not not not the there is the there would therefore, that fince righteenfact, or rather the Hebrew word translated righteenfact, doth often fignife goodnefs, equity, year mercy, your entery: 1 know no reason why David, when he describe righteenfact unon God Go often, should not rather be understelled from the constant of the c flood in this general fense, more applyable to all men, and by consequence more comfortable; than with reference to particular romice. That the Hebrew word, which properly fignifieth ju-lier, or righteoune's, is taken not for goodness and equity only, lite, or rightendres, is taken not to gooanets and equity only, as in some other languages, words answerable to that; but or mercy also, in the precisely sense, so the property of the state of the sta Matth 6, I. Take heed that y u do not your almes, where fome, or most later copies have it Enemosory antient both copies and mott neet copies nave it anneatom; anneat out copies and translations had abstaction; which by Beza, and other chief first, for Commentators is approved, as the genuine reading, Be libus my firong habitation 3 to Vatablus too; and others, in rabiging habitation 3 to Vatablus too; and others, in rabiging habitation 3 to Vatablus too; and others, in rabiging habitation 3 to Vatablus too; and others, in rabiging habitation 3 to Vatablus too; and others, in rabiging habitation 3 to Vatablus too; and other size of the property of the propert

myo or myo: habitationis, or, fortitudinis: because the bare word rock, or rupes, may imply fliength, without any further expression. But when he gives us his translation ad verbum rupem fortitudinis; and not supem habitationis; he makes it clear, that he read TYD and not TYD: which nevertheless (this latter I read TIVO and not TIVO: Which nevertheres (this latter I mean) is the reading in this place of all the printed Hebrew Bibles; have feen. And so Calvintoo, in the very Text, supim fortitudinis, and not according to the original habitations: by Junius, and some others, of our fide, well expressed and by Genebrard the Papift afferted : not without some reprehension of those he calls recentiores, for preferring that other reading. A man might suspect that their eyes, the difference being so imall. might deceive them; and the rather, because they give us no reason. But the matter is this. Pfalm 31 at the biginning, we have three verses, that agree with the three first of this Pla malnave three veries, that agree wan the three into or this Pia mal-most word for word. Now there it is 1910 fortind init, in all co-pies; and not 1910, and because it is there so, and that the veries seem to be the same, and that all the difference in the original words is but the drawing out of one letter a little more, or lefs: (an easie mistake, if men be not very wary) it is there-fore conceived, that, here also the same word should be. For my part, although I make no great matter, which of the two we read part, although I make no great matter, when or the two we read where the difference is fo little, either in the writing, or fenfe is left (in this place, at leaft;) yet is shall neither join with them, that keep to the proper; or at leaft, more generally received reading, Neither is that a warrantable ground, that because those three verses are almost the same, therfore they must agree in every word; for that we know they do not ; there be, even here other differences besides this, which no man dorh question. But of this argument in general, See more upon Pfalm 59. 9. Because of bu ftrength : towards the end of the Note, Now if any shall upon this grand, &c. and Plaim 34. last v. that right in him. As for the English here, though the words be doubtful in the Text, yet in the margin they agree plainly with the original. Be thou to me for a rock of

habitation. whereunto I may continually refort]Yet Pial 61.2, his words were lead me to the rock that is bigher than I; which may feem contra-ry to what is here defired But however the words my feem to differ, yet vvell under flood, they will come to one fense. A rock there, higher than mans reach, vvas a good Periphrasis of God, in opposition to ordinary rocks, and senses: so here, anch unto which I may continually refort . not for the cafinels of accels for much; (though that be somewhat) as for the safety and security of it; as if he had said: such a rock, so invincible, so inacrity of it; as it no maditain; increasors, io invincince; io inde-ceffible, as that I may need no other, at any time (as many time, they that are eagerly purfued, are fain to fly from one fort, to a-nother;) but at all times, and against all kinds of dangers, and enemies, find it a fecure fafeguard and protection, and what took can that be, but God him lelf? See there upon that Pfalm, Pfalm 91. 2. more of rock in generall.

thou hast given commandment | Or, give commandment

thou haft given commandment to fave me | Pfal. 6, 28. Thy God hath ommanded, &cc. See there But it is the opinion, I fee of many Expofitors, that by this and the like exprelions, Angels are intended.
That God indeed doth very commonly use the Ministery of Angels to accomplish his purposes rowards men, whether to punish, or to fave, or whatfoever elfe it be, that he will have done; besides frequent examples throughout the whole Scriptures: we have the cleer affection of the Apostle, or rather of the Psalmist; avouched and confirmed by the Apostle, Heb. 1. v, 7, and 14. Nevertheleffe, in fuch expressions as these, where Angels are not expressed I think with beft (if not most) Expositors, that it is more propers and warrantable to understand the words, as is there (upon and warrantable to undertuna eine words, as is there upon Pfalm 68 18) flewed, and explained. Of Angels in generall and their miniftery, fee more upon Pfalm 33, 13. The Lard logical testing of the property all creatures are at thy commandment, therefore fliew fome fign

that I shall be delivered. See more there.

V. 4. out of the hand of the wicked He meaneth some principal

N. S. to but art my truft from my youth] He ftengtheneth his faith by the experience of Gods benefits, who did not onely preferve him in his mothers belly, but rook him thence, and ever fine hath preferved him,

V. 6. from the womb] Pfal 22.9,13. Efay 46.3. David doth often infift upon this particular of Gods tender care and providence over infants, wherein not his goodness, onely; but his Divine Power, to the great admiration of most understanding Naturalists, doth abundantly manifest it self. And though it be a general Providence, wherein all Mankinde (yea and brute beafts, in some degree, for mans fake:) have an equal interest; yet the commonnesse of it doth not take away our obligation of particular thanks and acknowledgements and Davids thankfull remembrance in this kinde, doth condemned their unthankfulnelle, that never praife God for general benefits, for which God doth expect to be glorified as much as for par ticular, if not more. However, these words may have another interpretation too, See upon Psal, 22.9. that took me out of the

V. 7. I am a wender unto many] All the world wondereth at me, because of my miseries; as well they in authority, as the common people; yet being affured of thy favour, I remain sted-

V. 9. in] Or, to

Pfal. lxxi

in the time of ald age Thou that didft help me in my youth, when I was full of ftrength, help me till I be old : or, now I am old and weak, help me fo much the more,

V. to. against] Ot, of lay wait for] Heb. match, or observe.
V. 11. God hash forsaken him] Thus the wicked both blasshene God, and triumph against his Saints, as though he had forsaken them, if he fuffer them to fall into their hands.

V. 12. O my God] In calling him his God, he putteth back the falle reports of the adversaries, that said, God hath for salen him, Pfalm 22. 1.

make hafte for my help] Plal. 70. 1.
V. 13 confounded and confound that are adversaries to my foul.

Pfalm 35, 4,26. V. 15: for] Or, though, as Pfalm 4. 8.

foe I know not the numbers there f | Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearfe them. Pfalm 40 5. Many, O Lord, my Ged, &c. But the original Hebrew word, here translated numbers, doth also fignific learginal reforew word, neter trainitated numbers, acts at long nine are ming, as for example, Ila 2,12. And the body it declared to him that is not learned: Heb. to him that knowes not a body, or leiters, or numbers: 'And though ic be a fingular here, and a Plural in David i nay a Plural of another form 3 yet there being many examples of like irregularities, they may be accounted one and the fame word neverthelefs. It is generally conceived, that both the antient Greek and Latine aimed at this fense in their translation of these words; the one, our in ror year mareiae: the other expressing then, Non novol fiteraturem: as understanding David to this purpose: That he was not a Schollas, nor yet ambricus of much clearning: ho sonly business, which he proposed to himself; in stead of all learning, being this, to praise God, and to see forth; or magniss his power, his rightensings, See, Calvin is very angry with this translation, and tells us that Anabaptists, and Enthusi afts (he calls them fancies, men of diftempered brains) have made advantage of it, to cry down all good learning, and to inveigh a-gainft the use of liberal sciences. And well may be call this use, or fense of the words Anabaptistical, or more truly, Diabolicall, from that spirit that works in men of that profession, to the undermining, of all true religion; and promoting of atheifin (if once they become absolute mafters, as at Munster in Germany, and other places) or at the best of Turkism, which barely stands upon these two pillars, force of arms and banishment of human li terature. But I do not conceive the translation it felf deserves for rigid a centure, or can justly be charged to have been the ground n a rational account of fuch phrensies. For what if David had 1900 a rational account of their process, so to other, or greater than to be able to praise God? Must we make that construction of it, that therefore he despited learning; or rather this, that the only end he proposed unto himself of all learning, and of all sciences, to what degree of perfection soever he should attain in them, whether greater, or less, whether himfelf, or any body esse that depended of him; was, and ever should be, to glorific God; That as he accounted it perfection of learning to do this as it should be done (towards which as there is no kind of good learning, but may help: fo none fo great, but may be thought, infufficient: 2 Cor. 2. 16.) fo all learning without this use, though never fo great, or so compleat otherwise, but ignorance. Sure am, that lome heathers (as we commonly call them) very lear-med themselves, and great favorers of learning in others, have said little lels, Not to infiit upon inferior authors, as Seneca, and others that lived fince Christ began to be preached and known in the world: Divine Plato (not unworthily to stiled by all ages) in divers places reduces all human wildom, and knowledge to the knowledge of God, and godliness, Among others, in his Theatetus he (percm profily) maintaineth that whatfoever can be commendable in man-be it wildom, knowledge, prudency, eloquence, yea courage, for-titude, and the like is comprehended in the true knowledge of a juft God : and that without this knowledge, no vertue is vertue ; no commendation, folid and true. Hegi roulev rafe if as andar Subresavdedt, zai bude la rangi avardela, il use yag rourou moons (where some Latine Interpreters do Plate wrong, translating borum, for hujus; as clearly appeareth by the context) ooelea. &c. It is the opinion of most antient Fathers and other Christianwirers, that Plato was acquainted with the writings of Moses, and the Prophets. Whether it be so or no, I shall not here dispute. But it cannot be denyed, but that in that passage, and others like our it cannot be denyed, but that in that pallage, and other's like umon is, he may feem to have imitated the prophet Jer. Thus faith the Lord let not the wife man glosy in his wifeon 8cc. Jer. 9. 23,24. I fill I would, not mention later heathen authors, yet upon this fibiged I cannot altogether omit to make mention of one, both for his high degreehaving been a great Emperor in his time; and for the many pattages he hath to this purpole, (in leatning allo not inferi-our to any of the wifeft of philosophers that had been before him:) very considerable. But I shall content my self here with one of his

fortest passages of this subject. Fi a'guri, faith he in a place: What will or may latisfie? what but to wor hip and praise the Gods: (that was the phrase in those dairs, though he often useth the singular alfo:) and to do good unto men? Anton, Beop v.27. Now if heathens though learned, and favorers of learning, could leak fo, without offence: why should not we construct and stavourably? Neither did St. Paul certainly, where he particled of himfolt, that he would from henceforth know nothing, but Chrift and him crucified, I Cor. 2. 2. intend by this (or fo understood by any lober man) a renunciation to learning either humane (whereof he had made a temperature to learning center tunnane (whereof he had made fo good ufe for the propagation of the Gofpel, as appeareth by his Epiftle, and what is recorded of him in Scripture History;) or other: but this, that what learning he had, power, facility, or ability in a kind, should all be imployed and improved to that end and use, to advance the knowledge of Christ crucified, I think such an argument should not be passed over slightly; and Calvins earnest-nelle hath made mathe more earnest. But now I must acquaint the reader with my fuspition, being grounded, as I conceive, upon no little probability. I doubt very much, whether the Greek Inter-preters, or Latin either, intended any such sense, as is commonly precess, or Latin either, intended any uten tenne, as its commonly apprehended for I would know firth what kind of word γραμμα-listes is, or by whom ever uted, (if at all ufed) for learning, or literature? That which may be faild for it, as 1 conceive, how it flout decome to fignific learning, is this, 1910 a Serible, is in Scripture Green's γραμμαθική. Now because these Sortibes are generally conceived, to have been very exact (by their profession act. left) in the knowledge of the Law; it may be, that this word γιαμμαλία was formed with reference to γγαμμαλίο, to exprefle fuch learning properly, as might belong to a Scribe, or lear-ned interpreter of the Law, However, Suidas, a man well acquainted with old Greek words, whether facred, or profane, understood it far otherwise, interpreting it, & Lapidanous; and gives a sense of the words, quite different. It may be read in him, if any be so curious: for it is very remote from that which is commonly received for true. But besides this , that reading year materas , is uncertain in some copies, it is negryparate, and accordingly in some Latine Copies, Negaliationes. Somewhat more might be said of that too: but I have said enough, for this place.

numbers thereof | Pfal. 40. 1. V. 16. I will go in the strength of the Lord] I will remain sted-fast, being upholden by the power of God.

V. 17. thou half taught me from my youth] By instruction and ex-V. 18. Now alfe] He defireth, that as he hath begun, so he would

continue his benefits, that his liberality may have perfect when I am old] Heb. unto old age, and gray haires. And by con-fequence, in more danger and need of help, yer, 9.

untill I have shewed thy strength unto this generation] Deliver me

now, that I may praise thee for this deliverance; both in word and writing.

thy strength] Heb. thine arm.
V. 19. Thy righteon nefs also] The just performance of thy pro-

O God) His faith breaketh thorow all tentations, and by this exclamation, he praiseth the power of God; O God, who is like unto theer] Pfal.89. 6, 8.

V. 20. shewed me] Heb made us to fee: That is, to endure, as Plal. 34. 12. & 89. 49. & 27. 4. See upon Plal 60. 3. Thu haft hewed.

and fore troubles] As he confesseth, that God is the only author of his deliverance: fo he acknowledgeth, that these evils were sent unto him by Gods providence,

V. 22. With the Pfaliery] Hebr. with the Instrument of pfaleven thy truth, O my God] He confesseth, that his long tar-

riance would be well recompensed, when God should perform his

yeomic, V. 33. my foul which thou haft redeemed] For there is no true praising of God, except it come from the heart. V. 34. by tongue diff plad talk of the triphensing[s] The Plaimit doth infit upon the fame thing, with variety of words, which fleweth the fullnelled of his heart. Marth. 12. 34. and though God do not regard the prayle of the lips or tongue, or rather hate it, where there is not a concurrence of the heart; or foul; yet naturally there is such dependance between these, that where the tongue is filent; it is to be feared, that the heart is ferill. They therefore (great talkers especially) that seldom speak of God, or of things tending to godlinesse, in their ordinary talk have great reason to suspect themselves, that the fear of God, and the spirit of godlinesse, dott not abide in them : though they may flatter and deceive themselves by goodly pretences; as that God knows their hearts; and that they hate hypocrites, which make a fair thew outwardly, because they would be thought religious, and the like.

PSAL, LXXII,

Title.

A Plain for Solomon of, for, or, concerning Solomon tall these waies the Hebrew Tall W may be expressed; and accordingly opinions do vals; concerning both the author and the argument of the Pfalm. First for the author; there be that argument or the Piaini, Pint for the author; there be that afferibe it to Solomon, grounding especially upon the inferipetion, because as in the inferipetion of many other Pfalms, 7777 tion, because as in the inteription of many other Pfalias, "1717 is interpreted Davidis" (of David) for they think it should be here. But that rather shews, that notwithstanding the infeription be "10" 10" which by the article should rather be a Dative, than a Genitive; it may be solomens nevertheless, if there be other good grounds for it; then that it must be his, or probably is his, if nothing elle induce to that belief. That Solomon himself-month of sheet a bindess or that belief. That Solomon himself-month of sheet a bindess or the Michael Solomon himself-month of the sheet of himself-month of the sheet Iomon himself would so speak of himself, as this Pfalmist speaks of him; or that Godwould make him the inftrument of his own praifes, in such an hyperbolicall stile; is not very likely. own praites, in men an hyperbolicant mee; is not very merry. So that the full-field and tenor of the Pfalin, is rather an area ment againft that opinion, than for it. There is one Pfalimore, and but one, as I remember, for inferibed; and that is the 117. Pfalin. That Pfalm for the full-field of it, as it might be Solomons, so any bodies else: Davids, as probably, as any other, that hath not his name prefixt. And it may be it was composed by him, upon occasion of Solomons birth, as a thankfull acknowledgement of Gods blefling. By the subject of it, it flould be some Genethiacum, or congratulatory plalm for a new born child, whoever were the author. Neither then from that infeription there, can any argument be drawn, to prove Solo-mon the author of this. Why David rather, fomewhat may be months author or this. Why davia father; homewhat may be gathered perchance from the infection, in the best copies of the Greek translation, which we finde to be this; Eli Zazhen et al. (200 de presentation) and the second of David sand many Solomor: but more from that which is at the end of this many Solomor: but more from that which is at the end of this Plalm, v. 20. The prayers of David the fon of Jesse are ended. So much for the author, or infrument rather, and penned for of the principal author, the spirit of God, there is no quefor of the principal author, the lpirit of God, there is no question; and fo long, we need take the lefs care. But the fecond quere, concerning the fubjed, is a matter of more, if not difficulty, yet confequence to the right exposition of the whole Pelain. That Christ is the main, is a thing generally agreed upon among all Christians: but whether the onely, is the quefit. on. There be that make it a matter of great impiety, to think that any part of it belongs unto Solomon. Genebrard is of that any part or it belongs time solution. Centential is of that opinion; but not he only. Even among them that we account beft. Interpreters, 6me by their way of interpretation; may feem to have thought little loffe. Although therefore fomewhat from to have thought little loffe, Although therefore fomewhat hath been faid already to this purpole upon the 4; Pfal, partly upon the Title, and partly upon feveral verfes of that Pfalm, which both for the fubled, and for the fublimite of the filleam fwerable to the matter, hath great affinity with this: Yer because I find so much opposition here, fomewhat here also fittal be added. The main objection is, that most things in this Pfalm are too high, to belong to Solomon, or any mortall man. They put together what lover is not frait nature, which indeed makes the createst beart of the Pfalm; and then ask, whe-indeed makes the createst beart of the Pfalm; and then ask, wheindeed makes the greatest part of the Psalm; and then ask, whe ther this were literally true of Solomon. But they are much mistaken in their ground, as I conceive. For first, not to speak of the like figurative speeches in other parts of Scripture, lides Musa. &c. truly and really to be a Genethliacum carmen, upon the birth of a Noble Roman, much inferiour to a King, upon the buttu or a Nonie Roman, much mercua co army, because moth of it fits the Son of God much better; and in divers of his expressions, agrees with the predictions of the Prophets, concerning the future happy state of the world under the Messias? That his pen in very deed, was, by a secret providence; fo directed to fuch expressions, (whether he had them out of the Sibyle verses, or no) that should fit Christ fo well, and none properly and literally, but him, that fo Christ his birth day (for he wrote much about that time) might by the greatest of wits among them, who gloried in nothing to much as wit, be celebrated; hith been I know the opinion of very learned and judicious men, to whom I easily subscribe, Neither was this providence without a good effect; those very verses, as in all probability, and therefore much presided by certies, as in an propagatiny, and unetwore much prenea by one antience, having much contributed to the convertion of many, so Chrift. It is no good argument therefore against the literal fenfe of this Plalm, that because the Holy Ghost had the mannaging of the whole businesse, therefore all must had the mannaging of the whole businesse, therefore all must have been appropriate to the propagation of the state of the present the presen

literally be true of Solomon; fince that the Holy Ghoft had a double intention in it, and as it was intended for a carmen Genethliacum, it was sufficient that it fitted then when it was written, according to the nature of the thing, and the prefent occasion; and was not to be fitted to the event of things in occanon; and was not to be interest of the event of things in future ages; which would have altered the nature of the thing, and of a Genethiacum, have made it a bare prophefic. Bit besides, was there not ground for these hyberbolicall expreflions from Gods own words and expreflions concerning Soprefitons from Gods own words and expretitions concerning So-lomon? I will the hir father, and he fluid be my fas, for, and think hade anothy lyngdom fluid be challified for ever Sam, 14, 8c. To fay, that here also Chirik was immediately and on-ly intended, were very firange, I know the Apolite doth ap-ply fome of these words, as well he mights, fince Solomon was his type, to Christ, Heb. 1. 5. But that is no argument come, that therefore Solomon was not immediately intended, to me, that therefore botonion was not municipately intended.

And certainly those words there, If he commit iniquity, Re, cannot well be applyed to Christ. But that in very deed, both here and there, Solomon was the immediate object of the here and there, solomon was the immediate object of the words, may be here made good, by good and irrefragable authority; by the application that is made of all there, and of many, yea, most things here, to David and his posterity, Psa.89, by the Holy Ghost, the right author, as here, to there. For there of necessity David, and his posterity, must literally be intended; or elic there were no ground for the enfuing exposulation, But or elle there were no ground to retaentuing expoltulation, But than half eafl off, &c. Except there also men will take the li-berty to turn all into allegories, to the destruction of the let-ter, and make the lasterings of Christ his Church, to be the tter, and make the interings of Christian Chief, the immediate object of those complaints. But that no lober rational man will do, o be persuaded unto by others, in these daies. If some of the antients have done it, it may the better oates. It tome of the animens have none is, it may the better born with in them. It was the way then in requeft, when the literal fenfs, for want of that knowledge of tongues, which hath been fince in the world, was more myflical and hidden, than that we properly call mystical, to expound all things allegorically. In the last place, for another respect too, I fay it is rically. In the last place, for another respect too, I lay it is no good confequence to argue from the event, against the literial fende, God had once passed his promise to Elys forefathers, that the Pricesshood should continue in their family for except hat that the Prientoon moune concame in their rammy preferantis, as long as the Temple it felf; and for fo long as that Hierarchy was to continue. It fell out otherwise. How hapned that God himself will tell us; I faid indeed that thy built, and the God himself will tell us; I fast macet that thy bulg, and he husge of thy father floudd walk, before me for ever, has now he lord faith; Be if he from me. For they that homer me, tillhomour, &C. 1 Sam. 3. 3. See also Enzek, 33, 33, When I flaid nour, &C. 1 Sam. 3. 30, See also Enzek, 33, 33, When I flaid of the they for the rightener, that he flaid furely lives, &C. And was not this Solomous cate? What could be dofte more by any manyout this Solomous? Let the promise of God, than was done by Solomous? for I will the promise of God, than was done by Solomous? That he repented, and found mercy in his own person, I will eafily believe, though not obliged by any direct Scriptures that easily betteve, though not conget by any direct oriputes days throw of: but if he did repent, it was after he had done enough and more than enough, to bring the curfe of God upon all his pofterity. David himfelf, nowithflanding Gods promifes to often reterated, and to absolutely passed unto him, proposed often reterated, and to absolutely passed unto him, proposed them in his last words to his fon Solomon conditionally; And keep the charge of the Lord thy God to walk in his water, that thou maiest prosper in all thou dost . That the Lord may continue his word which he space concerning me, sayner zura may continue un worta witten ne i paus contening mejoring, fit plo dificue nade heed et beite waters, to walk of per in truth, &c. 1 Kin.43. 4. And fo Pfal 133.13. If hy bildren, &c. All the fe things well confidered, the literal fenfe I hope will not be denyed ut 3 which needs nor much other illustration, not be denyed us; which needs not much other illustration, than the justifying of the hyberboles of it; which halt been our chiefest aim and businesse hitherer. And as for the myssical sense, as the words are applyable to Christ, there is nothing lents, as the words are applyable to Chrift, there is nothing of which any man can make any questions what of Solonon insendency and licerally, but hype-bolically, was intended; it is exactly applyable to Chrift, without any hyperbol; and that refered note literally and truly, than to Solonon; but in a prirtual funct hough, mort of it; though that too, not without four clieral and hittorical accomplifium;, as may appear by particulars.

Give the King thy indgements] Endue the King with the fpirit of wisdom and justice, that he reign not,

as an own ray 1 years.

noto the kings fon I To wir, to his posterity.

V. 3. the mountains shall bring peace to the probled Even the plaves most barren shall be enriched with thy blessings v.16.compiled

ees most barren shall be enriched with thy blessings v.16.compiled under the name of peace : or, the mountains, that is, great men, as Zach, 4.7. shall procure prosperity to the state by righteons judgment, Of Solomons daies, the Scripture noteth expressly, that all ment, Ot Solomons daies, the Scienture notest expectly, that and his time, Judah and Hard dwelf fafely, for confidently) levery man under his wise; and under his figeree; from Dan to Parlibeat that Is, all his kindom over; I Kingster, from Dan to Parlibeat the Solomon over; I Kingster, Solomon over, I k

was peace, an extraordinary peace, all the world over almo?; under Augustus, a peaceable j. it Prince. The Romans then Governors and Masters of greatest part of the world, took fuch notice of it, that they shut the doors of their Temple Janus: a ceremony that was they flue the doors of their Temple Janus: a ceremony that was not used, but when they had a general peace; and hapmen not in all their time, above twice or thrice at most: Sie above curies continue thing sears in part of the analysis of the analysis of the analysis of the Grains Genium cludders, the faith the abridger of the Roman History, Lives, 14, c.12. They that nore an allution in the word Lives of the state of the name of Solubin: thould if right in this, have taken notice of another in the word Dividing of the state of the state of the name of foliable. The think there is as in the ground for the one, as for the other I the one believed to the state of the same of the state of the same longing to the literal, and the other to the myftical fenfe: though as Christis our Peace-maker, and the true Melchifedeck, King of Salem, so the first allusion might belong to him also,

Plal. lxxii.

Salem, to the first allusion might belong to him allo, by rightenighed 10-ria a light and full meghing. So the word rightening is used formations: as for example, Joel 2-23, for he hast given put the former rain moderatel: in the Hebrew, as there in the margin is noted, actoring to righteningler.

V. 4. He floid judge the peop of the people. He theword wherefore the Sword is commissed to Kings: to wit, to defend the innocent,

and suppress the wicked.

and impress the wicken.

He shal judge the poor of the people, type, and break, in pieces the oppresor, this is again repeated, and more largely profecuted, v. 12,
13,14, which indeed is the highest commendation, and truest character of a noble mind, of necreft relation and relemblance to God himself, to whom the same propriety is often both in the Scriptures, and in the writings of profanc Authors (as we call them) ascribed. Whence it is, that Virgil, that Master Poet, when he extols his Romans (by that general name aiming at his Prince Augustus parti mans (by that general name anong at mis times engants pair cularly) to the height of humane perfection and magnanimity, af-ter particular enumeration, by way of preamble (to make his speech the more folemn and considerable) of divers trades and professions, and faculties, wherein he willingly grants the Romans to be inferi-our to fome other nations; he concludes his speech with these excellent verses. Tu regere imperio populus Romane memento: He tibi erunt ares; pasique imponere morem, PARCERE subjettis (which many Princes have made their morto; and happy it were, that all would make it their practice) & debellare superbos.

would make a title practice of acceptate juperost. the] Or for the Pial 2.61. 8.82. 3. V. 3. They shall fear thee as long as the sun and mon endure! When thee O Ood, named in the first v. or thee, O King, by an apostrophe, to called in Rhetorick, is ambiguous! but either way it will do well. They shall fear thee, O God : true Religion will be the fruit of a fettled peace, and just government; first the fruit, then the security; for these two have great dependance one upon another. The fear of God is taken for the whole worship; that is ordiand read or God is taken for the whole worthing that is ordinary, Again, they finall fear thee, O King; that is, they finall worthly and reverence: Thy Name final endure for ever, as long as the fan, &c., as it is in the 17, verte.

pun, &c. as it is in the 17. verle.

V. 6. He shall come down like rain upon the momen graft] As this is true in all godly Kings, for its chiefly verified in Christ, who with his heavenly dew maketh his Church ever to flourish.

like rain upon the mowen grafs This similitude, with little alteration, is often used in the scripture, upon several occasions, as Deu. 32.2. My dollrifte fhall drop at the rain; &c. & Job 29. 22, 23. DCM_3.2. Any destrict fueld drop as the rain-38c. 8. Job 29, 22, 23, 23, and my piece herped poin term, and they meticle for me, as for 21 to rain-38c. The Kings wanh is as the rearing of a lism; but his favour is a drow poin to graft, Pro. 19, 1. and ellewhere the time upon this very occasion of Gods helding upon David and his potherly, 2. Sam. 23, a. And he find he as the light of the morning when the fin right, we as worning without clouds: as the tender graft princips, out of the Jean's place finding after rain. The word in the Original 11 here translated morning rafs dech also fignific a fleeze of word (properly, a floring they which flower take to be the proper fignification here, in alloss of the state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here. In the solid state of the proper fignification here, in the solid state of the proper fignification here. In the solid state of the proper fignification here, in the solid state of the proper fignification here. In the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here, in the solid state of the proper fignification here. In the solid state of the proper fignification here, in the solid state of the proper fignification here. In the solid state of the proper fignification here, in the solid state of the proper fignification here. In the solid state of the proper fignification here, in the solid state of the proper fignification here. tuagint, naraßhoeres es ent mbnor: in vellus, in the vulgar Latin This interpretation is embraced by most of the antients, and finely profecuted by Chryfostom in relation to Gideons sleece, upon this place, Since the word will bear it, as well as that other sense, good reason we should take notice of it too. But yet I conceive the other to be the more proper fignification here; as more agreeable to that which follows, as flowers that water the earth. Genebr, alfo, though wherwife prone enough to justifie the vulgar Latin, be the mistakes af it never fo gross and palpable ; yet here he makes no scruple to tell us, what he thinks best.

V.7. fo long as the moon endureth] Heb. till there be no moon. He mentions here the moon only; as v.17, the Sun only: having joined both in v.y. As his fancie led him, and would fir the v. best: and It were but a fancy to make a further mystery of it. Till there be no

mon; that is, to the worlds end; or for ever, as elsewhere V.8. He shall have dominion also from Sea to Sea; and from the re wr, &c.] Most Interpreters by these words, would have the bounds of Judea, and the Ilraelites Kingdome according to Exod. 33.31. Numbers 34. 3. &c. expressed: that is, from the Sea of Sodome, or the Red Sea, to the Mediterranean Sea(by some called mare Syriasum) East and West; and from the River, (that is, the River Euphrates, for the greatnesse and famousnesse, absolutely called,

the River) to the great Defert, North and South, And this they conceive was accomplished in Solomon, of whom the story testi-stifieth in these words: And Solomon reighed over all Kingdomes from the river, unto the land of the Philiftines; and unto the border of Egypt, they brought prefents and ferved Solomon all the daies of his life, 1 Kin 4,24, and again, y.24, of the same chapter, For he bud dominion over all the region of this fide, &c. For my part, as I believe, that the words had immediate relation to Solomons perfon; fo to those quoted places too of the Law concerning the bounds of the Jewish Kingdom, that they have some reference, I will cafily grant: especially to Exod, 23. 31, which words come netrest to these. Yet when I consider that the words must have reference to Christ too, as all the Pfalm hath; nay that they are directly for applyed, and repeated of Christ, without any alteration at all i And I will cut off the chariot, &c. and he fhull fpeak peace unto the Han a ware on on the country occ. and we prain year, feder into the heathers, and bit dominion shall be from Sea even to fea; and from the river, even to the end of the earth, Zach 9, 10. I whole dominion (fpiritual) to confine within these narrow bounds, would not be to proper, nor fo agreeable, either to the predictions of other prophets, or to the event it felf : And again, that the words, Exo; 23. 31, are not fo like, but that fome confiderable difference may be observed: it being there, from the red fea, even unto the fea of the Philiftines, and from the defert unto the river; and here more absobutely, from fea to Sea, &c. upon these grounds I conceive it more probable, that an universal dominion over all the world is here comprehended and promifed. And it may be, from fea to fea, is meant, from South to North (for D) is fometimes taken from the South; as Pfalm 107.3.) and from the River (Euphrates, which was East of Judea, though according to the opinion of forme, we expounded it before, from the River to the defert, to be, North and uth) to the ends of the earth (or as the Septuagint, ens riga law South) to the ends of the earth (or as the Septingunt, see, ratge law fig stangalism; in the wilgst Latin, sighe at entimose obsterarum) is meant, East and Welf. Now it it be oppolicly that this was never use of Solomon, we aniswer as before, upon the title; first, that the expertition, as is usuall in these cases, is hyperbolical: second-ly, that cite quellion is not provity, what Solomo did actually enjoy, but what either by God might be promified conditionally; (neither did the Headhith Kingdome ever extend for far, as thole bounds allighed to it by God, in the Law, proper additionally as the solomes allighed to it by God, in the Law, proper additions. am ac precata; as St. Jerom in a place) or by the Poet, or poeticall author (the immediate we mean) might be wished unto him without trespassing against the Laws of that decorum, or beseeminguelle, (alwaies grounding upon fome apparent possibility, it not probability) to which all Poets and Orators are equally

V. 9. bis enemies fhall lick the duft] Bow to the ground in fign of reverence, 11a 49 13.

V. 10. The Kings of Tai fhish of Of Cilicia, and of all other countries beyond the Sea, which he meaneth by the Isles, Plat 48.

(hall bring prefents] Pfal. 68. 29,8c. fluid bring prefeat J Plai. 88. 19,8cc. the Kings of Sebel and Seb fome parts, at least. Now concerning Solomon, of the Queen of Shebe, what she did in reverence and admiration of his wildom and Sheep, what the unit revenue and advances of the p. There also, v. 15, of the Kings of Arabiditis recorded, in these words, Besides that he had of the merchant men---and of all the Kings of Arabia

Sec. V. XI. Tea all Kings shall fall down before him; All nations shall feroe him.] An hyperbolical and portical ambilications of which kind hath been looken already sufficiently. Neither need the words be presided too sigidly. By all Kings, may be understood many, which were either absolute subjects, or criburary. To which purpose we read, Xin, a. 1. And Solomov relative diver all highdoms, eye; they brought present and seven Solomov all the dates of his life. Besides, this plating down, may be understood more generally woo of extraordinary respects done unto him by fundry Kings and Painers. Wouldwarfully with tell. Learner and Ambassador; as one of extraordinary respects doine unto him by fundry Kingy and Princes, voluntarily, by their Legates and Ambasilaous: as one speaks of the Romans under Augustus; Illi guoque reliqui, qui international and the statem magnitudinene, for reuserbaire. All nating shall levue him: many did, over, whom he, had either. All leasting shall levue him: many did, over, whom he, had either, All leasting shall levue him: the range and comminents, sec. of others, he did serve himself, by trade and coimmerce, transporting their wares and commodities by flags and otherwise, letter his own Kingdom for his tile: a great argument of a happy religion, and shoulthing Kingdome. Now of Christ (or shomp, as before we said, chießy intended) all this hath been verified without an hyberbole; ver not of him neither. So bloulety and poecilean hyperbole : yet not of him neither, fo abfolutely and precifely, without some figure; but such as is so ordinary, as that it may feem rather proper language, that me as is to ordinary, as that it may feem rather proper language, than figurative. All Rings, that is, fome Rings of all Nations: and all nations flatt ferwilm; which hath already been fulfilled, of most; and we expect finall be verified of all in Gods appointed time, before the end of the world. By what we have already feen, we may easily believe that which is to be,

V. 12. For he skall deliver the needy when he cryeth] Job 1

For he shall deliver the needy &c.] See before upon v. 4. He shall rot ne man activet me need oct. I see perfore upon v. 4. He mall judge the poor of the people. Now this might feem (as in very deed it is objected by some) not to agree so well with that complaint at is objected by ionic J not to agree to went with that complaint of the people, concerning solomon, I Kings 11.4, Thy father hath made our pole greeous: but that is there accorded, not as a complaint of the people only; which whether it proceeded from too much happinels under Solomon (for that will do it, as well as the other, fuch is the nature of man) or from any real fuffering, is left doubtful. In the Hiftory I am fure we find ample testimony concerning their great happines under him: and among other things, this partieut arty, which comprehends a great deal; 17hat of the children of first Solamon did make no bondane, 1 kin 9, 2, 18 the children of other their solamon did make no bondane, 1 kin 9, 2, 18 of their fullerings by him, nothing do I find. It may be that in this or their unerings by num, nothing no. 1 nm., it may be that in this also Solomon was a type of Chirl k, who though he say of himfelf that him pole is coffe and his barden light. Matthew chap, 11. verfe 30. yet the many that think far otherwise, it: else wickednelle would not abound so much among Christie: else wickednelle would not abound so much among Christie.

ans.
V. 14. He shall redeem their foul from deceit and violence?
Fraud and violence, the two noted Engines of all mischief, the Fraud and violence, the two noted Engines of all mitense, the effects whereof none commonly feel more, than they that are bett able to bear it, the poor and needy. It is the cafe of many great and flourithing kingdoms: where the better fort are most as each, the poore people are most opperfield, so to now ye rich men, accepted the bire of the labourers, Sec. Te have condemed and the properties of the properties of the properties of the conkilled the juff, &cc. Lam. 5. 1. 4, 6. As it is therefore the commendation of a good King, not to oppreffe, himfelf : fo of a King menation or a good sing, not to opprine, miner: 100 s ning both good and wife, to proceed the opprind of others, 1the Hebrew word [11], is by the Septuagent, because of the affinity of the found, (as in many other words) translated rises, which fignifies sig.; and the Old Latine out of the Greek, expresses it, Ex usuris de iniquitate redimet animas corum : that is, he shall redeen their fouls from usury and oppression e for so is iniquitat, here to be taken. It is likely they thought the word roxes, had its beginning from the Hebrew 1111; which is not impossible, though from Tiel be the more obvious derivation. And certainly there, is a great deal of reason to think that DOON WIN, Prov. 27. 13. doth fignific an usurer: of which see more there. Howver since fraud, and cruelty, and oppression are so incidental, and almost inseparable from that kind of life, the expression cannot be much amis: and what a work the antient Romans had in their time, to deliver their poor from the cruelty and tyranny of the faneratores,

their Histories will show.

pecious shall their blood be in his sight] He will see that none of his subjects, not the meanest of them, shall lose his life by any wrong judgement at home; nor will be be prodigall of their blood, (as Kings and States many times are: a thing much to be lamented) in fervices abroad, not for the good, or fafety (though commonly pretended) of the Commonwealth, but only to ferve his own ambitious and covetous ends, or to revenge private quarrels. See also upon Psalm 116. 15, precious in the

15. shallbe given] Heb, one shall give. of the gold of Sheba] God will profee his life, and also cause people to bring rich presents to him.

V. 16. There shall be an handful of corn] If a little corn be fowen

V. 16. There shall be an handful of orm | If a little corn be lower in the most barren places, it shall grow so plentially, that it shall thake, as the trees of Lebanon do, with the wind, the fruit thereof shall shake like Lebanon | Under such a king shall be exceeding great plenty, both of fruits, and also of the increase of mankind, Jer. 31-17.

V, 17, bit name shall endure for ever | By a continual succession of children, so so she thebrow word significant.

(hall endure] Heb fhall be.

his name shal be continued as long as the sun Heb. shall be as a fon to continue his fa hers name for ever.

and men shall be blessed in him They shall count themselves hap-

an men past we stepped in most 1 nev mail count themselves happy in furth a king, and expeed all comforts from him, Prov. 31. 28. fulfilled chiefly in Christ, Gen. 12. 3.

1. 8. who many dash mondays things? Pfal. 136.4, He confedent
That except God miraculoufly preferve his people, neither the

king, nor the kingdome can continue.

V. 20. The prayers of David the sonne of Jesse are ended] This was his last prayer that he made for Solomon, a little before his was his lait prayer that he made for Solomon, a little before his death; or, the laft of those Pfalmes that David fet in order before his death, for the use of the Church. The rest were gathered together by others, as some of Solomons Proverbs were Proverbs 25. 1. fo 2 Samuel 23. 1. Now thefe be the last words of David: nor the last words that ever he spake, (for he both spake and did many things after that,) but the last that he spake as a Propher, to his fon Solomon, as learned men expound it there; and fome make those words there, an appendix as it were of this Pfalm here. From these words most collect that David was the author of the Pfalm : as it is very probable, if we take this note as referring, not to the foregoing Pfaltes in generally where this interaction is not to the foregoing Pfaltes in generally, where this is the 72. in number, and (according to that full Wrifton we have spoken of upon the first Pfalm, in the be-

nining; and upon the 41, in the end) ends the fecond book of Plalma: but to this particular Plalm, and therefore taken into the body of it, as part of it. Yet there be, who think Dayid might utter the matter of it upon his death bed, by way of foleum benediction, in imitation of Jacob, Gen 49, and Mofes, Deut. 32, 33 David, in profe, and Solomon afterwards put it into verfe: and therefore both their names put to it, the one at the end the and therefore both their names put to n, the one at the ends the other at the beginning. But if as others, the note refer to the whole collection of the foregoing plalmes, (he called prayers, by a fynecholecthe paris pro two, as they call it) the argument will not be of so much force. Some Rabbins have made this sense of the words, Consummate sunt precess David, that is, say they: This is the fum of Davids wishes, in the accomplishment whereof he shall have his hearts defire. I mention it, not for the probability, but because some of the antient Expositors have somewhat to that purpose too.

PSAL LXXIII.

Title,
A Pfalm of Asaph] Or A Pfalm for Asaph,
of Asaph] See notes on Psalm 50, tit.

Verse 1. TRuly God is good to Israel; even to such as are of a clean heart. This abrupt beginning by an IN, which is asversativa particula, as they call them, and properly. fignifies veruntamen, or but 3 by some translated here, atqui: and this sudden determination of the businesse, before any further, arguing, may well feem somewhat strange: and puts Interpreters upon this conceit, that the Psalmith had been in a long conflict within himfelf, arguing the case to and fro, faith on the one fide, and the Devil on the other, doing their parts by turns; and at last, faith by the help of God having prevailed, he breaks out at laft, faith by the neigh of the naving prevained, he breakful of very joy, into this exclamative, or acclamative aftereation, Tinh, God, &c. As for the conflict, that is true enough: the author professes it afterwards, but that he was newly out of ir, thor protestes it atterwards, but that he was newly out of it, when he wrote this, and therefore thus abruptly begins, &c. it is but a fuppofition, which may palle for probable, until fomewhat more certain be found out: Whether this will be thought fo, that I am now to fay, I know not : but it hath more ground, I am fure, than a bare supposition. The antients, those that were very religious, were wont to speak of God, and those things were very rengious, were wont to preas or Uou, and none dange that belong unto God, not with reverence only, but with loane far-and teror alfo,left through ignorance and incapabilitythey floud utter any thing, that might oftend God either in the expedition, or matter. This Plato often profeders of binnleft; as in his Dialogue called Cratylus, in that one Dialogue more than once. But to called Cratifut, in that one Disaugue more than once. In cleave them: The Prophet Jermy upon this very this call of a holy zeal to Gods glory moved with indignation to fee the profiberity of the wicked, and purpofing to exploitate the matter with God himfelf, he makes his way by a previous acknowledgement of Gods righteoulnelle, Righteous art thou, O Ged, when I plead with thee, yet let me talk with thee of thy judgements, Jer. 12. 1, &c. So the Prophet Habbakuk too, Art thou not from everlafing, O Lord, my God, mine Holy One? &c. Thou art of putt eyes than to behold evil, and caust not look on iniquities: having faid to much by way of necessary premunition, he goes on boldly; where fore leokest then upon them that deal treacherously, and indest thy tongue when the wicked devoureth the man that is more righteens than he? and maketh men, &c. See also on Plalm 89. 5. the heavens, &c. I conceive that here likewise the Psalmist being to treat of the fame subject, and having proposed unto himself this method, first to make his objections, before he came to his conclusion and answers; yet before he begin that bold and expostulative discourse he thought it necessary to premit this pacificatory and mitigative protestion, AN Asqui: However, Truly, &c. as if he had said, Whatever I shall say by way of argument that as it no mad had, whatever a mail tay by way or algument may feem contrary, I first profelle and protest, this to be my faith and firm belief, that God is just and good, and will deal accordingly with them that fear and ferve him with purity of heart &c. I have faid, what I ground upon: but it may ferve for further illustration to adde, that an antient Heathen Author, who, though he lived fince Chiff, had not the happiness to know Christ: but one of the most rational Heathens otherwise that ever was, and highly commended and admired even by Christians for his good life: (he was one of the Roman Emperours) having in few words, and with a great deal of modefly argued the cale, why the Gods, (fo he speaks, according to the wonted style of heathers though it appears by other places of his Book what he thought of the thing) had not made good and godly men immortal, he conthe thing) had not made good and goodly men immortal, in con-cludes, it in more because it is not for (if the the his is the not so indeed) be therefore consideren, that it is not not to it flouted be so. For thou self the solid his more feet when the tender of the solid his day again and consist when the wave not the Goods, both joil and good in the high-consist when the solid his the solid his solid his solid his day of the solid his solid his the solid his solid his solid his solid good to the wireless of the solid his solid his solid his solid world and all these belowers the solid his solid his solid his solid for the solid his sol world, and all that belongs to that queftion, as it is here refolved by David, and the like, fee upon Pfal, 37, which is not the fame Pfal.lxxiii. of a clean heart] Heb, clean of heart,

V. 2. My feet were almost gone | By murmuring against God, or, doubting of his providence, and liking too well the state of the wicked, ver. 13,8cc. V. 3. For I was envious at the foolish: when I fam the prosperity of

the wicked] Job 21.7. Pfal. 37.1. Jer. 12.1.
V. 4. There are no bands in their death] The wicked in this life live in pleasure, and are not drawn to untimely death, by violent difeases, or other chances, like prisoners, but live out their time, and

dye their natural deaths.

their strength] Heb. אור for האור (a Vau for a Jod) as fome chief Rabbines, followed by our English here, and most Interpreters. Others, according to the proper fignification of the word, if the Mem be radical, (aula, atrium, vestibulum,) translate palatium; and supplying a] similitudinu, often omitted, make the sense to be; They are as firm, and healthy, as a strong Palace. But others without any lich (hyplement, beht palates are firm and frong; that is, fay they, they dwell in flately houles and palaces. And why might not \(\bigcap_{NN}\) be taken for the body it fell; which by S. Paul, (and fo by divers others) is called \(\pi_{NN}\) be taken for the body it fell; tabernacle, 2 Cor . I, &c, which though in opposition to the foul, to them that know the worth of it, it be more like a cottage, or prison, as the Pythagoreans and Platonicks were wont to call it) prilon, as the Pythagoreans and Platonicks were wont to call it; than a palace; yet of fuch as are here deferbed, whole happinels conflict in the welfare of their bodies; their body may well be fyled their platace; and the Epither k-17-12, which properly (as in the margine here) fignifies fat, will better agree with this fub-flattive, than any other; and for the meaning will be, that their bodies are fat and bifty. The body is refembled unto a houfe in Ecclesiastes also, Chapter 12. veri3: I think there is as much pro-bability in this both sense and version, as in any of the former but the confequence of the difference is not great: let the Reader

V. 5. in wouble as other men] Heb, in the trouble of other men. like | Ho. with.

V. 6. Terefore] They glory in their pride, as some do in their chains, and in cruelty, as fome do in rich apparel.

V. 7. they have more than heart could with Heb, they balle the

thoughts of the heart.

V. 8. they speak lositly] Heb. DITOD by some translated (as well it any) de Excello; that is, concerning the High God: meaning, gainft him: for the speech of such concerning God, must be against: either profane, or blashemous. But I rather approve of the former version, here expressed in our English; which is followed by most, and seems more proper to the words. It is ordincy to let out of the pride of men by their great words, and hip looks. Or, they speak lostily, as if they thought themselves abve all other men, and would be so accounted of by others. V. 9. They fet their mouth against the beavens] They blasphome (od, not fearing his power; and rail upon men, as inferi-

V. 10. Therefore his people] Not oncly wicked men do evil, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God confidereth not aright the state of the

return bither] To fay, as followeth, ver, 11, &c.

waters of a full cup are wrung out to them] Or, when waters of a full cup are wrung out to them; that is, when they fee wicked mer

prosper by oppressing others.

V. 11. And they Jay | Thus the sless moveth even the godly to dispute with God touching their poor estate, and the prosperity of the wicked.

V. 12. washeh my hands in innocency] Pfal. 26.6.

V. 13. Wighel my bands in innecency 1 Vial. 26.6.
V. 14. chighened Heben my baddigienes was.
V. 15. If I fay I will I feek thad I I I give place to this wicked thought; I fall wrong godly men, and condemn them for hyporries because they are under afficient. Some like better of his verifion, which indeed is most literal: Eace generate filteran tuorum: transgressus sum: that is, Behold, the generation of thy thildren; I have transgressed. As if he faid; Should I say so, Behold, thou halt a Church nevertheless: a number of children in the world, who notwithstanding these temporal crosses and afflictions, and the prosperity of the wicked continue in thy service faithfully : the confideration of thele doth condemn me : בורחו I have finned: 1 acknowledge and confess the iniquity and impirty of such thoughts. I do not see but this may do as well; and am fure it likes some of the best; though opposed by some others, See Pfalm 47, 17, 18. All this is come upon us, &c. And Heb. Chap. 11, the whole Chapter : Chap, 12, 1, the inference there upon the former Chapter, Wherefore feeing we also are compassed about, &c. It will much confirm this interpretation, Besides these, there be other interpretations of these words too, divers; but not any so probable as either of these; which therefore we pass by.
V. 16. it was 100 painful for me] Heb. it was labour in mine

V. 17. until I went into the Santhuary of God] Until I en-

that thou ordereft things wifely and juftly, referving Judgement

V. 18. thou calledft them down into destructions] Heb. destructions. That is, a very great destruction,

V. 19. they are utterly confumed with terrors] By thy fearful indoement.

V, 20. As a dream when one awaketh] Of all thefe words, expressing the suddennesse of the destruction of the wicked, and the shortnesse of the prosperity; and of the session, of insufficiency of this answer, see, as before, upon Psalm 37, ver.

when thou awakest, thou shalt despise their image] Heb. שניה in suscitando: that is, in waking; without expression of the per-fon: which hath bred variety of interpretations; three, at the leaft; of which, which is to be preferred, because all warrantable by the Original words afording a good sense, and avouched by good Authors, is not casie to determine. Firth, in awaking; that is, (as here in the English) when thou awakis! When thou showest is, (as nece mixed enginn) when them awargit. When thou theyed thy power, hidden for a time, as a man awaking doth; Pla1.78.

65. Then the Lord awaked, so one out of fleep: and Pla1.7.6. awake for me to judgement: and 3.2.0. awake to my fudgement. Again, in waking, that is, when thou awakeft them, fay lome, that they may fee that they have been all this while but in a dream : that all their greatness, and supposed felicity was but imaginary. It is no small aggravation of their misery, that themselves, before they dye, shall know that they have been deluded all this while, they aye, man know that they have been acquared an time while, when they thought themfeles most happy; which must need end in great pangs and agonies of foul. Or lastly, in waking, that is, when thou awakest us, and shalt remove the cloud from before our eyes, that we may clearly see and discern the vanity of all worldly things: How quickly this life paffeth away, and every thing with it; how inconfiderable at the best; and by and every thing water in two meanmerance at the near 3 amon up confequence, how fortile we are 3 or 3 mindle! Ipeaketh after-wards, how fostilly and temants, yea, bruitly, that make fuch a material water of wicked mens worldly prosperity. This knowledge, thought of it felt incurrent enough into the eyes of men that have their eyes open: yet how apt we are, either to be lulled afleep by our own, or to be dazled by the temporal welfare and prosperity of others, so that we need Gods continual help and affishance to keep others, fo that we need Gods continual help and affithance to keep us awake, that is, in a right judgemen; appears by the Pfallation, who elfewhere expectly call upon God for it. So Pfal, 39.4. Lord made me to be not mane end, and the measure of my dayers, what it is, that I may fown how front I can. Though he make particular application of it to himless, yet he means it not of himself particularly, as though the defined to know how long he should live; but of all men in general, as appears by the 6, verse, Surely very than within him a stain thour, or according to the provinces of Reader may choose which interpretation he best likes. The sirst is most followed, and as I conceive, if there be any difference, most probable. There be both among the Rabbines, and Chrimolt probable. Incre de both among the Rabbines, and Chicains, that have expounded this awking, of the refuterchion of the dead, and day of judgement. And to the Chaldee Paraphrafe, in die judicii magni evigitabunt è domo fepulchri, in irà imacinem eo-rum despicies. Somewhat we have to that purpose, Plal. 49.14. The upright (ball have dominion over them in the morning, and their beauty, &c. by some there expressed, of figura corum: that is, their form, or figure. But the word is not the same in the Original: and being it is not the proper sense here, as the most and chiefest agree, we shall not need to take further notice

thou fhalt defiffe their image] In awakning, thou, by these judge-ments, that spoil and destroy all these pomp, and goodly shew. Or, if in awaking, be referred to men; thou shalt despise, that is, thou shalt then shew them, and make them understand, by opening the eyes of the one, and awaking the confciences of the other, how vain and despicable a thing in very truth, all that pageant of worldly pomp and pide, and life it self, is. An Image is a thing to look upon; good for little elfe; and valuable for the outward appearance onely: though it be done to the life, and may deceive the eye perchance, yet it can have no reality of life. So is all worldly greatness and magnificence; which makes a shew, and

paffeth away: well therefore, not here onely, but by ancient Grecians expressed by the word 10 mao, an idol, or image.

V. 22. I was as a beast before thee] A proper expression. For man, though he consist of a lumoratal nature, as the wifeft Heathens have alwayes taught and acknowledged: ver whileft he looks no further than this life, and confines his thoughts to that which is present and visible, he makes himself a very beaft; the chiefest and almost onely considerable difference between man and beaft, being this, that the one when it dieth, perisheth altogether; the other, not; but survives in his better part. And this may be the meaning of Ecclefiastes also, in those words of his, which seem to say the contrasy, as many untred into thy School, and learned by thy Word and holy Spirit, derstand them; I faid in my heart concerning the state of the fons of

Pfal. laxiii. men, that God might manifest them, and that they might fee that they themselves are beasts; for that which besalteth the sons of men, be-falleth beasts. &c. Eccl. 3, 18, 19. that is, as I understand him, that Jaueth Deafit. &C. Eccl. 3. 18, 19. than is, as a uncertaing hims; has God would analyse them, (as we have it here) and make it appear unto them, that whileft they place all their happiness in this world, had think that when they die, all dies or expires with them; that and think that when they die, all dies or expires with them; that is in effect, as he don't further aggravate, (and that, ufting their own known words perchance, that they din that belief, as most in those dayes: whereof fee before upon Pfal 37-13;. and elsewhere) that which befalleth be fans of mer, (in point of death, that is) be falleth beefigs; even ant bing, &c. that whileth they foo believe and live accordingly, themselves become beaffs indeed. For why thould he defire God to manifelt that unto man, if that were it he intended, that their fools were mores! which the generality of men have always been and counder to believe, of themselves; and menaca, trus timer oans were morrar: when the generativy or men have alwayse been any enough to believe, of themicleves; and can fo hardly be effected of the contrary, even fince the contrary hath for any been recalled, and manifetted; as it been fine Christian appearance in the world? He hinfield, (Established Manifester) and the support of the contrary hath of the contrary has been fine Christian appearance in the world? He hinfield, (Established Established Stewards). clefiaftes I mean) explains himself afterwards, ver. 21, when he faith, Who knoweth the spirit of man that geeth appeard; and the spirit of beaft that gorth downward to the earth; by which words he puts a clear difference between the lpirit of man, and that of beafts; but that this difference, as he profefleth, doth not by any bealts; but that this difference, as he protefleth, doth not by any clear evidence, and demonstration, appear unto men r- and that God would manifelt it. For which cause also Cliritis said, as upon the said 37. Plain is everyed, to have breast life and immersial to saidy. 2 sim, 10. 1 am glad 1 am nor the first, or onely, that have thought of this interpretation of this passes of Ecclesistes: for it is a very considerable passes; and these words of the Plainits (which 1 do not finde observed by a company constraints). these words of the Frankhitt which a do not made observed by any) give great light unto it. More shall be fail of it upon the place. And of this purpole may those words also of the Plaimilit, 49.31. Mont has it is honour, and and shaded hand the plain it is be understood. See more there.

thee] in the account, O tool.

13. I am onitinately with thee] By faith I was affured, that the providence did watch alwayes over me, to preferve me, Plai.

63.8. Or, in my greateft troubles and affiliations, Thou wert preferr with me, by the inward comforts of thy Holy Spirit: far more farm with me, by the inward comforts of the Holy Spirit: far more thee] In thy account, O God. valuable, than any worldly joyes, as the best evidence and security of thy fatherly love to me, and an assurance of my suture happinels with thee, in a better world. So Luke 15.31. when the piners with thee, in a better world. So Luke 15.31. when the good fon, by reason of that extraordinary acception there expressed, the fatted calf, &c. thought himself less respected by his father, than his riotous brother; and bitterly tellified his indigna-tion for it, to his father: Lo these many years do I serve thee, &c. (which is just our case here, when we grieve & fret at the prosperity of the wicked, and think our felves neglected) the good fathers of the wicked, and think our felves neglected) the good fathers answer was; San, libe as tever (there, continually) with me: upon which follows a confequence: all that I have is thine. As if he had faid: By this thy heill with me, though thou finde it not for the preferen, and my discipline hitherto rellith more of severity, than found induspence can may the fure, and rely upon its discipline hither the property of the propert or any thing elfe, that hath been done to thy brother, or upon his oc-

or any timing enertials that need none to the ottomers, a upon moderation, in his way of a temporary merimentand rejoyering.

V. 14. and afterward receive me to glory] See upon Pfal. 49 15, for he final receive me: by comparing of which passage with this the expression, both, and coherence of matter (in opposition to worldly prosperity) being the same in both; it may appear, that this glory property) peng me ame in pont; it may appear, mat tuis girdy was chiefly intended of eternal glory y which is more than will be granted by them that make a Perzetti of this Future, and turn it, cam glini acceptifi me; o with the vulgar Latine, cam glini acceptifi me; o with the vulgar Latine, cam glini a lifety pliff me; which flome interpret as if David, or Afaph for him, had glil me; which flome interpret as if David, or Afaph for him, had spoken of Gods exalting him to the throne of Ifrael. But keeping the Future tense, which we finde in the Original (though often, we confess, where the sense requireth it, used for the Præsent) in its proconsistent cuts can required square for the Praints) in its pro-per fignification, according to most linesprease; yet whether we must take in remporal honour and glony, as part of the meaning, is a further question. I would not deny it, because I see most lines preteres would have if to yet I cannot see sufficient reason to induce me to believe it. The whole context and tenor of the words in this and the following verles, seems to me to look another way: to wit, to oppose present spiritual joys & comforts and certain hope of eternal life, to temporal transitory goods and blessings: the proper goods and blessings of the wicked, as the matter feems here to be determined; not because they onely have them (God forbid we should think fo) but because they have these onely to trust to, and look for no other. The Chaldee Paraphraft follows this fenfe: In confilio tuo deduce me, in mundo ifto, &c. that is, Thou fhalt guide me with thy counsel in this life; and this life ended, wilt receive me to that glory,

which thou hast pr mised me.
V. 25. Whom have I in heaven but thee?] He sought neither help nor comfort of any, fave of God onely.

W. 26. strength] Heb. rock.

W. 26. strength] Heb. rock.

my portion for ever] He teacheth us to deny our selves, & to have my parton for every the teachter us to early our letves, & to have God our whole fufficiency, & only contentment, Pl. 16.5, & 119,57, V. 27. For los they that are far from thee, shall perish No man, be he never so godless, is absolutely "Eguplo Tie Osic; or, wind of

God: as ancient Philosophers speak: For, in him we live, move, and have our being, Act. 17.28. It is spoken of all men in general. Yet Plato the Philosopher, of an infolent proud man, faith expressly, that he is Egypt of Oir, word of God; that is, that God is far from his thoughts, and he as far from Gods favour. They that are from his thoughts, and ne as tar from Loas tayout. They that are thus far from God, though they have part of the goods of this world, shall never be admitted to that presence of God, wherein in fulness of joy, Psal. 16.11. from which to be excluded, is to periffs

Pfal. lxxiv.

is future; of joy, Pial. 1.6.11. from which to be excluded, is to perifferent allungly: Depart from the present ground to Matia, 5.11. from that defloyed all them] is INCEST a Present; which according to the Hebrew idioriff may be translated, which has ordered freeder, those off to translate of the present ground to the growing from thee] That is, for lake the growing from thee] That is, for lake the growing from the growing f wife doth her husband.

V. 28. But it is good for me to draw neer to God] Though all the world shrink from God, yet he promiseth to trust in this and to magnific his work, Josh 24.15.

PSAL. LXXIV.

Title.
Maschilof Asaph] Or, A Plalm for Asaphto give instruction, Plal.

32. Tit. of A(aph) There is no certainty, neither concerning the author of Ajaph] There is no certainty, incluser comming the author of this Plalm, nor concerning the time, when it was composed, First for the author; it is not improbable that Asaph, who lived in Davidstime, a Prophet, and the author of some served hymns, Davids time, a Propiet, and the author of fome tiered hymns, as is recorded, a Chron. 29.30. was the author of fome of those Pfalms in this Book of Pfalms, that have this name prefixed: but the occasion of this, having been, as appears by it, some no-table profanation and devastation of the Temple, such as hapned many ages after in the time of the Babylonish Captivity; and fince that, once or twice; this Alaph, that lived in Davids time, could not be the author of it. That he should write prophetically fo long before, is the opinion of fome, I know; but grounded upon very little probability, as I conceive. They that hall reade it, and well confider of all particulars, will hardly believe that it is a prophetical ftyle. Others therefore, and those of ominent learning, have rather chosen to refer it to what we read I Sam. 4. of the taking of the Ark by the Philistines, It is likely that fo udicious a man could have faid more to make this opinio more plaufible, than it doth appear to me: but it is little, that h hath faid; of which fee more upon ver. 6. and hammers) and leado I finde in the History, to which he doth refer us, to perswad me, I should sooner believe what some others have conceited, that either it was another of that Name, who lived in those daes, when these things hapned; or that the author, however called, delivered it to some of Asaphs posterity, to be tuned and piblished; and so came to have that name prefixed. But all this very uncertain: neither doth it very much concern. It will more very uncertain: 1 neither doth it very much concern. It will more conduct to the right underfanding of the Plaim, to know the time, and particular occasion; but, that too, hath its distoultes, For if we refer it to Antiochus. 2s Junius, and Buert are opinion; he indeed did much profane the Temple, by idolarous facrifices, and by erecking his idols in the Sanctuary; but that he made fuch havoke of thefe magnificent fructures, according to the expressions of the Plaimit, importing little left than an absolute of the profession was read as exercised, bed didney to we read one and exercise the didney. folute destruction, we reade not ; and certainly, he did not. It is answered by some, first that these expressions may be intended not of the Temple, but of divers religious houles, called Syna-ogues, crefted in divers places of the land, for religious meta-ings: of which frequent mention is made in the New Teffament. I will eafily grant, that Synagogues by some of those expressions might be meant particularly or comprehended in the generality of the word "DUE: which though it be used of the Tabernacle particularly that stood in Moses his time, and of Solomons Temple afterwards : yet because it properly fignifies a iomons Temple atterwards: yet becaule it properly ignines a meeting; and then, as juxx noria in Greek, a Just of meeting; the may fitly be uffed of a Synagoue also, which is a Greek word almost of the fame fignification, as if we fail, a gathering test; that being the proper use of Synagoues, where people did meet, to pray, and to reade, and to exponded exhort, but to the control facilities, or to preform any other reliabilist fervices and the company of the property of the control not to factilice, or to perform any other religious services appointed by the Law, proper to the people onely. So "IVIO may probably be rendered ver.8. They have burnt all the synapsus of t probably be rendred ver.8. They have barn all the "ynaggers" God in the land; as it is therein the Englist: though tome, exhere, choole reacher to translate Tabernatis; by which they understand no other than the Temple, expeticle to burally, case cliwhere it is, and hash been noted before) because of the leveral rooms and divisions of it. But to leave that as a thing either than the summer to be about order. where way not improbable; yet that by will in the third veries, where feefeual deplations are mentioned: or by wild, or [2000] in the formal way to the formal when he was a feefer with the formal way to the way to Ferbeital deflations are mentioned: or by WTDD, or 12000 in the leventh; they have call free into by Sandbary; they have de-flief (by calling it down in the dwolling place of the Names to the ground; Synagogues the be intended; is altogether unlikely. Neither do thoic expensions, verife y, and e. fo well agree to Synagogues (of thoic expensions, verife y, and e. fo well agree to we reade not eliwhere) as to the Temple. Secondly therefore ir'is answered, that the Author, or Pfalmift, though the particular occasion were Antiochus his present persecution and procular occasion were Antonenis in spreem perceition and po-fination; yet upon that cecasion night efective former ful-ferings of the Temple by the Citaldeans in the Nelmchad-nerzam; which, if a min confider not onely how much time had palled between; but also that they were different Temples, that which was defloyed by the Chaldeans, and that which max when was nearoyed by the Constituents, and that when was profaned afterwards by Antiochus; and apply to this the tenor of the words all along, he will think no wayes credible. Thefe things confidered, three is more probability that that abfolute demolition and defruction of Solomons magnificent Temple by the Chaldeans should be deployed: neither is there any confiderable objection against it, but this, that where as Ezekiel, Jeremy, Daniel, (all noted Prophets) lived and pro-phefied in those times; it is said in the 9. verse, We fee not our figner, there is no mire any Prophet, &c. But if it be confidered how long those desolations lasted before the return of the Israelites out of Babylon; and the rebuilding of the Temple; it will easily be granted that those few named Prophets, did not fo constantly prophesie, but that there might be a long time of intermission: neither could their prophelying, when they did prophesse, supply the desect of those constant and ordinary Prophets (the word Prophet being of a very large notion and use) and facred Ministers, which should have administred comfort to the people, and taught them out of the Law, in their feveral habitations: which they flood fo much in need of in this their general calamity. This we take to be the most probable opinion: but we will not impose it upon any others, wherein we acknowledge our felves not yet fully fatisfied,

Verf. 1. Whalf thou caff us off for ever?] The Church of God being opprefled, prayeth to God, by whose hand this yoke was laid upon them for their fins in the Baby-

Ionian captivity, when the Temple was burnt, ver.7. V. z. the rod of thine inheritance] Which inheritance, thou haft measured out for thy self, as with a line or rod.

rod] Or, tribe. V. 3. Lift up thy feet to perpetual defolations] The words in the Original, according to the best interpretors (some embracing the one; others, the other) will afford a double sense; either, Lift up thy feet, (firoles, or banners; any of these the Hebrew DODA will yield,) to perpetual desolations; that is, say some, to require thine enemies and ours, with eternal or final destruction. according to others, Lift with feet; (that is, make halte, to come and fee,) to perpanal defoliation; that is, those final and irreparable (by humane power) defructions and declations of the fearced Habitations, which the fury of our mercilese enemies hath wrought. This I take to be the more probable of the two. We often, according to the Scripture phrase, defire God to Lok up on, when we defire him to be merciful, to our affistance : and king Ezekia, though he knew God was not ignorant what Sennacheril king of Affyria, had written to him; yet he went up to the House of the Lord, faith the Text, and spread it before the Lord, 2 King. 19 14. The Letter was not more in the fight of God by it, than it was before; but Exekias made his faith and confidence in God by that aft, the more to appear to the world, which prevailed much with

V. 4. Thine enemies roar in the midst of thy Congregation] Cry out, as conquerors,

for fignes] In fign of victory over us and our Religion. V. s. A man was famous, according as he had lifted up] The word here may feem to imitate the nature of the thing that is spoken of Bere may teem to institute the nature of the thing may be an institute of the TDD line; translated thire; properly fignificant per legit; as it is here word for word expedied by fome. Intricacy is intended, that is certain, whether in wood, or work: and there is much intricacy in the words, which makes Interpreters much to dilier inthe! Expositions. Some faithle Grammarian would have made much of it, had be found the like in Homes, or Villa; But we will not be fourtious. If we can but make plain fenle of this per-will not be fourtiers. plexity, it will ferve our turn. Not therefore to take notice of every less difference, which would perplex the Reader perchance, more than fatisfie; the main is, whether the founders, or confounders, the builders or destroyers of the Temple, are intended by these words. The but, which the next verse begins with, being properly adversativa particula, hath moved many to conceive an antithelis between the two verses: which to make good, there being no doubt at all of the meaning of the next verse, they have pitched, in this, where the obscurity hath left a liberty for variety of conjectures, upon this sense: He that (heretosore) in the per-plexity of wood, or, in the thick wood (did cut down trees) with his ax, (for or towards the building of the Temple; must be unns ax, (tor for towards the building or the Lemple; must be underflood) was known (as famous; or, in as much reputation) as if he had offered unto the High (God) or, as if he had offered acrifices: or, offered (to God) on high; that is, in heaven.)
This is the femfe followed and profecuted by the chuefef Rabbins: by whom we are among other things, referred to Zach. 4.7. where indeed we finde somewhat that may seem not altogether imperti-nent; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it. Others thinking this to be too

far fetcht, make this to be the fenfe; A m.m (among those merciles enemies) was famous, according he he did lift up bis axy, (or, for lifting up of bis ax) axis the had lifted it upon the third, trees; that is, He that carried himself in this business with most barbarousness, and cruelty, that had no more regard either to the holirounces and enterty, that had no more regard either to the holi-nic of the place, or the curricity of the work, than if he had been at work in the wood, felling down trees, or any thing elfe promificuoully? he had most credit, and was most applauded a-mong them. Or, as form others, according, as hedd hill in this as upon the menght and served my. (O, on fiddled gracene more) of the Temple. This I should easily grant to be the most likely sense that can be made of the words, if we could tell what to do with that Bur, of the next verse. In the Hebrew it is TIPUI, which properly fignifies And now: which is by fome thus made to cohere with the former words: This cruel barbarous enemy, after this utter destruction (what by fire, what with axes and hammers,) of the Temple, hath not yet done: his fury is not yet allwaged? but even now, he rakes into the ruines and rubbish of those glorious structures; and whatever he can finde, that is not yet wholly abolished, or defaced, he doth exercise his rage upon it : He is careful, that nothing should be preserved as a monument of that quondam so glorious, and so magnificent fabrick; the very ruines whereof, but for this their infatiable rage and malice, could not but have been precious. So Junius, and some

V. 6. But now they break down the carved work \ Hebrew 121 This is the reading in the Text : in the margine long ago by S. Jerome translated, Et nune, And now. Which I note the rather, because, fince that, some have made bold to tamper with the Hebrew, to bring it to the Vulgar Latine: herein much different from the Hebrew. So also mining, by the fame Jerome translated culaturas ejus, according to the proper fignification of it; some would have to fignific here, januas ejus; (the gates or doors,) but why I know not; except it be because of its affinity with ririo, which comes from the same radix, and signifies janua, a door. This difference is the more considerable, because should we grant janua to be the right meaning of the word, there would be ground for an argument, that the fufferings of the Temple, by Antiochus, should be the subject (of which fee more upon the title) of the Pfalm, forasmuch as the gates of lee more upon the title? of the Plain, toralimich as the gates of the Temple, though not any other part of it, at that time, were burnt by the faid Antiochus: as we reade in the Hilfory of the Maccabes, I Maca, 38.

and hammer! Heb. Theyphy Von Philiffina, (faith a learned dann here) admentalium tempus. His meaning is, that this word being as he deems it, of the Philiffine tongue, by others called,

lingua Palastina, was here used of purpose, for an indication of the time; that is, that by that word it might be known in after ages when those things were done, and by whom, which are spoken of in this Pfalm, Now his opinion is, of which hath been spoken already upon the title of the Pfalm, that that taking of the Ark by the Philistines, related a Sam. 4. and what happened upon it, was it that gave occasion to all these complaints, title, I believe, and name of Afaph there prefixt, was his chiefest ground: of which fee more there. As for this word, I know no ground at al he had, to fay it was a Philistine word, except he first take it for granted, (which is the main controversie, and will not, I think, be casily granted by any, except his bare Authority perswade them) that the Philistines, not Chaldeans, or Grecians. or Romans, are they that are here spoken of. Rabbi Solomon makes the word to be an Arabick word, wherein he is followed by many. Junius makes it a Syriack word, both this and the former tion of his own opinion, that therefore Syriack words, and not Hebrew, are used, ad evidentionen temporis quo hee gesta sunt designationem. It seems neither of them are elsewhere to be found in the Scripture : which makes them to be suspected for strange words, But that, as I conceive, is but a weak argument. For there be many other of that kinde, not occurrent above once in the whole Bi-ble, which nevertheless are acknowledged to be Hebrew. And how can it be otherwise, but that as in all other writings, of no greater bulk especially, some words are found, but once used, by some one Author; which nevertheless in some other, are more from quent: fo it should be in the Bible too; which, were there any other ancient Authors written in the Hebrew tongue now extant befides the Bible, we might haply finde to be the case of these two words. Neither is it any argument that they are not Hebrew words, because now found in the Arabick, or Syriack : which two Languages, as all men know, are but Dialects of the Hebrew, and have preferved to us many Hebrew words, as by all learned in those tongues is acknowledged, which otherwise might altogether have perilhed. There is not any thing in the found, or pronunciation of either of these, as in divers other strange words that are found in the Scripture, which should give us occasion to suspect them ; and it is some argument that they should be Hebrew rather, because from them, as some learned Etymologists have judged, some Greek words, (as many others, yea most, that are old Greek words, out of the Hebrew, in general,) have been formed: as out of the last and most suspected, particularly, *** and fome others. This may be answered concerning the Syriack or Arabick. But for the Philiftine, of which nothing now remains, why either of these words should be attributed to that Language, I know no ground at all. It is but a hare conceit, and needs no further answer, than a bare denyal. Some learned men are of opinion, that it was a mixt language out of the Hebrew and Egyptian: which they would ground upon S. Jeromes words, concerning the Canaanitifh Tongue. It is called in the Scripture, the speech of Ashbod, Nehem 13,24, but that doth not concern us here.

V.7. They have cast fire into thy Sandhary] H.b. they have sent

V. 7. They have east pre into any same many the thy Sandhary into the fire, x Kings 25,7.
V. 8. They faid in their hearts 1 They were so cruel, that they purposed to destroy Gods people, and to suppressed Religion.

in the land] For there were fynagogues in other places be-fides Jerufalem, to pray in, and reade the Law, and inftruct the prople, Luke 4.15, and 7.5. Acts 15.21. See more upon the

V. 9. We fee not our fignes] Miracles, as fignes of delive-

There is no more any Prophet] For Ezekiel prophesied but to the fourteenth year after the destruction of Jerusalem, Ezek. 40 1. sourceenin year after the destruction of gentalenth, E.E.K. 40 I. and it is likely Jetemiah was dead before 10 r, it is lipoken in the perfon of those who knew not of any Prophets then being, though there might be some, 1 King. 19, 10. See more upon the

neither is there among us any that knoweth him long] They lament that they have no Prophet among them, to flew them how long their miferies should endure, and when they might expect deliverance.

V. 12. in the midst of the earth] Meaning, in the fight of all the world.

tre world.

V. 13. Thus didd divide the sea Exod. 14,21.
divide] Heb. break,
of the dragons] The Captains of Pharaolis Army, Exod.

dragons] Or, whales, as P[al.44-19.
V. 14, the heads of the leviathan] The great power of Pha-

1401.

10 the people inhabiting the wildernesses. To the wilde beasts and fowls in the defert, who sed on their carkalles, being cast on shore, Ezek, 38,20. Psal.79.2. So ants and conies are called people, Prov.

V. 15. Then didst cleave the fountain and the slood] Exod. 17.5. Num.20.11.

thou dryedft up the mighty rivers] Josh. 3. 13.

tuns agrout up nor mighty rovers 1 50m.5.15, mighty rivers. 1 Heb. rivers of firengith.
V. 16. The day is thine! Seeing that God, by his providence, governeth and disposeth all things, he prayesth, that he would take lipecial eare for his children. See also upon Pfal.33.6. By the

word of the Lord.

Thou hast prepared the light and the sun It is skely that the Pfal-mist doth here allude to the story of the Creation, where we first mit doth nere allines to the tory of the Greatons whose we fitt reads of the light by it felf, Gen. ver. 3, and afterwards of the lim, Y.14, &C. where though light was made effential to the lin; and the chiefeft light (material light) of the world, reduced into that body: yet flill light, in general, (which is in divers natural things, befides the fun) is a different thing from the fun it felf, and the fun, not from light onely confiderable, but for other properties different from light, though (as in the fun) inseparable from it. The ferent from light, though (as in the fun) inteparable from it. The valgar Latine expertise is, around in which certainly came from the Hebrew were there in the Text's but it is more probable, that it was intended experted the Greek powers, which fignifieth the fame; and for the fenfe, it might be underflood of that light feen both mornings devenings, when the fun it Eff (from which it proceed that the properties of the form of the first proceedings). The Rabbins, with the Chaldee Paraphraft, we fight the more defeated the Mean, and show its this reaches cocks) is not seen. The RADDINS, WINTER CHARGE FRANKLING, by light here understand the Mont; and they give this reason, because, fay they, it is the idiotifm of the Holy Tongue, to call the worst, or more ignoshle of the fame kinde, by the word of the genus; whereof they give an example, year, of this Pfalm, by hand, and whereof they give an example, year, of this Pfalm, by hand, and thy right hand; that is, as they interpret it, both hands. But if they have no better ground for their observation, I should not much regard it. For in those words, thy hand, and (or, even; as the ve may import as well) the right hand; it is much more probable that one and the same hand should be intended; and so the speech is more emphatical: thy hand, even thy right hand: a hand of power and terror, fuch as our present condition doth require. The right hand of God, fo used proverbially, see upon Pfal. 80.17. Let thy hand, &c. Neither is it to be wondred, if the Moon be not here expresly or particularly mentioned: of which see upon Psal. 72. ver. 7. So long as the moon and. If that which was set down at the first, doth not of the moon and, It that which was test down at the first, doth not faisfice; I think we may probably conclude, that by the light and the sum, may be meant no more, than barely, the light of the sum, by a significant did in all languages, called by Grammarians, & deal by a ligure that in all languages, caused by communitarity of war. North: that is, when one thing is expireled by two, (everally, as Gen. 3.15.16. I will greatly multiply thy forces and thy catefying that is, the labour, or forrow of thy conception: and of the hope and refurrellism of the dead; (that is, of the hope of the return of

the dead) Acts 3.6. Pater a libamus de auro : a noted example ; and a thouland fuch in Greek and Latine Authors,

and the sun Or, that is, the sun.

1. Thou hast set all the borders of the earth By dividing sea and land, Act. 17.26.

Pfal. lxxv.

thou hast made summer and winter] Gen. 8.22.

made] Heb, made them.
V, 19, of thy turtle-dove] He meaneth the Church of God, Cant. 2. 14. and 5.1. and 6.9. which is exposed as a prey to the

V. 20. Have reffett unto the Covenant] Either that with Abraham, Plal. 105.8,9,8cc. He hath remembred bit Covenant for ever, 8cc. which he made with Abraham, and his oath with Isaac, 8cc. Oc &c. which be made with Atlandam, one on with 1 flack, &c. Or. that with Daylo, 5 Sam, 7.16. And bine bounds, and the Kingdom flad be elabilised for ever before thee, &c. and 13.5. He bathmade with me an exverdaling (covenant), &c. See allo Pial 89,34. Als Govenant will I not break, &c. Soure refer us to Zache, 11, where the Cyvenant in Christs blood, common of all Nations, is menthe Covenant in Christ blood, common to all Nations, is meta-tioned: which cannot be proper here. Others, with more likely-lood, to the Covenant with Noah, Gen.6.13,&c. as if he would fary, that the earth warin danger of another flood, if God did not prevent the latest of this wonderful prevailing of wickednesses. and cruelty in all parts of it.

for the dark places of the earth are full of the habitations of cru-elty] That is, all places where thy Word shineth not, are full of tyranny and ambition. Or, more literally and probably, that the land, through these desolations and devastations that the enemy had made, now altogether dark, (that is, wilde and defert-like) was become an habitation of thieves and murtherers : full of robberies, and all other violence,

V. 21. O let not the oppressed return assamed] Deny not their suit, lest they be assamed; but deliver them, that they may praise thee. V. 22. plead thine own casted the flewerth, that God cannot suffer his church to be oppressed, except he lose his own right, increased that the control of the flewerth that God cannot suffer his church to be oppressed. increaseth] Heb. afcendeth.

PSAL. LXXV.

Title.

Altafchith] Or, Deftroy nor. See Notes on the Title of

Fig. 37.

A Pfalm or Song] See Notes on the Title of Pfal. 30.

of Afaph) Or, for Afaph: for it feemeth that David made it, verf. 3. See upon Pfal. 50 the title.

Verse 1. For that thy Name is near] See upon Psal 9, 10, that thy wondrous works dectare] Gods great works for his, shew that

ne s near to tuen, V. 2. When I fluil receive Or, when I fluil take a fet time, the congregation I the whole kingdom of Ifaci, for it kems then he had Judah onely fluibeted unto him. Or, when I shall have conquered Jerusalem, the place appointed for publick he is near to them.

meetings. I will judge uprightly] Pleb. uprightneffes; that is, most up-

rightly. V 3. The earth and all the inhabitants thereof are diffilted. The Land is divided into factions; but I will heal them by just government.

earth] Or, land. V. 4. Lift not up the horn] Zach, 1,21. Against me, whom God

hath appointed to rule over you.
V. 5. Speak not with a stiff neck] Submit your necks to the yoke of my government.

V. 6. For promotion cometh neither from the East] For God lath fer up me for a King, and will destroy them that oppose my

sangaome, nor from the fourh] Heb, from the wildernelle; and fo contains both north and fouth: for there was a wildernelle on both fides of Canaan, So Junius, and fome others, of this place: thereby endeavoring to prevent their cutiofity, who if either fosth, as it is here in the Text, and in divers other Translations: or north, as in others, (Vatablus,&c.) were particularly expedied, and one of the two, as by confequent it must, left out: to prevent their curiofty, I say, who would be ready to ask why in this specification of the parts or quarters of the world three being named, the fourth oneparts or quarters of the world three being named, the toutth one-ly floud be omitted; and if of purpole omitted, why promitine floudd not be thought by the Pialmint as well to come from the north, or fouth, (one of them being left or s, according to most Translations) as from either eigh, or well, 8c. Now the matter is answered, or rather the queftion prevented, if the defert, or the defert, or decidently the control of the chief for learning and judgement, is proposed but very enactely; artist, for learning and judgement, is proposed but very enactely a rather as the onition of others. That is over 1 because indeed without as the opinion of others, than their own : because indeed without example, and of it felf not fo probable. For though we read of a wildernels, 1 Kin, 19, 15, which flood on the north; yet is not that called the wilderness, absolutely, as that which flood on the fouth, is often but expedied by its proper name, the wilderness of Damaseus. And upon luch an occasion as this; in a matter of such moment, and is

Pfal. lxxv. might almost as shortly, but much more emphatically have said : Nor from the North, or South. But besides ; promition, implying wealth and honour; and a wildernesse, a place of penuty and mi-fery; (they wandred in the wildernesse, &c. Hungry, and thirsty, &c. pfal. 107.4,5.) being in themselves so repugnant, though it be faid, plal. 107-45.5 Decum interactive, see the wilderneffs, not a will-that by a mist memory, or what other figures by wilderneffs, not a will-that by a mist memory or wilderneffs of south, or both are intended, y-ver fill interes is fome kind of incongruity, or impropriety in the bu-fued by that fuch a word flouid be used upon fuch an occasion, ra-ther than cities the word flouid be used upon fuch an occasion, ra-ther than cities word flouid be used. (Quia neque ab Oriente, neque ab Occidente, neque a deferis montibus, quoniam Deus,&c.) where no promotion is mentioned, but help, or affiftance, or deliverance to be supplied: why defert mountains should be mentioned, some kind of reason is given by them that are set to maintain that Translation, be it never so falle, or rediculous; because, say they, people that come from barren desert places, are commonly (as using to live upon the rapine, because their own country will not maintain them) more fierce, and warlike, than those that live in better countries. This hath some shew of reason: but will not help us, who follow (and upon better grounds, I hope, though the Chaldee too go much that way :) a different, both fenfe, and tranflation. For my part, though for the fense in general, I differ nor from the reft: yet for the ground of the expression, (not less considerable than the sense it selse in this place:) I am of a far diffenucratic trian the letter in this place; j tail or a rar different opinion; which though I find nowhere elfe, yet I conceive grounded upon fo much probability, as that I shall not be afraid to propose it. I say then first of all that there be many secret allusions in the Scripture, in later books especially, to the books of Moses, the most ancient, and most known of all the Scripture; which if not obferved (as I believe they are not alwayes) must needs breed great obscurity. We observed one upon the former plalm verse 16. Thou hafte prepared : but that as probably onely, as is there shewed. But plal 19. 12. 13. Who can understand, &c. and, Keep back thy ser-want. - So shall I be innocent, &c. There is no question but that the Pfalmift in all that paffage doth allude to Numb. 15.27.30. which is so apparent, that most Expositors upon the place do refer thither in general : though when they come to the handling of particular words, as to tell us, why presumptuous fins, called the great trans greffon, &c. they feem to have forgotten their quotation: and feek for reasons and interpretations elsewhere, which that place onely, if it be granted that David doth allude unto it, doth afford. Now as concerning this place we are now upon, my opinion is, that the Plaimitt doth allude by these words (if he do not use some mon and proverbial speech among the Jews, grounded at first upon that Story: which I think as probable:) to the Story of Balak and Balaam, as recorded, Numb. ch 23, and ch. 24. Here first we have three places expressed from whence promotion should come. So there Balaam, expecting great promotion from Balak, in case he could please him by his propheses, Numb. 22 17, 37, and 24, 11, did three several times; 24, 10, and in three several places: (Ch. 23, 3, 14, and Ch. 24, 1.) apply himself, turning himself to several quarters of the Worlds to curse Israel, Whether he turned himself East, and West that was a Constant. lelf East, and West, the two first times, is not expressed in the Series ture: but onely that he flood upon a high place, the first time, Ch 33. 3. Upon the top of Mount Piga the second time, verse 14, the stuation of which places though we know, (as may be easily known of Mount Piga:) yet that will not help us, except it were expressed withall, how his face was turned. But that he stood East and West, may most probably be inferred by common tradition among the Jews, because it is directly said of the last or third place, that he did fet his face towards the wildernesses, (the very same word in the Original, 7207) which is here used by the Psalmist, though the Hebrews want nor variety of words to expresse a wildernesse :) Ch 24. first verse, And that very phrase of setting his face towards, hath an intimation of some request, or expectation of accomplishment, to come from that place, towards which the face is turned, and word Temple, And whereas it is said of Hezekiah. 2 King, 20, 2, that he turned his face to you towards (for it is the same word 18 in the Original:) the wall: the Chaldee Paraphraft, as I remember (for I have not the book at this time :) doth refer it to that custom That Balaams chief aim in removing from place to place, if by any means he could be inspired to his mind, was his own profit and promotion, besides what is thence to be learned, in the History: we have further confirmation from 2 Pet. 2. 15, the wages of unrighteoufness; and Jud, the rr, verse, for reward; besides Nehem 13, 2, bired Balaam, &c. Now when Balaam had tried fo many places, and fo many (as often as he changed place) feveral quarters and profpects of the skies, to fatisfie his ambition, highly inflamed by King Balak his goodly promifes; what was the iflue? The Story tells us: And Baaks anger was kindled against Balaam, &c. and faid, Therefore now fy thou to thy place: I thought to promote thee unto great honour; but I fee the LOR 1) hath kept thee back from honour, Numb. 24, 10,12. And was there not ground enough, think we, from all these particulars of this Story, to infer, and to make a proverb, or common speech (from fo remarkable, fo memorable a History) of it ; That promotion cometh neither from the East nor from the West nor from the wilderness

folemnly delivered, as this is a it is not very probable, that David would contract himself by such an ambiguous expression, when he this be not plaine, I know not what is a meirher do I have the such as the su one objection that can be made against it. Yet I have taken the more pains to make it plain, because the filence of so many learned men that have written upon the falms, might make a man suspect, what otherwise would be undoubtable. I confesse I have them not all that have written upon the Plains: not fo many by far, as I had when these Annotations were first printed. Yet! have the chiefeft and generally best accounted of, now in fight : and in them I am fure I find no fuch thing fo much as mentioned. But if to be found any where elfe, I shall be so much the gladder, that the truth (the onely thing we should all aim at) may have so much more confirmation. Now if this be a right interp etation, which we have all this while laboured about; then it doth clearly follow, that either North, as fome, or South, as our English here, in the Text; with divers others ; instead of defert, as in the margin, or wildernesse; (which I like better of because it is the word used Numb, 24, first verse:) is a bad, that I fay not falle, translation, and doth much obscure the reference to the Story without which no good and fatisfactory reafon (as before faid and shewed) can be given, why the Pfalmist should use such a kind of speech. As for the matter of these words, it is more fully (more emphatically it cannot be) expressed t Chr. 29.11,12. by the fame David, (if David were the Author, as is most probable, though Afaphs name be to it :) Thine O Lord, is the greatness, and the power, and the glory, &c. Poth riches and honour come of thee, --- to make great, and to groe frength unto all. Which neverthe-leffe is not fo generally, and absolutely to be taken, but that it is liable to divers exceptions, and reftrictions. The Mammon of unrighteoulnels, would not have so many servants, if he had not wherewith to reward them : nor fo many wicked men, come to highest places of power and preferment, did they not act by some or nigner places of power and Spirit of God. And though we do not believe, nay we know to be most falle, what the Devil did once arrogate to him-5,6. Yet it is not probable that by Christ himselfe he would have been silled the Prince of the world, John 12, 31. &c. or by his Apoftle, The god : 2 Cor. 4.4. had nor he great power given him in the things of this prefent world. It is enough for us to be certain, that he can do nothing, no, not in the meanest things, or against the meanest men of the world, without Gods permission, who doth restrain, and confine his power as Himselfe pleaseth, and makes his own purpofes to fland, and his promifes to take effect against all opposition of either men or devils, with as much (yea greater incomparably) facility, as the greatest and most absolute Monarch of the world can crush the meanest of his subjects, St. brysoftome doth often affirm, hat wicked men have not their wealth from God : which rightly understood, is true enough: nor repugnant to this place, But I must end this Note, V. 7. God is the Judge] Plal. 50. 6. b. putteth down me, and fetteth up another] 1 Sam. 2.7. Plal. 113.7.

V. 8. For in the hand of the Lord there is a cup, &c.] A cup alone, is an ordinary fimilitude, for ordinary troubles and afflictions, Math. 20, 22, 23. Te shall drink of my cup, &c. to which purpose the art-cient Latins were wont to say, Ex codem poculo bibere; as is found in English observed) but the dregs thereof, &c., whereupon, they make this fenfe: That God, the supreme moderator, Hath appointed troitbles, more or leffe and afflictions to all men, both good and bad; in this world : but that he dealeth them in a certain measure and proportion: that is, to his people, out of his fatherly care over them, afflictions fo moderated and limited, that they shall not be overcome by them, but overcome them to their own further good, overcome by them, but overcome them to their own further good, and to his glory; if his to be intended by the fift part of the fimilitude; it is full of micrure: and he pure hour of the fame; but, to the wicked and goddlefe, corrower and vexations without flire or measure; terrible judgements; ending in despair and utter defluction; this to be intended, by the drege of his cap, or wine: wring out and drawle, by all the wicked of the earth. The fense is plaufible. But if we compare with other like places, where this fimilitude is used, there will appear no such difference; but that all promiseuously, whether they be Gods people, (in outward profession at least) or others, are said to drink of the same cup, and mixture : not as is here conceived, the one to drink the wine ; and the other, the dregs. So Ifai, 51, 17. Awake, awake, fland up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; Jesulatem, which half a simil, at the hand of the Lord the cut of 10 Hz 1017, the half all miles and similar the half of the Lord the cut of 10 Hz 1017, the half all miles and wrong them 0.3. So Exck, 2.3. 3. Thus flatt drink of the filters cut, deep and larger, 8.c., it is blook on to Judah.) the cut of affinitionen and definites, 8.c. Thus flatt even drink it, and fack, it out: the word is 1 1190; the fame as is the translated to wring out. (1011 1201 1201 Hz wring them out, and drink them). See also Jerem. 3.5. 15, 17, 8.c. and Revel. 14. 10 So that this mention of dregs here, if interpreted by these places, is rather, by way of aggravation, to set out the greatnesse of either Gols anger, or judgement, than by way of antithesis, as is conceived. And so indeed is this place expounded by Pial. 1xxvi.

Perry good Interpreters; as Calvin for one. Neither is there any nevery good Interpreters; as Calvin for one. Neither is there any never a property of turning this "No ye are near management of the state of his wonted power and strength by the gods, in fifteen to said the formal management of the state of his wonted power and strength by the gods, in fifteen to have done to the state of the state of his wonted power and strength the state of perchance might have its first beginningfrom some such expression.

Perchance might have its mit organization tions then experience, it is full of mixture] Some make a myfetry of this mixture, as though it were intended by this word, That though the godly be not exempted from troubles and crolles, yet they have them temperal to the dish propagated to make the mixture of the Col. with propagated to make the mixture of the Col. with propagated to make the mixture of the Col. with propagated to mixture, and lowest propagate of the mixture of the Col. with propagated to mixture, and lowest propagate of the mixture of the collection of the mixture of the mixture of the collection of the mixture of t pered by God, with proportionable comforts, and so moderated, that they do not exceed the measure of their ability to bear them. that they do not exceed the measure of their ability to bear them. A good doctrine, but very weekly grounded upon this word, For centraliny they are in the right, who by mixture, underthand liquid mixed; that is, fitted and prepared; and now ready for drinking, the knows not that the Greek week of the control and the Latin mifecre, are very commonly fo taken; the reason being, (as many have well observed) because the ancients were not wont to drink wine, nor think it fit to be drunk, (Hot wines, and in hot countries especially) before it were mixed and tempered with water? And so we find the word uspatowodas ufed Revel, 14. 10, the fame fhall drink of the wine of the wrath of God which is poured out without mixture? The wine of the wrath ov. The words, if translated word for word, ge xexegaquire axeasov. Inc words, it ranuacte word for word, would imply a contradiction, mixed without mixture; but, the meaning is, as it is well experied by the English, powed out: and that swibout mixture, there, is but an interpretation of what is here termed, red wine: and so indeed it is here too in the translation of the Septuagint. (mornigtor er X eigi xuşlau bivou a'ngalle) So that here coo, would be the same contradiction, if this mixine were taken in the proper fignification. They therefore that have confured this inene proper influencement, any increase that may exhibite this in-terpretation, a dilute interpretation, may recal their jeft, and ac-knowledge their errour.

V. O. All the harm of the wicked also will I cut off] I will in

my reign pull down bad men, and fee up good.

PSAL, LXXVI.

Negineth] See the Notes on the Title of Plal. 4.
A Song or Plalm] See the Notes on the Title of Plal. 30.
of Alaph] Or, for Alaph.

Verf. 1. In Judah is God known By this word, and by the destru-ction of their adversaries This Plaim is of the fame sub-ject, as Plai. 46. God is our refige and strength, &c., and perchance written upon the lame occasion. Some notable victory, doubtless [2]. whether over the Ammonites, as some think, or any other. Both Pfalms compared together, will illustrate one another,
V. 2. In Salem also is the Labernacle] Which afterward was cal-

V. 4. then the mountains of prey | Kingdoms full of extortion and rapine, compared to mountains full of ravening beafts; or to mountains where robbers use to shelter themselves, and lie in wait for prey, Amos 4. I. Or, more glavius than the mannains of prey, is a proverbial expression and amplification of greatest glory and exultation. For to the words are used to that purpose, in long other states of the purpose. tation. For to the words are used to that purpose, in tome other places of Scripture: They joy before thee, according to the jy in harvelf, and as men rejoyce, when they divide the foile, Isa; 3, 3, 3, 12.

Therefore will I divide him a portion with the great, and he shall divide

Affyrians by night, related a King, 19, 35, which hapned in King Ezekiah his time, If fo, then we know both the time and particular Ezekiah his time, If fo, then we know both the time and particular occasion of the Plalm: neither is there any thing in the whole the plant was a way well found with the continuous time. The continuous time and the whole them that are most dear unto him, He doth withdraw himselfas to Pfalm,but may very well fland with that con jecture. This of their

fleep, repeated again in the next verse, makes it very probable, and none of the men of might have found their hands] Some think is meant, that God took away their courage, and that their wonted Rrength failed them in the battel. But if it were meant of the Aflyrians, as we have mentioned upon the former words, there was no hans, as we have meantoned upon the former words, there was no fight at all. And befides, having told us of their laft fleep in the words immediately before thefe, it is not folikely that he should in the same verse, touch upon thoir faint and heartlesse carriage in fight. More likely therefore, that these words have relation to the said sleep. A man that is in a sound sleep, may upon the working of his phantafie, ftrive and endeavour much, as either to rife, or to run, or perhaps to defend himfelf ; but he finds neither legs nor run, or pernaps to acrean numers: one me mans necuter tegs nor hands, till he be awaked. Virgil the Poet, upon a like occasion, freeking of one, (a mighty and invincible man otherwise) whom free another with Eneas, suddenly to have been believe contrary to the cohenence,

V. 8. from heaven] Thou hast delivered us by thy power, ma-

nifested as from heaven, Psal. 57. 3.
V. 9. to judgement] To revenge the wrongs done to thy Church. and to deliver it.

V. 10. Surely the wrath of man shall praise thee] The rage of thy foes, and ours, will turn to thy praife, who being overcome, thy people shall praife thee for their deliverance. And the more cruel they, the greater our deliverance, and our thanks accordingly: Or, as fome others, the enemies themselves consounded and convicted, shall acknowledge that it is thy doing, and shall be humbled be-

the remainder of wrath fhalt thou reftrain] Either they that remain and survive of the people, 2 King. 19. 30. And the remnant that is escaped of the house of Judah, 8cc, Or, thon shalt prevent the further attempts of our enraged enemies. Thou wilt fuffer them to do no more in their fury, than may turn to thy glory, restrain] Heb. gird. That is, keep it within compasse, as with a

V. 11. Vow, and pay unto the Lord your God] Plal. 56.6. Eccl. 5.6,7. let all that be round about him bring prefents] To wit, the Levices, that dwell about the Tabernacle : or, the people among whom God doth dwell. See upon Pfal, 89. 7. of all that are about him, unto] Heb, to fear,

V. 12. He fhall cut off the fpirit of Princes] Heb. 782' by fome van respons use of the lipting struces | reco. Nat by lone translated underningth, that is, be will gather of grapes. An emengather grapes, so shall he easily and undernly take away their lives, and disappoint their enterprises. The metaphor showth, that destruction of the mighitest, with God, is but as the apping of a bunch of grapes with men.

PSAL LXXVII.

Title.

to Teduthum 7 Pfal. 39 tit. of Alaph] Or, for Alaph.

Verf. 1. Cryed unto God with my wise The Prophet teacheth us by his example to fice unto God for help in our necessities. V. 2. m. pine 21 Heb. m. phand. It taken properly, he means, My hand was firetched out in prayer; 07, bedewed with my tears,

ran] Or, was ftretched out. In 1 Oi, von previous and refigied to be immediate v. réfigied to te compreted] Er; 31.57.

V. 3, and was traubled] This may be referred to the immediate v. ords (his remembring of God! by which most understand praying; (either as an adjund), or a confequent. It as an adjund!; then, importing the commotion and agitation of his foul in his mediations. tion, or prayer : which often happens in fervent prayers, upon eartion, or prayer: which outen happens in rervent prayes, upon take, and that of Christip, there, s. 7. with fiving crying and tears, to and that of Christip, there, s. 7. with fiving crying and tears, to and foom naturally experted more patison in their payers, than content of the content of nels, except it be very manifest by their lives, or someother convinthe light with the floral, See also upon at 1,0 Time floral many interests of the light with the floral, See also upon at 1,0 Time floral many interests of the light with the floral, See also upon at 1,0 Time floral many interests of the light many inter A thing very remarkable, and incidental, as to David, then; so to the present sense (though most present sometimes, when he seemsth farthest of:) and will not be found in a good while; and all for our good, in de time, if we have patience to the end; and fulnit to his wayes and wissom, though to us incomprehensible. We mult not give over praying for all that, except it be for a while, in case our present touble be ready to overcome us respectively, if there be any distemper of body concurring at the same time. He might also fay that he was troubled, when he remembred God; meaning, that when he thought upon former times, how good and gracious then; how different now (in appearance) it roubled him very much: as having juft occasion to learthat God had quite cast him, or then of the control of the con naying juit occasion to teatstrate you nad quite eart missa usin off; then which nothing could be more difinal and terrible. The Greek here shope a vibre : and after them the Latins, deletlatus [un] a quite contrary fende, for which though there might be some ground from the use of the word in some other place yet it seemeth

V. 4. Thou

V. 4. Thou holdest mine eyes waking] God laid so many for- | way of similitude; according to Prov. 30, 18, 19. There be three rows on him, that he could not fleep.

I am for troubled that I cannot fleak] As one that is aftonied with

fome fore blow received, V. 5. I have confidered the dayes of old] Pfal. 143. 5.
V. 6. my fong in the night] Of thanksgiving, which I was ac-

customed to sing in my prosperity.

I commune with mine own heart] Psal. 4. 4.

my spirit made diligent starch] For the causes of this great

change, and the means to recover my former happy estate, hange, and the means to recover my former happy citate,
V. 7. Will the Lord caft off for ever?] Psal 13. 1.
V. 8. for even more] Heb. to generation and generation.
V. 10. I faid this it my infirmity] See upon the next words,

I will remember.

I will remember the years of the right hand of the most High.] The ambiguity of the word MINO which may be translated either years as it is here; or mutationes; that is, changes, as by divers; hath occasioned much variety both of Translations, and Expositions. If, years, the most probable sense will be (which he further prosecutes in the following verses) that to his present infirmity, and doubts, he hath opposed the consideration of former times, when God did use his right hand; that is, did shew his wonderful power either in particular deliverances afforded to himself in his necessity; or publick, to his people in general in their extremities, when opprefed by their enemies, and the like. So Pfal. 74. after a long complaint of their present condition, ver. 12. 13. &c. he remembers, and relates what God had formerly done for them; For God is my King, &c. Thou didft divide the fea, &c. and fo in many places bodies. But it's sharges, then this: This my infrinity; it is a change of the right hand of the most High; a sif he fait. Why should this change of the right hand of God towards me, this alteration of my former ethate and condition, from good to bad, so much trouble me, or seem so stranged he has have received good, why not evil. also from the same hand? Shall we receive good at the band of God &c. Job 2. 10. and fince we are born to adverfity, as well as prosperity (Eccl. 7. 14.) and, If thou faint in the day of adversity, thy frength is small, Prov. 24, 10, well mayst thou then acknowledge thine infirmity. There be sundry other interpretations, to be sound in Expositours, besides these, according to both Translations, either in Exponents, betters there, accounting to own I stantanonisching years, or change is but thele, the most approved, and in my judge-ment, the onely probable. Some; for, this is my infirmity, randlare, infirmati me jibad? or, fipuall the first, for this? Just it comes all to one. Some again, Et oglitavi, more mea eff. Or, Et dist, Octidet me-mra as if he intended to lay, that in his fudden thoughts; in the extremity of his fufferings, he gave himself over for a dead man: he definited evon of fife t a Cor. 1.8.) tent recordant fine field the definited evon of fife t a Cor. 1.8.) tent recordant fine, 8c. Then did he call to minde. It is Vatablus his translation and interpretation; which for his fake I take notice of So it would be the fame as [Fal. 3], 2.3. I field nm phosps. I most of So. See there, and Pfal. 116. 11. I field im m holps. Eac. On the control of the first field of the field

V. 11. I will remember thy wonders of old] Plal. 44. verse 1.
V. 13. I will remember thy wonders of old] Plal. 44. verse 1.
V. 13. Thy way, O God, is in the santhary] Thy manner of proceeding is to be learned in thy word; which is taught in the sanctu-

ary, pfal. 73. 17. ary, piat. 73. 17.

V. 14, amme the people] The English is ambiguous, more through defect of the English tongue, than any fault of the Translators. In the Original Hebrew, and so in other tongues, it is a plural, diffined and different from the fingular, broic A.e. 15, in popural, diffined and different from the fingular, broic A.e. 15, in popural, diffined and different from the fingular, pulis, among feveral people, or nations, from whom, through whom, and to whom thou didft bring thy people.

V. 15. thine arm redeemed thy people] Exod. 6. 6. V. 16. The waters [aw thee, O God] When God brought his people thorow the red Sea, the waters fled away like a man frighted, pfal. 114. 3, 5.

V. 17. The clouds poured out water] Heb. The clouds were poured forth with water. It rained, thundred, and lightned, when God delivered his people, Exod. 14. 24. pfal. 68.7, 8, 9

thine arrows also went abroad] plat. 68.33.
V. 18. The voice of thy thunder was in the heaven] plat. 18

13, 14.
V. 19. Thy path in the great waters] That is, in deep waters. v. 19, 1n) pain in line great waters 1 that is, in usery waters, the fost-fleet are not known] Or, as by fome expecified, were not known. For when thou hadth brought over thy people, the water enumed to her courfe: and the enemies that thought to have followed them, could not passe thorow, Exod, 14, 28, 29. Hence it towen them, could not paint currows, Exod. 14. 28, 19. Trence it appears that this parting of the leaywas not from any natural caule, or accident, but wrought by God of purpole, that his people might palle thorow the fea. Again, thy foo!-fleps are not known; in a more general fenle, (as the words are understood and applied by many ancients) of the wayes of God in general, both towards his Church, and in his general administration of the world, and of every mans falvation; thy wayes are incomprehenfible: many times contrary to mans judgement and expectation. How unfearthable are his judgements, and his wayes past finding out. For who hath known the mind of the Lord, or who hath been his Counsellour? Rom. 11. 33, 34. Of Gods works in general, Job 26. 14 Lo, thefe are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand? And so, Thy way is in the fea, &c. should be by

things which are too wonderful for me, &c. The way of an eagle in the air, the way of a fhip in the miaft of the fea, &c. Again, Thy way it in the fea, &c. may be understood of Gods wonders in the fea, way in ine jeasoc. may be uncertified to do do woman, in the say according to Pfal, 107, 23, 24, &c. They that go down into the fea in flips, that do businesse in great waters; These see the works of the Lord, and his wonders in the deep, &c.

Annotations on the Book of Plalmes.

PSAL LXXVIII.

Title,
Maschil of Asaph] Or, A Plaim, for Asaph to give instruction.

Verse 1. My people] The Prophet, under the name of a Teacher, calleth the people his, and the dostrine his, as Paul calleth the Gospel his, whereof he was but the preacher, Rom. 2, 16, & 16, 25, to my law] That is, my doctrine.

V. 2. I will open my mouth in a parable 1 Pfal. 49. 4. See more there. These words of the Pfalmist, with some alteration, are cited by the Evangelist, upon occasion of Christ his speaking to the people in parables: not with reference to the meaning of the planist in their words; (for so the application might feen violent, and impertinent) but to the words themselves, and to that sense which of themselves they are very capable of; yea and more proper to them, according to their more ordinary the and notion. See upon pal, 49. 4. The words indeed might feem to import more, That it plat, 49, 4. The words more a unjust recent to impost more; stans, implies te julijed which was fishen by the Propher, fajing, I will spen my mouth in parables, 8c. Mat. 13, 35, but it is an ordinary formula, used by the Evangelists as well in allufive and indirect, as in most direct and proper applications; as Expositers will rell you there, Hence it is, that whereas the Plalmist faith here, I will atter dark in the Evangelists have been reported by the true. sayings of old: the Evangelists, the better to fit the words to his purpofe, makes it, I will utter things which have been kept ferret from the foundation of the world. This allusion to have proceeded immediately from the Evangelift himfelf, appears he the Septuagint here, whole Translation is, φθιγομαι σειβλήματα απ αρχίζε: not παραβολάς, as in the Evangelift.

I will utter] Plentifully, as a fpring fends out water.

I will later. J. Heintially, as a lpring fends outwater, dark [spings] 5 harp ones, clacording to the propriety of the Original word) that require wit to undertland and expound them. of old J Of things that have been done long fince.

V. 3. hard and [kpwn] P[sl3, 44, 1.
V. 5. at [limms in Jaco] P[sl1, 44, 19,19.6]. By the tellimosy and law, he meaneth either the whole writern word or law, which then were commanded. they were commanded to teach their children, Deut, 6 1, 2, 3 &c. Or, more particularly, the things afterwards rehearled in this Or, more particularly, the timing afterwards reneared in the plain for the perpetual remembrance whereof unto all pofferity, they had a particular charge, Deut. 4. 9, 10. Onely, take heed to thy felf, &c., which feemen most probable.

our fathers have rold ur.] Which were the people of Cod, pfal. 44 1.

that they should make them known to their children Dout. 4.9.86.7. V. 6. That the generation to come might know them 1 There is not any thing more binding either in point of religion or of civil laws, and customs, than traditions received from fathers, and fore-fathers. Therefore such care is taken here and elsewhere, for due informa-

tion of posterity.

V. 7. That they might fet their hipe in God] Those many miracles that God had wrought in former times, he did them not for those times onely, but for after-ages, also that the memory of them being faithfully transmitted to posterity, the power of God might be known by them: who though he think it not fit to do such wonders at all times, nor all times fit for miracles; yet is he still the fame God, as able and powerful as before; which is ground enough for our faith.

V. 8. And might not be as their fathers] Though children are commonly very apt of themselves to follow their fathers examples; yet when such examples come to them with the commemoration of fuch and fuch events and judgements as have enfued upon fuch and fuch examples: and those judgements recorded by the same hand, from which they have the examples : then fuch examples, for recorded and transmitted, are no inducements for imitation to any one, that is not extremely desperate; but stand for warnings, and are commonly very profitable and availeable to that purpole,

that fet not their heart] Heb, that prepared not their heart.

total get we neer nearly 1 1837.

V. 9. The children of Ephraim J Firit, they fied before Jephra, Judg.

V. 9. The children of Ephraim J Firit, they fied before Jephra, Judg.

13.46, Secondly, before the Phillithins, 1 Sam. 4, 10, which feems
the rather, because after mentioned in this plalm, v. 177, 61, 67, 07; 1 before Abijah, 2 Chr. 13.17. See alfo, 1 Chr. 7.21,22. And Zabud his fon, &c. to which fome of the best Interpreters think these words to refer especially; and so the Rabbins too, Kimki, and some others, Qthers, by the children of Erbraim, understand the Ifraelites in general fo called by reason of the preeminency of that Tribe; and particularly of Jeroboam, an Ephraimire, the head of that division and defection of the ten tribes, which they conceive is here intended. If fo; the plaim cannot be Davids. But it doth not feem to me probable.

£ K &

next verie, They kept not the covenant of God, &c. cannot be re- by its natural conditution subject to much milery, and of little strained to either apparaimites, or liraclites (as divided from continuance. Judah) alone, but belongs unto the Jewes ingeneral. Some therefore very judicious, think that the tribe of Ephraim, partly for the super eminent valour of it above other Tribes at that time, and the super eminent valour of it above other 1 rices at that time-sand partly because the Ark of God, was then among the Ephrainites; that is, in Shilo, a Town of Ephrain; and carried with it, as it were the interest of the whole Tribes, (as appeared afterwards, when removed to Judah, that Tribe became the head Tribe :) for thele reasons, I say, that one Tribe might be intended for the whole commonalty of the Jewes in general.

carrying bowes] Heb, throwing forth, or, shooting with bowes; as

Jer. 4. 29. V. 12. in the field of Zoun] A place of note in Egypt, Ifa, 19.

13. Ezek, 30. 14. V. 13. He divided the fea] Exod. 14. 21. V. 14. In the day time also be let them with a cloud, and all the night with a light of fire] Exod. 13. 21. & 14. 24

V. 15. He clave the rocks in the wildernesse, and gave them drink as out of the great depths] Exod, 17. 6. Num, 20, 11. Pfal, 10r.

41. 1 Cor. 10. 4.
V. 16. to run down like rivers] So that they drank of the water all the while they were in the wildernesse, for it followed them in

all the while they were in the winderness for it followed theinful she Defert, Deut. 9, 31. Pfal. 105, 41. 1 Cor. to 4. V. 17. And thy finance yet more against him] Their wickednesse could not be overcome by Gods benefits, which were great and

many, Ila. 5. 4. providing the mild his mildernesse.] Pfal. 95. 8. providing the mild High in the mildernesse.] Pfal. 95. 8. V. 18. by arking meas for their lisst?] To require more than is convenient, to satisfic wanton lust, and to doubt of Gods power, if

we have it not, is to tempt God.

we nave it not, is to tempt 1000.

V. 19. Tea, they spake against God] Num. 11 4.

Can God fruits a table in the wildernesse?] Thus when we give place to sin, we are moved to doubt of Gods power, unlesse he will always be ready to ferve our lufts.

farnish | Heb. order.

V. 20. Behold, he smote the rock, that the waters sushed out, and the streams overslowed | Exod. 17. 6. Num. 20. 11.

V. 12. and trufted not in bis falvation] That is, in his fatherly providence, whereby he careth for his, and provideth sufficiently

V.23. Though he had commanded the clouds] So that they had that which was convenient, but their lust made them to covet more, V. 24. And had rained down manna upon them to eat, and ha

V. 14. And had raines down manns upon toren to eat, and had given them of the orn of heaven] Exod. 16. 14. Joh 6. 31. V. 25. Man sid est angels food] Or, every one did est the bread of the mighty. Such as angels might eat, if they used food. Excel lent food. So the tongue of angels is put for an excellent tongue 1 Cor, 13.1. Or, food that came from the habitations of Angels (Heaven) as the Chaldee Paraphrale expresseth it; and before, called, the corn of heaven, v. 25. Or, prepared and lent to them by the ministery of Angels; whom God doth use in most things that belong unto men, either good, or bad; though they be not always mentioned.

V. 26. He caused an east wind to blow] God used the winds to

teach them, that all creatures were at his command, and that no distance of place could let his working.

v. 28. in the midft] Of the places where they used to encamp.
V. 28. in the midft] Of the places where they used to encamp. or, in a place near the camp : for it follows, round about their habi tations; not in the midft of them.

of their camp] Heb, bis camp : That is, the camp of Jacob, mentioned, verfe 21.

V. 30. from their luft | From the meat they defired; or from defiring more

while their meat was yet in their mouthes] Num. 11. 33.

V. 31. flow the fattest of them] Though others were not spared yet chiefly they suffered, who were most putted up, and were chief-

det among them.

[mse down] Hcb. made to bow.

chofen men.] Or, young men.

V. 3a. they funed fill] Thus fin by continuance maketh men
infenfible, fo that no plagues will mend them, 2 Chron. 28. 22. V. 33. in vanity] In fruitlesse journeys in the wildernesse, fo

that they could not come to Cannan; Num. 14. 29. V. 34. When he flew them] Such was their hypocrific, that they fought unto God for fear of punishment, though in their hear

they loved him not, Hof. 5, 15.

V. 37. For their heart was not right with him] Whatloever cometh not from the pure fountain of the heart, is hypocrific.

V. 38. forgave their iniquity 1 Because he would ever have some remnant of a Church to praise his Name on earth, he suffered not

their fins to overcome his mercy.
V. 39. For be remembred that they were but flesh] Behold, h. putteth no truft in his Saints ; yea the heavens are not clean in his fight tion of mans frail nature prevailed with God, Gen. 8, 21, I will not of that plague 3 but not the influment, under that name at leaft of again on the mitrument, under that prevailed with God, Gen. 8, 21, I will not just that plague; but not the infirument, under that passes a gain only the ground any more, for mans false. For the imagination of the punithment, Rabbi M. Ben. Maimon, the most fober and learning many hears is evil from his getth, Or, flyfs, an object of compassion; and of all that profession, in his excellent Treatife, called, More Manubeau is evil from his getth, Or, flyfs, an object of compassion;

may recover frength, before I go bence, and be no more, Pfal. 39. 13. Sec allo Job 7. 7. O remember that my life is wind, &c. Of the foul. and the immortality of it, not mentioned at all in fuch expressions, fee upon pfal. 5. 5. For in death, &c. and upon pfal. 37. 1, 2. V. 40. provoke him] Or, rebel against him.

V. 41. turned back and tempted God] Or, tempted God again. limited the holy One of Ifrael] By appointing what he thould do. or including his power within their capacity. V. 42. They remembred not his hand] The forgetfulneffe of Gods

benefits, is the root of rebellion, and of all vice. from the enemy] Or, from afflillion.

V. 43. wrought] Heb. fet. V. 44. And had surned their rivers into blood] Exod 7.20. V. 45. He sent drivers forts of flies among them, which devented them] [Kod. 8. 24.

He fent divers forts of flies] This word fignifieth, a confused mixture of flies, and venemous worms. Some take it for all forts of ferpents : fome, for all wilde beafts.

frogs, which destroyed them] Exod. 8. 6. V. 46. Hegave also their increase unto the caterpillar] Exod. 10. 13. He repeateth not here all the miracles that God did in Egypt, but some which might be sufficient to convince the people of

ingratitude. V. 47. He destroyed their vines with hall, and their fromme-trees with frost] Exod. 9. 23. destroyed] Heb. killed.

froft] Or, great hail-ftones.

V. 48. He gave up | Heb. He faut up. hot thunder-bolts] Or, lightnings.

but thunder-boits J Oxylightnings.

V. 49. He cash upon them the servenesse of his anger, weath and insideration. Some, because of the ten plagues of Egypt, they finde but seven here mentioned, think the rest, three in number, to wis, that of the lice, which in that order Moles relates them was the third, Exod. 8, 16. &c. that of boiles and blaines the fixth, Exod. . 8. third, Exodis, 16, 8C, that of points and planes in HKII, Exod, 9, 8, 8C, and laftly, that of the darknelle in all the land, the ninth, Exod, 10,11,8C, might be comprehended by these many general words here heaped together, But then weshall be as much troubled to give reason why the rest, (the greater number, seven of ten) being particularly mentioned and expressed, these three should be thus put ogether, and that in such general terms, as may comprehend any of the rest, or all of them, as well as these. And then secondly, if three plagues were intended, just lo many; why the words exceed that number; being four at least; ferceness of anger, wrath, indignation, and trouble; which hath moved the author of this conceit, contrary to what himfelf had before fet down, of three onely omitted, or not expressed particularly; here to find four; to wit, the fit also, the mmrain of cattel: of which there, indeed, some make a doubt, whether particular mention be made of it, or no : as may appear by the dif-ferent translation of those words, (for there it must be, or nowhere) of the fiftieth verie; but gave their life over to the peftilence; in the text; but gave their beafts to the murrain, in the margin. Then again, supposing we could farisfic concerning the number; another question by some other may haply be raised about the order, why the Pfalmist doth not observe the same order that Moses doth: that being the fecond here, which in Mofes is the fourth; and that third here, which in him is fecond; and that fourth here, which in Mofes makes the eight; that fift, which in Moles, the feventh ; and laftly, that fift here, which there the fixt. Our best answer therefore will be, if any frick at the omiffion of either three, or four, of the ten, to defire an answer from them, whether it was not free for the Pfalmist to mention as many, or as few, as he thought fit himself, without any further regard than to his own phanfie, and his pen, or verse ? Or if he had not mentioned any at all, whether he could have been justly charged of any omission ? If that cannot be showed, as I believe it cannot; then is it against reason, to require a reason why all not expressed, as well as some. And so we shall conclude, that these words (the words of this verse) be general words, which relate to all the plagues in general, and not to any particularly. See also upon plal. 105, 28. He fent darkneffe, &c.

by fending cuil Angels among them] Some plainly understand Devils, whom God doth use sometimes as instruments, in such cases so the history of the solutions. fes, as by the history of job, and many examples in the New Testament doth appear. Others, good Angels, called evil Angels, whilest under God, minifers of evil, or executioners of Gods just fugge-ments. There be examples of both god and evil, ufed by God in these cases. But that those were evil angel; that were used by God in that businesse, here mentioned, some think is intimated by Moses, in the word THTOW the destroyer, Exod. 12, 13. But that can be no argument, fince the Angel whom God used about the three dayes pestilence, described, 2 Sam. 24. in the same Chapter and verse is stilled ITTIND the destroyer; and yet the Angel of the Lord : which is not likely to be meant of Sat in who indeed had been by his tempting of David, (as we read, 1 Chron, 21. 1.) the occasion

Nemochim, 1. 2. c. 6. disputes at large, that whatsover is operative prehend both. And indeed Solomons Temple was like a Palace, for under God, as the elements, and all natural faculties, and the like, are called Angels in the Scriptures; neither doth he feem to acknowledge (his proper errour, opposed therein by other Rabbins) gnowing (in payer trion; peppone trictin by other radion) any other cut angles, but figuratively. So, fire, bail, famine and death Eccl., 39, 18, 29, are termed finite, created by God for vengence; and in the New Tellament too, the word is lometimes; if I be not mittaken, uted in that notion. So that nothing hinders, but that evil angels here also, may be interpreted, dreadful plagues and judgements inflicted by Gods immediate power.

Pfal. lxxviii.

V. 50. He made away] Heb. He weighed a path. their life over to the peflilence] Or, their beafts to the murrain,

Exod. 9. 3. See upon ver. 49.

V. 51. And finite all the first-born in Egypt, Exod. 12. 29.
the chief of their strength] The sirst-born are so called, Gen.

49. 3 of Ham] That is, Egypt: for it is called Mizraim, of Mizraim that was the fon of Ham

like fheep] Plal. 77. 20. V. 53. 6 that they feared not] They had no occasion to fear, for God deltroyed their enemies; yet they did fear fometimes out of unbelief.

overwhelmed their enemies] Exod. 14. 27. & 15. 10.

overwhelmed] Hcb. covered. . 54. He brought them to the border of his Santhuary] Or, bolineffe; that is, to the holy land: fo called in divers respects, but especially, because of his Sanctuary, the place of his residence : to which he makes all the land to be but as bounds and limits, because of the eminency of that place, the holinesse whereof did as it were spread to all other parts of the land, as if the whole had been a Sanctuary, and confectated ground. It is therefore to the honour of the whole land, as well as of the Sanctuary, that he calleth it, the holy border, or, border of his Sanstuary.
which his right hand had purchased] Not got by them by their

which has the property of the

fathers had begun.

descriful J Or, flack, or warping. The similicude, it seems, was commonly used by way of provets. So Hos. 7. 16. They return, but not to the most High: they are like a description. As on the other fide, to truft to his bow, Pfal 44.6. and elfewhere. And, a bow that will not turn back, uted also proverbially, 2 Sam, 1.22. The reason of which expressions archers are best able to give an account of.
V. 58. For they provoked bim to anger] Deut. 32. 21. By ser-

ving God otherwife than he had appointed.
V. 60. So that he for fook the tabernacle of Shiloh] r Sam. 4. 11.
For their ingratitude he suffered the Philistines to take the Ark which was the fign of his presence from among them, and never

brought it back to Shiloh again, Jer. 7. 12, 14. V. 61. delivered his ftrength | See upon Pfal. 62, 2, to fee thy power and thy glory.

V. 62. Was wroth with his inheritance His people, that were as dear to him, as our inheritance is to us.

V. 63. The fire confumed their young men] They were suddenly destroyed, 1 Sam 4.10. their maidens were not given to marriage] They had no marriage

longs; that is, they were not married, Jer. 25. 10. Revelations 18. 23. given] Heb. praifed.

V. 64. their widowes made no lamentation] They were so over-whelmed with grief, that they died themselves, and could not la-

whether white justands, I Sam 4. 19. &c.

V. 63. Like a mighty man that shouleth by reason of wine] Or, after wine: a southers. Now by such similitudes the Scripture hath a respect unto the nature of man, there being nothing usually that affects the phantic more, among the vulgar, than the repre-fentation of fuch mighty men, and Gyants, as appears by the many fables, with much applause, received among such, in all nations, concerning both the persons and actions, and habitations of Gyants, and gyant-like men. For the same reason the Sun also Pfal, 19, 5, is represented to a firong man (or gyant) that runs race. See more upon Pfal, 110, 6. He shall fill the places, &c.

V. 66. He [mote his enemies] With dileafes, I Sam, 5. 6. was

teproach to them, 1 Sam.6.4.

V. 67. He refused the tabermacle of Joseph That is, Shiloh, 2 town in the tribe of Ephraim, the son of Joseph: where the Ark had abided a long time, till it was taken by the Philistines ; but after that, God would not have it to return thither any more, but after many migrations, 1 Sam. 6. 12. &c. it was brought by David to Jerufalem, and placed in the tabernacle which he had prepa-

V.69.He built his lanthuary like high places] In some Bibles that I have feen, and used, it is printed very absurely, sile high places, in-flead of, like high places; Or, as some others, like high pallets, how can it fland with the goodnelle and justice, to lay of much up-Whereupon some conceive that the stability and perpetuity of the

largenesse and magnificence : and Herods Temple, as it stood in Christ his time of his conversation among men, it was not only like a palace, but like a castle too, compassed about with towers and all manner of fortifications, as appears by the flory of Vespalians siege. Which he hath established] See before upon Psal. 68.16. yea the Lord will dwell in it for ever.

established] Heb. founded. V. 70. He chofe David alfo his fervant] 1 Sam. 16. 11. 2 Sam.

V. 71. From following] Heb. From after.

to feed Jacob his people, and Ifrael his inheritance] 2 Sam. t. 2. Chron, 11, 4.

V. 72. and guided them by the skilfulnesse of his bands] The Original word Thill properly signifieth Prudence: or if we will ith divers good Interpreters, precifely keep to the Hebrew, because it is a plural, Prudentias; that is, prudentia; which plural is by some rosolved into a kind of superlative, summa prudentia: that is, exquisit, or, singular prudence. But prudentia, singular, or plural, is the word in most other translations that I have feen. The Greek or west, expredied by the Latin intelligentia, may all the property belong to the hand, our Interpreters, it feems thought Steffingle (which the Hebrew doth alto fignife) in more property belong to the hand, our Interpreters, it feems thought Steffingle (which the Hebrew doth alto fignife) in more proper to this place, But I am of another mind, I muit confiele, and like this place, But I am of another mind, I muit confiele, and like prudence here much better. For if I be nor mistaken, the intention of the Plalmift here, was to charactarile a good King, by two excel-lent properties, which indeed comprehend almost all that can be aid to the commendation of an absolute Prince. The first is, goodneffe; not counterfeit, or ascititious; but natural and sincere t exame, in Greek, which comprehends justice, clemency, and many other vortues. But goodnesse though always commendable of it felf, whatever it be; yet goodnesse without valour in a King, is but a lame commendation, and may probably make (there be examples enough to be found) an unfortunate both King and people. I con-ceive that valour is included in the word hana; the usual emblime of action and power. But again, because valour, without prudence and discretion, doth more hurt oftentimes, than good; as valour is added to goodnesse, so prudence to valour: but not as a distinct vertue from it, because in very deed (as Philosophers also teach) valour, without discretion, doth not deserve the name of valour, and may more properly be called rathnelle, madnelle, desperatnelle, or any thing, than valous. And we know that David is set out in the Scriptures, not as a good and pious Prince onely, but also valiant : a mighty valiant man, and a man of war, I Sam. 16. 18. By those two properties also doth Homer, the Poet of Poets, charathatile a good King m. Barthaf rayada narago taliyunnit which hath been accounted in after ages a compleat Elogium of most exemplary Princess flowever is this seem to relish of too much fubrilty, which I professe I'doste to avoid in such a work as this; 1 shall content my felf with most Interpreters, by prudence of hands, to understand, prudent, discreet administration, and discreet carriage of all manner of businesses. For indeed, where such prudence is; valour, or at least, the effects of valour; either personal, or by Ministers and Officers well chosen, (that is, with judgement and discretion;) cannot be wanting.

PSAL LXXIX.

Title. Of Asaph] Or, for Asaph.

Verse 1. THe heathen are come into thine inheritance] The peothe Babylonians; who fpoyled Gods inheritance, polluted his Temple, destroyed his religion, and smurdered his people.

thy holy temple have they desiled] Pfal. 74. 7.

V: 2. The dead bodies of thy fervant | The Prophet sheweth, to what extremities God sufferest sometime his Church to fall, to axercife their faith, before he ser to his hand to deliver them.

fowles of the heaven Plal. 74. 14.
V. 3. there was none to bury them Their friends and kinsfolk durft not bury them, for fear of the enemies tor, there were to many flain, that the living fufficed not to bury the dead.

V. 4. We are become a reproach to our neighbours] Plalm 44. 44. a reproach to our neighbairs] Whorcof fome cause of Abrahams but were degenerate; and others were open enemies to thy religion; but they both laughed ar our miferies.

V. s. How long Lord?] Plat. 89, 46.

[ball the jealoufic burn like fire?] Wilterhou utterly confume us
or our fins, before thou takeft us to mercy?

V. 6. Pour out thy wrath upon the beathen that have not known thee] Of imprecations in general, see (before upon Plalm 35.4. Let them be confounded) &c. However, there be, of the most judicious, who think this imprecation (in form) may be resolved into a modeft expoltulation, as if he had faid, or intended to fay & Lord, on us, who are thy poculiar people, who both know and worthip Church is here incimated. The Hebrew word DOT doth com- thee; and to be fo indulgent to chose, that are most strangers?

them as an imprecation, or expolulation, certain it is that the aggravation is not properly (as it might feem at first) in that they knew net God; (which in some cases would be an extenuation cather, acnet Gul; (which in fome cafes would be an extenuation rather, according that of our Saviours, Ffeig faid anto them, if pe were blackper floud that we fin, 8cc, 0.6, 9.4. And, That fervant which knew
is Lord will, 8cc, Bushe that knew ms. 8cc, Lucke 47, 48, but
that which followes, (the fruit and effects of that ignorance, perchance, though the fame be done fometimes by them all6, that chance, though the same of done sometimes by them and y that profelle they know God.) in the next verfe, For they have decoured Jacob, and laid wafte his dwelling place. These two verses (6. & red Jacob, and laid wafte his dwelling place. 7.) are used by the Prophet Jeremy alfo, but with some little alteration and addition, as will appear, if compared, Jer. 10. 25.

V.9. For they have devoured Jacob Heb. Tab., voravit, in the

fingular: He hath devoured; that is, uniquifque evram; every one of them; as some of the Rabbines there. Or else it may be that a of them, as some of the Raddines there. Or the it may be that a Van is wanting, which is supplyed by Jeremy, Jer. 10. 25. (See upon the former verse,) where the word is twice repeated, and both

V. 8. O remember not against us former iniquities Elay 64. 9. Which we and our fathers have committed. former iniquities] Or, the iniquities of them that were before us. let thy tender mercies speedily prevent us] And stay not till we be

everwhelmed with out troubles.

V. 9. O God of our falvation] Seeing we have none other Saviour, neither can we help our felves, and also by our deliverance, thy name thall be praised, Therefore, O Lord, help us.

names fate] John 7. 9. V. 10. Where is their God ?] Pfal,42.10. & 115. 2.

revenging I rico. vengeance.
revenging the blood of thy fervants which is fixed Pfal. 58. 10.
V. 11. Let the fighing of the prifoner come before sheel Who
though in respect of God they were justly punished for their fins, yet in consideration of their cause were un justly vexed.

preserve those those that are appointed to dye] Heb, reserve the children of death,

thildren of death,

this that are supinised to dre) Which were captives among their

this that are supinised to dre) which were captives among their

enemies and could for nothing but death, Pfal.44-18. He

preffect his upon 1604, as a thing mot befelening his infinite both

prover and marcy, to help then, when there is leafth pope: Becausif,

man sextremity) is Gods opportunity. It is freethinded as the pro
present of the sextremity and the sextremity of the profession of the profession of the sextremity. to loofe those that are appointed to death. And it is the propriety of all that are good, and generous among me, to intimate God therein, to far as their power doth extend, If thou forbear to deliver them that are drawn unto death, and those that are ready to be flain, If thou are arawn unto acain, and inoje inut are ready to be plain, if illob fayeft, &c. Prov. 14. 11, 12. V. 12. And render anto our neighbours fleven fold To wit, to other

V. 13. And render anno our neignostras yeven paid | 10 wit, to our unmercifull neighbours, who in our calamity, which we expected pitty and compatition, did cruelly infulteover us, and upbraided us, as other heathens did, of our vain confidence in our God; and made our temporall fufferings, an argument of our falle worship. Of this, and of defire of revenge in generall, see, as before, upon Pfalme 35, 4. Let them be confounded, &c. Into their bofeme, as

Elay 65, 6,7 V. 13, (heep of thy passure) Pfal. 9, 57. & 100. 3, we will show forth thy praise to all generations; letb. we will num-ber. That is, record the particular benefits, for which thou art to be praised. We ought to desire no benefit of God, but on this con dition, To praise his Name, Elay 43.21. to all generations] Heb. to generation and generation,

PSAL. LXXX.

Shofhannim] See Notes on Pfal.60. tit. Eduth A contestation : wherein the Pfalmift earnestly intreateth God for freedom out of those miseries, which by his desertion had befallen him.

of Asaph] Or, for Asaph.

Verse 1. Thou that leadest Joseph like a flock By Joseph, most understand the Tribe of Ephraim, the lon of Joseph; which was the head of the ten Tribes , separated from Judah : so that the calamities of the ten Tribes apart by the Chaldeans, are that the calamities of the ten Fribes spart by the Chaldeans, age-conceived to be the subject of this Psalm. So Amos 6. 1. &c. Ju-dah is reproved, because not sensible of the afflictions of Joseph, ver. 6. that is, of the ten Tribes, carried into captivity about 150. years before the taking of Ierusalem, by the same Chaldeans, Others, because mention is made of the Ark, (herween the Cheru-bims) where God was said to dwell (of which see Exad. 23. 22. And there I will meet thee, &c) and that the ten Tribes were departed from the worship of the true God, that was said to dwell there, and Ark, or in the God of the Ark; they therefore conceive that the ten Tribes cannot here be meant particularly, but by byfsph, they method defined all the Tribes in generall, as Plalm next, verle 5. This be ardefined in Tyleph for a refinment, &c., But the objection is in very

thoic that know thee ast, nor call upon thee? But whether we take died of little confequence. For if the Plalmift may be allowed to addresse himself to the true God, for them that had forsaken him; why not as well to the God dwelling in the Ark, or among the wny nor as went to the God awering in the First, or among the Cherubins of the Arks being an ordinary periphalis, or expression of the true God in the 'cripture'? besides, as is well answered by some, though the generality of the ten Tribes had for laken God, the Charles of the Charles had been as the control of the Charles of the Charles had been controlled the Charles of the C ome, thought the generally yet many there were of that division, who not only had for laken them locally, 2 Chr. 11. 16, 17, but also remaining among them, worshipped the true God in their hearts; nor did conform to the outward Idolatrous worship of the rest, I King. 19. 18. Tet I have lest me seven thousand in Israel, &c. A greater objection may b; as I conceive, though no notice be taken of it, from the next words. as we shall fee there.

V. 2. Before Ephraim, and Benjamin, and Manaffeh , flirre up the frength | Why these Tribes should be joyned, and why these only mentioned is a question; and whether all the Tribes in generall; (of which fee what hath been already faid upon the first verse) and Pfal. 68. 27. the Princes of Judah) or the ten only, be intended, They that would have all the Tribes included, fay, that it is usuall in the Scripture, by naming of some, to understand all, that the in the Scripture, by naming of ionne, to undertrand all, that the Tribe of Ephraim and Manafle, before the Kingdomes were fetled in the Tribe of Judah, were the chiefeft Tribes, being Josephs pofterity: that these three Tribes, when all the Israelites, divided into four equall parts, encamped about the Ark, made one part, Numb. 2.17, 18, &c. and with reference to that ancient relation, though long after, might probably be named together. And be-fides that benjamin had a patticular relation to the Tribe of Ephraim and Manafle, because Benjamin and Joseph were not only brethren, as all the reft of the Patriarchs; all fons of Jacobs but alfo dusumt en, as St. Bafil here calls them, fons of one mother. This, upon a supposition that the twelve Tribes in general are the subject of these complaints But that by some others, men of great judgement and learning, will not be granted; that all should be intended, and yet neither Judah, the very chief (in those dayes) or all the Tribes; nor the Temple, or City, far more confiderable to the Jews in all their joyes or forrows, than life, or any thing elfe, should be mentioned. But they that object to ftrongly, and in my judgement plaufibly enough, against the for-mer, take no notice at all, (which I much wonder at) of one strong objection that may be made against their opinion. For if the ten Tribes: onely, or the Israelites, as then called, were thre concerned; how comes Benjamin to be named; which was a diffinct Tribe from the Ifraelites, and adhered unto Juda, when that un-Into tront the literatures, and annered unto Jada, when this unhappy division, by the revolt of ten Tribes, happened? In answer to this all that I can think of (fince I find nothing by other cities or before of an interest about it,) that hath probability, is this Than thaply the words both of this and the former verfe, they have the contract of the cities of the were some ancient form of prayer used of old, when they were all one body, either upon the marching of the Ark, or some occasion of imminent danger; but an ancient publick formula, whatever the of imminent dangers but an ancient publick formula, whereer the occasion were; and as an ancient form, (which in payer useful many, wherein many have been very ferupulous to alter any thing, either words, or matter, though former inner for the belt;) herein de and retained, though alteration of times have now much aitered the case. So Pfal. 68.1, Arife, 0 Oad, 8c. was an ancient form, as in more there: and lo again, Pfal. 32.8, 8-30, 6. Arife, 0 Larife, 8c. Let thy Privills, 8c. For thy fervant, 8c. as appears by a Clin. 6.4.14.8. As for the conjunction of their three Tibes, in general, this allo befides their encamping together; is observed, that they, or the remnants of them. Medical concerns in fertulation with tudals. or the remnants of them, dwelled together in Jerufalem with Judah, after the captivity; as is recorded 1 Chron. 9.3.

arter the capturity, as is recorded a Collon, 9.3.

V. 3. Turk us] Or, Return us. To wit, out of capturity.

V. 4. How long will thoube angry against the power of thy people?]

The fathfull fear Gods anger, when they perceive that their prayers are not forthwith heard.

wilt thou be angry | Heb. wilt thou smoothe, V. 5. Thou seedest them with the bread of tears | 1 King. 22. 27.

V. 5. Invu jecast them with the bread of least 1 kmg. 22. 27.
Pfal. 101.9 Efay 30. 20. See upon Pfal. 42. 3. My tests.
V. 6. Thos makest us a strife unto our neighbours. Our neighbours have a continual! strife and war against us.

V.7. Turn us again] See verse 3. V. 8. Thou haft brought a vine out of Egypt | See Flay 5. 1. &c. Now will I fing to my well beloved, &c. For the vineyard of the Lord of hofts is the house of Ifrael, &cc. And Jer. 2. 21. Tet I hat planted thee a noble vine, &c. Seeing that of thy mercy thou hast made us a most dear postellion to thee, and we thorow our fins are laid open for wild beafts to devour us, declare again thy love, and finish thy vork that theu haft begun. Pfal.44.2.

ork that the heathen] Ploi 44.3.

V. 10. The goodly cedars] Heb. the cedars of God.

V. 11. and her branches unto the river] To wit, Euphrates, 28 Pfal.72. 8. He shall have dominion, &c.

V. 12. braken down her hedges] Pfal.89.40, Efay.5. 5.

V. 13. The boar Or, That the boar.
The boar out of the wood doth waste it That is, as well they that

reflay; but it any lucinmore proble, that by the wind boate, as fome interpre ers here; the tyrans themlelves or Great ones, that were chief aftors in this fad trag dy, and fet others on the work; and by the wild beath of the peddator, (as fome Rabbines conceive, that the word TIPI doth properly import.) the reputila, that is, a saming beath; or verminer, the common fouldiers, and other inferiour people, flouid be underflood. But, as was minimated before, it may very well be, and it is the more received opinion, that by both those particulars in the allegory, one and the same thing literally intended; to wit, very barbarous and cruell enemies.

Pfal. lxxx.

V. 14. look down from heaven] They gave not place to tenta tion, knowing, That albeit there were no hope on earth, yet God

ston, showing, a nat aucit (nere were no hope on earth, yet God was able to incour them from heaven, Elay 63, 15, V. 15, And the vineyard which thy right hand hath planted I there two words in this verfe, T 123, (here translated vineyard.) and I 2 (here, branch), about which there is great controverse. As for the first, it is no where extant but in this place: the Rab bines can tell us nothing of it, of certainty, and all that either by mology; as it is conceived to be a derivative of [13, which fignifieth aptare, firmare, disponere, &c. or upon the context here , being thus joyned with the verb DOJ , which fignifies to plant. Upon the the first ground, some translate it, a base, or prop, or step: such as are used about vines, to bear the branches, and sometimes the body: and upon the second, others, a vine; as here: or, a plant. But there be, who think that I is here instead of 1: and thereupon render hortam, that is, a garden. Some think it to be an Egyp gian word: but I fee little ground for it, except all words, but once to be found in the Scripture, and must be concluded to be firange words. However, if Egyptian, yet so it would, as they in-terpret it, signisic a plant. No that all this variety comes to one effect, and makes no confiderable difference of fense. As for the other word 73, I know not why there should be any difference about it. It is true, the ordinary fignification of it is, a fon: but it is as undoubtedly true, that it fignifies sometimes a bough, or branch, as a unaconoccut rue, tract in ignines ionicimes a ouigh, or orange, as Gen. 49, 22. cwice in one verleg 5 fleph in 4 in tight lower, beckee befides 7 1132 the fermione of it, properly daughters, there also translated branches: which fignification being very proper and natural here, why any should rather choose the former; because more ordinary, and thereupon tell us, that Christ is meant; or, as some others; that Solomon; I see no cause.

that thou madeft firing for thy felfe] So that, without thy leave no power can prevaile agai ft it; and which as a young bud, thou

railest up again, as out of the burnt ashes.

V. 16. they perift at the rebuke of thy countenance] When thou in thine anger deliverest it over to the sword of the enemies,

Pfal. 39, 11. V. 17. Let thy hand be upon the man of thy right hand] By the man of thy right hand, most understand, the man of thy love, as Benjamin (properly, a fon of the right hand) was to Jacob. And by hand, point (property), a jon in the right hand, was to factor, and the manuferthanding power and protection, is as ufuall. See upon Pial. 74. 16. thou half prepared!) they make this to to be the meaning Proceed and detend the man of thy right hand, that is, fay fome, that wine that branch, which that been fo dear unto thee; upon which thou half beflowed for much coft; taking the word man. not, which thou hat before a binuch coit; taking the word main. not, approperly, perforally but as they call it reall; referring to the particular thing, spoken of before, whether man, or whatever elle it be. To this propole chey bring, the man of hunger; so ca lungey; and a manof thiding, for the object of chiding; a man of prace, to a warter, and the like. Whereim neverthelde there is a manife. difference : because man in these phrases , though not principally intended to fignifie a perion; yet it refers to a particular man, not any thing elfe; and therefore may be called perfonall : whereas here any thing etter, and therefore they be dated per primar writers including its (as they expound) otherwise; referring immediately to a vine, and in that vine, metaphorically, to a whole Nation, Other therefore by the man, underfland the King of the lifacilies, whoever he was that had right to that kingdom, in those calamitous the new was that had right to that kingdom, in those calamitons times. But they are put to it, to give a reason, why the Psalmish should pray, not onely for an Idolatrous wicked King, but for an usurper, whose predecessors had impiously revolted from their lawfull King, the King of Judah. So that after they have faid as much as they can to that purpose, they come about again, and would rather have the whole Church understood, And by the fon would rather have the whole chulch the har none might be ex-diman, the more ordinary for of people, that none might be ex-cluded from the benefit of thefe prayers. Others finding but little probability in this exposition, would have the Mesias intended, either in both places; or at least, Christ in the first, the man of Gods right hand; and the Church in the last, by the fon of man. The Chaldee Paraphrast referreth it either to David personally, which is not folikely; or to some, whether Messias or other, that had interest in the promifes, made by God unto David. For he translates, as Genebrard expresses him, Sit manus tua super virum, cui juralti in manus dxtra tua: that is, Let thy hand be upon the man to whem theu hast sween by thy right hand. Wherein I make no question, but he had a respect to Plal 89.35. Once have I sworne by my holinesse, that I will not be unto David, and Plal, 132, 11. That hath sworne in truth unto David, &c. I am fo far of his mind , though in this exposition of the man of thy right hand, I will bind no man to follow him, fince the first may stand as probably ; yet so far of his mind, as peremp- when he went out therew the land of Egypt Or, when he went

reflary: but if any fuch; more probale, that by the wild boare, as torily to conclude, that if the Plaimit his intention was that way, as to recommend any unto God by these words the surest way of exposition must be grounded upon these words concerning Daof expolition must be grounded upon these words concerning us-vial in the lame Plann, I have tail dely apon on that is maply to. I have found David my forwart, &c. With whom my hand shall be esta-hibled; min earn ally flush lift griben him: "excel 19, 30, 31, 50 and both the man of thy right hand, and the fun of man, be under shoot of fine one, not divers but the same, whether man or peop, that were conceived to have interest in these expectsions and pro-ductions." was so much concerned (as all men are in theirs) in his posterity, and that Gods promifes to him were most concerning his ifue, and the stability, and perpetuity of his people and kingdom after him the Plalmist night very well, in desiring God, in that sense, to strengthen David; (as surviving in his posterity, though deceafed himself personally, many ages before) intend any, whether king or people, that had relation unto David, either of people or progeny : and so David the immediate object of the words, and yet in geny; and 10 Davia tree influenate object or the words, and yet, in lim, either the ten Tribes, or all the twelve in generall. Had it not been for these words, which gave me so much light, to which I was happily guided by the Chassee Parapharas, I must confesse I have found so little faits action otherwise from any Expostrors, that I should have been bold to have ventured upon another exposition, quite different from any of thele; but not leffe literall, or proper to the words, as a conceive Wicked men, we know, whom God doth imploy to execute his just jdugements, are called the sword, and the hand of God; as Pfal. 17. 13. 14. From wicked men , which are thy fword: From men which are thy hand, O Lord, from men of the world, &c. And how God doth use to strengthen such, Isaiah declares at large, Therefore their habitations were of small power: they were dif-mayed and confounded, &c. 37. 17. And the Prophet Habakkak faith, that God hath ordained and established (or strengthned as the word may import) such, for correction 1.12. And as for Gods right hand, though commonly mentioned against the wicked in the defence of Gods people; yet is that also sometimes turned (and so mentioned) against Gods own people too; as Lam 2.3,4 He hath drawn back his right hand from before the enemies, &c. He hath bent his bow, he from with his right hand as an adversary, &c. So that instead of a prayer, I should have made an imprecation of these words But I rather adhere to the former interpretation, as more agreeable to the fenfo of other Expositors: but especially to the 15. verse, where some of these words are used, and would not probably (though sometimes by a figure called antanaelasis, it be so:) be repeated here so soon after, but to the same purpose, Some surrher confirmation we have alio from Efay his words : Fear thou not , for I am with thee : (the words are directed to the Church in general, not to any particular man) be not difinated, for I am thy God. I will frengthen thees yea, I will help thee; yea, I will uphold thee with the right hand of my righteon Ineffe, 14.20 | must not omit, that some have thought Zerobabel might be the particular man (if any particular) intended by thele words : which if we could grant the twelve Tribes in general, to be the subject of these complaints, (which we cannot well, as we said before) we should not altogether dislike. There he some things in the Prophets, as Haggai, and Zechariah, spoken of him,

things in the Propiets, as Hagga, and Zechariah, Joben of him, hat would five very well to this purpole. But I have fail donough, V. 19 Tanus again, 0 Lod God of H fls caufe thy face to filme again, 8.C. 3 See verle 3. We had this wrete before, but with one alteration verle 3. & T. 10 that although it be the fame in full-thance, and to repeated in this Palm three threes in all, yet three is fome diversity to be otherwed in every verle, as thus 1 verl. 3. O God to the following the follow only : ver.7. O God of Hofts. And here, (last verse) O Lord God of Hofts. Of which observation I would not make any great mystery, but that this addition of words makes the speech somewhat more rhetoricall and patheticall. O God: O God of Hiftes: O Lord God of Hoffes. But befides this, there is other use to be made of fuch obfervations; of which fee upon Pfal.34. last verfe, that truft in hie ength And for those words, cause thy face to fhine: see upon

Pfal, 67, 1. Caufe hu face to fline.

PSAL LXXXI.

Title Gittith] See the Notes on the title of Plat. 8. of Asaph] Or, for Asaph.

Verse 1. Sing aloud unto God] It seemeth that this Plainto was appointed for solemne seasts and assemblies of the people, to whom these ceremonies at such times were ufuall.

V. 3. in the new moon] This they did also in other feafts.

V. 4. For this was a statute for Ifruel Levit, 23. 24. V. 5. This he ordained in Joseph for a testimony I Joseph is put for all Israel, because he had the double portion, which was one part of the birth-right . I Chron 5 1, 2. So is Judah lome-times, because he had the government, which was the other part , Gen.49. 10. when] Or, because.

Pfal. lxxxii.

Pfal. lxxxi.

out of the land of Egypt, or from the land of Egypt; as the Septuagint renders it: taking "10 for "100", which is not without example. The Law was given we know concerning the Paffover, at their go-The Law was given we know concerning the Paffover, at their go-ing out of Egypt properly; and the law sconcerning other feafts in the wildernelie, in their way from Egypt to the Land of Canaan. Some retain the propiety of the word 7D and refer the word of Ood, As the went out (as a (lewhere he is laid, a go son before his per-ple) againg the land of Egypt. So Junius, and Jome others, But I conceive the former more probable. conceive the former more probable.

thorow] Or, against.
where I heard a language that I understood not] A people of a firange speech, and a hard language, whose words thou canst not un-desstand, according to Ezekiels expression, 2, 6 none of the least grievances of travellers in forreign countries: mentioned also by the Prophet Jeremy, as a judgement : Lo I will bring a nation upon the tropics jetting, as a judgement. Let i witt oring a nation span up from far, — a nation whole language thou knowed not, neither understanded what they far, 5 let, Steven it not for those places, I should think the better of their interpretation, who make this to be the meaning: I heard a strang language; a language (or a lirp, according to the propriety of the Hebrew word:) that had not been heard before among men: to wit, the language, or the voyce of God. The mention of this fo great and so unusuall fathe voyce of Uod. In memon or trut to great and to unutural ra-your, and honour done to the lifacilities, would have been very proper in this place, where divers others, very great, but not fo ex-traordinary and miraculous, are mentioned. Mofes where he re-hearfielt divers particulars of that nature, wherein God had magnified himfelf, and manifested his love towards the Israelites, speaketh of it, as of the highest, and gives it the first place, with animerable libilimity of words. For aske now of the days that are half of a Did over people hear the word of God, speaking out of the midli of the fire, as thou half heard, and live! Dout 4, 32, 33, and again in the 36. verse, Out of heaven he made them to hear his

again in the service of the service liverance from their corporall bondage, how much more are we in-debted to him for our spirituall deliverance from the tyranny of Saran and fin !

Datan and in i

V. 7. calledft in trouble, and I delivered thee] Pfal. 50, 15.
in the secret plate of thunder] By a strange and wonderfull manner, out of the clouds whence thunder came, Exod. 14, 19, 20, & 19. 16. Or, as some others, in the secret place of thunder, that is, ont of the blatk cloud, from whence God speaking, a ratling noyle was heard, as it were of a thunder: So Joh. 12. 28,29, when a voyce came from heaven to Chrift, the people that frod by and heard it, faid it thundered. Other interpretations there be of these words, but not any that can fatisfie, besides these,

proved thee at the waters of Meribah] Exod. 17. 5. He opposeth proven nee as use waters of nervous | Exou. 17. 5. the opposite their extream ingraritude and insidelity, to Gods great goodnesse cowards them, which sets it out the more: according to that of the Apostle, But God commendesh blu love towards us, Gr. Rom. 5.8. Some translate usque ad aquas: that is, unto, (or, until) the waters of Meribah: as if he laid; after ! had proved thee, and born with many provocations, even to the waters of Meribah, and by that time knew thee sufficiently, yet from those waters, (Exod. 17. &c.) thou didft advance to mount Horeb , where, passing by all former provocations, for which thou didft deserve to have been rejefted, I gave thee the Law; immediately mentioned in the following verle

Meribab | Or, Strife. V. 8. Hear, O my people] He coudemneth all people that are not attentive to heare Gods voyce, and to give obedience to the fame.

ne same.

Verifier shall no strange God or, let no strange god.

Verifier shall no worship or, neither worship.

V. 10 open thy mouth wide, and twill fill it a Enlarge thy de-

V. 10 open thy mount wate; and I will fill it littlarge thy define never so much, and it shall be latissical, Vsa. 37.4, Eph. 3. 20.
V. 12. So I gave them up to their own hearts shift. Acts 14. 16.
unto their own hearts lust Or, to the hardnesse of their hearts, or,

imagination.
V. 13. O that my people had hearkened unto me] God flewerth, that the obedience of his people is as pleasing to him, as things wished for to men, Deut 5.29 Isai 48. 13. See before upon the title of Psalm 72. of Gods conditionall promises, out of Exek.

33 13, &c.
V. 14, and surned my hand against their adversaries] If they had obeyed me, vet. 12.
V. 15. haters of the Lord flould have submitted themseues unto

him] P[al. 37.20. Rom. 1 30. [ubmitted themselves] Or, yielded seigned obedience, Heb. lyed-

Pfal. 14 44. See more there.

but their time should have endured for ever If the Ifraclites had not broken covenant with God, he would have given them perpetuall felicity. So Mat, 23. 37. O Ierufalem , Ierufalem , thou that that tellett, own often would I have gathered, &c. and ye would not?

V. 6. with the finest of the wheat] Heb. with the fat of wheat.

That is, with most fine wheat, and abundance of honey,

PSAL, LXXXII,

Title.

of Asaph] Or, for Asaph. Verse I Godstanderh in the congregation of the mighty] The Prophet sheweth, that God, who is present among Judges,

observeth whether they do their duty or no, that he may reward or mnish them mighty] Or, God; that is, his own Congregation : The noun is

mighty] Or, God; that is, his own Congregation: Ine noun is repeated inflicad of the pronoun; as Numb. 10, 19 Luke 3, 19, and ellewhere. Or, the Congregation of God; that is, of lawfull Magificates, which (icd ownes as his ordinance, &C. Rom. 13, 1, 1, 1), the judgeth] Or, he flould judge.

he judgeth among the god! That is, ludges; or Magificates: at Exod. 21, 8, 9, &C. The reason of it, see Joh, 10, 34, 37, Li it in the control of the

written in your Law, &c. They ought to judge according to his law, that the sentence might be Gods, and not theirs: but they did not fo, ver. 2. &c. 2 Chron 19.6.

gods] Exod. 22.9.
V. 2. How long will ye judge unjuftly] For theeves and murtherers find favour in judgement, when the cause of the poor and godly cannot be heard.

ody cannot to neard, accept the perfoss of the wicked | Deut 1.17.

V. 3. Defend | Heb. Indge, Plal. 43. 1.
do justice to the | Heb. justifie the.
and needy | Not only when he crieth for help, but whenfoever e know that his cause requireth ayd and support. V. 4. Deliver the poor and needy] Prov. 24. 11.

V. 5. all the foundations of the earth are out of courfe] Some, by foundations, &c. understand the corrupt Judges or Princes before hem before his expression, by those words, if meant of them, would rather fall, than rife. Others would have the Laws, and administration of Justice, upon which Common-Weals are chiefly founded, to be intended. But that these are elsewhere so called, we do not find: and besides, he would so but say the same thing as before. For if the Judges be corrupt and wicked, it will of necessity follow, that judgements be perverted. I therefore take the words as proverbially used, to imply an universall consusion of the State, arising especially from their impiety, and peridious dealing, that should have been the chief pillars of it. The Grecians also used to say, rd &vw xerw, to the same purpose: whence was his iest, shall I say, or prophesie, (for I find it recorded as a prophesie; and inall riay, or propieties (to riminal richael as a pointe, and it fell out indeed, as he expected,) who when he dyed, would be buried upon his belly, becaule he expected that all things should shortly be turned up-fide down, and then he should lyeright. earth] Or, land.

out of course] Heb. moved. one op somjej excl. moved.
V. 6. I bace pida, Te are gode J Oh. 10. 34.
V. 7. But ye fhall dye like men, and faul like one of the Printill This translation is old enough, it is confidled; and that is all that can be faid for it, or that could move any man to imbrace it. For otherwise, the very context, and reason of sense would move a man to suspect that it is not right, and that somewhat else was intended. to lulpect that it is not right, and its innermate it was inharmed. For what a thing were this, to tell Judges or Magistrase, which though they are liyled God, yet reby shall by life Pringistres of his one of the Princes; who also (all Princes) and formewhat more than ordinary Magistrase. According to the between word to word, it is: and so no Printes ye full full: white fome to make a little plainer, translate, Et ficut quilibet; or, velut unus, (cx vulgo, feil.) oprincipes , cadetis ; that is , and ye Princes, shall dye as one; or, any one; that is, as any ordinary men, even the meanest, who among the rest of men make but a number, as it were; neither are otherwise taken notice of, It is an elegant and emphatical expression. Neither did we appeal to common fense without cause, since even in the writings of ancient heathers, we find divers expressions to that purpose. Ut enim caterorum ha we find divers expressions to that purpose, At enimetation and minum, (there is our TIN here; or, one,) its principum, illoum etiam qui sibi Dir videntur, evim onne & breve, & fragile eff; So one of them speaking before, and to a great Emperour, I know not, whether all Christian Princes would be well pleased to be told so nuch; or they who by their place should rell them of it, use to dicharge their duties so faithfully: These Heathens may shame them one day, if they do not. But who would expect fuch a leffon netti one any, it tiesy do not. But who would expect tiet a neither from an ordinary Comick? yet his words (his words I hay! I go no furthers) (ayour of fo much piery, if well applyed; and are fo confonant to the Seripture, and so much to our purpose, that I cannot omit them, though from such as "Unus tib his dum profiting fit lupiter, I'm lifest minutes Dees foeci-feering falls one there all the himself-fallers hearing he was moderact for he hade. In our calling himfelf lupiter, because he was master of the house, in opposition to the rest of the same house, under his government. The

other antivers , Nuga funt iftamagna : quafi tu nescias Repente ut emoriantur humani Ioves. V. 8. for thou shalt inherit all Nations All the earth is thine, by as true a right as inheritance, therefore let not evill Judges op-

presse thy people.

PSAL.

PSAL LXXXIII

Title

A song or Pfalm | Pfal. 48. tit. This Pfalm seemeth to be compofed as a form of prayer, when the Church was in great danger by reason of her enemies perhaps in Jehosaphats time, Chron.20, 1 of Asaph] Or, for Asaph:

Verse I. KEep not thou silence, O God] Psalm 28, 1. &

V. 2. thine enemies make a tumult] He calleth them Gods encmies, which are enemies to his Church. hate thee] Pfal.81.15.

V. 3. against the hidden ones Gods Saints are his secret ones; for he hidden them in the secret of his Tabernacle, and preserveth them from all dangers, Pfal 31,20.

V. 4. let us cut them off from being a Nation] They were not content to take the Church as priloner, but fought utterly to deftroy

Pfal. lxxxiii.

is, Jet. 11. 19
V. 5, conjent] Heb. heart,
again thee? Acts 9. 4. They thought to have subverted thy
counsell, wherein the perpetuity of the Church was established, Pfal. 2. 1.

V. 6. The Tabernacles of Edom] Alluding to the manner of them

that dwelt in tents, 2 Sam 20.1.
V. 7. Gebal] The Inhabitants of Gebala, (or Gebana, "as Pliny, and some other ancients call it, a city of Phoenicia, near to Sidon mentioned Ezek, 27 9. where the pride and greatnelle of Tyre is fet out; The ancients of Gebal, and the wife men thereof were in thee thy calkers : and the Inhabitants of it, from thence denominate Giblins, or Giblites mentioned 1 King 5.18. And Solomons builders, and Hirams builders did hew them , and the Giblites; as in the margin there, according to best translations: not as it is in the Text, and the stone-squarers which is expressed out of the Chalde Paraphrase. But that it is a proper name, appears besides by Josh. 13 5. And the Land of the Giblites, &c. All other Names here occurring, verse 6, 7, 8. are known names; often mentioned in the Scriptures.

V. 8. they have holpen the children of Lot] That is, the Moabites and Ammonites; who it feems were chiefelt in his confederacy. Whence fome of the chiefelt Expoftors infer very probably, that his Pfalm was compoded in Jehofaphat, King of Judah, his time: in whose reign, as we read, 2 Chron, 20, the children of Moab and Ammon, with divers others, in great number, invaded the land.

The flory is there at large It flands with much probability; though fome, (upon what good grounds I know not) be of a different o

they have holpen the children of Lot] Heb. They have been an arm to the children of Lot. .

V. 9. as unto the Midianites] By these examples they were confirmed that God would not suffer his people to be utterly destroyed. Midianites] Judg.7.22. Sifera] Jud.4 15 24.

V. 10. as dung for the earth] Troden under feet as mire, 2 King 9.37. Zeph. 1. 17. V. 11, their nobles] Or, them, and or even their nobles.

Oreb] Judg 7.25. Zebah] Judg.8.21.

V. 12. Let us take to our felves the houses of God in possession] It A. 11. Let us tage to our jetves the noujes of God in posiciously appears their ipleen was against God; they aym at his houses, both his synagogues, and the houses of his people among whom

[V. 13, 0 my God, make them like a wheel] The Hebrew word MI doth form times figuifie a wheel, in the proper fignification, as also, a globe, or sphere. Most interpreters are for that fignification here, and think it must be understood of a wheel, globe, or rowling thing, in a steep place. But that need not. For the bare turning of (wheel, as it used in a cart, or chariot, may very aptly expresse the miserable condition of a restlesse spirit; and the Grecians to that micrable condition or a relitent pure a and the Grecians to that yety purpose lief their [\$\tilde{\pmu}\theta \theta_0\theta, proverbially, which fignifies properly a top, linch as boyes by feorging make turn rount: But comparing with 16. 17. 13, where the fenic of this verie is more fully, with a salition of form words, none omitted that are here expended; it is added to the form words and omitted that are here expended; it is the further, or the daily use of them, and frequency of people a substitute of the full that the full will for a proper, but metaphorical wheel; such a one as the whirl-wind doth raise into the ayr out of the dust of the ground. His 28, used there in the proper notion of a wheel; but with relation to the metaphorical: their horses hooses, saith he, shall be counted like flint, and their wheeles like a whirlwind

blown away with the wind.

Meanes the trees on the mountains, which fometimes are fired futfered (which perchance would have bin difficult to hinder) neft

with lightning. See Notes on Pfal. 19.6.
V. 16. that they may 1 Or, that men may, as ver. 18. that they may feel thy Name] That others, feeing thy judge-ments on them may be converted; for he wisheth the defirmation of these chemies, ver. 10, 17. See more upon Psal. 59. 13. Consume

N. 18. that thou whose name alone is JEHOVAH] See of it upon Pfalm 68.4. by hu Name JAH.

PSAL LXXXIV

Gittith] See the title of Pfal.8,
A I falm for the fons of Korah] See the title of Pfal.48.
for] Or, of.

Verfe 1. HOw anniable are thy tabernacles?] The Pfalmift com-of God, to make profession of his faith, and to profit in Religion.

V. 2. longeth] Psal, 42, 12. Of David his wonderful zeal and ardent longing for the House of God, and religious duties there ardent longing for the Houle of Uod, and religious duties there performed, fee upon Plal₁₋₁₇8, Seely pen fiele &c.
for the Courts of the Lord Wherein the Tabernacle was placed.
V. 3 Tea the farrow hath found an holf, &c. 1 According as we refolve concerning the full ject and occasion of the whole Plalms

fo must we, differently, concerning the scope and meaning of these particular words. All Expositors seem to agree upon it unani-monfly, that David wrote it in some one of his flights and persecutions, whether by Saul, or Absalom, when he had not free accesse to either Ark or Tabernacle; and was deprived of the benefit of holy affemblies and folemnities: after which, how carneftly he was wont to long, we have elsewhere shewed, as upon the 2, verse hath already been noted. See the reference there. Upon this supposition, concerning the whole, this will be the meaning here: David in his wonted zeal doth bemoan himfelf, and in a poetical firain (as fond and paffionate lovers are wont to catch at any find occa-fion) doth exposulate and complain, that his condition should be worle than that of Birds, who had less to do with the house of God than he, and yet had free accesse unto it, who was denied him, This is the common Exposition, and may still be, for me; I find no This is the common exponent, and may not use, to me; and no loch inconveniency in it, that should make me to oppose this general consent. Yet mine opinion is somewhat different; to wit, that no Davids absence, but their distance, who lived in the remote parts Davia appends one then ditance, who free in the temote parts of the land, and were wont, according to the Law, Emod. 3, 17, thrice every year (befides what they might do of their own accord) through some deferts and widernelles, and many other difficulties, through some description by methods, and many sometimes, in many companies together, to repair to the fet-feafts and folemnities in Jerufalem; that thefe, I fay, are the proper subject of this process. Pfalm, or Song : written (as I conceive) in their behalf, to be used or fung by them upon the way, for their comfort and endourage-ment. That most part of the Psalm rends to that purpose, or at least, fits very well, may appear by the most approved Expositions of hts very weil, may appear by the most approved a spontanton greatest part of it: why all should not, I fee no reason at all 1 to the contrary. Now upon this supposition, I should shy that either Birds are mentioned, as examples of fluidous and fedulatous creatures, which to compass their ends, that is, to provide themselves of a convenient place, both of reft and fafety to themselves or a convenient place, both of reft and fafety to themselves and their young ones, spare no labour, but seek far and near, till they have speed, whether in private or public k houses, a particularly, the reft is the consideration of these might serve for a poetical (for that must still be taken into consideration)encouragement, unto these weary Travelless, to put them in mind, that since all their westare, both spiritual and temporal, and all their security, depended on their relation to that houle, and their interest in, and to those solemnities, they should not think much of their paines. If any objection can be against this Exposition, it must be from the words, ver, 9, 10: where David seems to pray for himself: of which more shall be faid there. But a greater objection against the com-mon opinion we shall find in the 7. verile. However, do not peremptorily determine: I do but propose, as a thing that may be fur-ther considered of. There be other doubts concerning this verse,

will eafily appear that the word here is not intended by the Plat- bout them be confidered. But thine altars fome interprets near thine mit for a proper, but metaphoretal wheel; fuch a one as the whirlmid dohr raife into e'c-ay rou of the duft of the ground. His
words are; They shall fee afar off, and shall be chapfed at the chaffe of the
Third they were the wind, and life a raifing thing (lo is the Hebrew
Third the charmant of the wind, and life a raifing thing (lo is the Hebrew
Third the charmant of the wind, and the chaffe of the wind, and the chapfe of the wind, and the charmant of the words. Other the wind wind, The
manney that is, as dast whirled about, before the wind thind. The
same word is told by the same Propher in another place, Efay 5,
and the desired the wind wind the words. Other sheet/fore by attention
which was more proposed of a wheel, but with calculation

and the word words. Other sheet/fore by attention the confirmance of the words. Other sheet/fore by attention the confirmance with the confirmance with the confirmance with the words. Other sheet/fore by attention to the words. Other sheet/fore by attention to the confirmance with the confirmance with the words. Other sheet/fore by attention to the confirmance with the confirmance with the confirmance with the words. Other sheet/fore by attention to the words of the words. Other sheet/fore by attention the confirmance with the confirmance with the words of the words. Other sheet/fore by attention the words of the words. Other sheet/fore by attention to the words of the words. Other sheet/fore by attention the words of the words. Other sheet/fore by the confirmance with the words of the words. Other sheet/fore by the confirmance with the words of the words. Other sheet/fore by the words of the words of the words. Other sheet when the words of the words. The words were the words of the words of the words of the words of the words. The words of the words. The words of th med by any pertinent examples, where the word altar is so used. For though in point of worthip, altar and Temple, might be used promifcuonity, yet in a tring triat is proper to the temple, sura aranionia at the flubble forest the wind! Utterly disperse them, as chassis is be put for temple, is much more unlikely. Besides, it the Rabbins testimony as in this case it should, be considerable, they precisely deny mony, as in this case it should, be considerable, they precisely deny cuoufly, yet in a thing that is proper to the Temple, that alter should V. 14. as the flume fetteth the mountainer on fire] Perhaps he that any Birds were suffered to come into the Templeineither could, if

caule of the evennelle of the 100f. They tell us of high plates, and starts there every where, which they would have the alters here alters there every where, which they would have the alters here alters there every where, which choice of basic loneine, or of his mentioned. But these to be the object of Davids longing, or of his expression, in reference to those that came from afar off to worship ar jerusalem, were too absurd to imagine. The way that hath been found by fome, and is followed by most, to clear all this, is by a different connexion, or fyntaxis of the words, leaving out the fupplement even, and taking that which followes, thine alters, 0 Lord of boilts, &c. as an abrupt and parhetical exclamation; as if he had faid: O for thine altars, O my God: where, and when it in that late: \(\tilde{\ti} is in the coherence of the words: the fense is the fame, either of these two last wayes. And since we have so much authority for this clear way, as the confent of fo many Interpreters, not above one, that I can find, and he but faintly, differenged know no reason, why we frould rather embrace that which is more dark, and inextricable, we mode rather embrace that which is more daily and metalectors.

Bleffed are they that dwell in the Hoofe See upon Plain 15, 1.

Why findle shide in the Tabernacle, and Plai, 2, 6. I will dwell, &C.

V. 5. Bleffed is the man whose frength is in thee I That is, who will

not be dismayed from a good purpole, and necessary duties, by apparent difficulties, but puts his truft in thee; whose confidence is in parent numeration, out puts the true in their whole confinence is in thine, not his own frength: Or, according to Junius, Happy those, who are inabled by thee, to undergo these wayes (or this

journey) according to their own hearts defire. in whole heart are the wayes of them I know not what this (of them) ooth make here: it doth very much obscure the truth, and hardly affords any fense at all. The old translation, in whose heart are thy majer, was much better. In the Hebrew it is, word for word are thy wages, was much better. In the Hebrew it is, word for, word in while heart are the wages, or, properly, the high wages [Thota) which lead into thy houle, that is, ploken of, and to travellers; as all, or the fair greater part at leaft, of Interpreters, do grant, His meaning is, They that hearily defire to come to thy houle to worship the at the fee time, though they dwell far off. The words will afford this fenfe allo, Fix funt first at a medie exam; as fone the state of th learned would have them translated; that is, say they, There be convenient high-wayes to lead them from their several habitations. ons to Jerusalem. But I do not conceive it so proper to the place.

V. 6. of Baca] That is, of mulbery trees, which was a dry place, fo that they which palled thorow must dig pits for water signifying,
That no lets can hinder them that are fully bent to come to Gods house, neither doth God use to faile them. It may be the place mentioned, 2 Sam. 7.23, 24. It is faid that the nature of the mul-bery tree is, to delight in hot and dry places. See more upon the

the rain alfo filleth the pools | Unto these godly pilgrims in their need and waht of water, (one of the greatest miseries that can befall poor travellers, in hot countries especially) he proposeth a double fuccour; the one from their own industry, by digging wells: of which in the former member, Who passing through the valley &cc. the which in the former memore, who paging through the valley. Rec. the other, (in cafe the fift fail, because firings are not every where to be found) from God immediately, filling their pools or eitherns, prepared for that purpole, with a plentiful rain. This is the most literal sense, as I conceive; and most received. Yet is not their interpretation, because it layours of more acutenesse, as long as the words will bear that too, (but first it must be known, that the word by most; in this place, translated pools; doth oftner fignific, bleffings) altogether to be rejected, who thus translate: Qui transferites per vallem morisontem conflictum cum, quos etiam benedicionum operit plavia: which is by them (tor out of the translation it self hardly would any man gather any such thing) further explained to this effect: Who though they passe throught dry sandy places, yet comfort themselves with the remembrance of that divineFountain, comfort themselves with the rememorance of that diviner on them to which they are going; yea though a rain of bleffings, (that is, plentiful rain) and flormy thowers overtake, and cover them; yer through thick and thin, through fair and foul, they go on cheerfully to their God. This, though very different from the former interpretation, as to this particular verse; yet to the general cope, both come to one effect, But they that have translated 1770 (here rain a dollor, or teacher, (which is sometimes the signification of it) they go so far from the general drift and scope, as that I think it needlesse to trouble the reader with their mistakes.

filleth] Heb. avereth. V. 7 from strength to strength] Or. from company to company, They are never weary; but increase in strength and courage, till they come to Gods house.

come to Goas nouse.

every one of them in Zion appeareth before God] Some, because of

the ambiguity of the word 'N which is either a preposition, importing apud, ad: or a noun substantive, signifying God: according to this latter fignification, translate, videbitur Dem Deorum in Sion but agree in their exposition with the former, in the generall meaning, to wir, That these godly travellers shall at last reap the benefit of their long trouble, in that they shall all see God; or appear before God, An excellent type of our perpetual, and, most, troublesome pilgrimage in this world, to be rewarded after with the Rion; and they are much put to it, that would have David to have rances in former tines, as appears by the 51 v. To what purpole, for

cause of the evennesse of the roof. They tell us of high placer, and wisten this Plain, when persecuted by either Saultor his own Son more, then every ordinary hill. The perfecution by his Son, was fo foon ended, that it stands with little probability that David should so complain for that time of absence; making no mention at all (which is well observed by some) in all this Plalm, (which in other Pfalms, when he complains of his absence forced by the vio-lence of persecution, he doth: as Pfal. 42. & 63.) of any suffering in any other kind at that time, when (upon that supposition) in so much danger of losing both crown and life at one time. This hath made fome very judicious Expositors to forfake the common opinion, of Davids writing of this in exile, and time of persecution: nion, of Davids writing of this in early, and time or perfection; and to think his ablence, (that allo forced, in fome fent; and much against his will) in the profecution of his wars, when hinsielf was preferr in perfon, to be the more probable both time, and occasion of it. This I should far somer believe, than what is commonly be lieved by others about it, But what I think most probable, I have

neven by others about it, but what I think more probable, I have already delivered upon the third verle, year the farrow, &c.

V. 9. and look upon the face of thine anointed I that a King, either David, or fome other, is intended by that expression, is the opinion of most; and to me too, seems most likely, Though there be dif-ferent interpretations too, if I would make use of them against my own judgement. The Chaddee Paraphrast understands it of the Melsias, that was expected; and so most Rabbins after him. Now Melsias, that was expected and to holi Radoms and him. Now that thee holy travellers should be appointed in their way, and folemin form of praying, to remember their King, I think no man will think strange. But then it follows in the next verie, for a day, in thy courss, &cc. I had rather be a door-beeper, &cc. which being added as a reason of the former prayer, will not make good coherence, except we conceive the prayer, and look upon the face, &c, to be uttered by David for himself in his own person. For therefore he prayes that God would be gracious unto him, and speedily deliver him from this banithment, and the fad confequence of it, his absence from Gods house; because such an opinion he hath of it, that, &c. If therefore David spake this of himself, and in his own person, this may seem suconsistent with our apprehensions concerning the subject of the Plaim, declared before upon the third verse

I did foresee this before, as I mention it here, and yet did not think I did toretee this betore, as a mention it next, and yet an inciting it a fufficient ground to make me change my opinion. Fifth, because I do not think it altogether impossible, that David, though he intended it especially for the use of others, yet in penning of the Plalm, night infert formewhat in his own person. And as for the confequence, it may be very good, without any relation to any flush force abdrince, if David pray that God will lookupan his face, or blefle him, because of his extraordinary love and affection (bef. known unto God himfelf) to his house and service, It may be all Kings that have loved the house of God, as David did, have not fped fo well as David, in point of temporal rewards, All times are nor alike. There is somewhat else that God hath in ftore for them that love him-befides temporal rewards, or elfe Dayd himfelf, I believe, did mile of that, which he chiefly expected. However, has confequence will be made good by David himfelfe, the beft Interpreter of himfelf, Pfal. 132. 1,2 &c, Lord remember David, and all his affillions: How he sware unto the Lord, and owned unto the might Good of Jacob, Surely I will not come, &c. untill I find out a place for one of pinco, one of a win not come, occ. until a pinc out a place por the Lord, an indication for the mighty Out of Jacob. Lally, it is not abfoliutely needlary, that this For, Re. of the tenth verife, should refer to the prierr for David it may cohere with 6me of the for-ment verifes, and that of David (as ellowhere divers like) inferted by met vertes, and that of Dayla (as encounter direct law) a parenthesis, Neither need I be very solicitous to answer all objections, fince I leave it stee to the reader, to follow what himself shall like best.

V. 10, better than a thousand] He wiffieth to be but one day in GodsChurch, rather than a thouland among worldlings and to be perpetual fervant in Gods house, as Exod. 21. 6. though in the meanest place, than to dwell at liberty among the wicked.

thousand Or, thousands elsewhere.

thousand rather he a doore-keepor Heb. I would chase rather to V. 11, a fin and shield] The giver of all good to his, and prote-

for of them against all cvill.

flield] Gen. 15. 1. Plal 1.19. 114.
the Lord will give grace and glory] Favour with him and how

no good thing will be withhold But will from time to time inour before others, erease his blessings towards his more and more,
no good thing will be withhold from them that wall aprigitly)

Pfal.34.9,10. V. 12. bleffed is the man that truffeth in thee] Pfal, 2.12.

PSAL. LXXXV.

Verle s. Thus hast been favourable unto the land They confesse, that Gods free mercy was the cause of all their deliverances, because he loved the land. He speakert, this of deliverances, because he loved the land.

of the unicorn.
favourable] Heb. well pleased.

V. 2. Thou halt forgiven the iniquity of thy people] Pfal. 32. 1thou halt covered all their fin] Thou halt buried them, that they may not come into judgement

V. 3. thou hast turned thy felf from the siercenesse of thine anger]Or thou hast turned thy anger from waxing hot.
from the fiercenesse of thine anger Not onely in withdrawing thy

rod, but also in forgiving our fins. rod, out any an original on the original property?] As in times path they had felt Gods mercy in their deleverance, fo now, being opperfied with the long continuance of wills; they pray unto God. That according to his nature, are would be merchall unto them. V.7. grant in the falcation! He conficiel, that our deliverance of the confidence of the confid

V. 7. grant is in favoring in a content that our deliverance cometh onely from Gods mercy, Pla1. 6. 4.

V. 8. He will speak, peace unto his people] He will send all prosperity to his Church, when he hath sufficiently corrected them: also by his punishments the faitfull shall learn to beware that they

return not to like offences. but let them not] Or, that they may not.

Pfal. lxxxv.

but let them not] Or, that they may not.

V, to, Mary and truth are met synther] Since it is certain, as appears by the fift, and following verfes, that the people and Church were then affilieted, when this Pfalm was writteh, the Fuxer (Mercy and truth [hall merc; righten/nel]e and peace [hall kijfe] would have been more proper, as it is exprelled in most other Transitions, than the Precreit. Now this here, and all that follows, are expressions of happy times, and fetted happinelle, as founded the intercolorific and merch, but his his vicines as 40.21. upon righteousnelle and mercy, by which Kingdomes are establiflied; and without which no peace and prosperity can be of long continuance. Some understand the mercy, and truth of cod; which may be too: for they have near relation one to another. They must come down from heaven, before they be found among men and the entertaining of those on earth, secures the passage, and

Mercy and truth 1 have already fet down what I think most probable. But because it is an obscure place, as may appear by the va-riety of expositions to give the better context to the Reader, I shall mention some other interpretations. Of truth, joyned with mercy, and spoken of God, now to be understood; see upon Psalm 57. ver, 10, For thy mercy is great, &c. Truth, fo taken here, of God, &c as it may imply the performance and accomplishment of any promife made by God to his people, in general; so more particular-ly, the performance of that which for the consequence and excellency, we may call the accomplishment of all promises; (and so experfed by the faithfull Jews, and then especially most thought upon by them, when in great trouble and calamities) to wir, the comming of the promifed Messiah, or Deliverer. This sense is sollowed by some of good credit and authority, There be, who re-ferre the words to Christ and his Gospel; but in another sense materre ine words to christ and us Sosper; out in another tente ma-king mercy, and timb; righteoufness, and peace: to answer one another, antitheeally, as they call it. They would have trait, to relate to mercy; if the truth, that is faith, (for so the word significant too.) of man, or in man, as fome: as either, truth; that is, integrity of life, &c, to answer to mercy in God: as the cause, and the effect. (but in severall respects as we take truth for, either faith, or integrity :) inseparable. And so peace in man, to answer to the ju fice in God : not to be understood of his ordinary justice, but of tha juffice of God, by which we are justified. This interpretation, I be-lieve, came from Junius, in his Notes upon the Bible; but is largey profecuted by Genebrard, the Papist; who quotes Rabbines for it though Christ I believe he might have quoted some body elfe, more pertinently and truly. Calvin quores St. Augiffine much to the fame purpole: and is well pleased with the matter it felf, as ve-ry found and usefull, but not to serve here, as the proper meaning: which is my opinion too. However, I have named them; that the

which is my opinion too. Provers, I have named them; that the Keader, if he think fit, "may have recounfe unto them. V. II. Truth shall spring out of the earth, and righteeyings shall look down from heaven! Here is ground enough for any man to exercise his wit, to devile differences between truth, and righteeyings, as here opposed; and why the one should be said to spring out of the earth, and the other assigned to heaven; truth for faith, in men, upon earth: justice, as before explained, by which we are justified, (called by St. Paul, the juffice of God,) in heaven, or from heaven, &c. Many such speculations may arise from these word, if a man shall precitely flick to the letters and fyllables. But take them, as with lome of the best Interpreters I think they should be taken, proverbially, then the meaning is, that heaven and earth shall be full of both, both of truth and righteouinefic; an emphatical expression truth, there is but one God; as the Apollie teacheth, 1 Cor. 8. 5 6. of great abundance.

V. 12. land (hall yield her increase) Pfal.67. 7.

V. 13. Righteousnesse shall go before him] When peace shall be restored to the land, and with it piety and godlinesse shall flourists. then shall righteousnesse go before God; that is, men shall walk be fore God in rightconfindle, according to that of old Zacharias in first letters of which four words, ("ADD M.C.B. I) being their the Goldel; That we being delivered out of the hands of sur enemies, which we being delivered out of the hands of sur enemies, which is the substant of the s

verse 5, and upon Plal. 22, 21. For this hast heard me from the horns | verse, though immediately intended, and so hyperbolically expres-Verie, trough immediately intended, and no ny periodically April fed; of temporal I deliverances, and happy dayes to enfue upon it; had a more literal fulfilling in Chrift, according to the predictions of many Prophets to the fame purpose. See Pfal. 45, & 72,

PSAL, LXXXVI

Aprayer of David Or, a prayer, being a Plalm of David.

Verle I. Dom down thme ear | David in perfecution thus prayed,
leaving the fame to the Church, as a monument, how to feek redreffe against their miseries,

V. 2 for I am holy] Heb. ווכויד a word of great pregnancy.

and of different notions. When it is attributed to it, God imports a tenderness of affection in God, towards all his creatures in generall. out especially toward them that have more particular relation unto him, by mutual covenants and engagements, whether general, or particular, of faithful obedience, and religious worship, on the one fide; of love, favour and prorection, on the other. Such a general covenant was the Law, which extended to all the Jewes: and the covenant with Abraham, in which all the Jewes, or Ifraelites had equall interest. Of a more particular covenant, though we might find divers other examples, yet shall not need to feek further then David himself, that of all others in that kind, being the most expresse, and most considerable. So, God דוסרון (alwayes actively) that is, mercifull and gracious; and man אחסור, sometimes active ly, that is, meek loving, chavitable towards men; as affecting conformity with God, to the utmost of humane ability; and pious, religious, holy towards God, in all religious duties and actions and lometimes passively, in the bare confideration of his nearer relation, and more particular interest in Gods favour; as if you should say, Gods savoured or beloved Saint, or servant. Which title and priviledge, although many others, as many as either were within the general, or had nearer relation to God, by some more particular covenant or promise, might challenge; yet that it did in a agint express it by \$7105, very fitly as the word (though sometimes opposed to Ispae) is often used; and in regard (which they have often respect unto) to its origine, coming from the Hebrew. the termination onely, (assistinal, being changed. The Syriack alfo leaves out the or Baleth, faying DIT for TOT, Now to make application of what hath been faid to this place, though the ord fignific mansuerus, and mifericars; that is meek and mercifull. is fome have translated it : yet I do not think that the proper fignification , neither here, nor Pfalm 16. 10. neither faffer thy Holy One to fee corruption. We have the same expression, Deut. 33.8. And of Levi be faid Let thy Thummim and thy Urim be with thy boly one, &c. where no man wil fay, that the tribe of Levi is called Godi holy one, because of their meeknessen, of which we read nothing essewhere; but of their zeal in Gods cause, Exod. 32, 25, 26, &c. for which they became afterwards Gods peculiar, by a particular covenant; and God was faid of them more particularly, to be their ortion, or inheritance, as Deut, 10, 10, 9, and elfewhere often. Here then also, pius, as some; or pius servus; that is, thy religious; but, more properly, thy devoted, or, dovoted servant is cettainly more proper and true. Nam is fum, quem benignitate profequeris ; that is, For I am one, whom thou dost particularly favour: Junius his translation, expresseth well the meaning too, but more like a paraphrase than a translation. To this agreeth our English margin, hely, or, on whom thou favourest. He doth explain himself in part, in the next words, when he calls God, his God; and himself his servant, that puts his trust in him. And so again in the fourth verse, he calls himself his

V. 3. for I cry unto thee daily] Which showes how earnestly he onged for deliverance. daily 1 Heb. all the day.

V. 4. unto thee, O Lord. do I lift up my foul) Pfal, 25, 1.

V.5. For then, Lord, art good, and ready to foreive] Joel 2. 13.
V.6. attend to the voyce of my supplications] By crying and calling continually, he sheweth that we ought not to be weary, though God grant not forthwith our request, but that we must earnestly

and often call upon him, verse 7. V. 8. Among the gods there is none like unto thee, O Lord,] Among them that are worshipped for gods in several nations, that knew not the true God, But though there be that are called gods, whother in heaven or in earth, (as there be many) yet to us, and in and so faith the Palmitt here too, then art Godaline, verse
10. What is here hegatively, and, in essential positively set
down by our Palmitt, the same, by Moses, is expressed by way of interrogation; Who is like unto thee, O Lord, among the gods? Exod 15, 11 ונ is in the Hebrew, אין וווין בעובה באלם וווין (האלם האלם); from the

neither are there any works like unto thy works Deut. 3, 24. like unto thy works He condemneth all Idols, for a much as they can do no great works to declare that they are gods, Ifai,41.23.
V. 10. they are God alone] Deut.6.4, & 32.39. Ifai, 37.16. &

44 6. Mark. 12 : 9. 1 Cor. 8.4. Ephel. 4. 6. V. 11. Teach me thy way] He conselleth himlest ignorant, till God hath taught him, and his heart variable and separated from God, till God joyn it to him, and confirm it in his obedience, Teach me thy way, O Lord, I will walk in thy truth Pial, 25. 3

& 1:9.33. V. 13. from the lowest hill] That is, from most great danger of death, out of which none but onely the mighty hand of God could deliver him.

hell] Or, grave. V. 14. violent Heb, terrible.

V. 14. violent Heb, terrible.

bave fought after my foul He sheweth, that there can be no mo-

deration nor equity where proud tyrants reign; and that the lack of Gods fear is a priviledge to all vice and cruelty.

bave not fer thee before them] Pfal. 54.3.

V 15. But thus O Lord, art a God fall of compaffion] Deut. 34.

V 15. But 11024, U Lora, art a was fall of empayion. Deut. 34.

6. Numb. 14. 18. Pfal, 103 8 & 139 4. & 145. 8.

V. 16. fer want, and fave the fon of thine band-maid. Pfalm

face the son of thine hand-maid. He boasteth not of his own vir-tues, but consesses that God of his free goodnesse hath ever been tues, but consesses that God of his power against his enemies, as mercifull unto him, and given him power against his enemies, as

to one of his own houshold, V. 17. Shew me atolen] Deliver me, in that manner , that is may evidently appear that I am fingularly beloved of thee. for good. That my enemies may not dare to meddle with me any more, but I may be fafe ever after, Pfal. 41. 10,11.

PEAL LXXXVII.

Title.

A Pfalm or Song] See Notes on the title of Pfal 30.

Verse I. His fundation is in the hely mountain.] The Chaldee Paraphrase and other Rabbins make these words to part of the Title, not of the Pfalme; to this effect; A Ifalm, &c. part of the Little, not of the Plalme, to this effect, A Plalm, 86c, rehige foundation. (or, sugment) is outcriming the high mannaims. To this c, eya er induced, fifth, becaule there is no other anecedent, (in fight, or modelfed) to which this relative High flouid be referred but this TRIND, or Plalm. And in cafe a man would lay, Jeruslam is to be under flood, they andwer that the affix promoun in HPHD is madeuline, not Feminine. But as for a relative to be without an in maleuline, not Feminine. But as for a relative to be without an McCalline flow. antecedent; or a Masculine affix, to relate to a collective Feminine such as Church or City is; there be many examples of both in the Scripture. Befides His, may refer to God as well: His foundation, &c, that is, his dwelling place, (Ark and Temple, fo ordinated that his many foundation). narily flyled) is now firm and conftant, founded upon two holy hills, Zion and mount Moriah: whereas his dwelling place, in former days, was in a moveable Tabernacle However, though some explode it, as an idle conceit, I do not see what inconvenience explose it, as an inite content, a no not are what inconvenience comes of it, if we thoold grant those words to be part of the Title, The Argument of the Plalm (a glorious argument, briefly, but very emphatically set out in this short Psalm, is, the suture amplitude of the Church, and the conversion of all Nations, (where-

of many are named) to the Christian faith,

V. 3, Glorious things are [poken of thee] Though thy glorious cflate do not yet appear, yet thou shalt be famous in after-times.

V. 4. I will make mention of Rahab] That is, Egyptt as P[al.89. 10. Then haft broben Rahah in pieces : fo called in the Scripture, (for it was no common name) enigmatically, from her firength, and thereupon pride, and haughtinelle: which is the proper fignification of the word. This is the common opinion: but fome very learned in the languages, have found out, that one part of Egypt was anciently called rib, which they would have to be the same as rahab here; one part, (as is ordinary enough) standing for the whole. But besides, that this is but a plausible conjecture, of which there is no great certainty, as grounded upon a fingle testimony; if a man shall well consider of Job 26.12 He dividesh the sea with if a man thall well considered of 00 a 6.1. He advances to be few with bis power, and by his understanding the finitest habbs, (which is by most translated, he wilding of waters; and by some pelegus, that is, the main Sea,) and compare with this of Joshtat praslage, Plas, 89, 10.1. Thou rules the raging of the feas, 8c. Thou half broken Rathot in pieces at one that is some Man, 8c. in which by Rahab, most interpreters the property of the prop understand Egypt : he will, I say, if I be not mistaken, think it more probable, that this appellation of Egypt by that name, was grounprobable, that this appensation of Egypt by that name, was grounded upon that place of job: (for Job is generally inppoded to have been written by, or before Moles,) or if not upon that very place, yet upon that use and notion of the word, (then vulgar and ordinary among the Hebrews) which it hath in that place: For how fitly might that mighty hoast of the Egyptians, which was overthrown by God in the red Sea, he resembled to those mounting billows of the beaks yea to finite (that is, to quell,) a word, of it felf, more proper to an horst, that to the Sea? Or, if it be certain, that a part of Egypt 38. 9. Lond all my defire, &c. or, that he did not combine to an horst, than to the Sea? Or, if it be certain, that a part of Egypt 38. 9. Lond all my defire, &c. or, that he did not combine to an horst, than to the Sea? Or, if it be certain, that a part of Egypt 38. 9. Lond all my defire, &c. or, that he did not combine to an horst part of Egypt 38. 9. Lond all my defire to the combine to the com

was called Rib., 1. shall easily grant, that the Hebrews by terming the whole land Rabab, alluded to that proper. Name of that part a but fo, as their chiefeft aym was to the proper fignification of rehab, for pride, &c. in heir own language.

to them that know me | Yea, inter scientes me : or , inter cognitoree ros ; that is, omney iben that know me; as most others expresse.
That is, The time shall come, when Egyptians and Babylonians, &c. now, people that know not God, (Pfal. 79. 7,) shall be reckoned among them that know me; and when it shall be said of the people of twoie Countries, now ftrangers and aliens to the God and Common Wealth of Ifrael, that they were born (by spirituall egeneration) in Zion.

Ethiopia] Heb. Cufh, V. 6. The Lord fhall count, when he writeth up the people] When c takes a furvey of his people; and makes his Cense book, ne taxes a survey or ms people; and makes his Cenfe book, wherein all that belong to him, and owned by him, are registred; called, the writing of the boufe of Ifrael, Ezck. 13.9.

that this man was born there! He shall enter into his book, all

those Nations, as true Ifraclites, born in Zion. The expression thole Nations, as true Healines, both in Loon, the expertition hath some affinity with this of Elay, One shall say, I am the Levels, and another shall full function by the name of Jacob: and another shall subscribe with his hand unto the Lord, and strange himself by the name

of first, Elay, 4.5.

Y. As well whe fings, as the players on inframenta; The words

Are for one what differently translated by some; but of the drift and
soope of the words, that by them, one greatenstle and universality of
flyiticall rejoycing that shall be in those dayes, left out, thete is little, or no difference. Some translate, icus precantor its chorus.
all my ftrings are in thee] That this is spoken by the Pfalmift in

his own person, as protessing that he will contribute all his abilities to the celebration of this publick joy, and the prailes of this new Jerusalem, is the opinion of many Expositors. Others make them to be Gods own words to his Church, under the type of watrees abundantly flowing, promiting plenty of all figitual gire and graces. We have the same metaphor, Joh. 7, 38, out of his bell fibility inverse of living water: by Esay called, the Welter flavation, Elay 12.3.

PSAL, LXXXVIII.

Title.

A fong or Pfalm] Seee Notes on the title of Plal. 30.

Mahalath Leamath] On a winde-instrument , to fing by cournaumuto Leamato] on a winne-intrament, to ing by courfee, as Evod 13 1. Eyra 3.11. See Notes on the title of
Ffal 9. Or, of the diffeafe affilling.
Mafchi of Haman the Eyrahite] Or, a Pfalm of Heman the Eyrahite]

hite, giving instruction. Heman the Ezrabite] See 1 King.4.31.

Verse 1. Have orged day and night It is a question, whether with a loud voyce, or in his heart, onely. For to en. n Scripture, often is as much as to pray : as , The rightens crieth, Note: Pall 134. The and He final ery unione, 89 26. Bits inded the word there in the original Text, is different from that here: the Note here 75%: however, Exod 14.15, where no prayer, no words at all are mentioned, yet, why cryeft thou, &c. which by the ancients is generally understood of mentall speech, or invocation However, as the condition of the Plalmift was at this time, it is more likely, that he expressed himself loudly: which is more natural to excelive grief, (fuch as is here fevout) and indeed more helpfull. For by free speech in such a case, the heart ready to break, is oftenby free speech in such a case, the itear ready to break, is often-times cased. But either ways we may certainly infere, that cyping doch import carnet finels, and intention, if no er of the voyce, yet of the heart which is the very life of prayer; and without which no inpayer can be very acceptable, or "incensifellii! The Topher tella! God here of this his crying, or earnest praying tophic policy and a knowing that God is very apt to hear, a doctor with some inten-ported from and promise (though it. be understood-with some intentions) Plass we are the some control of the some very large to the some control of the some control of the some very large to the some control of the some control of the some control to the some control of the

where the proper some expressions of the factor of populots, the factor of proposits, for a formula Proper, for them especially, who through the extremity of the milery, and want of all comforts, did apprehend themselves ure the forlaken, to keep them from desperation. It is indeed an execution of the milest of the material for the material of the ent pattern for that purpole, when we shall consider both the difmalnefle of the complaints in every particular, as here fee our, beyond which it is not easie to conceive it can be faid: worthinefle of the Authour, a Prophet, and a man of filch exellent wildom in his life time , that his name stands upon record in Holy Writ for it: 1 King 4.31. Indeed 1 am of opinion as such a form, with due consideration of circumstances in such a case, may do much more good, than the crude and extemporary conceptions of fome, whose chiefest work is, to magnifie their own gifts, and to inveigh against all fet formes.

before thee] In the former verse, I have cryed day and night before thee; where may be underftood two wayes; either as an explain unto men fo much, (as many in fuch cases are apt, more unto men, than unto God) but that he addressed himself immediately to God, in whom onely he trusted for deliverance. And now he prayes that his prayer may come before God: not that he doubted but God did liear him, as well praying, as crying : (whether we take them both for one, or no :) but fee before him, now, as to be effectual and availeable according to the purpole of it, and that it might appear by his timely aid and fuccour, unto others, as well as unto himfelf that he had heard him. The observation of such feein-

Pfal. lxxxviii.

unto himelythat e naturatar min. In Coloration 6. Inch neighbor in geometralifetions is very profitable throughout the whole feripline.

V. 3. full of troublet 1 Pfal. 12 3. 3.

V. 5. Piez-aimon, the dead 1 No more regarded then a man dead and buried, Pfal. 31. 12. As if he faid, a free Citizen of death

and the grave; having nothing more to do with the living,
whom thou remembereft no more | As to this present world, when they are once gone out of it; and their life, and with it, thy provi-dence over them in matters belonging to life, is at an end, Many things are spoken by holy men, by way of aggravation of their pre fent ease and milery, according to common sense, and vulgar expressions, which may not be taken, as spoken positively, or dogmatically. See upon Pfal. 6. 5. For in death, &c. and Pfal, 12. 1. My God, my God, why hast thou for faten me. from thy hand] Rather, by thy hand, because he speaks of men

V. 7. with all thy waves] The storms of thy wrath have over whelmed me, Pfal. 42. 7. maves | Pfal, 42.7.

V. 8. Mine acquaintaince] He arributeth the loffe and dif-pleafure of his friends to Gods providence, whereby he partly punisheth, and partly toyeth his.

far from me] lob 19. 13. Pfal. 31. 11. St 142. 4.
an abomination unto them] Hob. abominations: that is, most abominable.

I dm shut up] I see none end of my forrowes. I am compassed with cvils on all fids, both within, and without, that I know no which way to turn : like unto one that is a close prisoner.

V. 9. Mine eye mourneth] Mine eyes and face declare my for-

V. 10. Wilt thou fiew wonders to the dead ?] The Pfalmift take it for granted, that as it is proper unto God to do winder: (among which of all kind. frange deliverances in greatest extremities, none of the lest:) so it is very fit, that God should be praised and glorified for those wonders that he doth, so that in effect all that he aims at by these three verses, is but this, to fay, that God, if he make no hafte to his fuccour, before it be too late, he will bereave himself of no small store of thanks and praises. in suffering him to perish who was so fully purposed to magnific him to the utmost of his ability for his deliverance. But this must be supposed to be spoken of God and to God, by that ordinary a v Seanona Sea, without which men, astong as men, can scarce speak, or be spoken unto ; and therefore ordinarily used by God himself, when he speaketh unto men. And again, spoken not doctrinaly, but pathetically; with reference to this present world, and that little knowledge, that was among men, in those dayes, of the things of the world to come, See upon Plal 6.5 . For in death, &c. I cannot be therefore of their opinion, though men otherwise of great account and authority, whose censure upon this place is, that it is ver parum confiderata; and that excufari non pareft exceffus : and the like : I fee no reason for such vigour, excep My God, my God, &c. Pfal. 22.2. be vox inconfiderata too: which I hope they will not lay. Even now, that the mysteries of the Kingdom o heaven are so fully revealed and life and immortality come to light as the Apost le speakerh, 2 Tim. 1. 10. Yet are we allowed by God atthe Apolite peaketh, 2 1 mm.1.0. Ict are we arrowed by coog without office carnelly (though fill with fubmillion) at all times; but effectally if in pretent danger and fight of death; which in fitted; judgement might be confided as an argument of our infidelity; as though we believed not that it is far better for us to be with Christ in Heaven, than to converse among finners, and subject our selves unto finne where among nimets, and tubject our terves unto finge, who are your early or loved the company of men, 'friends, parents and the like; better'than'that of God, Angels, Saints, &c. To conclude, which are belt must be confidered as men: but men, in pathons, with a double regard; fifth, as men; that have the natural affections of men ! and fecondly, as men diffurbed in their fenfes, that have not the perfect and natural use of their rea-on, while it in extremity; which at other times might be expected.

V. 12. in the land of forgetfulnesse? In the grave, where men forget all that was done here, Job 14. 21. and they that are alive

oget them that are dead; Job 34, 30, 190 the properties of the series of

V. 18. Lover and friend haft thou put far from me] Pfalme

mine acquaintance into darkheffe] None will appear to my reliefe: they hide themselves from me. Or, their appearance, which flould be to my comfort, some enlightning to me, if they did the part of friends; proves rathet an enercease of my darknesse; or an aggravation of my misery. Or, as some others, through my dark

nesses, or, by reason of my darknesse, (that is, present miseries and advertices) they absent themselves, &c. according to that of the Poet, Temporass fuerint nubila, solus eris.

PSAL LXXXIX.

Mafchil of Ethan the Excathite] Or, a Plalm for Ethan the Exrabite, to give instruction.

Ethan I it seems to be that Ethan mentioned, 1 King 4.31.

who living to fee the Kingdom divided in Rehoboams time, composed this Pfalm. Others think it was one of that name that lived in the captivity of Babylon, the Exrabite] Of Zera, I Chron. 2.6.

Verle 1. I Will fing of the mercies of the Lord I Though the hor-of Gods favour, yet the manifold examples of his mercies caufed them tokruft in God, though, to mans judgement, they faw none

fo all generations] Heb, to generation and generation.
V. 2. For I have faid] As he that affuredly believed it in heart.
Mercy shall be bails up for ever] Abide sitm, like a strong build-

ing; not be moveable, like tents.

thy faithfulneffe shalt thou establish in the very heavens. Thy promile will be performed, as fure as the heavens abide : or, thou hast shewed the unchangeabelness of thy truth, in settling the heavens.

bedvein J Pala 119,89.

V. 3. I have made a covenant with my chosen J The Prophet sheweth what was the promise of God whereon he grounded his

[worn unto David my servant] 2 Sam. 7. 11. &c. V. 4. Thy seed will I establish for ever] Verse 29, 36. This is performed in Christ the Son of David.

to all generation] Heb. regneration and generation.

V. 5. the braven [bell praire thy wonder] The Pfalmift hat
ving already yerfes 3, 4. However and a consense with my ob-fen, &c.
made an entrance into the matter and fubject of this Pfalm, (Gods p omifes unto David, and his posterity; and a particular and pathetical description of the lamentable condition of the Kingdom, at that time, contrary, as was apprehended by them that fuffered, to those promites:) he presently breaks off from that argument, and falls upon a general confideration and acknowledgement of Gods power, or omniporency rather from this here, to verse 19. Then then spatially like the might be thought to digresse unleasonably to but in very deed, it is not done by him, but for a particular reason, and very acea, it is not once by min, but for a particular reation, and with a relped to this intended magter. For purpofing in the profe-cution of that aigument fomewhat freely to expollulate with God, he is here at the lift entrance, as it were, possibled with a facred fear and, horror; and before he dares to proceed any further, he doth in-terplot this profentation of his faith and belief, off-odds as of his power, and irrefistible might: fo of his infinite both Justice and Mercy ! that in case his passion, or compassion should extore from him any expression that might offend either God or godly men; he might appeale to this his forgoing protestation, and his words, if any dubioully, or dangeroully uttered, might be tried and rectified by it. This was the method of Gods saints, and holy Prophets in former times: as hath already been observed upon Psal. 73. v. t. ruly

the heavens (hall praise] Most expositors by beavens, here, under-fland the Angels, which I wonder at. For though there is no question but it is the Angels and Archangels work, in Heaven; to praife God whom they look upon with continual admiration, wherein alfo their happinels doth chiefly confift t yea and to praife God tor his love and care of men; his wonderful providences and myffical difpensations towards his Church in general, and towards particular mension their salvation, and the like! Yet since that by the heavens we may understand (as is acknowledged) the very Fabrick of the heavens literally, as Plal. 19.1. The heavens declare: the glory of God; and the firmament, &c. and that besides the authority of that president, this interpretation will better agree with the coherence; as will appear upon examination ! I cannot but prefer it before the or will appear upon examination; a cannot usu preser it cereise the co-ther Certainly though all Gods creatures in egieral do their parries in their kind, to fee forth the power and wildom of their Creators, none fo mean and contemptible, but if rationally, and philofol-phically comider d, will alford a good argustent to after; it against atheifts and epicures: yet the heavens above all others, have ever been held and acknowledged by lieathens themselves, most essential to that purpole. See also upon Pf. 8.2. Out of the mouth of babes, &c.

God is good to Thrael. &c.

in the ongregation of the Saints] Those who by heavens in this verse understand Angels, are somewhat put to it here, (though some rate under that Superstate conternate put to a necessitioning more rate in other of its what to make of this congregation of Saints we under Rand Angels, then the Plaimit doth layshat Angels, the congregation of Saints we under Rand Angels, acceptation of saints we under Rand Angels, acceptation of saints we under Rand Saints with the configuration of saints with the saints and the saints and the saints are saints are saints are saints are saints are saints are saints. ken) praife God in the Church, or congregation of men? Some therefore would have it translated, In the Congregation (or Churchi) the saints, (that is, godly people) thy faithfulness to wir, do praise ied be supplied from the former words. Or, thy faithfulness also in the

Congregation of the Saints: to wir, shall be praised: which comes to the Greek translation also; and in very deed, those things that folthe Lane purpole, But for further confirmation of that interpreta-tion we better like, as is there thewed, we have Pfalm 2, 2. Give mailing from God, or office concerning David: and the other. No tion we better like, as is there thewed ywe have Pialin 3, 2. Give must hie Lord the flory due anno his Nometworphip he Lord in the beat must be lower to the Lord they have lower to the lower have yo bolmen. Whenchy beatway of holinely, the Church, or Sanctuary is underflood, as is elfewhere thewed. And again werfe 9, of the num Pfalm, The voice of the Lord, — and in his Temple dath every only find of his lower processing they have the lower the lower them. bis righteoufness, and all people fee hu glory. See the Note there.

his righteolificition all people fee his glory. See the Noce there, V. 6. who, among the font of the mighty, can be lifetened anto the Lord? I That is, the ampelse of, the great princes of the world; Vial. 19. 1 See upon Vial. 36. 8. Among the God &c. V. 7. God kirgardity to be frauded in the algorith of the Sainti What is here to be underflood by the algorithm of the Great of the Country of the components, in the congregation, what is here; greatly to be feared, others expedie, (never to the Original word) very terrible: which who have found agree with the doctrine and unstaine of fount. that doth not lo well agree with the doctrine and practice of some, that pretend to much holines, who think they cannot be too familiar with God, and like themselves the better for it, that they dare speak to him without any premeditation (nay censure and condemn them that dare not:) even whatfoever offers it felf to them; as a man, when he is idle, would to his mate, that had as little to do as he. And thus the Devil makes them believe is to worfhip God in spirit and truth; because it is without ceremonies. But it is to be feared that God, however now patient at fuch affronts, will one dayappear terrible to them that have made so bold with him. And that they may not flatter themselves, as though this belonged to them that Jive under the Law onely ; let them read Hebr, 12. 28, 29. Where-

for we receiving a Kingdom, &c.
of all them that are about him] So before, of men there plainly,
not angels, (as most Expositors would have it here:) Let all that be round about him, bring prefents to him that ought to be feared. See also upon Plat, 36, 6, 50 will I compasse thine altar.

V. 8. who is a frong Lord life unto thee? or to thy faithfulnesse young about thee? I I see no colour for this translation, or to thy faiththe fine of the first three for the first three first Lird like unto thee? and thy faithfulneffe is round about thee. Junius elegantly, circumveffit te: as Plal. 104. 1. thou are clothed with ho-

eregamy, incompgine a sale of the feel We doubt not of thy power, life unto the 1 Jb. Fall, 35, 10. V. 9. Then radell the rading of the feel We doubt not of thy power, for thou half thewed it in ruling the feel in the greatest tempest, and pulling down the proud enemits of the Church, Pfal 93, 3, 4.

raging of the sea] Plal. 65. 7. V. 10. Rahab] Or, Egypt. See before upon Plal. 87. 4. I will make mention of Rahab.

with thy firong arm] Heb, with the arm of thy firength. V. 11. The heavens are thine, the earth also is thine] Gen, 1. 1

Pfal, 24, 1, & 50, 12. V. 12 Tabor and Hermon Shall rejoyce in thy Name] Tabor stands westward from Jerusalem, and Hermon castward : fo that all places, east, west, north and south, have cause to rejoyce in Gods power, which makes them fruitful.

power, which makes them truduct.

V. 13, a mighty arm J. Heb. as aim with might.

V. 14, Justice and judgement are the habitation of thy throne J.

Pfal, 97. 2. For hereby he judgeth the world, and sheweth himself a merciful Father and fashful protectour unto his.

habitation] Or, eftablishment

V. 15. the joyful found] Of the trumpet, calling them to the fo lema affemblies, Num. 10.6. Some refer it to Num. 2, 2.1. The Lord big God is with him, and the flows of a King is damneg them; where fee Expositors. Others more generally, jubilatio: and expound it of V. 31. that I will not leg.] Heb. if I be. fightual joy in God, and holy raptures.
in the light of thy countenance] The tokens of thy favour feen in

V. 16. In thy Name shall they rejoyce] As thou art made known

V. 16. In the Mame hall they repyet 1 As thou are made known to them in they bublick ordinances.
V. 17. of their firength] They have all their strength from thee.
our hour flush exalted 1 Plain. 17. 10.
V. 18. For the Land is our defence; and the boly one of stretch was thing 10.7, For our strength was of the Land and our King of the boly one of stretch. That is, thou gavest us david a strong King in those of stretch. That is, thou gavest us david a strong King in those dayes, ver. 19. &c'

V. 19. Then thou fpakeft to thy holy One] Here the Pfalmift doth v. 19. Line nows paces; 10 top your One | refer the rialimit ooth return to his intended inbject, after a pretty long digreffion, from yerfe 5. And the Meaven, &c. of which digreffion, and the occasion of it, fee upon that yerfe.

Then thou [paleft] Then : in Heber [W which sometimes is used of a time long before: yea fometimes, of eternity, as Pfal, 33, 2. Thy throne is established of old. Heb, from them: and essential the therefore here also translate, Olim; that is, long ago: or, time was when : or to that effect. Or, then if we keep it, may denote a certain time; to wit, In those dayes when Samuel lived, &c.

thy haly One] Most understand Samuel, I Sam 16. Others Nathan, 2 Sam. 7. 4, 5. Some Rabbins with addition onely of the laft letter of the Alphabet, make a plural of it: which is the reading of

low, term to refer to both places, whereof the one contains Samuels mading from God, or wifton concerning David: and the other, Nathans, As for example: I have laid hope upon one that it mighty, Ac, in this yery verie: I know most Expositors would have this to be in this yety very well.

In this yety yether that it might; for, one that I will make mighty. We confelle that what might foever was in David, was of Gods especial favour, who had destinated him to such a place. Butnevertheleffe I think it very probable that the Pfalmift here doth allude to I Sam. 16. 18.1 have feen a fon of Jeffe --- a mighty valiant man, and a man of war, &c. As for 2 Sam. 7, it is apparent that ant man, and a man of war, extended the state of the stat Chapters and Prophets.

Chapters and trophicts,
out of the people \(\) One of mean parentage: or the choycest man,
out of the people \(\) One of mean parentage:
of parts, among all the people, \(\) Sam. 10. 24.
\(\) \(

V. 2. The enemy [hall not exact | The main not be tributary (the great reproach and plague of Kingdomes.) to his enemies abroad: nor infelted with the infolencies and influrrections of rebellious wicked people, at home, This fenfe I think here probable: though wicked people, at nome, this terms the epidoaple: though I know the son of mickednesse elsewhere used of external enemies al-so. If any like better of it here too, then both members (which by way of rhetorical amplification, or turther confirmation, is very ufual in Scripture) will come to one sense. But neither is it un-usual, (as elsewhere hath been shewed) that the same phrase, some times in one and the same Chapter; yea sometimes, verse; should be used in different senses.

V. 23. I will beat down his foes before his face] Though there shall be evermore enemies against Gods Kingdom, yet he promifeth to overcome them,

V. 24 my mercy fhall be with him 7 I will mercifully performe my promifes to him, notwithstanding his defects and defaults, in my Name shall his born be exalted] His power, glory, and estate.

horne be exalted \ Verse 17.
V. 25. I will set his hand also in the Sea \] He shall enjoy the ands round about him by conquest. See before upon Pfal, 72.8. He shall have dominion also from jea to sea, &c.

V. 26. Thou art my Father] His excellent dignity shall appear herein, That he shall be named the fon of God, and the first-born,

herein, That he shall be named the son of God, and the sink-born, wherein he is a siguate of Child mill I make to endure for every I Vete 4, 16. Though for the fins of the people the whole state of this kingdom decayed, yet God referved still a root, till he had accomplished this promise in Chils. See Sam. 7, 14, I will be his false the hall be on fing See. The same is here repeated, but with some statements of the same of Poetical amplifications. See also upon Pfal, 72. title, &c. of the application of these words to Christ, and how they belong to

V. 30. and walk not in my judgements] Gods law is divided inv. 50. ana wate, nor in my juagement 1 Goas law is divited astop judgements, flattuces, and commandements; that is judicial, ceremontal, and moral laws, Mal. 4. 4.
V. 3. breach my flattuce! Heb, profane my flattutes,
V. 3. vifite their transfer flow with the road] 2 Sant, 7.14,
V. 3. vifite their transfer flow with the road] 2 Sant, 7.14,
V. 3. vifite their transfer flow with the road] 2 Sant, 7.14,
V. 3. vifite their transfer flow with the road] 2 Sant, 7.14,
V. 3. vifite their transfer flow with the road] 2 Sant, 7.14,
V. 3. vifit the road of the road o

V. 33. Neverthelesse my loving kindnesse will I not atterly take from him] Though the faithful answer not in all points to their profession, yet God will not break his Covenant with them,

will I not utterly take from him] Heb, I will not make wid from him to fail] Heb. to lye.

34. My Covenant will not break } If they profane my stautes, ver. 31, yet I will not profane my Covenant. nor alter the thing that is gone out of my lips 1 For God in promifing, hath respect to his mercy, and not to mans power in perfor-

vs. 5, tonal with not ye 1 inco. 11 i.ye.
v. 5, this feed final lender for ever, and his throne as the fina before me! Vertle 4, 19, 2 Sam, 7, 16, Luke 1, 33, John 11, 34, as the fina before me! Perpetual and glocious vs. 4, 37, or a faithful winesse in heaven 3. That is, as the Moon, vs. 37, or a faithful winesse in heaven 3. That is, as the Moon, the second of t

which though it be lometimes in the waine, and in the eclipse, yet remains a true witnesse of Gods Covenant, Jer. 33. 20. Some by faithful witnesse, would have the rain-bow to be meant; of which fee Gen. 9. 13. &c. But fince Sun and Moon are often mentioned in this Covenant of God with David, and no expresse mention of the rain-bow any where upon this occasion, it is not so likely it hould be here intended.

NORTH DE HETE INCENDED.

V. 39, Thou hast made wid the covenant of thy servant Because of the horible confusion of things, the Prophet complained to God, as though hie saw not the performance of his promife.

thou haft profaned his crown] By this, he meaneth the horrible tion out preparation stream 1 by tins, no measure the united is diffigurion and retning of the Kingdom by Lerobeam: unfelle is were another Ethan. See Notes on the Title.

V. 49. 'Fabu high tween down all bis hedges 1 Pfal. 80. 12, Efay 5. Thou haft made his Kingdom like a field without hedges, except the control of the

5. 5. Thou ha

V. 42. thou hast made all his enemies to rejoyce] By giving them victory over him.

V. 44. glory] Heb, brightneffe.

V. 45. The

V. 45. The dayer of his youth high thru flortned] It is very verdinary among hitherians and other Writers, to compare the different elbers of a Kingdom, to a mixts age, divided and diffitinguished by formany flages, or periods, as childhood, youth, manhood, and he like. Horstamony the refs, the timated others before him, si quis rego populum Romanum, quali iminist sonfidere, totampee just estem parcerfs, &c. The ineaning therefore is, that Davids Kingdom, before it had attained to its maturity: or rather whileft it was in its vigor, was cropt, and began to decay.
V. 46. How long, Lord] How long, Lord, wife thou hide thy

Pfal. lxxkix.

felf > for ever ?

How long, Lord wilt then hide thy felf for ever? [hall thy wrath burn the fire?] Plal. 19, 5.
V. 47. Remember how fhort thy thine h.] The fame Author, against whole censure we excepted upon Plal. 88, 10. Wilt thou show. wonders to the dead : (a place very like unto this:) meets us here again with the same censure in substance of matter, though in different words. And he goes, here too, upon the fame ground, bethe immortality of the foul, and another world after this. What I have faid there in defence, may serve here. Neither is that objection much more confiderable, as I conceive, that the Pfalmift feemeth to prescribe God a time, because he present to earnestly for a speedy deliverance. Of such earnestnesse, see upon Plalm 70. 1. Make haste to helpe me: and verse 5. Make haste units nie, O Grd. But there is more in these words, to be excepted against (though it is not, that I finde,) and in my judgement, not for charge God, that be hath made all men (or created, as it is in the Original,) vaine ? that is, in effect milerable. Indeed the vanity of man in this kind, even of the greatest and wealthiest of men, is so conspicuous, that wifest heathens have not onely acknowledged it, and by reasons, and several instances at large de-monstrated it: but also professed themselves not a little posed monitared it. how it should come to passe, that he for whom all other things seem to have been made, and through the advantage of reason, of necrest assinity to God; should of all creatures, if all things well confidered, be the most wretched and miserable. No wonder, that they should wonder, who knew nothing (or if any thing, but very obscurely) either of Adams sinne, or Gods curse upon it. But how shall we excuse any man, that hath curle upon it. But how hall we exeute any man, thas hath hown the Story of the creation, for so speaking; not of God onely; but even to God himsels? The Story indeed of mans recation doth not tell us plainly, that Adam was created immortal: neither is any man bound precisely so to believe. By this natural constitution, being sight and blood, he was capable of death: his body compounded of several elements, was siable to diffolution, or refolution of thefe elements, into their able to diffolition, or refolition of their elements, into their first condition; but by cating of the tree of life, plantied in Paradile for that purpole, and by a particular providence of odo, he fitionli have lived in a constant temper of all hunfours, not liable to any decay, or defects of nature: and after a plexic of time appointed by God, from a terrefital and temperary Paradile, ranslated withbout death, bits on a cuernal and heaven-by. This had be but by construing the limit of the construint of the providence of the construint of the construint of the providence of the construint of the co 19. This had been hit; and this the happinetic of all that had come from him, had he continued in his innocency. But of Adms eftare in Paradile, and what was intended by God about him, and his pofterity, if they had not lapfed, there be many queftions among the Learned! we bind no man to believe any thing, in the businesse, more than is cleerly revealed by the word of God. This is clear and undoubtable, that death entred into or God. In 18 18 cere and undoudrate; that weath entre into the world by fin, Rom, 5, 12, and 6, 23, and with death; all other milery, forrow, ficknelle, penury, ftrife, and the like, They were no leffe than anathematized by the ancient Ch rch, who ever maintained that Adam flould have died, although he had erer mantained that Adam inouth alvee deed, atthough he have fitted, agricultyle diet. Adam primin bonium, m. talem fallum, &c., Gennardius De Zeelle, Dugmar, cap, 33, ont of overal Councils, Nethere did man only become lubject to unsuly through in, but all erestances also (tublunary) for the fin ofman, Rom, 8, 20, 21, What then finall w ay, for the Pfalaffl here? That this is spoken by thin through paffpoun whenemita: and delarit intemperer: and wirelege-ceft, 2 as found here, though upon another occasion? Or if that be too ruff, and rash, concerning fuch holy men, and fuch as we conceive to have been inspired: may we say then, that God, in some sense, though remote', and improper; may be faid to have created man to vanly, because he created him mutable, and less him to the liberry of his own will: liable to the temptation of the Devil, who indeed was the immediate inftrumental cause of all the evil that hath happed unto man. This God, it is true, might have prevented, had he been pleased, and had it been best so; many wayes: which because he did not , according to the rules and maximes of men (to which nevertheleffe we know God is not tied : neither is it the fame reason :) he may be faid in some sense; to have been the cause: by them espe cially, who groaning under the burden of some great calamity, speak it rather to exaggerate their own present misery, as thinking they have just cause to wish they had never been borne, or created; in general: than to contest with God,

positively and dogmatically, that they were created so and so, or to charge Him with any kind of unjustice, or want of goodness.

wherefore haft thou made all men vain ? | Or, to what vanity thou haft made all men.

V. 48. see death] Heb. 11. 5. Or, suffer death. Die. V. 49. swarest unto David in thy truth?] 2 Sam. 7. 15.

V. 50. how I do bear in my bosome the reproach f all the mighty people I Which I take exceedingly to heart, Psal 69. 9. V. 51. Wherewith thine entities have repreashed I So he cal-

leth them that perfecute the Church.

the foothers of thine anothred] They not onely ruine his King-dom, but also revile his actions. Others with the Chaldee pagephrate, and divers of the Rabbines, by footfleps, understand the that whereas they had long talked among themselves of a promifed Deliverer, (as Luke 1. 71. & 74. in Zecharias his hymne,) their enoules now upbraided them, that in this their great necessity, no fuch appeared.

V. 52. Melfed be the Lord for ever-more] The voyce of faith and joy, in expectation of deliverance. We must belief God swell-in our adversities, as professives; as 10b did, The Lord Eave, and the Lord Dath taken away; biffed be the name of the Lord, the Control of the Lord of the L

PSAL, XC.

A prayer of Moses 1 Oc, a prayer, being a Plalm of Moses. the man of God 1 Deut, 33, r. Thus the Scripture uleth to call the Prophots.

Verfe s, THou halft been our dwelling place] Thou halt been as an house and defence unto us in all our troubles

an house and detence unto us in all our troubles
and travells now these four hundred years,
in all generation] Heb, in generation and generation.
V. 2. from everlassing to everlassing] Or, from evernity to

V. 3. thou thrneft man to destruction] Moses, by lamenting the frailty and fhortriefle of mans life, moveth God to pity.

Return, ye children of men] To your Original, Gen, 3. 19. Eccl.

12.7. or, by way of irony. Live again if you can.

V. 4. For a thou fand years in thy fight] That is, in regard of eternity: or, compared to eternity: For that is, it that the l'falmite aimes at, to fee out the flort melle and inconfide ablinctic of mans. life, even the longest life of man, by comparing it with the infinitenesse of eternity. Which is the way that many ancient Philontenette of eternity. Which is the way that many ancient Philosophers, of both languages, they goine 3 being in very deed the most fold and effectual to that end, that can be used or integrined. This words well understood, makes the coherence of the Palimit, his words plain; which otherwise doth not appeare. For surther illustration thereof, I full plut from eff their words here. If thus flught back, Chitch one of them) behold what an infinite Chita; of time doth back, Chitch one of them) behold what an infinite Chita; of time doth and the control to Effective the words when the control to the con back, (latht one of them.) behold what an infinite charg of time day, prefent it felf with the ea and a fifting at a charge, if thou flush look, forward, In that which is infinite, what difference can there by, between which is infinite, what difference can there by, between which when when the charge, and him which lived, three days of Onshree times three days: It draws by it of property of the charge of

For a thousand years in the fight are but as vefferday] 1. Pet. 3: 8. Though man think his life long, which is indeed, most short, yea, though it were a thousand years, yet in Gods fight it is as nothing, Pfal. 39 f. and as the watch, that lafteth but three hours, Mark 13. 35.

when it is past] Or, when he hath passed them, He addeth this; because men think of the shortnesse of their time when it is past; rather than when it is passing.

V. s. as with a flood] Besides the general necessity of dyings

thou lendest floods of particular judgements that Juddenly rake 7, &c. Ifai 8, 7, 8, Or, as a flood that goes swiftly away, and returns not again,

graffe which girweth up] Plal, to3, 13, Ilai, 40, 5, Sec upon Plal, 92, 7, When the wicked. groweth up] Or, is changed.

V. 7. For we are confumed by thine anger] Thou callelt us by thy rods, to confider the thorthelle of our lives, and for our finnes thou abridgeft our dayes.

V. 8. Thou haft fet our iniquities before thee] As a Judge that

goes according to evidence, Plal. 50, 21. our fecret fins in the light of thy countenance] Not known to our felves : or, fins of our youth,

V. 9. paffed away] Heb, turned away. we fpent our years as a tale that is told] Our dayes are not onely milgrable, but allo fhort ; for our finnes provoke thee to cue

at a tale that is told] Or, as a meditation,

V. 16. The

Pfal. xc.

As for the dayes of our years, in them are feventy years. Meaning, according to the common flate of life,

and if by reason of strength they be sourscore years, yet is their strength shown] Or, or by reason of strength shown] Or, or by reason of strength sourscore; but the pride or the prime) of them is but labour. if by reason of strength they be fourscore years] Heb. strengths:

that is, extraordinary ftrength, yet is their strength labour and forrow] Heb. pride : that is, their

strength, pleasure, beauty, or whatsoever men are proud of in the beft of their dayes. Or, the prime of their dayes.

we flee away] Flce away speedily, like a bird V. 11 even according to thy fear, jo is thy wrath] There be many expositions of these words: so many, as a man may gueste there-

by, that as yet none hath been found very fatisfactory. By some that are most exact, I finde these three, among many, accounted chiese. Some therefore translate first, Who knoweth, &c. & fecundum timorem tui, iram tuam? that is, say they, Who is so sen-fible of thy wrath, as to sear thee as thou oughtest to be seared? Secondly, according to thy fear, so is thy wrath: that is, say some, They feel the effects of thy wrath most, that most fear and serve thee. For judgement beginneth at the house of God, 1 Pet, 4-17. and, whom God loveth, be chastifeth, Heb. 12.6. Thirdly, others, They onely are lenfible of thy wrath, (to observe it, that is, and to make a right use of it) who religiously fear thee. Others, either they take no notice of it; afcribing all their croffes to chance, or deftiny: the Stars and Constellations, &c. Or, haply, if they do, it is to fret and murmur; or to curfe and blafpheme; but not to humble themselves and submit. These I find reckoned as the chiefeft. And if any can content himself with any of these, I am not against it. I could object somewhat against every one: but instead of that, I will briefly fet down what I my felf think is the true meaning. Wicked men in all ages, (and that fuch have been of old among the Hebrews, we know by their fects) that have laboured to promote Athicim, perswading men that either there is no God at all; or if a God, yet fuch a one, as doth not intermeddle with at art of the dodg yet tell not all as a may appear by the writings of ancient Philosophers, Epicurcans and others) hath been one of the chiefest, that God being a simple Spirit, is not liable to any passions, or affections; and therefore cannot be angry. Upon this they inferred, that the fear of God was a groundlesse thing: a meer bug-bear, to keep fools or children in awe. I could flew what ufe fome reputed Christians have made, and make to this day of this argument, to overthrow some fundamentals of our Christian faith. But I will not digreffe fo far, Onely, because we would not have fuch an argument go without any answer at all, I will make use of the words of an ancient Heathen (whether his meaning were as right as his words, I will not enquire; it doth not fo much concern us) upon this very occasion : in answer to an objection that was made concerning perjury, that fince it was certainly known (that is the objection) that the gods could not be angry, men need not, especially upon such an extraordinary occasion, as to save a life or so, stand so much upon breach of an oath; Quod affirmate, saith he, quist deep prasente promiseris, in termindum of ad fiden pertinet. So say we, God properly cannot be angry; we grant; but he is just and true. Either we must not speak of God at all, or we must speak of him in termes taken from the similitude at all, or we must peak or num in termine taken run the minimum of man. The wrath of man, what, and how it ufter to work, we know: The wrath, for fear; he ufter both words) of a King, (laith Solomon,) is as the rearing of a Lion. Wholo provoketh him to anger, sinneth against his own foul, Prov. 19, 12. & 20, 2, When therefore we ascribe wrath, or fury unto God, we intend by these words, the certainty of Divine Judgements, which in his justice he doth inflict upon finners. Severe execution among men, ufeth to inflift upon finners. Severe execution among men, utent to proceed from great weath, and eager revenge; the judgements of God, infinitely more dreadful, that they may be underflood to be what they are, (though that will not ferve neither, to make us underfland them, as indeed they are) we use the fame termes. Though the speech be no proper of it self, yet it is most true, as it is intended. As if we call a crafty man, a Fox; and an innocent harmlesse man, a Lamb: (which are similitudes taken from the nature of beasts) if both the one and the other, be so and so indeed; we speak truly, though not properly. The Plalmist therefore when he saith, that according to his sea, loss the wrath of God : his meaning is, as I apprehend him, in opposition to them who maintained, that God need not be feared, quia net potest irafci, nec nocere; (as the forementioned heathen author Speaks) that is, in the Prophet Zephaniah his expression. That the I and will do no good, neither will be do any evil, Zoph. 1. 2. his meaning, I fay is, That the fear of God is no vain thing : that he hath dreadful judgements in store, against them that tear him not, nor dread his judgements. Thus I under ftand him ; and I am fure this Interpretation is as literal, as any other : but let others judge, See alfo upon Pfal. 66. 5. he is terrible.

V. 12. So teach in to number our day's, that we may apply our hearts to wisdom, &c.] To wisdom, that is, to piety and godliness. A man may number his days, that is, often confider of the fhortness

V. 10. The dayes of our years are threefere years and ten Heb. | and incertainty of his life, and yet make a quite contrary use of it. There is not a more ordinary motive (in the writings of ancient heathens, I am fure,) to worldly mirth and jovialty, than this, because our life is short, Let us eat and drink, for to morrow we shall die, 1 Cor. 15.32. But that this is not the wildom here intended, may appear by comparing with Ecclefiaftes, 7. 2, 3, 4. It is better to go to the house of mourning, than to go to the house of feasing, &c. Sorrow is better than laughter, &c. The heart of the wife is in the house of mourning ; but the heart of fooles is in the house of mirth. apply our hearts] Heb. cause to come.

13. Return, O Lord, how long ?] How long wilt thou he angry with thy people?

let it repent thee concerning thy fervants] Cease to afflict us, as a man repenting alters his course, Deut. 32. 36.
V. 15. wherein thou hast afflisted us] In Egypt, and in the

feen] Or, felt, Pfal. 89. 48.

V. 16. Let thy work appear unto thy fervants] Thy mercy, which is thy chiefeft work.

and thy glory unto their children J Seeing Gods promiles apper-tained as well to their posterity as to them, Moses prayeth for their children.

V. 17. let the beauty of the Lord our God be upon us] Meaning, that it was obscured, when he ceased to do good to his Church.

PSAL, XCI,

Verse 1. In the secret place of the most High] He that maketh iod his desence and trust, shall perceive his protection to be a moit fure fafeguard, Pfal. c. 12. jecret place] Pfal. 32. 7.

abide] Heb. lodge.
V. 2. I will say of the Lord] He prayeth to the Lord, out of con-

fidence of the aforefaid protection, V. 3. Surely he [hall deliver thee] Or, For be will deliver thee. be shall deliver thee] Having practiced in the second verse what he raught in the first, now he teacheth others to do the like, Pfal.

from the snare of the fowler] Pfal. 124.7. God will deliver thee from fecret and open dangers.

V. 4. with his feathers] As fowles hover over their young with

their wings, Deut. 32. 11. & 17. 8.

bis traits flad to the flored and buckler } That is, his faithful keeping of his promite to help thee in they necessity.

5. Thou flatts not be afraid for the terrous by night, &c. By

th se several expessions, verse 5, 6, 7. &c, is onely intended, emphasically to set out the power of God, and the security of the godly man, erling upon this, that though his dangers be never fo great, his cafe, in appearance, never so desperate, yet God is able, if he fee it convenient, for his glory, and the good of the fufferer, to delive him : fo that all things shall work together for good, to them that love Gid, Rom. 8. 8. So that in all thefe things we are more than conquerous, ver. 37. Not that we are always actually delivered, out of every pa ticular danger, or grievance there mentioned, (tribulation, diff effe, perfecution, famine, nakedneffe, fword,) verle 35. 25 appears by verl. 36. For thy fake are we killed all the day long, &c. but because all will turn (such is our confidence in God) to our greater good; and the more we fuffer, the greater shall our reward and our glory be. Much like to this of the Pfalmist, and to the same purglory be. Much like to this of the Plalmitt, and to the insulance pole is the expection of Elay, When then palify through the waters, I will be with thee; and through the rivers, they fluid not surplive their When thow madely through the fire, thue fluid not be burns; now their fluid live fluid when the Elay 43... So also Habakkuls, 3.17.
18. Although the figure fluid not holfsme, &c., and Job 5.19. so, &c. And therefore here is no ground, if the words be rightly underslood, and therefore here is no ground, if the words be rightly underslood, and the control the rightly underslood, and the resource here is no ground, if the words be rightly underslood, and therefore here is no ground, if the words be rightly underslood, and the resource here is no ground, if the words be rightly underslood, and the resource here is no ground, if the words be rightly underslood, and the resource here is no ground, if the words be rightly underslood, and the resource here is no ground, if the words be rightly underslood. for any man absolutely to presume, or conclude, that he shall actually be delivered out of any particular danger: much lelle upon fuch a prefumption, wilfully to run into dangers. If such figures, the ornament of all language; fuch rhetorical, emphatical amplifications be allowed to humane Writers, and well enough understood in ordinary language; why not to holy Writers as well, who had to do with men, as well as others; whose end also was, to use such expressions, as might affect and move? That humane Witers have faid as much of the fecurity of good and godly men, I shall need to go no further than Horace his Ode, Integer vita feelevifque pain, &c. Most dangerous then, and erroneous is the inference of fome men, yea of fome Expositors, here upon these words of the Psalmist, that no godly man can suffer by the plague, or pessione : not is old Lastantius his affection much sounder, Non potest e.go fieri, quin hominem justum inter discimina tempessatum, sec. that no just man can perish by war, or by tempest; Justit. 1. c. 18. Most Interpreters conclude here, that the godly are profused. preserved in times of publick calamities; which, in a right fense may be true: but withal they should have added, that all godly men are not exempted, at such times; to prevent rash judgements. See more upon Pfal. 107. 6. And he delivered them, &c.

V. 8. Onely with thine eyes fhalt thou behold] Thou fhalt be but a looker on, not a feeler of those miseries,

V. 11. he

V. II. he shall give his Angels charge over thee] See upon Pfal. | God; which is much plainer. For the house of the Lord, and, the \$4.7. The Angel of the Lord. These words were applied to Christ by the Devil, when he tempted him, Matth.4.6. And well he inglik do it. For it they belong to all the faithful in general; (as Interpreters agree) much more eminently to the Head and Patron of the faithful; the author and finisher of our faith, Heb. 12.2. But it is observed by some Interpreters, that the Devil left 22.2. Dut it is objected by Jome Interpreters, that the Devil left out of purpofe part of the verfe, which was not to his purpofe; to kep their in by waper; that is, fay they, in the works of thy calling. "o that if a man imploy himfelf out of his calling, though religious otherwife, then is he not within the compafs of these promiles.

Pfal. xcii.

V. 13. adder] Or, asp.
the young lion and the dragon shalt thou trample under feet] Thou
shalt not onely be preserved from all evil, but also overcome it, and triumph over it, Rom, 16.20.

V. 14. Because he hath set his love upon me ? To affure the faithful of Gods protection, he bringeth in God to confirm the fame,

I will fet him on high] Above all dangers, or fear of them,

Pfal,61.2.
V. 15. Call upon me] Pfal.50.15. V. 16 With long life will I [atisfie bim] And not cut him off among others, ver. 7. But all this must be understood conditionally, if God see it fitting; for a good man may die by plague or war, 2 Chron, 35 23.

Bong life | Heb, length of days.

PSAL, XCII.

A Pfalm or Song See Notes on the title of Pfal 30.
for the fabbath day To be fung on the fabbath; and it reacheth us, That the right use of the sabbath standeth in praising God, and meditation on his works, and not in ceasing from work onely, ver.4.

Verf 1. Good thing to give thanks unto the Lord, and to fing praifes

V. 2. in the morning | For Gods mercy, and fidelity in his promi-les, toward his, binde them to praife him continually both day and night, Pfal. 55 17 and 119.62,164. every night] Heb. in the nights.

V. 3. upon the harp with a folemn found] Or, upon the folemi found with the hart.

jounn with the harp.

V. 4. half made me glad through thy work.] He sheweth, that on the sabbath we should meditate on Gods works.

Vs. o Lord, how preat are thy work[3] See upon Pfal. 28, 5, 20 and they regard not the works of the Lord, &c. and upon Pfal. 41. Bleflet in the that with conflicted homeomia the poor, &c. thoughts are very deep? Pfal. 40, 5, Rom. 11, 33.
V. 6. A build man knownth not] See upon Pfal, 73, 22, 1

was at a beaft before thee ; and Pfal.41.x. Bleffed it he that confi-

V.7. When the wicked spring as the graffe] Pfal, 37. 2. The V.7. When the wicked fiving as the graffed Pilal 27.2. The temporal professive of any man in general, be he good or basis often in the Scripture compared to flourishing grafte; as partialryly Pilal 30.9.5.6. in the manning, they are they graffe, Sec, and elfewhere. Nevertheleffe it is here, and elfewhere more particularly objected to the ungodly, because all their happinesse and with their life; it is this prefers world only that they trust to j in the prefers world only that they trust to j in the prefers world only that they trust to j in the prefers world only that they trust to j in the prefers world only that they trust to j. very truth therefore, most wretched they, whose happinesse (not to speak of what they must suffer after death) is so fickle and tranfitory. As for them who look for a better after this, how long they story. As for them who look for a better after this, how long they enjoy this mortal life, or what thare they have of temporal goods whileft they live, and for how long; is not, in very truth, (but that men naturally defire to live; and so account it a blefling, as natural men, to live and prosper, for a while, if it may be :) nor can be much material unto them,

it is that they shall be destroyed] Since it is a righteous thing with in that they point of eighty as a since it is a right even tining with off to recompete tribulation, &c. 2 Thell. 1. 6,7,8,9, and, Remember that their in thy life time received thy good things, &c. Luke 16, 15. See also Wisd. 5. 455,6.&c. then fools accounted his life madneffe, &cc.

V. 8. But thou, O Lord, art most high] See upon Pfal.7.7. for their Sakes therefore return thou on high.

V. to. Eut my horn shalt thou exalt] Thou wilt strengthen me with all power, and blesse me with all felicity. hirn fhalt thou exalt] Pfal 75.10

V. 11. Mine eye also shall see my desire on mine enemies Plal. 54.

V. 12. The righteous shall flourish like the palm tree] Hof 14.5. Though the faithful feem to wither, and be cut down by the wicked; yet they shall grow again, and flourish in the Church of God, asthe Cedars do in Mount Lebanon,

V. 13. (hose that be planted in the house of the Lord, shall flourish in the court of our God) Rather, as most other Interpreters, Being

out y which is much planner. For the coopy of the Lora, and, the court of God, are but the fame thing. The Temple of Petulalens, and the Ark of it, were a type of Christ i who faith of himfelt, and me wine, we are the branches; he that ableth in me, and I int, the fame bringeth forth much fruit; for without me ye can do no

thing, Joh. 15.5.
V. 14. They shall still bring forth sruit in old age. See upon next

words, flurifing Heb. green. V. 15, 10 flow that the Lord is upright Although this duty, to fet forth the praifes of God, his jutice, his mercy, and the like: and to thand in defence of him, to the tumoft of what ability we have, againft all artheitical gainfayers and feofiers, be a duty that this have the words grewill as edd to get the praifer with the this have the words grewill as edd to the praifer with the this have the words grewill as edd to get the praifer with the this have the words grewill as edd to get the praifer with the this have the words grewill as edd to get the praifer with the this have the words grewill as edd to get the praifer with the this words. lieth upon the young, as well as old: yet the performance of it doth become old men best, because of their authority, and long experience in worldly affairs: in which respect they may be accounted more able and vigorous (far and flourishing, in the Pfalmilts metaphorical expression) than young men. unrighteousneffe in him] Rom. 9. 14.

PSAL. XCIII.

Verse t. The Lord reigneth] Pfal. 96. 10. and 97 t. and 99. 1.

As God by his power and wisdom hath made, and governeth the world: so must they be our desence against all enenies and dangers.

inter and dangers.

clothed with majesty] Pfal. 1.24. t.

wherewith he hath girded himfelf] Ready with his Almighty
Power to do his work, Efay 8.9. Luke 12.35. That is, to defend his Church,

V. 2. Thy throne is established] Whereon thou sittest, and governest the world. of old | Heb from then, Elay 48.5. That is, from the time that the world was founded.

V. 3. The floods have lifted up, O Lord Psal. 65.7.
V. 4. The Lord on high u mightier than the noise of many waters] H. meaneth, that Gods power appeareth in ruling the furious waters: or, that Gods power is greater than the power of the Sea. Some think that by these expressions, troubles and commotions of estates, in general : or more particularly, perfecutions of rhe Church, are figuratively intended. It is likely the Psalmist might have a respect unto both, the great power and providencs of Almighty God, manifestly appearing in both.

mighty God, manifethy appearing in both.

V, * To preliminate are very fuer B Beides Gods power and wildom, in creating, and governing; his great mercy also appeareth, in that he hath given his good his word and covenant.

bdinesse become to him how for the death of the best beings and covenant is involable and in the presence of Gods technomics, and faithfulnesse Gods technomics. by which some understand promises; or, holinesse, actively; that is, all manner of reverence in outward performances and duties; but especially, a holy life and conversation becometh them that professe themselves to be fervants to so great and glorious a

for ever] Heb. to length of dayes.

PSAL, XCIV.

Verse I. God to whom vengeance] Heb. God of revenges.
to whom vengeance belongeth] Deut. 32.35. Nah. I. Whole office it is to take vengeance on the wicked, flew thy] Heb. fine forth, Pial. 50.2. & 80.1.

them thy felf) Shew by effect, that thou are judge of the world, to punish the wicked.

V. 2. Lift up thy felf; thou Judge of the earth Pfal.7.6,7. See

V. 3 how long shall the wicked triumph? That is, brag of their cruelty and oppression; or, esteem themselves above o-

V. 4. [peak hard things] Pfal. 31.18. V. 5. They break in pieces thy people | Seeing the Church was then so fore oppressed, it ought not to seem strange unto us, if we fee it fo now; and therefore we must call to God, to take our cause in hand.

V. 7. Tet they say, The Lord shall not see; neither shall the God of Jacob regardir Plal. 10, 11, 13.

Tet they say He sheweth, that they are desperate in malice, for-

asmuch as they seared not God, but gave themselves wholly to do

V. 8. ye brutish among the people] That is, most brutish of all the people, Plal 92.6.

V, 9 He that planted the ear, shall he not bear?] Exod.4.1t Prov.20.12. He sheweth, that it is impossible but God should hear, fee, and understand their wickednesse

V. 10. He that chaftifeth the beathen, shall not he correct?] 16 God punish the very heathen for their fins, it is meer folly for any of Gods people, to think that God will spare them. For judgement beginneth at the house of God, t Pet.4.17. Many fatisfic themplanted in the house of the Lord, they shall sourish in the courts of our cleres with this exposition; which nevertheleste, if well considered, 6 M

Pial.xcvi.

is quite besides the drift and purpose t this, whatever it be, being opposed (as appeareth by the context) to the confidence and feoppored (as appeared by the context) to the connectic and re-curity of the wickeds, Epiciness, and Articitis, who because they did not believe model, or that God did intermedid with the affairs of this could, made no conficience at all, how they op-preseld the gody and religious. The wo ds therefore, which prefeld the gody and religious. prefied the gody and regignant. The wo as unertore, which will be as proper to the Original, as this here, being translated, the that teabilit on influncteth) the heathers, (H.b. — 1) the hatinty; that is, all the world, or all mankinde) find in the ration; or argue? I hat is, He that influed understanding to all teafing, or argue? I hat is. respon, or argue? Thur is, He that individe understanding to all men in general, according to that in Jobs, Bus there is a pirst in man; and the nipiration of the Alimphip gweth them understanding, and its like and the superior of the Alimphip gweth them understanding as 8. Nay, He that some their first quidinenes, by little and little angle in School on their first quidinenes, by little and little angle in School on their first quidinenes, by little and little; as the word imported proposity) more than the locality of the control of the superior and makes as the little and its goal of the superior and makes as the little and its goal of the superior and makes as the little and the superior an effect, He that hath made us rational creatures; that hath endoweners, rie that hath indue us ractional creatures; that hath endow-ed us, and all the men of the world, with an intellectual faculty; fhall he not confider, and understand? Or, shall he be less rational, than we? The argument, to prove, against Atheists and Epicures, that there must needs be an original rational substance, which is as a principle of reason to others, or from which that reafon, which is in other creatures, is derived; that is, in effect a God ron, which is no seen seen users, nearlies 1 man symmetric Boom infinitely wife, See, though volgarly propoled, is very foliad, and philosophical, as may appear by the more large disputations of any third opinions of the propole. But it will be better underflood, if we produce from of their words; "As that which in me is earth-it we produce from of their words;" "ly (saith one of them) I have from some common earth; and "that which is moift from some other element is imparted; as my "breath and life hath its proper fountain; and that likewise which " is dry and fiery in me : (for there is nothing which doth not pro-"ceed from fomething: as also there is nothing, that can be re-"duced into meer nothing) So allo "la ki to 101600 ilina nober)

auced into meet nothing. So and space, to output new more!)

must there be forme first beginning, (or, tourian) from whence we proceeded my understanding; (or, that which is rational in me.

V. 11. The last demorate the shoughts of man) 1 Cor 3.20 an. answer to the question in the former verse; yea, the Lo.d knoweth

mens vain thoughts. V. 12. whom thou chastenest] God hath care over his, and chastifeth them for their welfare, that they should not perish for ever

with the wicked, 1 Cor. 11.32, Heb. 12.5,10. with the wicken, 1 Cor. 11.32. PROJ. 11.35.10.
V. 15. But padgement fluid return time righteenshelfel. God will reflore a right government, that the good may be rewarded, and bad men punished, and then the godly shall follow him cheer-

fully,

finall follow it] Heb, shall be after it.

V. 16. Who will rife up for me against the evil doers?] None

V. 17. Unlesse the Lord had been my help] He complaineth of them which would not help him to refift the enemies; yet was affured that Gods help would not fail,

almost O. quickly.

almost O. quickly.

my four had almost dwelt in stience] That is, in the grave, and so

it might have been translated, which would have been plainer; as

also, Fish. 13. 7. The dead praise not the Lord, neither any that go dwn into filence. So the Latines commonly call the dead filenes; as, Qui jura filentibus illie Reddir : where to translate the filent, in

flead of the dead, would be very improper.

V. 18. My for slippeth) Plal. 38.16. When I thought there was

no way but death. V. 19. In the multitude of my thoughts In my trouble and di

firefs, I ever found present comfort and help from thee. V. 20. Shall the throne of iniquity have fellowship with thee] Wilt thou favour, and bear out these tyrants that abuse their power to open oppression? It may also (as by some it is) be understood of wicked Judges, the word NDD signifying a Tribunal, as well as a Throne.

by a law] Psal. 58.2. Esay 10.1. V. 21. gather themselves together against the soul of the righte

ous! 1913.1.1.
V. 23. and shall cut them off in their own wickedness? Psal. 55.23.
It is a great token of Gods judgement, when the putpose of the wicked is broken; but a greater, when they perish by their own malicious plots.

PSAL, XCV.

Verse I. Come let us sing unto the Lord] It appears to be Davids Psalm, Heb.4.7.

V. 2, come before his presence) Heb. prevent his face. with thank sgiving] He sheweth, that Gods service standeth not in dead ceremonies, but chiefly in the facrifice of praife and thankf-

giving, 34.12. V. 3. above all gods] Pfal. 86.8. 8 96.4. Even the angels, (who visite fight: much less the Idols, which mans brain inventeth,

Plal.96.5. V. 4. In his Heb. In whofe.

Annotations on the Book of Psalmes. bis. All things, even the most ferrer, and powerful, are governed by his providence.

V. 5. The feats his] Heb, whose the featis,

and 1 Or, jor.

V. 6. let us worship and bow down and kneef 3 Some learned Rabbines are of opinion, that David here by those three words, to worship, bow down, and kneef, doth express three feveral gestures and oftures of body, used then in adoration, and prayer. The first (here pollures of body, sted then in ado-action, and prayer. The lift (here translated, let is worthin; but more properly by others, to this lenfe, peefler namus') a casting of the whole body upon the ground, with fretched legs, and feet level to the face: the fecond, a low bowing of the whole body: the third, kneeling. It is certain, that all thele or the whole body. the Jews, in their worship: whereof examples are frequent in all parts of it. The first of these, which may feem ftrangeft, now that men are grown much colder in their devotions, and gladly take hold (quo pres, qua injuria; as ellewhere is fluwed) of Christs words, concerning spiritual worship, to savout their bodies: as it was very common among devout Jews, used by Christ himself, (Mat. 26.36. and fell on his face : and Mar. 4.35. and fell on the ground:) fo was it in great the among ancient Christians, as to any that are verted in their writings, must need appear. But though this be true conce ning these words and rites, in general; yet whether here true, to the intention of the Pfalmift, may be yet whether here true, to the intention of the Plainit, may be doubted. For had he aimed at those three Several pointers, a man would think, according to the rules of Rhetorick, that he should rather have begun with specifing or incurvation, as the best of the three. and so have proceeded to profiration, the lowest, and most abject kinde of adoration. Except we shall make an inverted kinde (and fuch there be to be found fometimes) of chinax of it : not unlike Plal . walketh not : flandeth not : fitteth not : not fitting, or fland-Pial, I. watgeto not : Hanacto not : Hiteto not : not pittos, or flanding, being a lefs commendation, (in the intention of the Pfalmit, according to most Expositors) than not walking. But I will bind no man to this interpretation, For as certain it is, that the first word is often used for worthing or adoration, in general; which as it was variously performed with either kneeling; bowing, or falling; so is that word, and the Greek neorxurar, (which doth answerit) joyned word, and the Greek προσκυνην, (which notif aniwer it) joyned with any one of those three. However, though the Pfalmist do not mention all postures, yet by those two that he mentions, he may compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and so be understood by us (with most compreh:nd any other kinde, and any other kinde, and any other kinde, and so be understood by us (with most compreh:nd any other kinde, and a expositors) as intending all kinde of adoration, mental, corporal: all kinde, and by all forts of expressions used among men: as who is the object, (to wit, God : the Lord our maker) the onely object of all true adoration ; due unto him from all men, all creatures of the world. So Mark, with all thy heart, and with all thy foul, &c. words are multiplied upon the same occasion, to let us know, that we ow much more, than all that we can perform (do we what in us litth) can

V.7. the people of his patture] Pfal. 100.3.

And the fleep of his hand! That is, the flock whom he governeth with his own hand, Pfal. 77.20. & 100.3. and therefore ought to hearken to his voice.

to day if ye will hear his voice] Heb.3.7. & 4.7. V.8. Harden not your heart] By the contemning of Gods Word. as in the provocation, and as in the day of temptation in the wilderneffe] Exod. 17.2,7. Num. 14.22, &c.

per Excutivity Heb. contention.

V.9, tempted me, proved me, and fave my work 1 Cor. 10.9. Pf. 78.40.

V. 10. It is a people that do erre, &c. | Num. 14.23.

that do erre in their hear] They were without judgment & reason.
V. 11, that they should not enter into my rest Heb. if they enter into my rest. That is, into the land of Canaan, where he promised they should finde rest, which the Apostle shews to be a type of our eternal rest to come, Heb. 4.8,9.

PSAL. XCVI.

Verse 1. Sing unto the Lord a new long This whole Plain, and part of the 105, from ver, 1, to ver, 15, includively; (Saving, Touch not mine amointed, and do my Prophets no barm) with (Saying, Touch not mine ansinted, and do my Prophets no horm) with forme final alterations, and figure, either contractions, (for it may be either according as we shall suppose this or that to have been the first and original Copy) or additions, are also to be found (this from v.13, to. v.3, inclusively), and that part of the to, Pfalm, from v. to. v.1.2. inclusively 3) t. Chr. 1.6. Of fuch differences in general, for upon Pfalm, 8 in Juli low the spec, and Pfa. 7, 3. The plant field his beart, 8 c., But in collating of these two Pfalms with that charger, there he workships means to be addressed. The fifths, that pter, there be two things more to be observed. The fifthis, that what in Chronicles is exhibited as one fingle Pfalm; in this Book it makes two, (if we may call two, one whole, and part of another) and these two, at that distance one of another, that no suspition can be of any such coherence, either of words or matter, as we finde in fome other Pfalms, that follow one another as for example, tween the 105, & 106. Befdes, that which is first here, is last there; and that which is last here, is there first. vid himself might afterwards divide, and contrive into a new form, what himfelf had first joyned, or joyn afterwards, what he had first joyned, or joyn afterwards, what he had first divided. Neither would it be a difficult matter to finde out a coherence of sense, if we make but one Plalm of it. However, as it doth the fitting to 6 the hills are 1 not appear by the Chronicles, that what is there put together, in order

order of context, was intended for different Plalms : So neither is it certain, that it was intended but for one. We reade there, indeed, in our English Translation, That on that day David delivered first this no on enguin Trainiation, that on the had your active real fift the Pfalm to thank the Lord, &c. this Pfalm; a so of one; but that being but the supplement of the Trainslator, it may as well be supplyed, these Pfalms, as this Pfalm; as indeed it is by some, who finde three feveral Pfalms in that Chapter : the first, from v.8. to 23. the fecond from 23, to 34, the third from 34, to 37, ending in those words, Amen, and praise the Lord. So that the matter being uncertain, we may spare our labour of further reasoning about it. However, this feems to be clear by the text (a fecond thing to be observed) that this Pfalm, or Pfalms, (whether two or three, or but one there, which here makes one, and part of another) were of the first. if not the very firft, that ever David publified. And then what reafon can we give, why fo many should go before, which certainly were of a later date? But whether the Pfalms were digested by any other certain observations, is not certain: Certain it is, that the order of time (which is considerable in the argument of divers plalms) was not observed. See also upon Pial 1, and Pial 72. last words. faid, it feemed clear by the Text: I must adde, as it is ordinarily translated. But I finde a different translation of those words, Not to mention the yulgar Latine, which turns it quite another way Icarned Grotins translates the whole verse thus : Hot autem inprimis cotempre David conflicting the Halph of collegation hadacteur Deut; that is, And David at that time took, effectal care, that Gon might be praifed by Afah, and bis tollegue. Whose opinion also is, that David having made these Psalms before, as they are here represented in the book of Psalms, did so joyn and put them together afterwards, upon that occasion of the ark. This Psalm then which few Interpreters take notice of, hath a double relation. For as it stands here alone, by it felf, it is a meer prophesic of the conversion of the Gentiles to the faith, who therefore are here called upon to praise God for it ; but as it is represented in the Chronicles as part of a longer Pfalm, or joyned with others, whether one, or more, it had a further and more immediate use, being then fung at and upon the bringing in of the Ark by David into Jerusalem.

V. 4 For the Lord is great] Seeing he will reveal his greatness to all Nations, contrary to their own expectation, they ought all to worship him, contrary to their own imaginations, and onely as he hath appointed.

to be praised | Pfal 18 3.

above all go's] P[al. 193.
V. 5. For all the gods of the nations are idols, Jer. 10, 11.
but the Lord made the heavens] Then the Idols, or what foever
made not the heavens, are not God.

V. 6. Honour and majefly are before him] God cannot be known but by the tokens of his honour and majefly, which are feen principally in his Sanctuary.

V.7. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and firength | Pfal. 29.1,2.
give unto the Lord glory and firength | As by experience ye fee that

it is onely due to him, V. 8. due unto his name Heb. of his name. bring an offering] By prefenting your felves before God, declare,

oring an officing 1 by Peterstring voin reverse orice Goil, actiate, that ye worfing him onely pfal.68 29. Ifa.16.1, Y. 9, in the beauty of boliness? Joseph Ost, in the glorious Sandhary. See upon Pfal.110.3. The beauty of boliness.

V. 10. Say among the beathers! He prophesicth, that the Gen-

tiles shall be partakers, with the Jews, of Gods promise, Rom. 15.

the Lord reigneth] Pfal. 93.1.1. & 97.1.

righteously] Heb. in righteousnesses.

Say among the heathen, that the Lord reigneth] 1 Chr. 16. there is a transposition of these words; which follow there, in this order, Let the heavens be glad, and let the earth rejoyce; and let men say among the nations, The Lord reigneth. Let the fearour, &c. It is very

likely that it was made by David himself. See before, · that the Lord reigneth | Much ado there hath been about this place; and some men, to this day, make great boast of it; thinking thereby to prove and evince against all gainsayers, the corruption of the Original Hebrew. Certain it is, that divers Ancients of great antiquity; as Justin Martyr, Tertullian, Cyprian, and some thers, found it in their Translations, Kuei @ BasiAiuser and Edaw: Dominius regnavit à ligno; that is, The Lord hath reigned by his croffe; who therefore suspected, that the enemies of Christs cross, the Jews, had purposely, by omission of these words, which made against them, played the plagiaries. But the greater number of Ancients that have been fince, neither found in their Copies, neither object in their Comments any fuch thing unto them; neither is it in either Greek or Latine Copies of these dayes. How therefore this hapned learned men have divers conjectures; which I do not think pertinent to this place. It shall suffice, for further tlearing of the Hebrew Text to observe, that I Chr. 16. where this whole Pfalm, as hath been faid before, ftands upon record, v. 10,31. no fuch thing is to be found I shall only add, what feems to me very probable concerning that gloss, or insertion, into the Text; and hath not yet been faid by any that I know of ; that those words, v. 12, 13. then shall all the tree 199 which is the word of the gloss, and lig-nifieth a cross also) of the wood rejoyce: Before the Lord; might be the

V. 11. Let the heavens rejoyce, and let the earth be glad] Pf. 8.7. V. 12. then shall all the trees of the earth rejoyce] If the infensible creatures thall have cause to rejoyce, when God appeareth, then much more we.

PSAL XCVII

Verf. 1. THe Lord reigneth He sheweth, that where God reigneth, there is all selicity and spiritual joy. See also

upon ver. 7, worship him, &c.
let the malitude of Isles be glad thereof] For the Gospel shall
not onely be preached in Judea, but thorow all countreys, yea, all

multitude of Isles] Heb. many, or great isles, or countreys. V. 2. Clouds and darkness are round about him] He is thus descri-

bed, to keep his enemies in fear, who contemn God righteousnesse and judgement are the habitation of his throne | Pfal.

habitation] Or, establishment.
V. 3. A five goeth before him, and burneth up his enconies round about] Pla1.5.2.3.

V. 4. the earth faw and trembled] Pf. 13.7. & 77.18. & 104.32. V. 6. The beavens declare his righte-winesse, and all the people see his glory | Some by heavens, here, understand the angels: as if he intended, that the Angels in heaven, and men, (or people) in earth, shall all concur to glorific God, Or, The heavens, &c. that is, Gods just judgements, which by an extraordinary power he doth execute upon the wicked from heaven, as it were : they declare, and make his righteonfness to be acknowledged upon earth, and all men to glorifie him. Or, both heaven and earth shall be witnesses of his jutice, and rightcoss judgements. So plate of 4. He field call to the heavant from above, Stc. And the leavent flat declar bit replaces from the heavant from above, Stc. And the leavent flat declar bit replacessfield; for God himfeld; If Judge, See the notes there may be another interpretation also, which I think in reference to that which immediately follows, Confounded be all they than freegraven images, &c. would be very proper to this place. It is this; That the Heavens, Sun and Moon, and all that goodly Fabrek, plead the cause of God, against Atheists and Idolaters; that his glory (especially confisting in the acknowledgement of his infinitenesse and omnipotency; and in being the onely object of our adoration and devotions) may be seen, or is there exposed, and set out to the sight of all that are not wilfully blinde; or through some just judgement of God altogether bereaved of their right wits. See more upon plal, 19.1. The beavens declare the glary of God, &c. and v.3. There is no speech nor language, &c. Secalio plat 89.5. And the

V.7. Confounded be all they that ferve graven image.] Exod. 20.4. Lev. 26.1. Dett. 5.8. He fignifieth, that Gods judgements are in a readiness to destroy idolaters,

worship him all ye gods | Heb. The which pfal, 8, 15. is tran-flated Angels: Thou half mide him little lower than the Angels; which, if grounded upon the Apostles authority, who allows of it, Heb.2. I know no reason why the same authority should not be follow-7. I know no reation why the same authority in the de dere alio, fince the fame Apoffle, Heb. 1.6. hath it, And let all the lange is of God was flip him: wherein he is generally supposed to have intended they works of the Pfalmit. There is in the words an allustive opposition (well observed by some) between him is principally intended of Chilis angels. That this whole pfalm is principally intended of Chilis his pricital kingdoin and Dominion, appears by the Apostles words, And again when he bringeth in the first begotten into the world, he faith, Andlet all the Angels of God, &c. when he bringeth; that is, as before upon plat 40.6. mine edre halt thou open ed: hath already been intimated: when the Pfalmist describes the fon of God his coming into the world; where he spakes and prophelics of it. There is nothing indeed in the whole Plalm, but is very applyable that way : no part almost of the Psalms, but is. However, I do not conceive that this can necessarily be inferred (as fome argue) from thefe first words the Lord reigneth; as though it could not be meant of God, the Father, whole Kingdom, they fay, was from everlafting, and did not then begin. For according to the Scripture pheafe, God is there faid to reign, when the Justice of his administration (often clouded by the prosperity of the wicked in, this world: whereof fee upon pfal. 37, and pfal. 73, &c. at which times atheifm doth use to abound) by just judgements executed upon the wicked, and profane, and facrifegious, is made confpicuous unto men. And befides, what would they make of plal, 99. ver. 1 ? The Lind reigneth he fitteth between the Cherubins, &c. Besides the propriety of that expression, that sitteth between the Cherubins, it clearly appears by the whole context, that God the Father, the onely then known to the Israelites, was intended,

V 8. The daughters of Judah rejoyeed The villages of Judah, which are as it were the daughters of Jerusalem, the mother City, shall rejoyce at the conversion of the Gentiles,

because of thy judgements, O Lord! Whereby thou destroyest thine enemies, and enlargest thy Church.

V. 9. above all gods] pfal.95.3.

V. 10. To that love the Lord, hate evil He requireth two things of his children: the one, that they detelt vice: the other, that they put their truft in God for their deliverance.

hateevil] Pfal 34 14 Amos 5.15 Rom 12.9.

though it appear not at the first.

and gladnesse for the upright in heart] Psal.64 to.
V. to. Rejyre in the Lord, ye righteons | Psal.33.1. at the remembrance] Or, to the memorial,

PSAL. XCVIII.

Verl.1. O Sing unto the Lord a new Jong, for he hath done mar-vellous things] Pfal. 96.1. 1/13.42.10. a new fong | That is, fome fong newly made, in token of thank

fulnels for their wonderful deliverance, Plal. 96-1. bu holy arm hath gotten him the vistory] He preserveth his Church

miraculously, 1sa 59.16. & 63 5.
V. 2. The Lord hath made known his salvation Isa 52.10. For

the deliverance of his Church, his righteousnesse hath he openly shewed] Mast Expositors undernot right conjudje hato ne openy pierwed.) Most: Expostors under-fland this right confudje of Evangelical right confudje, through India-tion Christs merits, Rec. upon this ground, because the subject of the whole Plaim (as generally conceived) is to see our the happiness and glory of Christ Kingdom, and the convertion of the Nations which will be the confuditional distribution and the convertion of the Nations unto him. Neither is it to be questioned, but that it was intended to that use by the holy Ghost, by way of mystical application and interpretation. Which though to us Christians most considerable now, yet ought we not to neglect the immediate, literal, historical fense: of which, (besides that it is the ground of the mystical, fenic: of which, (befides that it is the ground of the myfited, and even for to be fought into, that we may know what we ground upon, and how far we may know what we ground upon, and how far we may go, to keep out felves within boands; a good ule is to be made upon leveral occasions, by good and syleotations. We say therefore, that four notable victory, or deliverance, having been the immediate occasion; by the word righteringfit, we must here understand, literally, goodness and metry; of which signification, see upon Psal. 13. 10-liter main the victibusefies. And themsels is becaused, there 71.2. Deliver me in thy righteen fiels, And though it be granted, that Prophets fometimes fpeak of things future, by the Practerit, thereby the better to express their own confidence, (and to breed it in others) of a certain accomplishment: Yet here the immediate cause of these Praterits, The Lord hath made known, hath shewed, &c. is because they related immediately to somewhat, which in very ecc. is because they related immediately to iomewhat, which in very deed, was already pasted and done. Now if any man shall ask, what that should be (literally taken) that God should be faid, openly to have shewed in the sight of the heathen . as in this verse: or, to have been seen by all the ends of the earth, as in the next? first we answer, that we must allow facred Poets and Orators Rhetorical amwer, that we must allow lacted procts and Orators Rhetorical amplifications, as well as others; if we allow them to be Pocts and Orators: and for it were fome notable victory, or deliverance, such as we reade of many in facted records, the same whereof could not at leaft, but spread to all neighbour Nations and King-doms on all sides. So much as is here, night well be laid of it, Ila aoms on all lides; 10 much as is neces, lingui wen to e land or 17, 11a, 39.1, &c. and 2 Kings 10 12.8c. we readed of Embafladous lent of purpole by the King of Babylon, to implie of the wonder that was done in the land: as is particularly expected 2 Chron. 32.31. and that many such things hapned, upon several occasions, no man can that many usen tungs napnes, upon several occasions, no sian can doubt, though no mention be made of it in writings of their time, now remaining. See also upon Pfal.138.4, All the Kings of the earth. But befides, there might be a particular providence of God in is, that the Pfalmitt should light upon such expressions, as might ferve his purpole, figurarively, by way of rhetorical amplification: and be applyable to Christ and his Kingdom, literally: taking literal here, not for the immediate fense, in the intention of the Psalence. mift: but for that which is most proper, and Grammatical to the

words, opposed to Rhetorical.

words, upposed or included, of revealed.

V. 3. He hath remember d his mercy] God was moved by no other means to gather his Church of the lews and Gentiles, but because

he would perform his merciful promise, V. 6. With trumpets and [ound of cornet] By this repetition, and earnest exhortation to give praises with instruments, and by stirring up the dumb creatures, he fignifieth, that the world is never able to praise God sufficiently for their spiritual and corporal delive-

V.7. sea roar, and the fulnesse thereof Plal.96.11. V.9. for he cometh to judge the earth Plal.96.13.

PSAL. XCIX.

Verf.r. T Et the people tremble] When God delivereth his Church, all the enemies shall have cause to tremble. between the cherubins, let the earth be moved] Exod, 25, 22. Pfal. So I.

80. 1.

be moved] Heb. stagger.

v. 1. The Lord is great in Zion] Which is the seat of his universal monarchy, Esay 2.2.80.

Though the

Versal monarchy, Etay 2.2,000.
V. 3. Let them praise thy great and terrible Name] Though the wicked rage against God, yet the godly must praise his Name, and

mighty power.
for it is holy] Or, which is holy.
V. 4. The kings strength also loveth judgement] Or, And, the

Pfal.xcviii.xcix,

V. 11. Light is fown for the righteous Pfal.111.4, The joy of the kings of his Church; (to called also Pfalm 98.6, made a joy-the righteous is laid up for them, and will come forth with increase, the righteous is laid up for them. And will come forth with increase, and the first of the king of his Church; (to called also Pfalm 98.6, made a joy-the right noyfe before the Lord, the king) doth mix his power with juffice, contrary to the custom of tyrants, Job 36.5, thou dost establish equity] Heb. equities. That is, the most equal

V. 5. worship at his footstoot | That is, before his Ark, I Chron. 28.2. where he promifed to hear, when they worfhipped him; as-now he promifeth his spiritual presence, wheresoever his Church is affembled. he is holy] Or, it is holy.

V.6. Moses and Asson among his priests Moses is reckoned among the Priests; for he did the Priestly office, in consecrating Asson and his fons. As also in his continual interceding for the people; which fome conceive to be the principal aym here; which also feems by the following words to be confirmed. However, the word [172, doth also fignific a principal officer or minister; as some would have it here also translated.

V. 8. though thou tookelf vengeance of their inventions. He heard their prayers, notwithilanding their infirmities; and corrected their prayers, notwithstanding their mitmities; and corrected hem for their fins, though they prayed unto him, Num., 20.1, Or, thou didft torgive the peroale upon Moles prayer, though thou didft deftroy fome of them for their fins, Exod. 38, 4345, 8 23.3, Num. 414-20.2 He might also allude to Gods own expedious concernations. ing himself, Exod. 20. 5,6. vifiting the iniquity, &c. and sherring mercy, &c. as alfo Exod. 34.6,7.

Title. praise] Or, thanksgluing] Pfal. 145 1.

Verse I. Male a joyful noise unto the Lord He prophesiesh that Gods benesit in calling the Gentiles, shall be so great, that they finall have wonderful occasion to praise his mere; and tejoyee, Plal. 95. 1.

all ye lands] Heb. all the earth.

V. 3. it is he that hath made us] I know no reason, though some principal Expositors would not have it, but that the words may be understood de communi creatione; that is, of temporal life and being, as well as of fipritual. This indeed is of more consequence; but that as necessary to be known, and the more necessary per-chance to be insisted upon; because secondary causes are more vifible, and many through ignorance, apt enough to adferibe to bare nature, what they fee daily by natural means to be done, and effected; and without such, never done. The Pfalmist elsewhere rected; and without their, never wone. The realmit elemented doth very exactly infift upon it, Pfal. 139,131,141,5, &c. and had choyce speculations about it. See also Pfal. 119,73. Tay hands, &c. But again, the words might be intended of the Jews, Gods peculiar people; which God did choose and select from all other Nations, to be his peculiar, not to any peculiar worth of things, nor by any such co-operation of theirs, as that they could adscribe any part of it to themselves; to which purpose, some translate: ipse effecit nos, (non autem nos iplos) populum fuum, &c. making 2

Parenthefis of those words, and not we our felves. and not we our felves) Or, and his we are. This difference of fenle, or expression (though both to the main matter may come to one) the one affirmative, and the other negative; proceedeth from a different reading of but one letter, in a word that confifts. but of two: which according to different reading, may be either a Pronoun, illi: or a Negative, non. It is not worth the while to contend about such petry differences : and they do the ceripture great wrong, that would have the integrity and incorruption of it to confift in fuch niceties.

his people, and the sheep of his pasture] Pfal.95 7. on representation precess in patients 1 vial.957.

V. Eart into hit gates with thankgiving? I hough David doth here express himself in words proper to the fervice then in ale, yet formeds from the words we may glader abloitety), (as Expositors of bed account well observe), that our thankgiving of God upon extraordinary occasions, thould alwayes be accompanied with some outward solemnity. See also upon Plal.66.13. I will go into thy house.

V. 5. his mercy is everlasting I He declareth, that we ought never to be weary in practing God, seeing his mercies toward us last for ever, Pfal. 136.1,&c.

to all generations] Heb. to generation and generation.

PSAL. CI.

Verl t. T Will fing of mercy] Of thy mercy to me, and justice, I when thou destroyest mine adversaries, and Tettest me on the throne,

V. 2. O when wilt thou come unto me ?] When wilt thou give

I will walk within my house with a perfest heart] Till then I will guide mine own house well, and afterwards the Kingdom. V. 3. I will fet no wicked thing before mine eyes] Either to defire, it, or endeavour to accomplish it.

witked thing Heb, thing of Belial,

Pfal.ci. Thate the wire H: the week, that Magi trates do not their duty except they be enimies to all vice, Pfal. 97. 10.
of them that turn afide] From the law of God, pfalm 125.5.

V. A. I will not know a wicked perfon] I will not take notice of them: I will thew them no grace nor favour plalm 1, 6. Matthew 7. 23.
V. 5. Whoso privily flandereth his neighbour, him will I cut off

In promifing to punish those vices, which are most pernicious in them that are about Kings, he declareth by confequence, that he will punish all vice,

an high look, and a proud heart, will not I [uffer] Prov 6, 17, 18
V. 6. Mine eyes shall be upon the faithful of the land | He sheweth what is the true use of the sword, To punish the wicked, and to maintain the good Rom. 13. 4.
in a perfell way] Or, perfell in the way.

V. 7. Shall not tarry in my fight] Heb. Shall not be established. V. 8. I will early destroy all the wicked of the Land] Heb. at mor nings, For then was judgement executed, Jer. 21.12. Meaning, every morning; or elfe, most early : That is, immediately after the act, left it grow to further inconvenience.

PSAL, CII,

Title.

of] Or, for.
of the affilled] Whereby is fignified, that albeit we be in never fo great miseries, yet there is ever place left for prayer, Plalm 130, 1, Jon,2,1.

Verse 1. Let my cry come unto thee] He declareth, that in our prayer we must ever feel the want of that which we

v. 2. Hide not thy face from me in the day when I am in trouble, encline thine car onto me [Pfal, 27, 9.
V. 3. For my daies are confirmed like smooth] These excessive kinds of speech shew how much the assistion of the Church ought to wound the hearts of the godly.

like [moke] Or, as fome read , into fmoke. and my bones are burnt as an hearth] Job 30, 30, Pfal. 32, 3.

V. 4. fo] Or, because, or, while.

fo that I forget to eat my bread] My forrows were fo great that I passed not for mine ordinary food,

V. 5. my bones cleave to my skin] Job 19. 25. Lam 4.8.

skin] Or, flesh.

V. 6. I am like a Pellican of the wilderness] Ever mourning and Solitary, casting out fearful cries, Esay 34. 11. & Zeph. 2. 14. in both which places, though it be the same word, and certainly intended for the fame thing, it is translated bittern: but Lev. 11.18.
pellican, as it is here. It is generally conceived, (which is grounded upon the etymology of the word, IND Vomere, that is, to womit up) that it is the name of a bird in Latine called platea, or platalea, (Englished by some a speculard,) which as Tully, and out of him Pliny, testifie, useth to swallow down shell fish as oyout of him Pliny, extense mean to availor do meat men as oy-flers, and the fike; and keeping them in his flomach, till they op-pen, cafts them up again, and so eats them. an owl of the defert] I lob 30. 29. V.7. I watch] My fortows will not suffer me to steep, Plalm

as a sparrow alone] That hath lost his Mate : so are good men so-

litary, being out of the Church.

V. 8. they are mad against me, are sworn against me They have conspired against me by a joint oath. Or, as others, per me jurant, that is, fwear by me. That is my name is a curse unto them : threat ned and denounced as the utmost of temporall judgements , Lev. 11. So also Esay 64. 15. And ye shall leave your name for a curfe. Heb. TUDU for an oath, properly. Or, they swear by me; that is, I am the object of all their oaths and imprecations; fuch is their rage and malice against me. But that former both translation and exposition, grounded upon those places of Leviticus, and

Efay, is the most approved, and, as I conceive, most warrantable Elay, is the most approved, and, as I conceive, most warrantable, V. 9, I have eaten after slige bread] Sitting in the afters, he could not but eat fome with his meat. See upon pfal. 42. 3. My tears, mingled my drink with weeping] Pfal. 80. 5. Heb. drinks. Noting a continual act.

V. 10. Because of thine indignation] He sheweth, that his afflictions did not so much move him, as Gods displeasure thou hast lifted me up and cast me down | As in wrestling, one takes

the other up to give him the greater fall: so affliction after pro-sperity is the more dreadful, Psalm 73. 18.

V. II. My daies a.e like a shadiw that declineth] Esay 40. 6. Jam, 1, 10.

like a shadow that declineth] Rather, is stretched out, as Exod 6. 6. for shadows at evening are longest, and then suddenly vanish

V. 12. thou, O Lord, shalt endure for ever] Lam. 5.19. How soever we be frail, yet thy promise is sure, and the remembrance thereof shall confirm thy people in all adversities.

thy remembrance unto all generations] Pfalm 135, 13, V. 13. [halt] Or, wilt.

yea, the fet-time it come] That is, the feventy years appointed, er. 29. 10, 12. or, some such time appointed for their deliverance

Rev. 2 10. & 3. 10. V. 14. in her fines] The more that the Church is in mifery and

V. 14. in bet fines I The more that the Church is in milery and delolation, the more do the faithful love and pitry it.

V. 17. the prayer of the deflirate] The Hebrew word "D'D", here rendred deflirate, is thought to fignific properly myricam, tamarisk; by fome mildshen, as Herbailties observes, for seisen, heath. So ideed the Hebrew word is translated in English, Jer. 17. 6. For he flast be they the beath in the deferre. And it is likely they intended myrica. Yet I cannot absolutely fay, it is a miltake: the word word and or do flowed there; exceeding was undertained in 6. tamarisk, would not do so well there; except we understand it of some wild tamarisk, much like unto heath (for some tamarisk growes to a great bigness) to which the description of bumilis and tenuis, that is, low and flender, (as in Virgil, Non omnes arbuft. juvant, humilesque myrica:) may be proper. But however low and flender, yet they certainly are mistaken, that make it here, herbam humilem of abjellam; as some do : Plantam, they might have faid. They also, that confound it with juniper: as some others. All this is avoided by translating nudatiffimus, as some, or thers. All this is avoided by canadamy managinems, as nows, or as others, handling, (definite here) which certainly is the intention (if not propriety, or proper fignification) of the word here, and agrees very well with the evymology of it. from it TD), madare, that is, tourcover. Some feeching it from a different root, (to wit, some other properties of the properties 15, tolknower, some returning a room a university room, 7 (19) have translated it, worsferantis; others, excitantis se; that is, of him that cryeth; and, of him that shirreth up himself; but because not followed, we shall not need further to insist upon eight

V. 18. This shall be written for the generation to come, and the people which shall be created] Tat is, the same of this (so notable people winter part of the control of shall see it, or read of it, shall be converted; then, by the people which shall be created, is meant, new born and regenerated; as pfa. 31. laft verse, They shall come and shall declare his righteousnesse, nnto a people that fhall be born, that he hath dene this. Or , by the people which state or eated, may be meant the same people, who being as it were dead and buried in the miseries of a long captivity shall, when restored again, appear as newly created, or raised by a miracle out of the grave.

V. 19 For] Or, When.

Looked down] See upon Plalm 33, 13. The Lord looketh.
V. 20, those that are appointed to death] Heb the children of death
Plalm 79, 11. Who now in their banishment could look for nothing but death.

V. 21. To declare] Or, that they may delare.

V. 21. When the people are gathered together] He sheweth, that Gods Name is more praised, then, when religion flourisheth, and the Church increaseth, which is chiefly accomplished in the New

V, 23' weakned] Heb. afflitled.

V. 25 Of old thou hast laid the foundations, &c.] Whereas heaven and earth are often mentioned (and in that respect, in opposition to mans life, and all that belongs unto it, faid to continue for ever,) to fet out the stability and immutability of things; they are here, in comparison of God, the better to fet out his absolute eternity and immutability, mentioned as things mutable, and transitory. And the setting out of Gods eternity and immutability, tends to this, that fince God in his own nature is thus and thus, it cannot be that they whom he loveth, and who love him, and put their truft in him, should be so perishable and transitory as to be no more after this mortal life is ended. And fo St. John in his first Epiftle, 2. 17. The world paffeth away and the lust thereof; but he that doth the will of God, abideth for ever.

as a vesture shalt thou change them? The Septuagint have it here,

exigne, thou fhalt fold them : and fo that passage is quotedHeb. 1. It. whereby the manner of the change is more particularly exprefled; to wit, by way of folding. And to this agrees the Prophets expression, Esay 34. 4. and all the hoste of heaven shall be disolved, and the heavens shall be rolled together as a serve: Or perchance it is but a similitude, or bare allusion; because when a book, (as antiently books were wont, thence called volumes) or a fcroll of parchment is foulded up, nothing of it (no letters, or words, the effential parts) is feen. It is as it were passed away. St. Peter specification parts is seen. king of the fame, faith no more; but that the heavens fhall be dif-

folved, 2 Pet. 3. 12.

V. 26. periffs, but thou finalt endure] Elay 51.6, endure] Heb. stand.

V. 27. Same, and thy years (hall have no end] Mal. 3.6. Heb. 13.8. V. 2.7. plants, mutury feat signaturate no end a polar 3.6. recur). V. 18. The children of the fervants fall continue! This is the literal (as I may call it) immortality, proposed in the Law to them that fear God. Their furving in their posterity, of which see upon Pfalm 2.1.4. length of dates for ever and eyer. By it, and under the type of the Land of promife, (whereof fee upon Pfalm 37. 2, For they fhall forn be cut down, &c.) was figured that immortal life, and eternity of the godly, in Heaven, more fully revealed and brought to light by the Gospel of Christ: Of which see before upon plalm 37. 1. Fret not thy felf, &c.

Pfal. ciii,civ.

shall continue, and their feed shall be establ shed before thee] Plal, 69.1 36 Joel 3. 20. continue] Heb. dwell.

PSAL CIII.

Verse t. Blesse Lord, 0 m Sud] He awaketh his soul made that both understanding and affections, minde and heart, are too little to set forth his praise.

V. 2. all] Or, any of. V. 3. Who forgiveth all thine iniquities] Remission of fins is the v. 3. Weo progress at spine inspirited. Kemitton of hims is the chief of all benefits, Plaim 32. 5, 2. who health all thy diffelt? Cureth thy bodily difeafes, V. 4. Who redeemeth by life.] Freeth thee out of deadly dan-

ces.
destruction Or, the bit, as Psal. 30.3, & 107.10.
erownetb Or, encompassely as Psal.5, 10. & 32.10.
V. 5. fairlyeth thy must with good things.] Psalm 36. 8. and

6 that thy youth is renewed like the Eagles As the Eagle is renewed in strength by sucking blood when the cannot feed, as some say, or, by casting the feathers, as others say : so God miraculously giveth strength to his people, above all mans expectation : or , he makes thee vigorous, as in thy youth, and active like an Eagle

Elay 40. 31. V. 6. The Lord executeth righteounnesse Heb. righteounnesses, and V. 6. the Lora execution regintenging of the contracted in judgements: That is, all forts of them, or the greatest, judgement for all that are oppelled Plalm 146.7.
V. 7. he made known his waies] That we should walk in : or that

he walketh in, that is, his proceedings. unto Mofes] As to his chief Ninister, and next to his people

Pfalm 147, 19. V. 8. The Lord is merciful and gracious, flow to anger, and plente-ous in mercy] Exod, 34, 6,7. Num, 14, 18. Deut, 5, 10. Nch. 9, 17.

Fial 86 14, Jer. 32, 18,
plentous in mercy] Heb, great in mercy,
V. 9. He will not alwaise third? God showeth first his severe
V. 9. He will not alwaise third? I God showeth first his severe
judgement, but so soon as the sinner is humbled, he receiveth him

V. 10. He hath not dealt with us after our fins] We have proved by continual experience, that his mercy hath ever prevailed a gainst our offences.

nor rewarded us according to our iniquities] Ezta 9 13.
V. 11. as the heaven is high] Heb, according to the height of the

V. 13. as a father with his children] Mal. 3. 17.

V. 14. dust] Gen. 3. 9.
V. 14. dust] Gen. 3. 9.
V. 15. As for man, his dayes are as grafs] He declareth that man hath nothing in himself to move God to mercy, but only the

confession of his infirmity and milery. grafs] Pfal. 90. 5. and 102. 11. Elay 40. 6. See upon Pfal, 92.

7. when the writigen] Heb, it is not.

14. 16. it is gone] Heb, it is not.
14. place thereof shall know it no more. So, the Scripture useth to
express a total abolition of a thing out of its place, Job 7. 10.

o. 20. 9.

V. 17. But the mercy of the Lord, &c.] See upon Plaim 49.15. But
God will redeem my foul, &c. and 1 John 2.16, 17. For all that is in the world, drc. but be that doth, &cc.

and his righteousnesse unto childrens children] See upon plat. 102 28. The children of thy fewants, &c.
V. 18. To fuch as keep his Covenant, and to those that remember his

commandments to do them] Deut. 7. 9.

To juth as keep bis Covenant] That fear him, and obey his

word,

V. 20. Tea bit angels] Pfal. 148. 2. In that that we, who naturally are flow to praife God, exhort the angels, which willingly don't, we flir up our felves to confider our duty, and to awake

out of our suggishnesse.

that excell in irrength ! Heb. mighty in strength.

V. 2.1. min sters of his that do his steadure ! Heb. 1. 14.

V. 22. Eleffe the Lord, all his works This Pfalm begins, and ends with the praises of God.

PSAL, CIV.

Verse 1. They are clothed with honour Plaim 93, verse 1.

The Prophet showeth that we need not enter into the heavens to seek God, for simuch as all the order of nature, with the propriety and placing of the elements, are most lively mitrouts to see his Majesty in: For God when he made the world, came forth of his palace, as clothed in royall robes, as

V. 2, as with a garment] As a king in the day of his coronav. 2, as with a garment 1 as a king in the day of his corona-tion, puts on gorgeous apparel: fo did God flow himfelf glorious in the light, newly made in the creation of the world. fretcheft out the heavens like a curtain Ifa. 45. 12.

V. 3. Who layeth the beams of bis thambers in the waters] Some by the hunters understand the clouds, according to ver. 13. He watereth the hills from his chambers. Others, the heavens, of 2 waterein me mits from an commers. Others, the heavens, of a watry nature: or heavenly places, where waters, according to the expression of Scripture, Plal. 148. 4 and Gen. 1. (according to the exposition of some) 6. are said to be. Others make this to be the exposition of ionic) b. are land to be. Offices make this to be the feope of the words, to oppose the power and omnipotency of God, to the skill and art of men, For men, or mortal architects in building, it is their main care to provide sufficient masse supporputtaing, te is ener maint care to provide unificient mainte lupporters for their beams to reft upon; on which effectally depends the firmnels and fability of the whole Fabrick; but this omnipotent firmnels and fability of the whole Fabrick; but this omnipotent Architeck can make the very waters to be as pillars to his edifice. To this may tend that expression also, Pla. 2.4.2 concerning the earth; For he hath founded it upon the Seas, and established it upon the source.

see there, who walketh upon the wings of the wind] Moveth as swiftly, as if he did fly, Pfal. 18, 10, 11a. 19, 1 V. 4. Who maketh his angels friits] This is interpreted of the

angels, Heb. 1. 7. his angels spirits] Or, the winds his messengers, and the flaming sire hie miniffers .

V. 5. Who laid the foundations of the earth] Heb. he hath founded the earth upon her bases.

that it should not be removed for ever] That is that it should

continue according to its first laws and orders, which were fet finto it by God, when first created.

V. 6. Thou coveredft it with the deep as with a garment] The waters covered the earth at first, till God made them retice, that the diy land might appear, Gen. 1, 2. See upon Plal, 24, 2, 1949 the Seas, so they did also cover the earth in the flood, Genesis

7. 19.
V. 7. at the wise of 1 by thunder] That is, at thy voice, as terrible to the creatures (in point of performance and obedience to the commands) as the notic of thunder ufeth to be among men is the voice of God, fleaking with thunders and lightnings, as once he did to the Ifraclites, would be unto men,

V. 8. They] Or, But they.
They go up by the mountains they go down by the vallies Or, The mountains ascend, the valleys descend: Or, They were gone up the

V. 9. fet a bound that they may not pass over] Jer. 5 22.

V. 10. He fendeth] Heb. Who jendeth. run) Heb walk.

among 1 Or, verween.

V. 11. They give drink to every beast of the field I If God provide for the very beasts, much more will be extend his provident care, to man, Mat. 6. 26,30. & 10, 19, 31.

quench] Heb, break. V. 12. By them shall the fouls of heaven have their habitation] By them, to wit, fprings and rivers, where birds are very frequent, if any trees be neer. This is excellently well expedded by the belt of Latin Poets, speaking of the river Tyberis: Varia circumque. [npraque Affueta ripis volucres, & fluminis alveo, Bihera mulcebant

cantu. Incoque volabant. fhall the] Or, have the, &c.

fing] Heb give a voice.
V. 13. He watereth the hills from his chambers] from the clouds

V. 14. graft to grow for the cattel] Pfal. 147. 8. for the fervice of man] He fatted J. Pial. 147. 0.

for the fervice of man] He sheweth Gods special care of min , who doth not only provide necessary things for him, as hearbs, and other meats, but also things to rejoice, and comfort him, as wise

and oyl, or ointments. food] Heb. bread, Job 28 5. V. 15. wine that maketh glad the heart of man] Jud. 9, 13, Pro.

oyl to make his face to finne I Heb. to make his face to finne with oyl, or mange mis jace to junte 1 rich, to many mis are to junte vito oyl, or, more than oyl. The ulcof oyl was very frequent (and is yet in some countries) in antient times, 'both internal and external; infomuch, that next to bread and wine, nothing was thought more beneficial, or necessary to the preservation of health. This spining, here spoken of, may either be understood literally, of the fining, nere ipoken or, may either be understoom netwards, may thining of the face by anointing, which how usuall, it was, may appear by our Saviours advice, Matth. 6. 17. where he bids them that faft, left they flould be known unto others by the fadnels of their countenance, to anoint their heads, and wash their face.

Or, which I rather believe, of the effects of oyl in general, by the both internal and external ufe of it; whereby the health and vi-gor of the body, (here underfood by finning) among them that tile it; is ordinarily much improved, Plin, lib, 14, cap, 21, flesting of both wine and oyl, faith, Duo funt liqueres corporibus ha manis gratissimi, intus uni, foris olei, arborum è genere ambo pra-cipui, sed oles necessarius. Of the two, he makes oyl the more

V. 16. The trees of the Lord are full of fap] Such as men did not plant, but the Lord; as follows, see Num. 24.6. or, goodly

great trees, Pfalm 36.6

are full of sap or, saturations in the yulgar Latin, that is, filled, or fatisfyed, to wit, with the rain, before mentioned.

Pfal.civ. V. 17. as for the flork, the fir-trees are ber house]. The fork hath her name in Hebrew from kindnesse, because the feeds her parents when they are old, A good example for children to i-

V. 18. and the rocks for the conies The Hebrew word; 1100 both here, and Prov. 30, 26. rendred in English, conies, is more probably thought by others, to fignific Erinaceum, a Hedge-hog; or fome such kind, described by St. Jerom, (Epist. 135. ad Sun. of Free.) to have the shape, partly of a Mosse, and partly of a Bear: and therefore called in those parts, and that their habitashiftes, that Judge doth abound with such, and that their habitation is in rocks. That it should not be the cony, may hence also very probably be inferred, because the hare and the conic are reputed but one genus, though a different fpecies; fo that both are thought to be comprehended under the general word of חורנבת, Lev. 11.6 where verse s. the 700 is also mentioned by its felf, as a diffe-

V. 19. He appointed the moon for feafons Or, appointed times: By which words some think solenn seafts, and set daies for publick meetings, whether Civil or Ecclesiastical, all which were guided and directed (for the time) by the course of the Moon, to be intended. But the meaning may be more general, the same word here translated feasons, being also used Gen. 1. 14, and the reason why the moon is rather mentioned here for that use than the sun, may be, because most nations, in those daies, used to re kon the year by the Moon (which were therefore called, anni lunares) rather than by the Sun.

the Sun knoweth his going down] 181 DO which may comprehend his whole course from his rising to his serting: as also his several circuits, diurnal with other spheres; or annual, by his own proper motion. In all these he is so exact and regular, that men who cannot tell of themselves, where they themselves shall be the next day, (can make Ephemerides of the Suns course for thousand of years (if the world last so long) and tell precisely at what point of heaven, or degree of height he shall be every day: and what Ecclipes shall happen every year. To this purpose also is Jobs (the Book, I mean, so called) expression; Hast thou commanded the morning since thy daies; und caused the day spring to know his place?

V. 20. Took makest darkneffe] By causing the Sun to fet, ver. 19. Isa, 45. 7.
All the beafts of the Forest do ereep forth] Heb. all the beafts ther

of do trample on the forest. V. 21. roar] Or, which roar, As verse 26. 23.

and feek Or, even to feek, and feek their meat from God] God who hath given them a natural voice to cry for food, answers it, and provides for them, Joh 38.39,41. Joel 1. 20.

. 22. The] Or, when the. V. 23. Man goeth forth to his work] To wir, when the day fpring eth ! for the light is as it were a shield to defend man, against the tyranny and fircenefle of wild beaffs.

V. 24. how manifold are thy works] He confesseth that no tongue is able to expresse Gods works, no, mind to comprehend them

1141.8.1.

V. 36. that Leviathan, whom 'thou hast made to play therein']
Whether any particular kinde, as the whale (of which there be many differences) be intended by that word; or whether it be a common name for all great fifthes, of which tome seas afford great variety, is not easie to determine. In Job 41, we have a large description of Leviathan; by which one particular kinde seems to be intended, intitled verfe 31. King over all the children of Pride: (or as the Hebrew, VNU) and oth import, over all beafts. but according to the use of the word in the Arabick tongue, here observed by fome, over all water beafts) but what that one kind is, to which by tolles were a water earlist out what that cheristical design from think the fifth of the Indian feas, called milar; others, fome kind of fea-Creeodite, which they fay are so called in some pares of the world to be described. Certain it is, that the greatest of Sea-fishes, both here, and in Job, however called or to be called in English, are intended : among which there be of that immense bigness, as to relate particulars, though from men of credit, who professe, some of them, to have been eye-witnesses; would found more like a fable among ordinary men, than a truth. Metaphorically great tyrants, such as Pharaoh king of Egypt, Pfal. 74. 14. and others, Ifa. 27. 1, are fo called,

Y. 27. These wait all upon thee Psa. 145. 15. God is a most nou-rishing father, who provideth for all creatures their daily food: and they must tarry till he will give it, verse 28

And they must carry cut newest give it, were 20.

V. 28. thosel Ot, when thou. So verse 29. 30.

V. 29. Thou hideft thy face, they are troubled] &s by thy prefence all things have life: so if thou withdraw thy blessings they all perifh .

return to their duft] Pfalm 146. 4. Gen. 3. 19. Ecclef. 12. 7. Job

34.14, 15. V. 30. Thou fendeth forth] As the death of creatures theweth, that they are mothing of themselves: so their generation declaration that we receive all things of our Creator,

thy [pirit] Thy quickning power, or the breath which thou gi-

this renewest the face of the earth] By producing new creatures continually, Plat. 33. 6. Ecclef. 1. 4. or, understand it of the creatures renewed in the spring of the year.
V. 31. [hall endure] Heb. [hall be.

V. 32. He looketh on the earth. and it trembleth] Who if he look. &c. it trembleth.

and they smoke] Exod, 19, 18, Plaim 144, 5, Gods severe counternance maketh the earth to tremble, and burneth the mountenance

V 33. as long as I live] Pfa. 63. 4. & 146.2.
V. 35. Let the finners be confumed out of the earth] Who infect the world, and hinder Gods joy in his creatures, as much as in them lies, by abusing them.

PSAL. CV.

Verse 1. Give thanks, &c.] These first 15. verses we have al-

unto the Lord a new fong, &c.
make known his deeds among the people] Ectalmuch as the lifeach
ities were taken out of the world to be Gods people, the Prophet
willeth them to shew others what God had done for them.

V. 2. Sing unto him] He would have them to praise God, with voice, instruments, and heart.

V. 4. and his freeigh By Gods frength and face, he meaneth the ark, where God declareth his power, and presence, Plat. 63.2. & 78. 61. See before upon Pfal 27, 8, When thou faidft Jeek ye my

V. 5. Remember his marvellous works] Which he hat's wrought in the deliverance of his people.

the judgements of his mouth | That is, his ordinances, and laws,

Mal, 4 4 or, his judgements which he threatned to bring on the Egyptians, Gen. 15.14. Exod. 3.20.

V. 6. bis chojen] Heb, his chojen ones.
V. 7. his judgements are in all the earth] Isaiah 26.9 His judgements on the Egyptians are spoken of all the world over, Exodus

V. 8. He hath remembred his covernment for ever 1 Chron. 16. 15.

Re pe mindful alwaies of his covernment: God may remember, and often doth, when man hath forgotten: but never forgets when man remembers.

which he commanded] His promise, which he will have as firm as his command Pfalm 133.3. & 42.8. & 44.4.

V. 9. Which covenant be made with Abraham Gen. 17. 2. & 22.

16, 8c. & 26, 3. & 28. 13. & 35, 11. Luke 1. 73. Heb.6. 13. The promife which God made to Abraham, to be his God, and the God of his feed after him. he renewed it, and repeated it again to Isaac

V. 11, unto thee mill I give the land of Candan] Genesis 13,14. & 15. 18. He sheweth, that they should not enjoy the land of Canaan by any other means, but by reason of Gods covenant made with

the lot Heb. the tord, Dout 12 9.
the lot Heb. the tord, Dout 12 9.
the lot of your inheritance Heb. line, ov, cord: For so were inheritance divided by line, Italian 16.6.
Y. 12 difference in months of Conelli 34.30. Douteronomy 7.7.

V. 14. He suffered no man to do them wrong] He kept them from

wronging the Partiactors, that had power to do it, Genesis 35. 5.

he reproved kings for their falter J That is, the kings of Egypt, and Gerat, Genesis 12. 77. & 20. 3.

V. 15. Touch not] Touch them not, fo as to hurt them. mine anointed Those whom I have fantlified to be my people. do my prophers no harm] Meaning the old fathers, to whom God thewed himself plainly, and who were fetters forth of his word,

V. 16. he called for a famine] That is, effectually brought it,

2 Kings 8. 1.
he brake the whole staff of bread] Lev. 26. 26. Ezek 4. 16. Ifa.

V. 19. Until the time that his word came] The word of God to Pharoah in a dream, which is faid to try Joseph, because none'else could interpret it and then was Joseph delivered: or Gods decree and promise made to Joseph in a dream, Gen. 37.6. tried him] Or, which tried him.

V, 20. The King fent and loofed him] Gen. 41. 14.

even the Ruler of the people] Heb, of the peoples. A mighty king
that had a multitude of fubjects

V. 21. He made bim lord of his bouse, and ruler of all his su stance] Gen 41.40. [ubftance] Heb poffeffion.

V. 22. To bind his princes at his pleasure] To govern them, and keep them in aw, Pfal 149,3, Gen. 14, 4,

Pfal. cvi.

V. 23. I) rate tails came into Egy[1] Gen. 46. 6.
V. 15. He turned their heart to hat he people! I thall, for this once leek no future, but content my fell with Direday, the Geneva Minither (a man both for this piety and tearning of great farme and reputation) his words and antoraction upon this place, as I find it in the laft English translation; of the year 16.68; His words are thefe. He fulfred env. 1616 there, and other and standard. nna it in the lait Englin transation, of the year 1648. His words are thefe; He fuffred envy, falle fears, and other evil affetions to induce the Egyptians to hate the people as much, as before they had loved and fayoured them. Now the evil work is attributed to God, not because he is author of it, which were as abominable to think, as it is impossible to be, but because he not restraining the malice of man, and suffering the Devil to tempt him with frong objects, occasions, and provocations, it must needs produce its proper effects, the event whereof God voluntarily suffered for Some good end, though he reprove and condemn the wickednesse and perverineffe of it.

V. 26. He fent Mofes his fervant, and savon whom be had chofen]

Exod. 3: 10.

V. 27. They shewed his figure among them and wonders in the land of Ham] Exod.7.9. Pfal.78.44. &c.

his second, 19. Fini. 70. 44. occ. his signs. Heb. words of his signs. V. 28. He fent darkels, and made it dark. Exod. 10. 22. Here N. 28. Hefens dargnets, and made it date; LAND. 10. 22. Hele he begins to commemorate all (for of ten, two are omitted) nor in that oth he commemorate all (for of ten, two are omitted) nor in that order that Moles fet them down; to wit, as every one hapned, confequtively. For here he begins at the ninth. Of this, of the very like, see before upon Plalm 78.49. He cast upon them the stereness of

his anger, gre.
and they rebelled not ugainst his word That is, his word was fuland they reverted me agains of sweets 1 at all the states which was traited as Pfa.49.14. They put them in the grave: that is, they were put in the grave: or, his figns rebelled not: or, Moses and Aaron rebelled not; that is, they did Gods message, though with the peril

V. 29. He turned their waters into blood, and flew their fift] Exod.

V. 30. Their Land brought forth Frogs in abundance] Exol.

in the chambers of their Kings] Of the king and his princes, Ifa.

193. Exon. 8.3 V. 31. He paley, and there tame divers forts of flies, and liee in all their could! Exod. 8.75. 44. He paley, and there came divers forts of flier] So that this vermine came not by chance, but as God had appointed, and his Prophet

V. 3. He gave them hall for rain | Exod. 9.23. It was strange to lee rain in Egypt, much more, it was fearful to see hail, and most of all hail mingled with fire.

He gave them hail for rain! Heb. He gave their rain hail, flaming fre! Heb, fire of flames: that is, full of flames.

V. 34. He spake, and the Locusti came] Exodus 10. 4. He sheweth that all creatures are armed against man, when God is his enemy; as at his commandment the Gralhoppers destroyed the Land.

V. 36. He smote also all the first-born in their Land Exodus

chief of all their strength] Gen. 49, 3. Plaim 78. 51. V. 37. He brought them forth alfo with filver and Gold] Exod 12. verfe 15.

there was not one feeble person among their tribes] none of them were fick or weak.

Were new or weak.
V. 38. Egypt was glad when they departed] Ex 12. 33. for Gods
plagues caused them rather to part with the stractices, than with

V. 39. He spread a cloud for a covering Exod 13.21. It seems it was a large cloud, that could cover all the host from the heat of

V. 40. The people asked, and he brought Quails] Exodus 16 12. &c. Not for necessity, but for satisfying of their luft, Psalm

78. 18. V. 41. He opened the Rock, and the waters gushed out] Exo. 17.

6. Num. 20. 11. 1 Cor. 10. 4. like a River | See notes on Pfalm 78. 16.

V. 43. with joy When the Egyptians lamented, and were deflroyed, Pfalm 106, 12. gladness] Heb. finging.

V. 44. And gave them the lands of the heathen] Deut. 6. 10, 11 they inherited the labour of the people) the houses which they built

and vineyards which the heathen planted.

V. 45. 'bat they might observe hir statter.] Gods benefits are given us, that we may serve him the more faithfully.

PSAL CVI.

Ver. 2. D Rife ye the Lord] Heb. Hallelujah. The Propher exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthned against all present troubles and defpair.

give thanks unto the Lord, &c.] Pla, 107.1. & 118, 1. & 136, 1.

V. 3. Bleffed are they that keep judgement] He sheweth that it is not enough to praife God with mouth, except heart and life be anfwerable to Gods word. V. 4. Remember me, O Lord, with the favour that thou beareff

unto thy people] Gen. 8. t. P. al. 119, 132.

with the favour that thou beareft unto thy people] Let the goodwill thou haste born to thy people heretofore, extend it self un-

V 6. We have finned with our Fathers] Daniel 9, verfe s.

By earnest confession as well of their own as of their Fathers fins, they shew, that though were utterly unworthy of Gods mercies. yet they had hope, that God, according to his promise, would

V. 7. But provoked him at the Sea, even at the Red-fea] Exod.

even at the Red-fea] Or, and in the Red-fea; that is, not onely before, but when they were entred into the Sea : For the Egyptians followed them ftill,
V. 8. Nevertheleffe, he faved them for his names fake] Though

they were wicked, yet GOD changed the order of nature to fave them, for to perform his promife, and show torth his glory.
V. 9. led them thorow the depths, as thorow the wildernesse, Be-

tween the two heaps of water that were deep, Exod. 15.5. V. 10. Of him that bated them] Of Pharaoh.

V. 11. And the waters covered their enemies] Exedus 14.27. V. 12. then believed they his words] Exod. 14. 31. 6715. 1. Plal. 105.43. The wonderful works of God caused them to believe him

for a time, and to praife him. V. 13. They foon forgat] Heb, they made hafte, they forgat. they foon forgat his works] Exnd. 15.24. & 17. 2.

they watted not for his counsel They would prevent his wildome and providence. V. 14. Put lufted exceedingly in the wilderneffe] Numb,11, 4,

lufted exceedingly] Heb. lufted a luft. unitea exceedingly | rieb. tunted a tuft.
V. 13. And he gave them their request | Num. 11. 31.
but jent leannesse into their soul | The abundance that God gave them profited them not, but made them pine away, because ood cursed it, Hag, 1.6. So some Expositors. But others with more probability, understand it of the plague, that immediately followed; as is more fully expressed. Plal. 78. 30, 31. but while the meat was yet in their mouth, &c. It is very likely that the Plalmift intended the same thing in both places, though the expeditions be fomewhat different, Leannelle often times is a confequent (in naionnewna current. Leanness current mass as conjects of mar-ure) of glutrony. Now because this plague was a confequent, but in another respect, of their glutrony, it is therefore withly and figuratively termed, teamele. Another readon is given by some learned Interpretures, why the Propher rather alchibe word [17] leannesse; then 1730 plague, (Moses his word, Num, 11, 33.) because, as they conceive, he would thereby allude to 187, good will, or pleasure, as it he intimated that by the 132 (or rasins), that is, pleasure, or satisfaction of their mind, they purchased to themselves 1317 (rasion) even a deadly learning, that consumed many of them: a fit recompence for their extravagant luft, Many such racite allusions there be in the Scriptures, the observation whereof doth much conduce to the understanding of the matter

Y. 16. They envyed Mofes also in the camp Num. 16.1, &c. Aaron the faint of the Lord Whom God set apart, as holy, for the

V 17. The earth opened, and [wallowed up Dathan, &c.] Numb. 16. 31. Deut: 11.6.

and swallowed up Dathan] By the greatness of the penishment the hainoutness of the offence may be concluded: for they that the namounces of the offence may be concurred to the release of the control of th

V. 13, And aftre was findled in their company] Numbers 16.

V. 19. They made a calf in Horeb] Exod. 32. v. 19. Lucy mane a say in topped 1 Exod, 32. 4. 20. Thus they thanged their glory into the finitinde of an oxythat earth graffe] Jerm. ver. 11. Rom. 1. ver. 23. He fleweth that all Idolaters renounce God to be their glory, when inflead of him, they worship any creature, much more wood, stone, metal, or calves, Rom. 1. 23, 25, or other base things, Ezek,

8 ver. 10. V. 23. Therefore he faid that he would destroy them] Exodus

be d not Mofes his chofen flood] If Mofes, by his interceffion had not prevailed with God to pardon their rebellions.

in the breach] Verse 29. A similitude from a breach in the wall of a City, wherein one flands, to keep out the enemies by force. It shewes the great force of prayer to divert Gods judgements, Ezek, 13.5, and 22. 30, whence the plague is faid to break in, verse 29.

V. 24. the pleasant land] Heb. a land of desire. That is, Canaan, which was, as it were, an earnest-penny of the heavenly inheritance,

them into Canaan,

V. 25. But murmared in their tents] Num. 14. 2. V. 26. he lifted up his hand against them | Gen. 14. 22. That is, he fware, Ezek. 20, 15,23. Pfal. 95,11. Sometimes also it fignifieth to punish.

to overthrow them in the wilderneffe] Num. 14. 28. V. 27. To overthrow Heb, to make them fall.

V. 28. They pined themselves also unto Paul Peor] Num. 25. 3

Which was the Idol of the Moabite.

Pfal.cvi

and are the facrifices of the dead | Sacrifices offered to the dead Idols, Pfal 115. 5. which neither have, nor ever had any reality of being. This Interpretation palleth for current among Expositors scarce any that I know of excepted. Yet is it not satisfactory to all men. For fome (no professed Expositors, but occasionally treating of these words in learning not inferiour to any, make this to be the fense; They did ear, or partake of those funeral banquets, which a mong divers Idolatrous Nations (as the Grecians and Romans) were used by way of Solemn Parentation (whether in honour, or for any other respect) to the dead. And these they make to have been the proper facrifices belonging to the worthip of that particular Idol. Baal-phegor perchance might be the man himfelf, or the name of a man, once Prince or King among the Moabites, whose memory might among other idolatrons rites, be worshipped in and by these Solemn Feasts. This Interpretation may the better be thought of, if it be confidered, first that Idols are not any where else in the Scripture so called, as by the common Interpretation of the word dead, this should be here; and secondly, that this belonging to all idols in general, to be dead in this fenle, it is not fo likey, comparing the words with the history in Moses, and the words there, this should be the meaning here, but rather somewhat that was more particular unto that particular idol. But the aggravation in the words of the Pfalmift, which makes his expression much more emphatical, is also very considerable. For there was not, according to the Law, in Lev. 11, and Num 19. any pollution or abomination (ritual and external) greater than that which was contracted (whether by any contaction, or cohabitation) from the dead. So that without respect to the Idolatry of it, to eat of the saerifices of the dead, must needs found among the Jews, as a matter of great horrour and deteffation. This aggravation will not hold according to that common interpretation, if the dead be taken here figuratively, for them that have no real being. It is also very possible, that the Pfalmist might allude to the very name of Baad Peor, or peger in Hebrew doth fignific a dead corpse. I know Peor, is written with a U not a 1 in the Original. But the affinity may appear, in that many words written in the Hebrew with a Aim, are expresfed in Greek with a Gamma, as Gomorra, Gaza, &c. and in allufions we must not look for identity, but affinity, Many such there be in the Scripture (as all men grant) in proper names especially, both in pronunciation and writing more remote than this. I shall not now make inquisition into the right meaning of those words either Tobie 4.17. Pour out thy bread on the burial of the just, but give nothing to the wicked : Or Eccles. 30: 18. Delicates poured upon a mouth flut up, as melles of meat let upon a grave; because they are but Apocrypha; Yet I mention them, because the consideration of their words may prove some confirmation to that Interpretation we here cm.

V. 29. Thus they provoked him to anger with their inventions Signifying, that what foever man inventeth of himself to serve God by, is derestable, and provoketh his anger.

inventions] Heb, practifes. and \ Or, fo that. So v. 32. 33.

break in upon them] verfe 23.

V. 30. Then flood up Phinchas, &c. | Num. 25.7 When all others neglected Gods glory, he in his zeal killed the adulterers, and fo prevented Gods wrath.

V. 31. for righteousness] God counted it a righteous act, though men might think it a fruit of rash zeal.

V. 32. They angred him also at the waters of strife] Num.

fo that it went ill with Moses for their sakes 7 Numb. 20. 12. Deut. 3. 26. If so notable a Prophet of God escaped not punishment, though others provoked him to fin; how much more thall they be subject to Gods judgement, which cause Gods children to fin 2

V 33. So that he spake unadvisedly with his lips] Hebrew taprest, of protulit; or, of locatus off, that is, and be spale, or mered, &c. So indeed the word may sometimes be used, to import bate fpea king : but properly it fignifies to fpeak, or utter any thing Tafhly or idlely. Hence is the word Barlohoyia, and Barlohoyia: in English, battologie, or, vain repetitions, as the word is translated Mat 6.7 forbidden there by our Savior, in praying, as heather ish: though still affected by some Chistians, as a great gift. A positable gift indeed it is to some that make a trade of it, Matth, 33. t4. Wo unto you Scribes, &c. But to the Pfalmift: The words the money acrosses, see, but to the ramine. The words there laid to Moses his charge, are conceived to be those, Num, 20, 10, Hear now ye rebels, must we feeth you water out of this rock? That Moses indeed did, or said somewhat there, that displicated

they believed not his word] Heb. 3. 19. That he would bring | God, appears clearly by verie to. And the Lord spake unto Meler i &c. But that those were the words that offended, is but a conje cture, of which, though grounded upon some probability, there is no certainty. Some therefore to avoid this doubt, refer the wo ds here to God himself, translating, So that he spake it, or pronounced it, (to wit, their punishment, for their infidelity, Num.20.12.) with his lips. As for the word before 1707, they provided we know it is an ordinary word, when God is intended, or plainly know it is an ordinary word, when you is intenued, or pishing fooken of a si of example verife 43. following. Many timet—but they provoked him (170)) with their counfels, &c. and it makes the matter more probable-because upon this very occasion the word (whether 1710 or 1710; for they are commonly confounded, and fome make but one of them:) Num 20. 24, is spoken of God, as the subject, or object: Diriving the subject of because rejected; as the tubject, or opport; which, and the Septiagnia, which are shown in the Septiagnia, which are shown in the Septiagnia, which is the shown in th is the more likely, that the same may here also be intended, So by Spirit, the Spirit of God may be understood, as Ephel. 4. 30. And grieve not the holy Spirit of God, &c. But for all this , I leave it free to the Reader, to please himself. There is more authority for the one; but, as I conceive, not less probability for the o-

V. 34. concerning whom the Lord commanded them] Deut, 7. 2. V. 34. Concerting woom the Lord communication of Scale, v. 2, V. 35. But were mingled among the heathen] Jud.1.21. By mariage, and so they were drawn to Idolarty.
V. 36. and they served their idolf] They have their name in He-

brew from forrow, because they bring much grief to their worship pers, pfalm 16. 4.

which were a snare unto them Exod. 23. 33. To bring them to destruction, as fnares do birds.

V. 37, they facrificed their fins and their daughters unto devils He shewerh the great force of Idolatry, which can win us to things abhorring to nature when Gods Word cannot obtain the smallest things of us.

devils] 1 Cor. 10, 20. V. 38. idols of Canaan] 2 Kings 16 3.

V. 39, and went a whoring with their own inventions] Then true chastity is, to cleave wholly and onely unto God, Num. 15.29.Lev.

inventions] Or, prattifes, V. 41. And J Or, fo that, as verse 29,

V. 43. Many times did he deliver them] Judg 2. 16. The prophet theweth, that neither by menaces nor promifes we can come to God, except we be altogether newly reformed, and that his mercy hide our wickednesse.

brought low] Or, impoverished, or weakned. V. 45. he remembred for them his covenant] Deuter. 30. 3. Two.

things made God relieve them, his covenant, and his mercy. and repented according to the multitude of his mercies] Not that God is changeable in himself, but that then he seemeth to us to repent, when he taketh away his punishment, and forgiveth us.

V. 46. He made them also to be pityed of all those that carried them captives) Heb, and he gave them for pities: that is, he made them finde abundance of pitty, Jer, 14. 11.

V. 47 guther is from among the heathen] Bring us from among the heathen to Jerufalem, to praise thee,

PSAL. CVII.

The drift and purpose of this Psalm is , to affert the providence of God towards men, against all, either absolute atheists, who deny the being of God; or Epicures, who deny, that God takes any care at all of men, to do them either hurt or good. Now the Divine providence being two waies, especially, considera-ble; either in that order (both for the constancy, and beautifulneffe of it, equally admirable) which he hath fet to nature, in things meerly natural, which we may call his Creating providence, or in those things, which in the nature of chances and accidents, because both various and uncertain (whether to many together, or to every particular man) happen in the world; which we may call his executive, or administrative providence: as the first kinde was set out before, in a plalm by it felf, to wit, the 104 pfalm; which for the loftiness, and other orna-ments of it, hath ever been accounted an exquisite piece: so is the fecond, with much elegancy and fublimity, in this prefent Pfalm. Yet all particulars of Gods providence in that kinde, are not here handled, but some only, wherein it is mo? eminent, as in saving men in adversity, and succouring them in their manifold necessities and extremities, to which this mortal life is exposed: there being no title among men more mortaine bespores: there being no threamong mean most glorious, or which commends Religion unto men more; than of a Saviour and Deliver. That all people and nations of the word in general, not any one particular Nation, are intended by the Pfalmift, as the object of that goodneffe of God which he doth here celebrate and fet out, if the tenour of the words and context it felf doth not sufficiently (which I think it

Pfal.xcvii.

JewithNation, they must do violence to many particular expec-tions, but much more wrong to the general (tope of the Plalm, And it may very well be, that the Plalmist might have another aim too, befiles what hath been shewed hitherto, against Acheists aim too, beindes what matti ocen inewed nitrictoryagimickrichies and Epicires. It is the opinion of the Jews at this day, as by fome of their gloffes upon Deut, 4, 19, may appear the the providence of God, is their peculiar; and that God hath left all other Nations befides themfelves, to the government of the all other Nations befides themselves, to the government of the Stars, and inferiour powers, or Angels. It is not improbable, that some such opinion might be in those antient time; too, among some of them. Sich an infatuation there is among many Christmass too, who upon a sond perswasions, that themselves are the only children of God, look upon other rine, as things that God had nothing to do with: not an creatures, at least, within compass of his either love or care: which they wholly, (and, upon that ground, would all worldly goods allowed the confustion of both: where World Stars and Sta is an ample confusation of both; whereby Gods goodnelle and mercy to all; in all places of the world, whether lews or Gentiles, when they call upon him with heart and affection in their perilis and necessities, is vindicated and afferted. See also upon Psalm 71, 5, thou art my trust, and Psalm 717. 3. O praise the Lord all ye nations. Some objections against the doctrine of this Psalm we shall meet with upon some of the following verfes.

Vers 1. Give thanks unto the Lord Psal, 106, 1 & 118, 1, & 136, 1, This notable sentence was in the beginning among the Jews, as some are of opinion, used as the versus intercacharu (the foot, or tenor of the long) of many facred hymns intercacalaria (the 1001, or tenor of the long) of many lacred hymns being the part of the opposite Quire, at certain paules and intervals, while they were linging.

V. 2. Let the redeemed of the Lord far for That is, whom Gods

providence hath delivered from the prefent death, not any chance

or fortune. redeemed] Or rescued.

V. 3. from the louth Heb. from the Sea. That is from the red Sea, which stood louthward from the land of Canaan: elsewhere from the Sea, is from the west, because the Mediterranean Sea flood Westward.

V. 4. They] Or, Who.

V. 5. Hungry and thirsty] He sheweth that there is no affliction fo grievo's, out of the which God cannot deliver: and althey Or, and. fo exhorteth them that are delivered, to be mindful of fo great a

thirfty] Judg. 15. 18: V. 6 Then they cryed unto the Lord] Even they, who, when at V. 6 Then iho ozya unte the Lord Even they, who, when at eafe, and out of danger, little thinks of God, and make a mock of religion, yet even these oftentimes, when in misery, by a certain infinited or naven they become religious, and earnefly call upon God whereby is appears that there is some natural funded of Religion in the great thindels, and enemies of Religion, they consider the control of the control that purpose. But there may be an objection. For if, as we have said, this extend to all people and nations promiscuously; that is, to mankind in general , How shall they call on him , may fome body fay, in whom they have not believed? or how shall they believe n him, of whom they have not heard? &c. (in the Apostles words, Rom. 10. 14) I answer, that this is not to be understood of formal praying, according to the prescript of Gods Word in all tormal praying, according to the preferrite of Goods World in all circumflances; but of fuch, as nature in fuch-extremities doth tiggeft; and fuch as God out of his tender mercy and compaffion towards his poor creatures, is fometimes pleased to accept of in such cases. And what wonder is it, if the Ravens in their need, are faid to have their cries, which God is faid to hear, (Pfal. 147. 9. Joh 38. 41.) that men, though not otherwise instructed, or prepared, should finde cries at such times, which should move God, their maker, to compassion? Well, but it is not the true God that they cry unto, (fuch as know him not, I mean) but some falle god they cry unto, (fush as know him not. I mean) but fome taile god, a dol, as teither Jupiter, or Mercury, or Neptune, or Caffor and Pollux; (the once proper gods of Mariners, among the ancient Heathens,) or the like: and how hould the true God hear them? I answer; these be ask of extraordinary mercy. If we all fow Painess a power to dispense with the third them. I have to the control of the con unto God. They cryed unto the Lord, (or, they cry unto the Lord; for in these preterits, a continual act is included; as Interpreters note;) faith the Pfalmist: though they miscall him, yet unto the Lord; because under the notion of a true God. Their and the Lord; becaute under the notion of a true God. Their piety is finerer, though it be erroneur. So once St. Paul told the Idolatrous Athenians, it was the true God, whom he preached, that they worfhipped, though UNKNOWN, and Ignorantly. He was willing to make the beft, at that time, peaking to themselves about their devotions, the casher towin them. he could have told them as truly, but upon another confidera-

Pfal.xCVIi.

Annotations of the September 1 of the authority of beft Export found) evince; I must appeal to the authority of beft Export found of the september 2 of the september 2 of the september 2 of the september 3 of

diffress, and be delivered (or, delivereth) them out of their disfresser: That is as many as are delivered, it is by God, that they are delivered. He is the author of all salvation; both temporall and eternal, unto all men. Why all are not delivered, that call upon him at fuch a time, is not for us to give a reason, Sure we are, if all were, at all times, it would much alter the whole frame and conflitution of the world; and by degrees we may come to ask, why God hath not made all men immortal. For may come to ask, wny coa natu not made air men immortal. For once would doy, it alwaise sheard when they cry. It is the fame reason of the fick, as of others, yerse 17, 18.8c. I think it fast to say to, than to refolve the question, as some do, That they the wicked only, that so perith; whom God will have examples of his judgements, and just feverity; as the others, whom he faof his judgements, and just tevertry; as the others, whom he fa-verth, though wicked too, of his mey: I date not think that all that milicarry either by land, or by water, are impious, I tanker believe, that many both just and pious, undergo fometimes, in the fame thiny or otherwise, the fame fortune with them that are not, There be fecrets of providence; which though we understand not, yet we must not deny. Christ would not have us to judge them, uppn whom the Tower of Siloe fell; or them whose to judge them, uppn whole the 1 ower to since tell; of them whole blood Pilate mingled with facrifices, greater finners than other men, Luke 13, 1,2, &c. God forbid we should condema any for any temporal calamity. One reason why sometimes some good and godly miscarry as well as others, may be, that they that are so, should not be too bold and secure; which might prove very prejudicial to them in other respects; and that when they are delivered, they may be the more heartily thankful, which is for their good, ann Gods glory. See also upon Psal 91.5. Thoushalt not be afraid. &c.

V.7. of habitation] Or, inhabited. V. 8. Oh that men would praife] Or, Let them praffe, as

V. 9. For] Or, Because. V. 10. afflittion and iron] Job 36.8.

V. 11. Because they rebelled against the words of God] No affliction on happens unto any, but for their fins, and very juffly, at the hands of God: though comparatively, in regard of other greater finners, many may be faid to fuffer innocently.

V. 12. Therefore he brought down their heart] Or, whose heart be had brought down. they fell down, and there was none] Or, who fell so down, that there

was none. V. 13. Then Or, When.
Then they cryed unto the Lord He theweth, that one cause why God doth punish us extremely is, because we will be brought unto him by no other means, ver.6. Hol 5-15.

and] Or, then]

ana or, then over the men would praise or, let them praise.
V. 14, Oh that men would praise or, let them praise.
V. 16 For or, because,
he hath broken the gates of brass when there seems to mans judgthe hath broken the gates of brass, then be bath broken the gates of braf] when there leems to mans indement no recovery, but all things are brought to delpair, the God chiefly flews his mighty power; as in opening prion-doors, and flaking off fetters, Acts 12. 6.7.
V. 17. Fools, because of their transferssion] They that have no fear of God, by sharp rods are brought to call upon him, and to find merce.

find mercy, Prov. 26. 3. Lam, 1. 8.

because or, who because. and because of their iniquities] Heb. because of the way of their ransgression: that is from their sinful course of life. are affilied] Heb. do affilit themselves: that is, do bring afflicti-

ns upon themselves by their sins, V. 18, Their foul] Or, Whose foul.

v. 10. I wer four 1 Or, woose Jone.
their foul abborreth all manner of meat] Job 33. 20.
and they] Or, fo that they, as Plal 106. 32.
V. 19. Then] Or, As when.

V. 20. He sent his word and healed them] Most of these expression ons are taken out of Job 33, 20, 21, 22, &c. and ellewhere. His word, here may have reference to those there, verse 23. If there he amglinger with him, get, and chap, 36, 9, 10, 11, 7hm her be amglinger with him, get, and chap, 36, 9, 10, 11, 7hm her heweth him heir work, get. Or, he fent hir word, that is, his he fleweth him heir work, get. Or, he fent hir word, that is, his he formmand. God need but fleach the word, whether for health, or fickness, and the ching is done, So the Centurion in the God of the control of the contro spel to Christ, Speak but the word onely, and my servant shall be hea-

from their defiruttions] Meaning, their diseases, which had well-

destructions] Or, pits ; that is, graves, Ezek. 19. 4, 8. Pfalm nigh destroyed them.

V.11. Ob that men would praise] Or, Let them praise. V.21. The facrifice of thanksgiving] Praise and confession of Gods benefits, are the true Sacrifices of the Godly, pfalm

Pfilm 50. 74. 23. attd. 116. Hebrews 13. 15. telpseing] Heb. Inging at the least of the first of vereth them, as it were, from a thousand deaths.

that go down] Either from the mid-land, higher hilly coun trey, (as that of Judea was) to the Sea fide, where the land is lower for, from the thore (raifed by many works, in many places) down to the Sea; there lower; though generally, higher than the

V. 24. see] Or, who see, V. For] Or, How. raisetb] Heb, maketh to stand.

Plal.cviii:

rassets | Heb. makest to fland.
whith fifted b | 0 than it lifeth.
V. 26. 189 | O than it lifeth.
V. 26. 189 | O than it lifeth.
the goe down again to the deploys Than is, very deep,
they got it melted beaugh of trouble | Their fear and danger is
to great. Some take it for voniteting, Plaim 22. 14. & 119. 28.
V. 210.

V. 27. are at their wits end | Heb. all their wisdome is swallow ed up. When their art and means faile them, they are com-pelled to confesse, that only God's providence doth preserve shem.

V. 28. Then] Or, When.

and] Or, then, V. 29. He] Or, And.

maketh] Heb. felleth. V. 30. Then] Or, And.

because they be quied Though before every drop seemed to fight one against another, yet at his commandment they are as still, as shough they were frozen, Matth. 8. 26.

though they were trozen, Matrit. 8, 26, 6 be bringed them] Or, and the bath brought them.

V. 31. Oh that men would praife] Or, Let them praife,
V. 32. Let them cast him alg in the Cangregation of the people.]
God ought to be praifed and magnified in his Church, not onely for fixefall mercies proper to fome people and Nations, but allo for his general goodnelled and mercy towards all mankind, wherein no final lumption of his algorithms.

no final portion of his gloy-among men, doin confile.

3. He unto liver into a widernelle] Jer. 9.1.13, Who is to will man, that mey underland his, Rec. and 12.4. How mon final the land mourn, and the berbs of very field wither, for the wickednelle of them that dwell berein?

them that awen therein?
water-springs] Heb, goings out of the waters.
V. 34. barrennesse] Heb, salinesse.
V. 35. He turneth the wildernesse into a standing water] Elay 41. V. 36. that they may prepare] Or, fo that they prepare.

V. 37. which may yeild] Or, which yeeld . which may yeild jruits of increase] Continual increase, and

V. 38. multiplied greatly] Exod. 1. 7. and suffereth not their cattel to decrease] But maketh them to increase greatly.

V. 39. Again they are minished As God by his providence doth exalt men, so doth he also humble them by afflictions to make them

V. 40, He poureth contempt upon Princes] Job 12-21. For their wickednesse and tyranny, he causeth their people and subjects to contemn them.

wildernesses Or, void place. V. 41. Tet setteth he the poor on high from affillion 1 Sam. 2. 8. Pfalm, 113. 7,8.

Platin, 113, 750.
from] Or, after,
and maketh him families like a flock] By giving him many children, which devide themselves into severals families.

V. 34. The righteour fhall fee it, and rejoyce] Job 22, 19. Good men shall rejoyce to see Gods judgements on the wicked, pfal. 58.

10, See upon Prov. 24.17. Rejoyce not, &c.
all iniquity shall stop her mouth] Job 5. 16. That is, all wicked

PSÁL. CVIII.

A fong or pfalm] See notes on the Title of pfal. 48.

Verle 1. O God The five first verses of this plalm are the same with the end of the fifty and seventh plalm 1 and the tight last are the same with the end of the 60. pfalm, See the Notes

my heart is fixed] This earnest affection declareth, that he is both fincere and serious in Gods service,

V. 4. clouds, Or, skies,

V. 6. That thy beloved may be delivered Plal. 60, 5.

PSAL. CIX.

Verle 1. I Old not thy peace Plat. 83. 1.
O God of my praise Who are the subject of thy praise, and give st me cause daily to praise thee for the benefite and deliverances.

V. 2. mouth of the deceitfull Heb, mouth of deceit. are opened Heb, have opened themselves.

are opened] Iteh have opened themleives.

V. 3 funght against me without a cause.] Pfal. 35.7.

V. 4. but I give my self unto prayer.] To declare that I had stone.

other refuge but thee.

other retuge out thee.

V. 5. rewarded me evill for good] Pfal. 35. 12.

V. 6. Set thou a wicked man over him] He meaneth either Doeg;
or Saul, or fome other familiar friend that did betray him. As concerning those imprecations that follow, fee upon Pfalm 35.4 Let them be confounded and put to Shame.

sem be conjourned and yes to journed fatting for, and very fatting for, and very fatting for the condemned Heb. go out guilty, or, wicked, let his prayer become find Let no fait of his prevail for him, but rather hure him.

V. 8. let another tale his office] Acts 1. 20.

v.o. retameter race mounts; office] Or, obarge. v.9. fasher [el]c] Exod. 22. 24. V. 10. let them feel; their bread also one of their defolate places I Our of their houses destroyed. V. 11. Let the extortioner catch all that he hath Let the extor-

tioner, with cunning tricks, wipe him of all that he hath gotten with much labour,

Thus punished the Lord, to the third and fourth generation, the

wickednesse of the parent, to their wicked children, Exod. 20.5.
V. 16. Because that he remembred not to shew mercy] He sheweth, that God accustometh to plague them after a strange fort, that shew themselves cruel towards others,

V. 17. As he loved curfings, so let it come unto him] Thus God punisheth fin in kind : those that curse others, shall be cursed of

V. 18. into his bowels] Heb. within him.

P. 18. Into an conversi, reco. within num.
V. 20. From the Lord? For being defiture of mans help-he fully truthed singthe Lord, hoping that he would deliver him.
V. 2.1, for the Manner face? P(al. 10.6, 8, 8 at hou are named mercifully, gratious, and long fuffering, so show thy self in eff-

V. 23. When it declineth | See Notes on plat, 102, 11.

as the locast Meaning, that he hath no stay nor assurance in this world

V. 24. My flesh faileth of fatnesse. There is an elegant allusion between the two members of this verse, the number of words between the two members of this verse, the number of words between the two members of this verse, the number of words between the two members of the second s ing equal in both members, and each word in the one, beginning with the same letter, as the opposite word doth in the other member : which makes the whole verfe to run with much concinnity. ber i which makes the whole verle to run with much concunny. And befides, there is some olegancy in the different use of the Proposition Pto. which in the first member is positively and properly in the second, privitavely, or negatively (if we may so speak) caused in the feet only privately or the second, privately or the second, privately of the second private second in the second, privately second in the second private second private second in the second private seco leaning that David complains or here, came not for want or ne-ceffary food, though he might be in want fornetimes in his flights, for a while, but not to make him lean: nor from wilfull fashing; though that also he did use sometimes, as elsewhere he proselleth but through perpetuall cares, and vexations according to that of Solomon his long. Amery heart dath good like a medicine, but a brollen first phart dath good like a medicine, but a brollen first dath good like a medicine, but a brollen first days that be bones, Prov. 18, 22.

V. 25. Baked their head.] Plaj. 22, 7.

V. 26. O fave me according to thy mercy] The more he was contemned of men, the more earnest he was in prayer to God.
V. 27. that this is thy hand That it is thy work to deliver me,

and to confound them.

V. 23. Let them curfe, but bleffe thou] Let them gain nothing by

V. 30. with my mouth 1 Not onely in confessing his goodnesse fectetly in my felf, but also in declaring it before all the Congrega-

V. 31. from those that condemn his foul.] Heb. from the ludges of his soul. Hereby he sheweth, that he had not to do with them that were of little power, but with Judges and Princes of the

of David Heb. 1177, which may be translated either for, as in David Theo. 1111, which may be transacted enter 197, as in those Palms that have alabb his hame prefixed, or of, as in many Palmis before, whereof there is no question, but that they are Davids. Neither is it here only in these Trites, but very frequent upon other occasions in the Scripture, to prefix this particle, or article, of it felf more proper to the Dative, before particle, or article, or it can more proper to the Daivy, good the Genetive: as for example, Jer. 47.6. O thus wood of the Lord, Heb., Thirth Jill, and so elsewhere, frequently. Here it is the more considerable, because of the consequence of the Pfalm to us Christians; and the opposition of the Jews, who would not have it to be Davids, but some bodies else, what it affords against them, and for us, the better to clude. Our Saviour, Matth. 22. 43. quotes it as Davids Pfalm, which is authority enough for us to believe it is fo : but against the Jews, it may further be observed, that it was the common opinion in thole dayes among the Jews, that it was Davids, as may be gathose dayes among the Jews, that it was Davisjas may be ga-thered by Christs words, (who speaks it as a thing known and granted) and bythe silent apppobation of his adversaries there, the Scribes and Phariles, and other Jews.

Verle 1. THe Lord Said unto my Lord That David himself, pro-Verfe 1. The Lord faid unto my Lord That David himfelf, prophelying concerning the future Mellias, as he was infined by the holy Ghoft, feaks this, we have Christa authority, Matth. 22 44, and the confent of ancienter Jews and Rabbins. But later Rabbins have bethough themfelves how to evade it. Some therefore would have this fooken to Abraham, after his conqueft of the kings, Gen. 14; by his fervant Elizere. Cheres, to Ezekish king Judah, I know nor upon what ground. But the greater part, make these words to be the peoples words unto David congratulating him his fertiling of the Ark upon mount. Zion and his own (after his many viscories) ethablishment in the throne. But if this were granted unto them. We have you but little, except they own (after his many victories) establishment in the throne. But if this were granted unto themyet havethey go but little, except they cantel us, how Davidor any other king of the Jewes, could be styled a Priest, yea an external Priest, after the order of heteloliseders of the priest, as well as Priest, though we deny nor that it is follows here in the 4 v.To a yet that the word, I'm'D may be ristlanted Princes, as well as Priest, though we deny nor that it is locally the three papers when mercitages, and is distincted to the priest of the pri fometimes, yet it would be here apparently impertinent, and ridiculous, fince we read nothing of Melchifedek, extraordinary, as a culous, ince we rean nothing of metchineaes, extraordinary, saa king, who was but a very perty king in comparison of David, (ling of salem, a cown of no great account, in those dayes) but of his Priestlhood, we do; as being a Priestl of the most high God; and that as Priestl, he blelled Abraham, in whom others were to be bled; and that Abraham gave him tythes of all, Gen, 14. and

V. 2 The rod of thy Strength] Or, Sceptrum potentie tue : that is, V. 2 The rod of thy Biength J. Or, Sceptrum patentie that is, the fepter of thy patenties or, Thy powerful (exper. A fixed) leader (exper. A fixed) the real flexer, yet powerful and norwithanding the opposition of the great ones of the world, and other violent means; and of the tile ones of the world, Philosophers, and others; all their moverhishmenting, powerful to the verifion of the world unto the Christian faith. Of this powerful or the world unto the Christian faith, Of this powerful to the control of the world unto the Christian faith. of Chrifts scepter, the Apostle speaketh magnificently, 2 Cor. of CHIMIS ICEPICE, the Aponte speakern magnineerity, 2 Cor. 10. 4, 5. For the weapens of our wanfare are not cannull, but mighty through God, &c. And Ephel. 6. 12. For we wrelle not against stell and blood, but against principalities, against pow-

ers, &c. out of Zion] For out of Zion shall go forth the Law, and the word of the Lord from Ierusalem, Italiah 2, 3. And thence it shall stretch thorow all the world: and this power chiefly standeth in the preaching of the word. Zion also was mentioned, Plal. 2.6. Tet have I set my king upon my holy bill of Zion, which Pfalm, by the Jewish Expositors, is generally acknowledged to be written concerning the Messias. And if that; there is as much reason for this, though they

grant it not.

Rule thou in the midt of their enemies] See upon Plal. 2. (both
Plalms being of one subject) upon verse 2. The kings of the carth:
and verse 3. Let us break: and verse 7. Thou art my son: and other paffages of that Pfalm 72.

V. 3. Thy people shall be willing 1 By thy word thy people shall be assembled unto thy Church, whose encrease shall be so abundent and wonderful, as the drops of the dew falling from the womb

och and womaning saint of the continue to the continue to the feeth of the continue to the beauty of both continue to the cont ty of phinnelle, and rial, 90 6. In time peakity of prinnelles, or, in the gentium Sandhany; as it is there in the margin, So 2 Chron, 20 2.1. of fehothaphas, He appointed lingers may the Lord, that flouid praise the beauty of holinesse. It might as well be translated (this of Chron, I mean supplying the in, from other like places; in the beauty of holinesse. The comparing of these, and other like places, confutes notinety. The comparing of their, and other tike places, contures them (though men of great judgement and learning) that would have the words translated, publishering preparatus: that is, most gallant furnished: or, compleatly armed. See upon the next

from the womb of the morning : thou hast the dew of thy youth]

These words are very variously both translated and expounded. The chief ground of the difference is, partly from the accent in the word 311002; (morning) which usually distinguishes between the members of one fentence, or verfe; but sometimes is observed to fland for some other use, and not for distinction: and partly from the militake of divers ancients, taking the D in TIDD for a preposition; and lastly from the ambiguity of the word TIDD by some fition; ond laftly from the ambiguity of the word PITTy by fone translated juvenity; or; juvenit is by others: nationals, or juvenity. Here in our English, as also by Junius, the accent is observed, as a dilliction: But by most others, and those very learned and accent one, the words, from the womb of the morning, are joyned with shade that follows to this effect; extern auror a (or, as forme others, but not so with a direct, about one of well, ab along, ab aurors) this to generationits, or, juventalis not so well, ab along, ab aurors) this to generationits, or, juventalis not to well, ab utero, ab aurora) the best all the dew of thy youth, or, nativity. Now for the fense of the words not ancients have nativity. It was not the the thought that the eternal generation of Christ, the Son of God, and some both ancient and later Expositors, that his humane, or miraculous Incarnation in the womb of the bleffed Virgin, was intended :and there be words indeed, fome, that will fit wel enough to either, Nevertheleffe the most and most approved of later Expoto enter. Neverthere the most and most approved in rate: Experience, upon a more accurate fearch into the words, have judged, that not Christ himles was here spoken of; but the multitude of people that should be converted unto Christ, upon the first preaching of the Gospel: very fidy compared to the monthing daw; or more poerically, to the dew of the womb of the morning; both to exprelle the multitude, who should, as it were, over-pread the earth; as the dew doth use to cover it; and the manner of their heavenly generation, by the immediate operation of Gods Holy Spirit, Some think that Micha did allude to these words of the Pfalmit, where he faith; And the remnant of Iacob shall be in the midft of many where he laith, And the remnant of faced hadt be in the middle finant people: at deep, at the flowers upon the grafte that startish not from, nor waiteth for the fins of men, Mic. 5-7. As for the word, Pi-Pi if according to fome, the translated addelecture, inserting to the financial state of the starting to fine learned Expeditors, which the phenoment of the conditions of the financial starting that the product of the financial starting that the fubtile, as I doubt it may, then, juvenius, or, pueritia, may according to others, meerly be for foboles, that is, a new brood, which in effect comes to the fame as generatio, or, nativitas; as the word is expounded by them that follow that interpretation. Other interpretations there be, which I think not needfull here to relate. Learned Grotius translates the whole verse thus, Populus trus promptissimus erit in die pralii pulcherrime praparatus: Ros (id eft, unde proles tibi nafcetur) erit ut ros ab utero aurora. It agrees, as to this latter part, with that that hath already been fet down, and commended as the most accurate.

from the womb of the morning : thou hast) Or, more than the womb of the morning : thou shalt have, &c, O:, more than the mor-

ning.
V. 4. Thou art a priest for over after the order of Melchisedec 1 י. 4. anon art a pricip for ever after the order of intelongate I tets, 5.6. and 7. 17. See hefore upon the title. Whatis here tets according to the order, is in the Original Hebrew, וורונדור של by fome (which is most literal) translated, according to my word. And because the Apostle, Heb. 5. 6, 10, and elsewhere expresses i, in Greeks nard lim takin Mingrassia; where expreltes it, in Ureeks ward lim rate Mangarous, Some think he had it in his Copie, for the Septuagint at leaft, whom he followeth) 1777 19 without a fol! But there is no need of that; fince it is certain that fuch a fud, doth some is no need of that a line of is Section that inter a judy down officines abound at the end: They call it fad fangageam. Now of Melchifedec, who he was, and of all things belonging to him, much hath been written by divers learned men, both Exhausting the second of the control positors of the Scriptures, and others. But as yet shi juste list st. neither is it a thing, I think, to be decided by the wit of man. Not here I am sure to be handled; and therefore I for-

V. 6. he shall fill the places with the dead bodies; he shall wound V. 6. be Ibad In it be pates with the exact water; or pure sometheheads over many countrief; This is objected on siy the Teves, as an argument, that our Christ cannot be the Cope and shipled of this Pallm, because, say they are the cope of the Pallm, because, say they are well of the the the figurative and poetrical experiments, whether on more is intended, than that he shall have a glorious conquel, and the cope of the co that no power of the earth shall be able to withstand him. There is not any thing among men, ordinarily, that is entertained with fo great an opinion of honour and glory, and fireth up the phanfie more powerfully, then the fame of warlike archivements, great fights, conquests and victories, and spoils, and the like. Such hath been the estimation of thole things, that all terms of honour, almost come from these and the most, came from thence : and the very name of virtue, (digiri) amoft, came from thence: and the very name of virtue, (441)3mong the Grecians, derives its pedegree from Mars; and wester,
now fueld for naughtineftle, or vice in general, projectly figures
cowardineftle. The Scripture therefore fpeaking to men, and
condeficending to vulgar appethenfons, when it would fet out
the glosy of any things, it borrows terms and expressions from that
which is most glorous among men for the first plane apon the
stright, of mile flightly, Sec. and, Thou art more gloriout than the
mountains of proj. Sec. and, Thou art more gloriout than the
mountains of proj. Sec. and, Thou art more gloriout than the
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mountains of proj. Sec.

Pfal.ex i. cx ii. often fet out as a Warriour. The objection is very impertinent, See | felf, pfal, 37. 26, Luke 6. 34, 35. alfo upon Plal. 78.65. Like a mighty man, &c.

man] O., great.
V.7. & fluid-drine, of the book in the man] He shall, in the V.7. & fluid-drine, of the book in the man] He shall, in the vage pursuit of his enemies, drink hashily of the water next at hand; and being thetely refreshed, pursue his enemies to full victory. Some understand is of Christs bitter cup in his passion,

and glorious refurrection, therefore shall he lift up the head He shall trinmph after his vi-flories; or, he shall lift up the head of Christ.

FSAL. CXI.

This is one of the Alphabetical Pfalms, of which fee upon Pfalm 25 Unto thee, O Lord,&c. at the end of the Pfalm,

Verse I. DRaise ye the Lord] Heb. Hallelajah.

declaresh that he will praife the Lord See Pfal. 25.1. The Prophet declaresh that he will praife God both privately and openly, and that from the heart, as he that confecratesh himself wholy and onely unto God. 1

V, 2 great He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly, his benefits towards his

fought out of all them that have pleasure therein.] The more sweet-nesse Gods children find in his works, the further they dive into

V. 3. honourable and glorious] Heb, honour and glory.
V. 4. He hath made his wonderfull works to be remembred] Heb.
He hath made a remembrance of his wonderful works.

fee hain made a rememorance of nit wonderful work?.
gracious and full of compaffion Plal, 86, 5, 82, 103, 8,
V, 5, He bath given meat unto them that fear him] God hath given to his people all that was necessary for them, and will do so fill. Thus the word is taken, Prov. 30.8.31.15, Mal. 3. 10. Some understand it of feeding the people without labour, in the wildernesse, as God gives prey to the beasts, Matth. 6,27, Pfal. 104,21, & 147. 9. meat] Heb. prey.

he will ever be mindfull of his covenant] He looks not at their fins

but at his own promile.

V. 7 The works of his hands are verity. As God promiled to take care of his Church, lo, in effect, doth he declare himself just and true in the government of the same.

all his commandments are sure I it is like he means his promises,

which are commands to his creatures to provide for his people. See

which are Community of the Community of not the beginning, but summe, or perfession, As 21) σορίας, as αρχί γλυκυσμάζον, and other like expressions in Ecclesiasticus. Both senles may stand. For there be degrees as of wildome, so of the fear of God. There is no degree of that fear fo low, but is a ftep to wifdome; nor any true perfection of wildom, (attainable by man,) but is reducible to the fear of God. Both degrees are included, Deut, 4. 6. Keep therefore and do them, (flatutes and judgments; in the verse before,) for this is your wisdome, and your understanding,

a good understanding]. Or, good successe. that do his commandments] Heb. that do them. his praise endureth for ever] The praise of God, or, of him that keeps Gods commandments.

PSAL, CXII.

Versc 1. D Raife ye the Lord] Heb. Hallelujah.

The Belgfed is the man that feareth the Lord See pfal, 25. I. He meaneth, with that reverend fear which is in the children of God, which caufeth them to delight wonderfully in the Word of God. See more upon Plal. 32. 1. Bleffed is he whose tranf-

griffon, &c.
feareth the Lord Pfal. 128. 1.
V. 2. His feed thall be might; upon earth, &c] Of this and other temporall bleffings here annexed to godlineffe, see upon pfal. 37. 1. Fret not thy felf &c.

V. 3. Wealth and riches shall be in his house The godly shal have abundance and contentment, because their heart is satisfyed in God

his righteousnesse endureth for ever] That is, the fruit of his righteousnesse in heaven : or, continue to posterity.

V. 4. Unto the upright there arifeth light in the darkneffe] Pfal. 97. 11. Righteous men thall have comfort in adversity, for they comfort others, verse 5. Pfal. 97. 11.

on Onless veries, 1941, 97, 11.
V. 5, [heweth favour, and lendeth] Pfal, 37.6. Or, is showing favour, and lending; to wir, frequently,
and lendeth] He showeth what is the fruit of mercy, To lend free-

y, and not for gain, and fo to measure his doings, that he may be able to help where need requireth, and not to bekow all on him-

iell; plat, 37.16. Luke 6.34, 35.
dicretion] Heb, judgement,
V. 6. in everlafting remembrance] He shall be praised for his
good deeds long after his death, Prov. 10.7.
V. 7. He shall not be afrait of evul ydning! Prov. 13.3.
V. 9. He shall spit perfed 3. Cor. 9.3. The gody pinch not niggardly, but distribute liberally, as the necessity of the poor requi-

reth, and as his power is able ! yet he gets by it; for the reward of his bounty abides for ever,
righteous neffe endureth for ever] verse 3.
his horn shall be exalted for ever? His power and prosperous e-

ftate, Pfal. 75. 10.

V. 10. The wicked shall see it, and be grieved, he shall gnash with his teeth] So it falls out sometimes, even in this world: but of that other, and far more confiderable world, to which, in a more general and absolute sense, all these promises and threatnings (as upon Pfal, 31. is fhewed) must be referred; our Saviour directly ; There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your felves thrust out, Luke 13.28.

gnafh with his teeth] plal 37.12.

and melt away] plal 98. 8. The bleffings of God upon his children, shall cause the wicked to dye for envy.

the defire of the wieved shall perish] Prov. 10, 28.

PSAL, CXIII.

Verse 1. PRaise ye the Lord Heb Hallely ab.

praise the name of the Lord By this often repetition he stirreth up our cold dulnesse to praise God, seeing his works are

V. 2. Eleffed be the Name of the Lord | Dan. 2. 20. V. 3. From the rifing of the fun unto the going down of the fame]

Mal.:11.Edgy 91.59 had not so the going awar of the plane tho-Vox at Phe Lord is going house all nations! If Gods glory thin tho-Vox all the world, and therefore he ought to be praifed of all men, what great condemnation were it to his people, among whom thielfy it hinten h. If they fould not examelly extoll his

his glory above the heavens] Pfal. 8,1.

my good nove the neavest year.

9. 4. Who is life unto the Lord our God.] Pfal. 89. 6.

dwelleth] Heb. exalteth himself to dwell.

V. 6. Who bumbleth himself to behold the things that are in heaven.] God, out of his high feat of glory, vouchfafeth to provide for all creatures heavenly and earthly, Pfal. 138.6.

V. 7. He raifeth up the poor out of the duft] I Sam. 2. 8. Pfalm

and lifterb the needy out of the dunghill] He preferreth the poor to higher honour, and giving the barren children, sheweth that God worketh in his Church not only by ordinary means, but also by exrraordinary

V. 9. to keep house] Heb, to dwell in an house;

PSAL, CXIV.

Velc 1. V Hen If rael went out of Egypt] Exod 13, 4.

V. 2. Judah was his fandluary] A people fandified to himself,

Exod. 19.5, 6.
dominion Heb. dominions.

acommon) 1:10,00mmons. V. 3 The Sea Jaw it, and feed] Ex ed, 14,21. Jordan was driven back John, 3,13, V. 4. The mountains [kipped like rams] Seeing that these dead creatures selt Gods power, and after a lort saw it, much more his people ought to confider it, and glorifie him for the fame.

people ought to consider it, and giorine him for the same. lambs] Heb, lone of the flow prefence of the Lavd] Some question is made about the original word '713 whether an Infinitive (and if so, whether the Jad be vacant or no:) or whether an Imperative, as here rendred. But fince the word it felf as we find it here, hath all the properties of a regular Imperative feminin, (as it should; joyned with earth:) we may furely enough, especially with the confent of most interpreters, take it for an imperative. But though it be of an Imperative sense in the original, yet whether to be translated by an Imperative, is another question. Some very exact in all punctilios and idiotismes of the original Text, observe well, that the Imperative, in the Hebrew, is sometimes put for the preteret: as particularly Pfalm 22. 9, He trufted (or rolled himfelf upon:) on the Lord; it is in the Hebrew, directly, role thou: or, truft thou: to, truft thou: to, truft thou: io, truft thou: to, truft thou truft tr tinent, Expositors (for want of this observation, whereof there be more examples in Scripture) have been troubled what to make of it. We may therefore as well, if we will, translate here, The earth trembled, or, Tremble thou earth : and it may fit the coherence somewhat better, perchance; the whole Pfalm relating to things paffed, When Ifrael went out of Egypt , &c. verle 1, &c.

V. 8. Which

Pfal. cxv. V. 8. Which turned the rock into a standing water] Exod, 17. 6. Num, 20. 11, Pfal, 107. 35.

PSAL. CXV.

Verse 1. Ot untous, O Lord] Because God promised to deliver them, not for their sakes, but for his Name, Isalah 48. 11. Ezek, 36. 32, therefore they ground their praier upon this

but unto thy name give glory Honour thy felfe, by delivering us

from our enemics.

V. 2. Where is now their God?] Plal. 42. 10. and 79. 10. When the wicked see that God accomplisheth not his promise as they imagine, they foof at his people, laying, These men were wont to boat of Gods help, but now he hath failed them, Deut, 32.

"1.3. But our God is in the heavenst Plat 135.6. They are deceived, for our God is in heaven.

"buffered he platfed" No impudiments can let the work, but he uter heven the impediments of terve his will.

V. 4 Their idols are filver, &c.] Pal. 135.15. Seeing that neither the matter nor the form can commend the beft of their idols, it followeth, that there is nothing why they flould be eftee-

V. 7. They have hands, but they handle not] He sheweth what great vanity it is to ask help of them, which not onely have no help in them, but also lack lence and reason.

V. 8. are like unto them] As much without fense as blocks and

None.
V. 9. He is their help and their fibield] The help of those that trust in him as Pla1, 48, 11, 12. For the Lord God is a Sun and shield...... bleffed is the man that trusteth in him. Or, by a permutation of perfons, ordinary in the Hebrew tongue, our help, and our shield, as

V. 10. O house of Aaron] For they were appointed by God as infructors and teachers of faith and religion for others to follow,

- V. 11. Te that fear the Lord, truff in the Lord] Interpreters give a reason, why after the boyle of Israel, (whereby the generalty of the people is intended,) and the boyle of Atron. (all Preits and Levites, divided from the reft, not onely by reason of their office; but alfo, because they only had no inheritance of land among the Ifraelites, and subsisted by a peculiar right) mentioned, he should adde, ye that fear the Lord, as a peculiar and distinct order: beadde, ye that fear the Lard, as a peculiar and ditlinit order: because, fay they, among both Priests and people there were many hypocrites, who though outwardly so, yet really, or, inwardly, et the Aposlle speaketh) were not either priests or liraclites. But this threely testions, though by many approved of, seems not seasonable in this palee; the Psainith directing his speech by way of exhortations of the season of th on to all that went under that name, among whom, those that were hyporries; that is, that lived not according to their profession, might be as fit an object of his exhortation, as any others. on, must no as in an object or nie exnortation, as any others, Nay, it might more probably be objected, that the exhortation was not very needful, if one were intended, but those who did already, truly and cordially far God, which may very well be thought to include some truft in God. I think therefore that the interpretation of the ancients (many times laid afide, when those that are not comparable to them are taken in their room) is much to be preferred, who take these words, Te that fear the Lord; not in a common use and notion; but as a title, or denomination, by use, among the Jews, appropriated to a peculiar fort of people, who lived among the Jews, being that no Jews born, nor yet circumcifed, or absolute prosclytes: but yet part of the Jews, in generall; because they lived among them, and worthipped the same God, with them, and were obliged to many performraces, though not to all that the natural lews, or abfoliute profelyres were. We have it here again, werfe 13. He will belief them, &C. and Pfal. 118. 2, 3, 4. Such alfo, under the same title of cobumon los Bedr, are mentio
- Out: a 110, under the lame tute of spatuars [19 ties, are mentioned, Afts 10, 2 and 13, 16, and under the title of \$\frac{1}{2}\times \frac{1}{2}\times, Afts 2.

 V. 12. he will belight 91 That is, he will continue his graces toward his people, be they of what degree or condition foever, Pfalm 128 T.

V. 13. and] Heb, with.

V. 15. which made heaven and earth] And therefore doth fill govern and continue all things therein, Jer. 10. 11. V. 16. the heavens are the Lords To be the feat of his glory,

the Lords or, for the Lord.
to the children of men] To use; but he hath kept the right over it

to himfelf.

V. 17. dead praife nor the Lord Plat. 6.5. and 30. 9. and 88. 11. Elay 38.18. See the Note upon Plal. 6.5.
neither any that go down into filence] Though the dead fet forth
Gods glory in heaven, yet they praife him not here in the Congre-

gation, Pfal. 6.5. V. 18. But we will bleffe the Lord Dan. 2. 20. When we are delivered and preferved alive.

PSAL CXVI.

Verse 1. Love the Lord] He granteth that no pleasure is so great; as to feel Gods help in our necessity, and that nothing ftirreth up our love to him more,

I love the Lord because he] Heb. I love because the Lord I love the Lord because he hath heard] Or, I am satisfied; fince that

the Lord hath heard. V. 2. as long as Ilive] Heb. in my dayes. So ofe as I shall be in

V. 3. The forrows of death compassed me pfal 18 5.6. gat hold upon me Heb, found me.

V. s. and righteous] So just, that he will deliver them that are un justly oppressed

V. 6. I was brought low, and he helped me] I was destitute of his mane help and counsel.

V. 7. Resurn unto thy reft, O my foul] pfal. 42.11. & 43.5. Return to the composed estate, and be no more disquieted, now Gad hath freed thee. V. 9. I will walk before the Lord Or, I shall walk; that is, the Lord will deliver me; I shall not dye in this danger.

land] Heb. lands.

V. 10. I beleeved, therefore have I [poken] 2 Cor. 4. 13. Though my affliction was great, yet my faith made me pray to God for deli-V. 11, my hafte] Pfal.31.22.

All men are lyars Rom. 3. 4. Samuel and all, who promifed me the Kingdom, that am like to dye before I can attain to it, 1 Sam. 27. 1. Some make this to be the fenfe; I faid in my (Hebr. 1917) trembling, (or, conflernation) All men are lyars; that is, There is no truft to man, or to humane help : but to God there is, Ancre is no truit to man, or to humane help: but to God there is, which must be supplied, as in speech oftentimes, the oppositive member is,) who can help, when all other help doth fail. I will not therefore despair.

V. 13. I will take the cup of falvation] Such a cup as the Ifrae. lites used to take when they came to offer factifice, and to give thanks for their deliverance.; to which custome some refer that which we read of our Saviour, Luke 22. 17. And he too the cap, &c. as also the facramental cup, which afterwards was inflituted occ. as also the lacramental cup, which accervates was instituted by our Saviour, in liew of that former rite, Luke 2., 10, and by the Apostle called the op of belling. I Cor. 10, 16, and the whole Sacrament was afterwards called Euxassia, that is, A thankyliving; or, An allion of thanks.

[alvation] Heb. falvations. .V. 15. Precious in the fight of the Lord] See Notes on plaim 72.

V. 15. Precess in integer of the Lord . Dec Loves on paint 7: 14, and no pro flat 4:1.1: by this I Lions. V. 16. the fan of the hand-maint] Pful. 8: 16. the fan of the hand-maint] Pful. 8: 16. the facilities of thinklighting enjoyed. Levit. 7: 12. Will facilities thinklighting enjoyed, Levit. 7: 12. Will facilities thinklighting enjoyed, in my advertige, to offer, when I should be difficult to the contract of the latest the contract of the latest the latest

PSAL CXVII.

Verse I. Praise the Lord, all ye nations, praise him, all ye people? Rom. 15, 11. We should not make any question of the mystical sense, or application to Christ, and the Gentiles, though we had not St. Pauls authoritie for it, (Rom. 15.11.) it being for maturall, and obvious at leaftto any that are read in the Prophets, where so often foretell this conversion of the Geatles uno Chilt, by the preaching of the Gospel, and speak of it so glori-oully, as an argument of joy unto all Nations. However, though Expositers content themselves with this, yet it hath already been faid upon divers other Pfalms, I know no reason why we should palle by; or if not obvious, neglect the inquition of a more literall, and immediate fenfe. But indeed, obvious enough here, as I consider the inquition of a more literally and immediate fenfe. But indeed, obvious enough here, as I consider the indeed of ceive. For though God did in great mercy adopt to himlest the lews (for a season) as a peculiar people; and sile himlest their Cod lea or a season as a peculiar people; and sile himlest their lews (for a season) as a peculiar people; and sile himlest their least the season as a peculiar people; and sile himlest their least the season are season as a peculiar people; and sile himlest their least the season are season as a peculiar people; and sile himlest their least the Gnd in a more peculiar manner : yet did he never fo forfake other, nations, or withdraw his kindnelle from them, as that they flouid not have occasions both ordinary, and extraordinary to gloribe him for his goodness and mercie. Besses sunday passages in other Pfalms: we have one entire Pfalm (one of the most fubline for the, flyle of it, in the whole book :) written to that purpofe : the fubjet wereof is often repeated, o that men would praife the Lard for his goodness, and for his wonderfull works to the children of men. Plat. 107, veries, 8, 15, 21, 31. See there upon the argument of the following men, risk following the argument of the Pfalm, and upon verie 6. Then they are the Acc, and, and he delivered, See, If therefore then, even when true religion was the priviledge of one nation, and God in fome manner appropriated unto it yet even then holy Prophets, infigired by the holy Ghoft, did well upon all men, and all nations to praife God: (not rhetorically neither, or hyperbolically, as when dumb creatures are called upon to praile on appea outcastly as when a numb creatites are called upon to praise God: as is well obferred by Calvin, though upon another occasion, but finghy and literally:) to praife God; I fay, to acknow the control of the godder and his wonderful work; a so Plain tot, or at it, it is there, his mortiful kindness, and this trust (ver.) how great and and the control of th and miserable is their blindness, and sottish infatuation; who in thele daies, (ever fince Christ) of publick grace and mercies (we speak not here of faving grace and mercy, not outwardly and publickly differnable:) wherein, all nations have equal intereft; would ingross God wholly to themselves, and as they conceive his would inguise some whonly to incinerves, and as they conceive his mercy and goodness to be their peculiar; so neither would they have Godto accept of the prayers or praises of any others, but such as come from themselves? All the herefies of the world put together, cannot amount to more impiety : and yet is the fottifinels and ridiculousnels of the opinion, greater, than the im-

V. 2. and the truth of the Lord Interpreters in their mystical Expositions, as they distinguish between people, (by which they understand the Jews particularly) and nations; that is, the Gen-tiles; in the former verse: so here; merciful kindness, they would have to belong to the nations; because, say they, God was not obliged to them by any promife; and truth, to the Jews But even they that do not diftinguish between people and nations; in the former; (for all do not, I confelle:) yet here between mercy, (or merciful kindness;) and truth they do. We have spoken of the difference elsewhere, upon Pfalm 17.10. For thy mercy is great and there also showed how they might be taken for one and the same thing. Which sense, I think; would do well here too: although we may fay, if need be, that God had bound himfelf to the Gentiles by his Prophets, as well as to the Jews, for a future Redeemer: and so his truth, even so distinctly taken, might belong unto them too, according to the mystical fense: neither do we want promises of another nature, made by God to mankinde in general; for performance whereof, they might be called upon to praife him, to make good that other fenfe, which we have spoken of: although, as I said before, there is no need of that diftinction here.

people] Heb. peopler.

Pfal.cxviii.

PSAL, CXVIII,

Verf. 1. O Give thanks unto the Lord, &c.] 1 Chron 16.8. Pfal. David King, thewed his mercy towards his affiled Church, the Prophet doth not onely himfelf thank God, but exhorteth all the people to do the fame,

V. 3. Let the house of Aaron now say See Notes on Plaim, 115.

V. f. in diffres] Heb. out of diffres, The more troubles oppress us, the more instant ought we to be in prayer, in diftiefs the Lord anjwered me | Pial. 120.1.

in a large place] Plal. 18,20. V. 6. The Lord is on my fide, I will not fear] Pla, 56.4. 11 Hcb. 13.6 on my fide] Heb. for me,

what can man do unto me?] He doubted not but God would maintain him against all enemies, because he had placed him in the kingdom, plal.27.1,2.

V. 7. with them that help me] Pla1.54.4.
V. 8 than to put confidence in man] He sheweth, that he had trusted in vain, if he had put his confidence in man, to have been preferred to the kingdom: but, putting his trust in God, he ob-

V. 9. It is better to truft in the Lord, than to put confidence in prin-

ces] pfal. 46.2. V. 10. All nations compassed me about | That is, all round about as Philistines, Amalekites, Ammonites, Moabites, &c. whom David

at feveral times had to do with.

will I] Or, I did, as pfal, 119.23.
deftroy them] Heb. cut them off. Or, I did deftroy them. V. 11. will] Or, did.

V, 12. bees | Deut. 1 44. they are quenched as the fire of thorns] Sec upon Pfal. 58 9. Be ore your pots can feel the thorns. The Hebrew word 1397, here (as by most others) translated, they are quenched; is by some thought to have a contrary fignification also: and both by the Greek Interpreters, and by the Chaldee Paraphraft, is expressed, they did burn. But either of the two may serve here: the sense of the words will be the fame,

destroy] Heb. cut down, V.13 Thou hast thrust fore at me He noteth Saul, his chief enemy. 14. The Lord u my ftrength and fong | Exodus, 15. 2. Efay 12.

and fong In that he was delivered, it came not of himself, nor of the power of man, but onely of Gods favour, therefore he will

paile him chearfully, Pfal. 69 30.

V. 15. The wise of rejocing 1 He meaneth, that other good men flould have caule of joy and thankfulnefs, as well as he, becaufe, by raising him. God had reflored the Church to quietnefs. V. 16. The right hand of the Lord is exalted] So that they that

are far and near may fee his mighty power. V. 17. I (ball not die] My enemies plots could not kill me,

V. 18. The Lord hath chaftened me fore] God co-refteth with moderation, to amendment, not to destruction, Jer, 10,24. & chap.30

V. 19. Open to me the gates of righteoufness] Pfal. 24.7,9. the gates of righteousness] He willeth that the doors of the ran bernacle sho ld be opened by the Priests or Levites, whose office it was, 1 Sam. 3. 15. that he might enter to praife God.

V. 20. Int. which the righteem shall enter 1 So Elay 16.2. The unclean might not enter, 2 Chron. 23.19. A type of forbidding wicked men access to Gods house.

V. o. The flone which the builders refused Though Sauls counfellours, and Ishbosheths great men refused to accept of me for their King, yet God hath given me the Kingdom. So the Prietts, Seribes and Pharifees, appointed to be builders, refused Chrift.

but God advanced him,
The stone which the builders refused, is become the head stone of the orner] Mat. 21.42. Mark 12.13. Luke 20.17. Acts 4.11. 1 Pet. 2.4. V. 23. Thu is the Lords doing] Heb. This is from the Lord. V. 24. This is the day which the Lord hath made] Wherein God

hath chiefly flewed his mercy, by making me king, and delivering his Church. So the day of publishing Christs Kingdom was a choice day. The words may also have a more particular applica-tion to the day of Christs resurrection, by which, as the Apostle speaketh and teacheth, especially, he was declared to be the Son of God with power, according to the Spirit of boliness, Romat. 4. See more upon Pfal. 2.7. Thou art my Son : and, this day, we will rejoyce] Or, let us rejoyce.

V. 25. ave now; I befeech thee] The joyful acclamations which the people used, when David came to the tabernacle to give thanks to God for the Kingdom received. They prayed God to fave their King and them: fo they do for Christ, Mar, 21,9,15, Mar, 21,9, Luko

we have bleffed you out of the house of the Lord] We the Priests appointed to bless the people publikly, Num. 6, 23. Deut. 10.8.

1 Chron, 33.23.

V. 27. Gad is the Lord, which] Or, The Lord is that Gad, which, which hash speech of the Lord is that Gad, which, which hash speech of the Kingdom of David, and Christ, Pfal, 97. 10. So on the other side, darkness is taken for affliction, oft in Scripture.

the [acripee] Heb, The festival: That is, the beast, killed in the

even unto the harns of the altar? Till ye come to the horns of the altar, Lev. 7. That is, bring it thither to be killed. Others more literally interpret it of the binding of the beaft, that was to be offered, to the horns of the altar. It is very likely, that those horns of the altar, particularly mentioned, Exod 27.2, were intended for that use; though it be not there expressed.

PSAL, CXIX.

This is one of the Alphabetical Pfalms, of which, fee upon Pfal. 25. at the end The chief end of this Pfalm, as by the matter, length, and style doth appear, seems to have been to disingage the thoughts and affections of men that have a fense of piety, from all worldly objects, and to fettle them upon the study, love, and estimation of piety and godliness: to which end, the frequent reading of it, where there is a disposition to goodness, doth marvellously conduce, as also to keep the soul in a constant plight of humble, meek, and harmleis simplicity: the cera tain effect, and necessary consequent of true mortification, and fanctification. It is penned with great plainness and simplicity of ftyle, fritable to the matter, and fitted for all capacities. The fame things are ten inculcated; and t e fame words repeated, Yea there he fome words, ten in number, all which almost fignifie the fame thing, so often repeated, that in the whole Pfalm, (as hath been observed by some) consisting of 176 verses in all there is but one verse, where some of them, one, or more, are חורה חוכום מצוח ; חורה חוכום חורה חוכום לקירום טרורן משפטים אסרה רבר צרק דרה that is Law, flatures, precepts, commandments, refinencies, judgements, word, righteenfiness, way. The number will not hold in the English, because two of the Hebrew words, 27, 27, and 27, 20, are rendred by one in English, to wit, word However, we may make up the number, adding ordinances, as the word ______ (commonly, judgements) is sometimes translated; as verl, gr. This of these ten Hebrew words, and of their frequent repetition throughout the whole Plaim, but one verse, (the 121) excepted, I finde in two, Bucerus and Vatablus: and they had is from some of the Rabbines. For both Kimki, and Ben Ezra, have some such thing: though they speak but of eight words; and make a further mystery of it, because the whole Psalm is composed, or digested by Octonaries. But it is never good to take things upon truft, where a man may use his own eyes. For I doubt there may be more yerses found besides the 1:2, where none of those either eight or ten words are used. As for example, verf. 90. חוטמרי עול אורי ורור אמוניתך כוננים אורי עול אורי ורור אמוניתך כוננים אורי ווייניתר אורי ווייניתר אורי I would not have any unadvifedly to afcribe this, (as possible fome might) to any viciation of the Originall Copies, which is but meer overfight of their eyes. Now if any be offended with these frequent repetitions, I would have them to consider, that they were but according to the first

intention of the author, the better to express his zeal to the Word of God, and therefore fall not within compass of tautologies: and that there is as much art in repeating the fame words, so often, with so much variation of sense; as in finding diversity both of matter and words,

Verl. 1 Diesica are the undefiled in the way, who walk in the law
the undefiled Here they are not called blessed, which think them-

felves wife in their own judgement, nor which imagine to them-felves a certain kinde of holinels, but they whole conversation is without hypocrifie, Ezek, 28 15.

mnont nypocenic, azek. 28.15.
undefiled] Or, perfell, or, fineere,
in the way I Agood life is a good way, that leads to heaven.
I have been bit testimonies I Gods law testifies of his will,
V. 2., that keep his testimonies I Gods law testifies of his will,

which elfe were unknown to us.

V. 3. They also do no iniquity! They live not in a finful course

of life: Sin is not their trade, as it is wicked mens, 1 Joh. 3.9. do no] Or, that do, or commit.

malk] Or, that walk.

V. 5. O that my mages were directed] David acknowledgeth his imperiodion, defiring God to reform it, that his life may be con-

V. 6. Then shall I not be assumed, when I have respect to all thy commandments Shame, the fruit and effect of sin: Temporal, or in this world : what fruit had ye then in thefe things, whereof ye are in this world: what Jusi had ye then in thefe things, whereof ye are now albamed, Roma, a. I. Eccenia!, And many of them that left in the duft of the carth, find a made; some to everlafting life, and some to some, and everlafting contemps, Dan. 1.2...
V., thy righteness judgements of they judgements of the yighteness.

That is, thy precepts; which contain perfect rightenesses.

V. 8. O forfale me not utterly] He refuleth not to be tried by tentations; but he feareth, left he faint, if God fuccour not his infirmity in time, but leave him wholly to himself.

V. 9. Wherewith shall a young man cleanse his way Because youth is most given to licentiousness, he chiefly warneth them to frame their lives betimes to Gods word, Ecclef. 11.9. & 12.1.

V. 11. Thy word have I hid in mine heart] If Gods word be hid in our hearts, we shall be more able to resist the assaults of Satan: which, therefore he defired carefully to treasure up, Psal. 37.31. Luke 2.90.51. See also upon Pfal.40.10. I have not hid thy righteoufnefs within my heart.

V. 14. I have rejoyced in the way of thy testimonies. The prophet doth not boatt of his vertues, but setteth forth an example for others to follow Gods word, and leave worldly vanities.

in] Or, for. V. 17, that I may live] He sheweth, that we ought not to defire to live, but to serve God: and that we cannot serve him aright, except he take away our natural ignorance by the light of his spirit, that we may understand the spiritual meaning of his word

and keep] Or, to keep. V, 18. Open] Heb. Reveal.

V. 19. I am a stranger in the earth, hide not thy commandments from me] Gen. 47.9. 1 Chron. 29.15. Pfal, 39.12. Heb. 11.13.

I am a stranger in the earth | Seeing mans life in this world, is but a passage to heaven, what should become of him, who knows not the way by nature, if Gods word did not guide him thither ?

V. 20. My foul breaketh for the longing that i ath unto thy judge-

ve. 20. my jour careful with the state of 3.1. & 84.1.
V. 21. Thou haff rebuted the proud that are curfed In all ages thou haft plagued all luch, which maliciously and contemptuously thou halt plagued all luch. Which mail cloudy and contempedently depart from thy truth. There is some difference among Interpreters about the ordering of the words. Those that observe the accent, agree with our English here. Those that do not, (in number cent, agree with our enguin here. Indee that do not, (in number as many, if nor more) order them thus; Thou haft rebuled (or, defined) the proud: curled are they, which do erre from thy commandments. This I take to be the more plausible construction: and the accent, we know, is often not regarded. However, the difference is of no great moment.

15 of no great moment.

V. 2. Romey from mel Or, Roll from upon me.

V. 3. Princes also did fit and speak against mel ver. 46. When
the powers of the world gave falle senence against me, thy word
was a guide and a countellour, to teach me what to do, and to comfort me.

V. 24. Thy testimonies also are my delight] Heb. delights. That is, they did greatly delight me,
my counsellours; Heb. men of my counsel.

V. 27. My foul cleaveth unto thy duft? That is, I am like one overcome in battel, mortally wounded, and tumbling in the duft, overcome in battet, mortally wounded, and tumbung in the dult, or one in danger to dye, and turn to dult, Pfal.44.25, & 22 15. and without thy word I cannot live.

V. 26. Thave declared my wayes I have laid open my business,

and dangers to thee in great difficulties, as to my chief friend, and thou halt advised me ever for my good.

teach me thy statutes] Plal.25.4, & 27.11. & 86.11. V. 28. My soul melteth for heaviness] Plal.107.26.

melteth] Heb, droppeth.

according unto the word That is, thy promife. It God did not maintain us by his word, our life would drop away like water, Pfal.22.14.

Pla1,22.14.
V. 29. Remove from me the way of lying] Keep me out of those falle wayes, that corrupt nature teacheth, and let thy law gride me in the true way to happiness. To this way of lying, that is, false doctrine, and erroneous opinions concerning God and his worship, is presently opposed (ver.30) the way of truth: of which

feethere.

7. 30. I have closen the way of truth] The way of truth, at 2 Pets. 1. And many shall follow their pernicious wayes, by refine of whom the way of truth shall be eath place of: That is, true religion. To this FIION 71 (or, way of truth) is contary 7100 713 in the loregoing verie; which might have been is a figure of the state of th figure 11 fet is arterium veri 104.7 more property translated in filler map, chair is, erroneous, herecical opinions) then the map of lying; as if he intended falshood in matter of speech, or adions, which certainly is nor the meaning. Nother is there any contained (as some may phaney) in Davids words, when he prayes to the containing the matter of the matter of the prayes to the containing the matter of the prayes to the containing the matter of the matt ricty (as tome may phanicy) in Davin was when he prayes to God to remove from him, or to preferve him from falle opinions; and prefently protetleth, that he hath chosen the way of truth. For first, in case that he were already in the right way; (as is like-For firth, in cale that he were already into right way; (as is likely; nay, certain) yet, so was once his son solomon, who nevertheless became afterwards a great Idolkter. And the Apossle saith, Let him that thinketh befandeth, take heed let be fall, i Cor. 10.12. But fecondly, when he faith, he hath choien the way of truth, he faith no more, but that it is his earnest desire, and firm resolution to adhere to the truth, so soon as God shall reveal in unto him. But then there is an outward, and an inward revelaunto nim. But then there is an only art of an an inward revel-tion; both necessary, David had both in a great measure; yet fill prayeth for both; neither is any so perfect in this kinde, but may say with him in the Gospel, Lord I believe; bely then mine unhelief.

V. 32. when then shall enlarge my heart] By this he showeth, that we can neither chuse good, cleave to Gods word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey, by freeing from straits, filling us with joy and comfort, Efay 60.5. Plal. 4.1.

V. 33. Teach me, O Lord, the way of thy flatutes He sheweth. that he cannot follow on to the end, except God teach him ofttimes, and lead him forward.

tines, and lead nim totward.

V. 34, with my while heart? Not onely in outward conversation, but also with inward affection.

V. 36. And not to coverous [s] He prayeth specially against this

evil affection, as being the root of all evil, I Tim.6.10. and withdrawing men from the love of God and goodness, Matth.6.24,

Your away] Heb. Make to pass. Turn away mine eyes]Because they are the chiefest inless of sinful

objects, Job 31.1. Elay 33.15. 2 Sam.11.1. from beholding vanity] Worldly things, that have no substance in them, nor are but shadows, Prov. 23.5.

V. 39. for the judgements are good Let me not fuffer reproach for obeying thy word, which is good. Or, Let not thy Word and thy Truth (which I fear more than any thing elfe, that can happen to me) suffer reproach in my sufferings, as though I had boasted falsly; or thou couldst not perform. So also verse 22. &

ver.41,42,43.
V. 40. quicken me in thy righteousness Restore life and strength

to me, according to thy faithful promile, verse 37.

V. 41. Let thy mercies come also unto me] He sheweth, that Gods mercy and love, is the first cause of our deliverances,

V. 42. So shall I have wherewith to answer him that repreatheth V. 4. So total! I have wherevirt to anjuver non total representation of the Co. 5. Bull I anjuve in that representation in aught. When thy promife is effected, I can foot the mount of my feoffing advertaries, Plat 1,007.43.

V. 43. I also not the word of truth unterly out of my manh) Make

me not ashamed to speak of thy promises any more, by not performing those thou hast made to me already.

V. 45. And I will walk at liberty] I shall be free from all distress of soul and body, ver. 32.

at libery] Heb. at large.
V. 46. before kings | He sheweth, that the children of God ought not to be daunted from giving testimony to Gods truth, by any power or sear of Princes, Dan.3.13,16. Matth.10, 18,19.

V. 48. My hands also will I lift up unto thy commandments] I will address my felf unto the doing of thy will, as a workman doth

V. 49. Remember the word unto thy fervant Though he feel Gods hand fill to lye moon him, yet he restet hon his promise, and comployed, him 6.16. comforteth himself therein.

V. SI. The proud have had me greatly in derifion | Meaning, the wicked, which contemn Gods word, and tread his religion under

foot, V. 52. I remembred thy judgements of old] That is, the examples, whereby thou declareft thy felf to be Judge of the

Pfal. cxix-

forcowful pligrimage, Gen. 47.9, pilgrimage 11. V. 55. in the night 1 Even when others fleep, Plat. 63.6. V. 55. That had 1 This comfort in afflictions from thee, day and night, ver. sa. ss.

who and angus, ver. 34, 351.

V. 37. Thou are my portion, O Lord] Plal. 16. 5. & 142. 5. It may be read, O Lord, I have faid, my portion is to keep thy word: that is, I am perswaded that to keep thy law is an heritage, and great gain for me, Joh. 4, 34.

my portion, O Lord] Or, O Lord, my portion, verse 126.

V. 38. favour] Heb. 6466

58. favour] Heb. face.

59. I thought on my wayes] He called himselfe to account for his former courses, and amended what he found amisse in them,

Jam. 3. 40. V. 61. bands] Or, companie, 1 Sam. 10. 10. No calamity, no perfecution, hath hitherto fo far wrought upon me, as to make me to forfake thy truth, or to go against my conscience, in any thing, So also verse 87.

V. 62. because of thy righteous judgements] Gods word is a great benefit, and he is worthy of great praife for giving it to us: or, he promifes to praife God night and day for his judgements executed

promises to plane God influent and a your instrugements executed alone his enteries, according to his word, thy righteout judgements] Heb, thy judgements of righteoutfulfe, V. 63, I am a companion of all them that fear thee] Not onely by murtual conferns, but all oby aid and fuccour, Pfal, 16, 3, to any godly, be they never fo mean,

V. 64. The earth, O Lord, is full of thy mercy] As thou givest to v. 64. Let caring o Loring plant of the parties of it, fo give every creature good things according to the nature of it, fo give my foul spititual knowledge.

V. 65. Then hast dealt well with the fervant Having proved

by experience, that God was true in his promile he defireth that he would encrease in him knowledge and judgement V. 67. Before I was affilled, I went aftray] Jer. 31. 18, 19

The use of Gods rods, is to bring us home to God, verse 71. Heb V. 70. Their heart is as fat as greafe] Their heart is indurate

and hardned, puffed up with prosperity, and vain estimation of V. 71. It is good for me that I have been affilled] He confessethat before he was chastned, he was rebellious, as man by nature

is, verse 67. See before upon Plalm 34. 9. Many are the afflictions of the righteous. &cc. V. 72. The law of thy mouth is better unto me than thousands of gold and filver, ? Pial, 19, 10, Prov. 8, 11,

V. 73. Thy hands have made, and fathioned me] Job. 10. 8.

Thy hands have made me] Because I am thy creature, teach me to serve thee, who art my Maker, Pfal. 95. 6. and 100. 2, 3. &

138. 8. V. 74. They that fear thee, will be glad when they fee me] When Ood sheweth his grace toward any, he testifiest to others, That he faileth not them that trust in him, and so makes them glad

V. 75. right] Heb. rightcousnesse. that thou half shew ed thy faithfulnesse, even in correcting me, thy correction making

or my good; Heb. 12, 10, 1 Pet. 4, 19,
thou in faithfulnesse] Or, it is faithfulnesse that thou,
V. 76, for my comfort] Heb. to comfort me. V. 77. that I may live] That I may be freed from these affli-ctions, for men in adversity are like dead men.

tons to men in avertify me have used men,
thy law in my delight] See Notes on verife 24,
delight] Heb. delights, as verife 32.
V. 79. turn unto me] Be comforted by my example, and joyn

with me, verfe 74.

with me, verto 74.

those that have known thy testimonies] He sheweth that the true
fear of God is not without the knowledge of his word.

V. 80. that I be not assamed] Which I should be, if I did not

keep thy statutes, verse 6. 31. V. 81. My fout fainteth for thy falvation] Though my strength

fail me, yet my foul groaneth and figheth, resting still in thy

V. 82. Mine eyes fail for thy word] Plal, 69. 3. V. 83. like a bottle in the smoot] Like as a skin bottle or bladder that is shrivelled in the smoake

V. 84. How many are the dayes of thy servant?] How long wilt

V. 84. How many are the agree of the prevant \$ 1 tow long write thou afflict the fervant ? Plat 18, 27, Y. 85. The proud have diaged pits for me, which are not after the law? This is poken by a figure (whereof there be many examples in helt Writer's.) called Arriers, or, Arrierists: which is, when we fpeak of a thing, which of it left is horrid, and which we would have a hough 6. it would have a hough 6. would have thought fo, in terms of extenuation . as if we fay of a man, or any particular fact, that it is not very commendable, when we intend, that it is most abominable, So is the word illandatus used 12.3. 1 Sam, 19.5, & 28. 21. Job 13, 14,

V. 33. Harvar hatb taken bold upon me] A vehement ze'dl for thy glory, and indignation against the wicked or of dread of per-fecution from them. betayle of the] Heb. from the.

betayle of the] Heb. from the.

V. 54, in the boule of my pilgrimage] In all the places where I have been bandleed: or, in the course of my lite, which is but a forrowful pilgrimage, Gen. 47. 9.

altrimate 1 Heb. bilgrimages. in a little prick over one of the letters : as if he would fay; Whiles thy Law was my illim ficha, or meditation : (verle 97 and 99) they bushed themselves in digging shichath, or pits for me. Examples of such secretallusions we have had divers already. ee upon Pfal. 106, verfe 15, and 29. The Greek and Latine translate the word fabulationes, which may be thought somewhat to this purpose : and questionless sicha, or, sichoth is the word that they had in their Copies ior at least in their thoughts, when they translated fabulatio, or a hatographe i but as to the sense of the whole member, they had another aim, as appeareth by the whole context of their translation : which is ; Narraverunt mibi iniqui fabulationes : fed non ut Lex tua. Ainyhoarto unt magaiount adoxeoytas, &c.

The proud have digged pits for me] They have not onely oppreffed me violently, but also craftily conspired against me . Pfalm

35.7.
V. 86. faithful J. Heb. faithfulnesse.
help thou me J. He defireth the true God to help him against

falle-dealing perfections.

V. 97. spin-earth) The uttermost that they could do, could not make me forsake thy law.

V. 88. Spitch me after thy loving hindnesses 19 Suffer me to livet or, ratie me out of the teroubles. See Notes on verse 40, 97.

V. 89. For ever, O Lord, they word in studied in heaven? Because none should efteem Gods word, according to the changes of things to his word with the survey of the studied in his dealth. It is shidten, the survey and so this deal to the survey of the shid with the survey of the shid with the survey and so the shid with the survey of the shid with the survey of the shid with the survey and so the shid with the survey of the in this world, he sheweth, that it abideth in heaven, and so abideth immutable : or, the permanency of it, is feen in the continuance of the heavens : fo of the earth, verse 90. and so verse 91. They contiume, that is, heaven and earth, for they are thy fervants.

V. 90. unto all generations] Heb. to generation and generation;

abideth] Heb. Standeth.

V. 91. They continue this day] Seeing the earth and all creatures remain in that estate, wherein thou hast created them, much more thy cruth remaineth constant and unchangeable,

No 9: ny defight 1 See Notes on yer, 24.
V. 93. ny defight 1 See Notes on yer, 24.
V. 93. with them thou haff quickend me] See Notes on yer, 77.882
V. 94. I am thine, fave me] He proveth by the effect, that he is Gods childe, because he seeketh to understand his will, that he may do it.

V. 96. I have feen an end of all perfection] There is nothing fo perfect on earth, but it hath an end ! onely Gods word lafteth for ever, Ifai, 40, 8. So Matth. 24, 35. Heaven and earth shall passe a-

vers in the good find in or pall a mag.

V. 97. It is my meditation all the day] Our daily meditating of Gods law, is a furctoken that we love it, Pfal, 1, 2

V. 98. Thou through thy commandements hast made me] Or, Each f thy commandements hath made me.

they are ever with me.] Heb, it is ever with me,

V. 99. I have more understanding than all my teachers] Who-soever doth submit himself onely to Gods word, shall not onely be fafe against the practices of his enemies, but also learn more wifdom, than they that professe it, and are men of experience, a Tim.
3. See also upon Pal. 107. 43. Whose wife, &c. and 111. 10. The fear of the Lord is the beginning of wisdom, &cc.
V. 100. I understand more than the ancients] Job 32. 8.

V. 102. for thou hast taught me] God doth acquaint us with his will, that we may do it, Pfal. 86. 11.

V. 103. How [weet are thy words unto my tafte] Pfal, 19, 10.

tafle] Heb, palate.
V. to4. therefore I hate every false way] ver. 128.
V. to5. Thy word is a lamp kind only fee] Of our felves we are but darkenelle, and cannot see, except we be enlightened with

Gods word. | Jamp | Or, candle, Prov. 6, 23.
| V. 106. I have (worn | Nch. 10, 29. By folemin oath and promise, he stirred up himself to embrace Gods word.

and I will perform] It doth appear by many former verses, how little David (or whoever was the author) did ascribe to his own ftrength; fo that this, I will perform must be understood of his present settled resolution, and confidence of Gods affishance for the future. But neither then must this performance be understood of perfect legal obedience, not liable to any lapfes, or infirmities: but of fuch as God in mercy doth accept, where there is a real will and endeavour. See Rom. Chap, 7, and upon Pfal. 18, 16. The Lord

Plai, 116, 17, 18, & 54.6.

V. 109. in my band I am continually in danger of my life. A thing in the hand, is easily taken away. See the like phrase, Judg.

V. tre. have

V. 110. have laid a frare for me] Plat. 140. 5, & 141. 9.
V. 111. as an beritage for ever] Daut. 33. 4. 1 effected no worldly thing fo, but made thy word mine inheritance.

V. 112. to perform] Heb. to do. V. 113. It perform] Heb. to do. V. 113. I bate vain thoughts] Wholoever will embrace Gods Words aright, must abhor all phantasies and imaginations of himfelf and others, in Gods fervice, and the way to heaven,

V. 114. my biding place] Pfal, 32. 7. and my shield] Pfal. 18. 2.

anu my jonen 3 erat so. V. 115. Depart from me, re evil doers] Matth. 7. 23. pfal. 6.
8. And hinder me not in keeping Gods law.
V. 116' let me not be afhaned of my hope] Which 1 shall be, if 1 have not the thing hoped for, Rom, 5, 5, V. 117. Hold thou me up] He defireth Gods continual affiftance,

left he should faint in this race, which he had begun.

V. 118 their deceit it is falfbood] The crafty practices of them who contemn thy law, shall be brought to nought. They shall be caught in their own craft: Aspec foe chem fruffanter, fruffari alios flolidi exifirmant: a some of the ancient Comicks expresses it.

V. 119, putteff away] Heb. caufest to ceafe.

Hily driff : Ezek, 12, 18, 22, which infect thy people, as dross

doth the meral.

goth the metal, droffer, That is, the vilest droffe, V, 120, My stell tremblath for sear of thee] Thy judgements do not onely teach me obgdience, but also cause me to sear, consider dering mine own weaknesse, Hab. 3. 16.

V. 122. Be furely for thy fervant for good] Put thy felf between mine enemies and me, as if thou wert my pledge.

V. 113. Mine eyes fail for thy falvation] ver. 82.

v. 113. mer (crajun) or in jurvaining 1 vero. 22.

the word of by righteening[6] Or, by righteens word, as ver. 62.

V. 114. Deal with thy Jeruant according unto thy mercy] He beatteth not of his fervice to God, but defrech that as he made him by his grace, to he would continue his favour toward him.

V. 1. 6. It is time for thee] The Prophet fleweth, that when the wicked have brought all things to confusion, and ods word to ut-ter contempt, then it is Gods time to help and fend remedy.

to work] To perform thy promife to me left I be destroyed by my foes, who will be kept in by no laws any longer, no not by the law of God.

13W 00 U.OG. V. 127. Therefore I love thy commandments above gold, yea, above fine gold] Plal. 19. 10. Prov. 8. 11.

Therefore I love the commandments | Secing they discourage men, to that sew date serve thee, I do it the more diligently left thy ser-

vice should fall to the ground,

V. 128. I hate every file may] ver. 181, 204. That is, what-foever different from the purity of thy word. V. 129. Thy testimonies are wonderful] Containing high and

fecret mysteries, so that I am moved with admiration, and reve-

rence of them. V. 130. The entrance of thy words giveth light] The simple idiors, that submit themselves to God, have their eyes opened, and their minds illuminated, so soon as they begin to read Gods word, Pfal. 19. 7, 8.

V. 131. and panted My zeal toward thy word was fo great, A metaphor from those that run after a thing they earnestly desire, till they be out of breath ; or, from thirfly creatures, pfal, 42. I.

V. 132. Look thou upon me, &cc.] Plal. 106. 4.
as thou ufest to do unto those that love thy name] Heb. according to the cuftom towards thofe, &c.

V. 133. let not any iniquity have dominion over me] Plal.19. 12. V. 135 to (hine upon thy fervant] Pfalm 4. 6

V. 136. Rivers of waters run down mine eyes] He sheweth what ought to be the zeal of Gods children, when they see his word

V. 137. upright are thy Judgements] It becomes those that confesse God to be righteous to acknowledge his laws to be so also, and to live according to them.

N. 138. righteogus I Heb. righteousnesse. faithful I Heb, faithfulasse. V. 139. My zeal hath consumed me I Psalm 69. 9. John 2. 17. consumed me] Heb. cut me off.

V. 140. Thy word is very pure 3 Gold had need to be fined, but thy word is perfection it felf, pfal. 12.6.

say won as perfection in self pint, 12.6, pure] Heb prefs, 19, find of V. 141. Lam final and delipfed] This David, though no ordinary man, might lay of himself, in his humility: effectally when in perfectution, and differell; as 5fal, 22.6. But I am a worm, and no man 1 a represent of firm, and delipfed of the people. But the author of the pfalm, according to most Interpreters, being uncer-tain, we cannot certainly tell in what respect, especially, he might use these words.

yet do I not forget thy precepts] This is the true trial, to flick to

Gods law in adverfity.

V. 143. taken hold on me] Heb. found me.

V. 144. and [hall live] So that the life of man, without the knowledge of God, is death.

V. 145. I cryed with my whole heart] He sheweth that all his affections and whole heart were bent to Godward, for to have help in his dangers,

V. 146. and I shall keep] Or, that I may keep. V. 148. Mine eyes prevent the night watches] He was more earneft in the fludy of Gods word, than they that keep the watch were one in the third of Coast was a state of the watch were in their charge, plal, 130.6.
V. 149. judgement J. Or, suftom, vers 132.
V. 150. that follow after mischief] That carnestly seek to una

V. 152, Concerning thy Testimonies I have known of old, that they haft founded them for ever] Among men, faith Arifforle, ne Njust; and on the contrary; which makes many men think, that nothing in nature is just or right, but by opinion onely. But among the gods, faith he, perchance it is not fo. It is a great comfort to the gas, later he percentages of general confusion, when wickednesse is esta-blished by Law, and all things turned up-side down to know, that there is a just God in heaven, who will in due time judge and reward, not according unto the opinions of the times, but according to the reality of things, revealed unto men in his holy word.

Concerning] Or, Out of.

V. 154. Plead my cause, and deliver me] Plam. 35. 1. and 43.1, according to thy word] For without Gods promise, there is no hope of deliverance.

V. 156. Great | Or, Many.

judgements] Or, customes. V. 158, and was grieved] See Notes on ver, 136.

V. 159. Confider how I love thy precepts] Our love of Gods law is a good argument to move God to deliver us.

V. 160. Thy word is true from the beginning] Heb. The begin-ning of thy word is true. Since thou first promiledst, even to the end. all thy fayings are true.

V. 161. Princes have perfecuted me without a caufe] The threatnings and perfecutions of Princes could not cause me to shrink from confessing thee, whom I more sear than men, ver. 23, 42. or, they sought to kill me, but I durst not hart them when I could, because I feared thy law, as 1 Sam. 24. 6.

V. 164. Seven times a day do I praise thee] That is, often and fundry times, Prov. 24. 16. & 26. 25.
V. 165. Great peace have they that love thy law God takes

care for their good, that take care to do him fervice according to

his law,
nothing fhall offend them] Heb, they shall have no stambling block.
This must be understood of such offending, or stumbling, as ends in
a total and final desection, or apostasse, For he saith before, Tranke and anguish, &c. ver. 143. and I beheld the transgressor, and was grieved, &c. ver. 158. And Sr. Paul of himself, Who wweak, and

am not weak? who is offended, and I burn not? a Cor. 11, 29, V. 166. Lord, I have bosed for thy salvation] Gen. 49. 18. and do thy commandments They that make no confcience of obey

ing God, cannot hope for deliverance from him. V 168, for all my wayes are before thee] Job 34.21. I had no respect of men, so as to offend thee, but set thee alwayes before mine eyes, as the judge of my doings, and therefore studied to

V. 169. Let my cry come near before thee] My carnel prayer. according to thy word] As thou haft promifed to be a teacher unto all them that depend upon thee.

unro all them that depend upon thee.

V. 170. Let my supplication come before thee] My prayer for favour,
V. 171. My sips shall utter praise] ver. 7. This word significate
to pour forth continually, like a fountain, P(a), 78. 2.

when thou hast raught me thy statutes] All his prayer and de-fire is to profit in the word of God.

nress to pront in the work of Joq.
173. for I have chofen thy precepts] Jofs. 14, 22. Prov. 1,
29. To follow it of mine own accord: or, among all other things,
for my chief good and treasure, wherewith I am satisfied.

for my chief good and treafure, wherewith I am faithfied.

1. 174. [A bave long dip r thy falvation, O Lord] Yer. 144.

delighes] Heb. delights.

1. 175. [Let thy judgements help me] That is, thy provident care over me, and wherewith thou wilt judge mine enemies.

1. 176. I have gone affars the aloft here J. Elsy 13. 6. All we like fleep, &c. Thou therefore that art the good flephred, Lik. 15.

1. feet me, and bring me, home into the Church, which is thy lock of the manifold grows and deviations of meria point of life; and urflux of happiness, much hash been witten by ancher. Wholes the pursuite of happines, much hath been written by ancient Philosophers, whereby it appears that they were not unlanfible, or ignorant of the milerable condition of man, naturally, without a guide; though they knew nor the caufe of it, (Adams fall;) and much leffe, the remedy, by Christ. Errare, arque viam palantes queres viet, is the businesse of all, or most men in the world, (even of many that think very well of their present condition :) according to one of their Peets, See also upon Plal. 23. 3. in paths of righteoufneffe.

PSAL. CXX.

Title.

A long of degrees Of lifting ups for they did lift up their volces forectimes in finging, 2 Chron. 20, 19, or, of excellences, 1 Chron. 17, 17, 07, 100 fung on the fleep of the emple, (which fome of the Rubbines lay were fifteen in number; between fome of the Rubbines lay were fifteen in number; the atrium Ifraelis, or the mens Court, and the womens;

according to the number of Plalms here following, that bear that inscription,) on high dayes: or, at their several stations, as they returned from Babylon.

Verset. I N my distress estimates the Lord Psal, 118, 5, Albeit, the children of God ought to rejoyce, when they are in extremity; yet it is a great grief to the flesh, to hear evil for well doing.

Pial. cxxi.

V4 33 What shall be given unto thee? or, what shall be done unto thee; thou sale tongue? Or, What shall the deceiful tongue give unto thee? or, what shall it profit thee? He assured himself; that God would turn their craft to their own destruction.

dene] Heb. added. aver 1 reco. anaeva.

V. A. Sharp arrows of the mighty, with coals of juniper] Or, It is as the sharp arrows of the mighty manwith coals of juniper, plat 64.3.

Sharp arrows of the mighty] God will fend on them piercing forrows; pfal. 45. 6. Deut. 32. 23. Ezek. 5. 16. pfal. 140. 10. coals of juniper. Heb. of junipers. That is, of many junipers,

V. 5. in Mefech] These were people of Arabia, which came

from Japher, Gen. 10. 2.
of Kedar] Of Ishmaels posterity, Gen. 25. 13. which used to live in tents, and remove from place to place, for the pasture of the

cattel, Cant, I. 5. That I sojourn in Mesech, that I dwell] Not those very people,

among whom he never was, but people like them for cruelty. This is the translation of all, or most later Interpreters: and of the Chaldee Paraphrast alfo. But ancient Greek Interpreters, not the Septuagint onely, but others also, with the vulgar Latin, take this Applies here, not for a proper name, but for a noune fubliantive, properly fignifying feath, or provention: and here, as they conceived importing fenging of time, or long conthusance: Of year (if he against a see state as items, if that is, Wo's me, that my folyarming in a figurage and it prolonged; So the L. X. X. and other two Greek transcriptions. flations, to the same effect. A late learned man, who hath taken great paines about Scripture Geography, doth endeavour to affere this version of the LXX. in this place, as true and genuine; against the Chaldees, and other later ones : and in my judgement, he hath done it; if not undoubtedly, yet very plaufibly. I will not find others against so many translators, of fame and credit: I my felf shall take the liberty, to embrace what I think most probable.
One of his reasons is; Mesech, when taken for a proper name in Scripture, as in Moles, and Ezckiel, often ; it is always, (this one outpause, as an enucesame Exercise, orten , it is always, (this one controverted place excepted) yound with rhabd. It is in Excitel, as leaft five times 1 and always to joyned. In Effarea allo it is found 66 joyned, Nowhere being joyned with Kedar (a fecond argument) it is more improbable it flould be a proper name, because (Kedar all grant to be a country of Arabia's 1 whereas Affects is by most. (and among others by Diodati. upon the place,) taken for Moforvia: Region very far distant from Arabia. More to this purpose the Reader may find in the faid Author, if he pleafe; for peace] Or, a man of peace.

PSAL CXXI.

Verfe r. T Will lift up mine eyes unto the hills, from whence cometh my help] I am forry to find fome Expositors, men otherwise of no small account, so ready to find fault, where there is on that straine: vox inconsiderata, and the like. Here again they except against these words, as uttered in a fir of impatience, or infidelity: which though they confesse it did not last long, but was presently checkt by the Psalmist himself in the next verse: yer I conceive they do him a great deal of wrong, in imposing their own conceive they do him a great deal of wrong, in impofing their own fancies, upon his words, and expressions: which I conceive nor enely blameleffi-but very emphatical, in a quite' contrary sense. They spend many words upon this argument, to make their imaginary charge good but I will not spend many, to relate them. It shall institute me, to have given the Reader warning, and the Prophet need no other vindication, than to have his words made so clear, which we hope we shall) that there shall be no ground left for any slipticion. Judea is (was I am sure, and is still, I think) avery mountanous Country. The whole land is called a bill, for that reason. Even I set 12 seconding to help I transvers. Now that reason, Exod. 15. 17. according to best Interpreters. Now becule men, multitudes of men, upon high mountains, may be feen far off; they that did expect the help of men, or armies, coming to their release, when their condition did require speed, it is likely they did often lift up their eyes towards the mountains, round about. Certain it is, that upon this situation of the Country, and out. Certain its, that upon this incustion of the Country, and common use of men, in expectation: many feeches are grounded in the Scriptures; in the Prophets especially. As for example: The beautiful point the mountains are the feet of him that bringesh godydings; that publishest peace, — that faith unto Sion, thy Gul rightle, E. J. A. 7. The Plaintit therefore here, alluding to this common speech and use, most sweetly and elegantly declareth that he alfo will lift up his eyes: but to mountains, from which he certainly knows, that falvation will come to him, Had he fald no more then fo; yet I do not conceive that his meaning would have been very doubtful, or obscure: not more doubtful, or obscure; than where he faith : Lead me to the rock that is higher than I Pfal, 61:2.

alluding there too, very fweetly and wittily, to the fituation of the Country, and cuftom of men, in times of publick diffreffe, as is there noted. But then when in the very next verse he doth so plainly ex-expectation of help from any other hill, than heaven: (which fometimes also is called a hill; as is here observed by some :) the lometimes and is called a mit; as is here observed by some:) the most proper object as well of our eyes, as of our hearts: for which also man, by Gods providence. (Or. homini sublime dedit, calamque tueri justit, &c.) is fitted in his bodily flucture.

unto the bills] Some are of opinion that Mount Sion and Moriah, unto the only some are or opinion that mount sion and mortan, upon which the Sanctuary flood (upon one of them, at leaft; but supposed to stand upon both, because of the neernest:) might be intended by the Plalmist. And true it is that help and falvation, (or to that effect) is faid fometimes to come from the Sanctuary, where God was pleased in those dayes to manifest himself, and to afford the effects of his presence, to humble supplicants, after a more peculiar manner : and not to come from the Sanctuary onely, but from those hills also. See before upon Pfal. 14. 7. Out of Zion ; and Pfal. 5.7. towards thy holy Temple. We will not therefore reject this, if any like itt but prefer, in our own judgement, the former interpretation : as more proper to the place, and more emphatical. Either of these interpretations will serve to save us from that different bur violent, interpretation in the margin: Shall I lift up mine eyes to the hills ? whence flould my help come ? There will be no need of this fhift: though of the two, I should think that more tolerable, than to asperse the Psalmist, and to lay the blame of our mistakes upon him wrongfully.

V. 2. My help cometh from the Lord] Plal. 124. 8. which made heaven and earth] He (ceretly acculeth mans ingra-

titude, who doth not depend upon Gods power.

V. 3. be that keepeth thee will not flumber] He sheweth, that Gods providence watcheth not onely over his Church in general,

but also over every member thereof in particular.

V. 4. shall neither slumber nor sleep] He will neglect no occafion of thy preservation, Plas, 127, 1, Elay 27, 3.

V. 5. thy shade upon thy right hand] Esay 25.4.
V. 6. The sun shall not single thee by day 1 Neither heat nor cold.

nor, any discommodity shall be able to anney thee, Pfalm 91. f. See more there.

V. 7. The Lord shall preserve thee from all evil] The Lord shall keep titee from danger both abroad, and at home, Deut, 28, 6.

PSAL CXXII.

Verfe 1. Wes glad) He rejoyceth, that God had brought the Ark to a place, where it should remath. Or it may be, this plalm may be of the same argument as plalm 84. How smidble, &c. See more there upon verse 3. Tea the sparrow, &c.

V. 2, Our feet shall stand] Whereas they were wont to wander to and fro, as the Ark removed.

V. 3. that is compali together] By the artificial joyning and beauty of the houses, is signified the concord and love that is between the Citizens.

V. 4. the tribes go up] All the tribes do refort thither, and pray there.

nato the testimony of Israel] To the Atk, the sign of Gods pre-sence, and in which were the two Tables, containing Gods testi-mony, how he would be served, and from whence God declared his presence by Oracle, Exod. 25.21, 22.

the thrones of the house of David] In whose house God placed the throne of justice, and made it a figure of Christs Kingdom.

V. 7. Peace be within thy walls] The favour of God give thed

peace, and keep thee from all wars, Plai. 147, 14.

V. 8. Far my brethren and companions [akes.] Not onely for mine own lake, but for all the faithful whom I account as my brethren. Pfal.119.63. PSAL, CXXIII.

Verle v. If I sp mine eyes, O thou that dwellest in the heavens].
V. 2. witld that he have mercy upon m] Until he deliver us out

of this milery. This argues conflancy in prayer, Luke 18, 1, 7, V, 3; we are exceedingly filled with contempt] [Fal, 88.3, When the faithful are fo full, that they can no more endure the oppreffions and fornings of the wicked, then with hungry, defires they cry for help, not ceasing till they obtaine it ; & Cliron. 20. Il.

PSAL CXXIV.

Veric 1. TFit had not been the Lord] He theweth, That God was ready to help at need, and that there was none other vay to be delivered, but onely by his power.

V. 3. Then they had swallowed us up quick] So unable were we to relift. A metaphor taken from ravenous beafts, who fo speedily, to reint. A metapuot taken koin tarenous sunas mus and greedily devour their preys that it feems to go quick down their throats, as Jonah did with the Whales, Jonah, 72, 27. nost proper fimilitudes of swallowing and drowning, to expedie the great danger that the Church had been in, and our of which

God miracul oufly had delivered them. V. 7. Our foul is escaped as a bird out of the fnare of the fewlers]

as a bird out of the fuare] For the wicked did not onley furioufly rage against the faithfull, but craftily imagined to deftroy them.

PSAL. CXXV.

Verie 1. Which cannot be removed] Though the world be subject to mutations, yet the people of God shall stand sure, and be defended by Gods providence.

V. 3. the rod of the wicked shall not rest upon the lot of the righte out I Though God fuffer his to be under the croffe, (the rod, or feeper of the wicked, or tyrannical men,) for a while; yet this croffe shall not for rest upon them, that it should drive them from hope, and cause them to betake themselves to evil cour-

as turn afide unto their crooked wages] Those that fall away from God, shall have their portion with those that never were with

him, Pfal. 73. 17. peace fhall be upon Ifrael] Pfal. 128, 6. Gal. 6. 16.

PSAL. CXXVI.

Verfe 1. TUrned again the captivity of Zion] Heb, returne the

returning of Zion.

Their deliverance was as a thing incredible, and therefore seemed rather a dream, than a thing in truth

performed, Act. 12 9.
V. a. Then was our mouth filled with laughter] He sheweth, how the godly ought to rejoyce, when God gathereth his Church, or

activereth it.

then faid they among the heathen] The very heathen could not
but take notice of Gods handy work in our kingdom: and if the
Infidels confelle Gods wonderful work, the faithful can never flow themselves sufficiently thankful.

bath done great things for them] Heb, hath magnified to de with them.

V. 4. Turn again our captivity, O God] He doth not, as a mai V. 4. Turn again our capiturity, own I are used note, as a main night think, contradich himfelle. For their return from that Caprivity, as appears Erra and Nehemiah, was a long work, and much oppoled. Well he might therefore at the same time give thanks for that which was so happily begun, and pray for the

accomplianment,
as the freams in the South] It is as possible for thee to bring
back tile refs of the captives from Babylon, as to cause streams
to break out in dry places, where the Sun scorches in the South, Judg. 1, 15. or, it shall be as comfortable to us, as rivers of wa

ter in dry places.
V. 5. They that fow in tears, shall reap in joy] The matter of this excellent fenrence in a more general fenle, to wit, that in the course of nature, one contrary begets another, mel generat fel, &c. pleasure, forrow; and forrow pleasure; hath been the object of mapreature, tortow; and torrow preature; interference oper or many a neitent Philosophers peculiation, and hash allo fententionly been expredled by fome of them: but by none fo pithily and emphatically, as by our. Pfalmit here. I fhall onely mention two here; neither of them Philosophers, but Latine Writers both: Pliny, the Alksh in his wayer] Pfal, 119, 1.

in his wayer] Rfal, 119, 1.

rs promoting precession. It is makes it a great mystery, not of nature, as form others before him, upon this slive; it (though they might mean the fame thing too. by that word,) but of Gods providence, plainly. See also upon Pfal. 28. 5. Because they regard not the work of the Land, &c. fhall reap] Or, let them reat.

joy] Or, singing.
V. 6. bearing precious seed] That is, seed which was scarce and dear : Or, precious, because of the effects of it, being the feed of immortality, as the words may more generally, or in the myrtical Sense import, But whether precious be the meaning of the Hebrew word, is not agreed, among Interpreters. So the word indeed is expounded Job 28, 18, for the price of wifdom it above Rubies. It is Kimki's exposition there. But others translate, acquisitio sapientia, that is, the purchasing of wisdom; which is as probable a translation. Others therefore from Amos 9. 13. 1717 JUC, he that foweth (or, draweth forth; as in the margine (feed: makes this JUC) to

Annotations on the Book of Psalmes. V. 4. Then the waters had overwhelmed m] Pfal. 69.2. he uleth be a proper word to expresse the manner of casting, or scattering feed corn, by a kind of drawing, or orderly firetching of the arm, which is not done without fome art. So that according to them, the words fhould be translated, portans traflum feminis ; that is Bearing draw-feed; or, feed to be fowen. Others again there be, who would have the word to fignific (as it is here in the margin) a feed basker. Somewhat may be faid for every one of these differences interpretations; but traditif feminis, as in Anios, is in my judge-ment, the most warrantable. The best is, none of them are much amiffe to the main fenfe and purpefe. They that translate in Job amule to the main control of the con TUD fignifie acquifitio there, it muft here, acquifitum. The word. as most others, may in different constructions, or upon different occasions, have different fignifications which cannot be faid of ther fere likely to have but one fignification in both places.

place of Amos; because there it is spoken of seed, as here; and thereshall doubtless come] Or, let him come, doubtless come] Heb, coming come.

PSAL, CXXVII.

Title for Solomon] Ot, of Solomon, Pfal. 72.

Vetle 1. Except the Lord build the house 1 It may be taken, for building the house, or encreasing the family,

shat build it] Heb. that are builders of it in it : or, ther labour in warn about it, that build it. except the Lord keep the city] The publick estate of the com-

mon-wealth . V. 2. It is vain for you to rife up early] Which watch and ward ; or, which labour hard for your living.

to eat the bread of forrows] Gotten by hard lubour and care.

Gen. 3. 19. Or, he doth rightly give. he giveth] Your care cannot bring you true reft, but Gods his beloved fleep] It may be an allusion to Solomons name.

Jedidiah, & Sam. 12. 25. V. 3. Lo, children are an beritage of the Lord] Gen. 33. 5. and

48. 4. John 24. 3, 4. Begotten while their parents are young, and which may live to comfort them in their old age. See the con-

trary, Gen. 44. 20. V. 5. hath his quiver full of them] Heb. hath filled his quiver with them. they shall not be ashamed] Their children will be ready to plead

for them, and to right them, when they are wronged by others! or, their enemies cannot shame them, with objecting to them the want of children, which in those dayes was a reproach, both to man and woman, because some curse was thought to lie upon those that had none. So Luke 1, 25, Elizabeth speaks of her felf, having been steril to that time, and now with childe; Thus bath the Lord dealt will me in the dayes wherein he looked on me, to take anay

my reproach among men. fhall speak with] Or, shall subdue, as Psal. 18. 47. or, destroy. in the gate] The wonted places of publick appearance in those dayes, it being the place for Courts of justice, and trials at law, which brought great refort of people.

PSAL, CXXVIII,

V. 5. out of Zion] With fuch blessings, as he granted from Sion, the place of his special residence. thou fhalt fee the good] See it with delight, and have a parr in

it, Plal. 27. 4.

of Jerufalem | The blessing on their own families, is not compound to the compound of the co

and peace upon Ifrael] Gal. 6. 16.

PSAL CXXIX.

Verse 1. Many] Or, Much.

May I frael now say] The Church now afflicted, ought to remember, how her condition hath ever been fuch from the beginning, to be molefted most grievously by the wicked : yet in time it hath ever been delivered, I falm 34. 19.

Pfal. cxxxx. V. 2. from my youth] From the very first time, that I began to

V. 3. from my points 1 control to the control to the control to the a people diffinguished from others, Jeraz. 2.

V. 3. The plowers plowed upon my back. The extreme cruelty of the enemies was such, That their bodies might frem to be furrowed

the enemies was men, a nat their populations were fo grievous, v. 4. The Lord is righteous? Because God is righteous, he cannot but plaugue his adversaries, and deliver his, by diffipating the

plots of the wicked, 2 The 1,16, 7, 2 Pet, 2, 9, V.5. Let them all be confounded] When they fee their crafty plots

disappoint ed. turned back] By God.
that hate Zion] That is, the people of God.

V. 6. as the graffe upon the honfe top?] He wishesh, That the enemies of God, and of his people, who lift themselves most high, may be suddenly consumed with the heat of Gods wrath, Plal-37. 2. & 73. 19.

V. 8. Neither do they which go by, fay That is, the wicked shall perish as that grasse; that, to which no man wisheth a blessing.

The blessing of the Lord be open you Ruth 2.4.

PSAL, CXXX.

Verse 1. Ot of the depths Being in great distresse and forrow, he speaketh as one in the depth of some mighty waters overwhelming him, Pfal. 42. 7. and 69. 1, 2. 14. Jon 2.5 V. 3. If thou, Lord, shouldest mark iniquities] So as to deal with man in extremity of justice for his sin: Plal. 123.2.

who shall stand] He declareth that no man can be just before

God, without forgivenefic of fins, Plain 32.1, Rom. 3-23;24 fer-fold, without forgivenefic of fins, Plain 32.1, Rom. 3-23;24 fer-red.] The ordinary confequency, or effect of forgivenefic is, the removing of tiole, whether judgements or challiements that we have incurred through fin. And this was Davids cafe here, as appears by his words, verse 1. Out of the depths; to wit, of misery, crosses and calamities; as best Interpreters there: as also by those, verse 7, and with bim is plenteous redemption : which are intended of deliverances from temporal calamity: His aym therefore, in faying that there is forgiveneffe with God, is mainly to the confequent of his forgiveneffe, or remussion of sins; to wit, deliverance, or help in advertity. He addes therefore, that thou mayeft be feared: that is, in effect, ut colaris; that thou mayeft be worshipped : for feare worthip of God: which is well observed by some Expositors here, And as the Pfalmift faith here, that God forgives (that is, helps, and delivers) and therefore is feared; so elsewhere, that because and activers) and theretore is feared; to ellewhere, that because his feared, for workinped, therefore he delivers. To which purpose are those words; take as a father priteth hutchildren; for the Lord pitteth bene that fear him, Pelan 103, 13. It is a main ground of Gods working, to believe that God is merciful and gracuous; that is both able, and willing to help mon, but those that fear him especially) in misery and afficition. When therefore Epicurus maintained that God was to be feared, or worshipped, proprer excellentiam natura, though he did not at all interesse himself in humane affaires, neither to do good or hurt unto any; yet to be fea-red, for the excellency of his Nature: wife Heathens well inferred upon it, that this was but a meer pretence of his, because he would not be thought to abolifh all religion among men; but that in effect, he did absolutely deny a God; or at least, that God was to be feared, or worshipped by men. Epicurus vere ex animis hominum extraxit radicitis religionem, chm Diu immortalibus (y opem (y gratiam suffulit : faith one of them, (Cic. De Nat.D.) who hangration proprint. Tattle one of them, (Cot. De val. 1), Wild half alles at large; and concludes, Si maximé talis (fl. Deu, ut mill gratiè, mill hominum charitate teneatur; valeat. Quid enim dicam prophitus [15, s] propitius (fl. pare) nemini. For what have I to do, faith he, with a God that cannot be propitious? It is the very word, here used by best Latine Interpreters, Quia apud te est pro-pitiatio, ut timearis. And this, ut timearis, being expounded more generally, ut colarit, as I faid before it is; it is the very thing that that authour doth there politively maintain. Thus is the coherence, as I conceive, made very plain, which hath not a little troubled Expostrors, and yet still left, that way that they go commonly, in my judgement at least, very obscure. See more upon Pial, 26, 3, For thy loving kindnelle

V. S., I wait for the Lord, my foul deib wait; and in his word do I host I fail. 8-17. & 30.18.

in his word do I hoso! Which doth affure me of Gods mercy, and of the pardon of my fans.

V.6. more than they that watch for the marning] More than those, that watching abroad in dangerous times, and tedious weather, look frequently after the peep of day, Isai 21, 12. Pfal. 119. 147, 148.

I [ay, more than they that watch for the morning] Or, which watch

wate the morning.
V.7. for with the Lord there is mercy] Plal. 86. 5. When shall be affured of Gods mercy, the rest of Gods people may expect it, as I do.

V. 28. from all bis iniquities] He shall forgive him his fins, and le deliver him from the punishment , temporall adversity. So Pfal. 103. 3,4. Who forgiveth all thine iniquities—-who redeemeth thy life from destruction, &cc.

PSAL CXXXI

Verse 1. MTheart is not haughty] He setteth forth his humility. extreife | Heb. mall.

or in things too high for me] Which passed the measure of his apprehension, or limits of his vocation. high] Heb. wonderfull,

V. 2, Surely I have behaved] The form of an oath. See Pfal. 95. 11.

my jelf] Heb. my foul,
as a child that is weaned of his minher] He was void of ambition and malicious desires; which children, so young, are not subject unto, Matris, 18, 1,3 1 Cor, 14, 20.

V.3. from henceforth) Heb, from now,

PSAL CXXXII.

Verse I. T Ordremember David] Who was the authour of this Pfalm, whether David, or Solomon, is not certainly known, But either David, or Solomon, is generally agreed upon. But being the Book beareth the name of David, and that no other Name is here prefixed to this particular Pfalm; I think it is more warrantable, if no material objection can be made against it, to adscribe it unto David himself. It is true he speaketh in the third person, all the way : but a reason is given of that, because he inoccasion; to be used either by his son and succellour Solomon; as some believe: or by the whole assembly, as others: the like whereof we had before, Plal. 20. & 21. where David for the same rea-fon (as there observed) speaketh in the third person: Remember thi burnt offerings, &c. As for this form of commending ones felfe to God, by the word Remember: we have the like Nehem. 13. 14.
21.29 31. Neither is it improbable, that Nehemiah therein did imitate David: wherein we have a further confirmation also, that David was the authour. See more concerning this word and form, upon the Title of Pfal.38, to remember, Remember David and all his afflillions] Of all things that Da-

Remomer Davin and an in agriculty of all timings that David now did in his life time, among all his good acts, which made him fo gracious both with God and men; and gor him the reputation of an incomparable Poince upon Holy Records there was not any thing wherein he either pleafed himfelf more, or had more confidence in towards God; than in those things that he did for God immediately, that is, for his Ark: his Temple, and the service of immediately; that is, for its Afric ins. Lemple, and the terrice of his Temple, to fee that feteled and efablished in his dayest or at leaft to provide for the fettling and efablishing of it in his founter reign. Yet firange it is to fee, that notwithflanding his zeal, his piecy, and the fincerty of his heart, how much he was put to it, and partly put of, and disappointed in those his godly designes. For the Ark, when he first attempted it, he was deferred by unexpected e-vents, and durst not proceed any further: and in the mean time, God knoweth what inward consustion, and perplexity of spirit his foule did fusteine: Three moneths he then continued in that cafe, which is very long, for such a condition. A fernwards, when he purposed to build a Temple to God. (for which who would have thought any man fitter than David? a Prince of such esseem with God, and so zealous for God, as we may boldly fay, no Prince ever was more) yet even then was his personal persormance in ever was more) yet even then was no perional periormance in that great and glorious work, (though his purpole and defire was) not accepted of. We would not interie from hence, that David was leffe dear unto God, much leffe, leffe religious, than common was lelfe dear unto Joa, much neue, neue reugious, man common-ly apprehended to have ben: God forbid, that we fhould inferre from this, that if good and godly Princes (as Hittories will tell us of many) be dilappointed of their purpoles, and fome of thead feem to milicarry, even to the loft of their lives, and Kingdomes, when they laboured and took great pains to fettle religion, and to advance Gods worship in a Kingdome; we should not wonder at it, and either murmure against God and his justice, because we cannot penetrate into the depth of his Counfels: or have a leffe opinion of the worth and piety of those Princes, because they had no better successe in their pious enterprises. David it seems, what from reason, what from divine revelation, was sufficiently secured, that God did accept of his pious endeavours, though he was not pleased to give them accomplishment, in his life time and though to those that took effect; he added much trouble and affillion. For to thole that took effect, he added much trouble and applithins, For not only here, but Flain 38, & 70, when he was in great extermity, he made bold with Godsto antitle thole two Pfalmes, (whereoffee upon Flain, 38), "Plain" for remembrane: as it fall most that he could possibly think of, to draw Gods help and a fulfance, had been included in that one word, whereby he did put him in mind of his ceal for his Church, and fervice. V. 2. How he] Or, Who.

V. 2. How he j Or, wor.

mighty God of Jacob J Gen 49, 24.

V. 3. Sarely, &c.] Heb. If I fhall come. The form of an oath:

Let me perish it I do it, Pfal. 95, 15, & 131, 2.

The company of the property of

I will not come] This feems very strange and unlikely (to be taken in ordinary construction) that David should so peremptorils wow, may fwear , that he would not come into his house , nor go

to bed, &c. untill he had done that; which could neither be done in one day, in case he had had good warrant for the doing of it; neither had any certainty, that it should be done and accomplished (as who can be, of any thing future?) whilest he lived. Junius ed (as who, an be, of any, thing future 2) whilefthe lived. Junius therefore very plausibly; expounds David not of his ordinations for both of the content of the ordination of the ordination of the content of the con was plaufible : but some objections may be made against it ; neither do I find him followed in it by other Interpreters, Some conceive that the words may be somewhat hyberbolical, and that by freering here, is only intended an earnest desire, and fixed resolu tion: and again, If I come into my house, &c. that is, to rest and enjoy my self with a contented mind: if I make it not my care, and enjoy my fell with a contented mind : it I make it not my care, and my buffineffe; and think of it night and day, &c. In very deed, a man may go very farce in his expectisons, in that kind, a: id deliver fome things ablottly which neverthelelle are prelipioned for be underflood upon fome general conditions, or suppositions upon the failing of which, the obligation of performance when any and the support of the properties o man, we are more precifely tyed to words, there is a reason for it,
But this may serve here, as to Davids words,

into the tabernacle] Kings houses are but tabernacles , no abi

dimplaces, Heb. 13, 14.
of my bufe] He meanes, of his aew houfe, 2 Sam. 5, 9, 1 Chr.
of my bufe] He meanes, of his aew houfe, 2 Sam. 5, 9, 1 Chr.
of my bufe] He meanes, of his aew houfe, 2 Sam. 5, 9, 1 Chr.
of my bufe] He would neither dwell nor fleep init, till the ark were in
his refling place; that is, he would never do fo quietly, till that

V. S. Untill I find out a place for the Lord] That is, the ark

V. . Until 1. Inde was a place for the Loral Inac is, sine 445, which was a fign of Gods prefence, Numn. o. 3536.

an abbitation for the mighty God of Jacob Heb. habitations; that is, a flately habitation of divers rooms, ver. 7.

V. 6. we heard of it at Ephratain The Ark was first placed in Shiloh, in the Tibe of Ephratim which Tibe, some Rabbits conceive the here incomed by white word Ebartah. But it is har a contection of the content of the state of the to be here intended by this word Ephratab. But it is but a conje-Qure, which hath little ground. For Ephratah may be the name of a City, otherwise called Berblehem: the reason of both names or a city, otherwise caricu necontents the reason or both manus-being from the fertility of the place. The meaning, according to beth interpreters, is rather this, We inhabitants of Bethlehem, or Ephracal, we have heard of it; the fame of this folemn beinging of the Ark (whereof fee before upon Pfal 47.& 68,) is come to us al-

the Ark (whereor ice before upon run 47,00 00), in come to its at-fo: it was fund in Kiriath-jearim, 8c. See upon the next words, in the fields of the wood] Or rather, in Kiriath-jearim, the name of the place where the Ark was, when it was brought to Jerusalem or the piaco where the Ark was, when it was prought to fermalem by David, r Sam. 6.21. & 7. 1.2. Kiriath-jearim, properly fight fies a Town or City, fittented near woods: and fitch a one was this, that was so called. The sense had been much plainer so: but some would have Terufalem understood by this expression; which is not

NAME OF THE PARTY into thy reft] Jerusalem; because that afterward his ark should

remove to no other place.

the ark of thy firength] Whence thou shewest thy strength, in

the ark of thy Irresple) Whence thou thewett thy trength; in hearing the prayer of thy fevrants, and celeving them, Sed upon Plale3; 2. To fee thy power and thy Irresple.

V. 9. Let thy Prifts be desired with rightenspless and in the people, that it, as evidently, be feen on them, and grace them, as a come by gament doth him that wearen it, Job 2, 4, 1E49 61.0.

V. 10. For thy fervant Davids false yete; 1. King, 8.3.5, 1Pal. 8.3.0. Re 18.2.3.2. The command wander of him. made good

\$9.20, &c. Elay 37 35. Thy covenant made to him, made good also those in the temporal estate to other of his seed, so far forth as

they kept the covenant.

V. 11. Of the fruit of thy body will I fet upon thy throne] 2 Sam. 7

v. 11. (4) for 110119 109 0003 with 11 fee won try torone [1 2 2001].

12 1 King 3.2 f. 2 Chron 6. 16. Luke 1.6.9, Afts 2. 30.

13 bb dol] Heb. thy belly, or womb, as Prov. 3.1. 2.

V. 12. for evermore] Because this cannot be accomplished, but in Chrish, Afts 2.30. it followeth, that the promise was spiritual.

But fee more upon Pfal.72. Give the King thy judgements, &c. upon the title them. about the work. the title there; about the end.

V, 13. defired it for bis habitation] Pfal.68.16.

V. 14. This is my rest for ever] See upon Pfal. 68. 16. Tea the Lord will dwell in it for ever. for I have defired it] Meaning, for his own lake, and not for any

outward excellency in the place it felf.

V. 15. abundantly] Or, surely,

I will fatisfie her poor with bread] God will provide for the
meanest in his Church.

V 16. I will alfo chath her Priefts with falvation] That is, with my protection, whereby they shall be fafe.

V. 17. There will I make the horn of David to bud] Luke 1. 69. Though his force and glory for a time, feemed to be broken; yet God promifeth to reftore them to him, and fettle them.

Sou promient retrieve turns to min, and settle tienn.

Helm) Or, candle. By this word, in Scriptuse flyle, is underground often, a function of the strength of

1 King 11.36. that David my fervant may have a light (or, tandle) alway before him in Jerufalim, and 15. 4. Neverthelesse, for Davids fake did the Lord his God give him a lamp (or candle) in Jernfalem, to

jes up his son after him, &c.

V. 18. His enemies will I cleath with shame I I will cleath the one with shame, as the other with honour, verse 6, that is, put them to open and publick shame, Pfal 209. 29.

PSAL CXXXII:

Verse 1. How good] How profitable and pleafant, for brettren to dwell together in unity] Of the fame faith or family, Heb. 13. 1. Gen 13. 8. together] even together.

V. 2. like the precious] He sheweth , by these similitudes ; the commodity of brotherly love. orntment upon the head] He alludes to the fragrant oyntment.

Exod. 30.23. & 40.13.

that went down to the skirts of his garments] Or rather, upon the collar, Exod. 28.3. & 39.23. for it is not likely, that fo much precious oyle fhould be poured on him, as fhould fhould run down to he bottom of his robe. V. 3. As the den of Hermon] The dew that fell upon those

mountaines, made them or the lands ad joyning fruitfull: fo doth concord bring plenty.

for there the Lord commanded the bleffing] Where there is fuch an agreement.

an agreement.

commanded the bleffing] Plal. 42.8. & 44.4. & 71. 3. See upon
Plalm 88.28. Thy God hath commanded thy strength, &c.

and life for evermore] That is, constant happiness, perpetuated in, and by a bleffed posterity,

PSAL. LXXXIV.

Verse 1. All ye fervants of the Lord Whio are they, to whom the Pfalmist doth here addresse himself, with this title of ervants of the Lord, I find three leverall opinions. Some think the Jeruants of the Lora; a not trice leveral opinions. Some difficult Levites only, becaule of them particularly, which we do not of others, we read that they had charge of the Temple by night; as well as by day: 1 Chron.9, 33. Others, take no notice of this; but because they conceive the last vete; The Lord that made, &c. to contain a fet form of blefsing, and that it belonged only to the Priefts to bleffe the people, Numb 6.23, therefore they would have the Priefts only intended: though afterwards they take in the Levites too; as if they also, but upon what ground they tell us not, had had a commission to bleffe, For certainly, Numb.6.23. by Asron and his sonnes , the Priests only can be intended : as is further ron and my joines, the rivers only can be medica; as suttoer confirmed, Deut. 21.5. And the Priefts, — For them the Lad by God hath chylen—To belieft, &c. For as for Deut, 10.8, where is minister, and to bieffe, is promifeuoufly adderibed to the rive of Lovi n general as in fuch expressions is ordinary : it must according to belt Expositors be understood diffinctly: to minister and to blese; that is, the Levites to minister: and the Pricts, to blesse; both Pricts unst unfer Lewices or miniger; and the Prices, to begin to our right and Lewites, (for propriy called) being of one and the finer to, the tribe of Levi, which neverthelle is not without fame difficulty, or ambiguity, at leaft; because to minight was common our Prices and Lewices, as by many places of the Law doth appear, But we will not inuft lo long upon this particular, as to answer all objections. The more common, and probable opinionis, that it belonged unto the Priests only to bless the people. But that this last verse should be so taken, for a form of blessing, there is no necessity of that. The words may be taken, as some Expositors would have them, as from the Plalmist to the fervants of the Lard, (whoever intended) blefsing them in great good will for their di-ligence and afsiduity in praising God; whether of themselves, as is most likely; though he seem to exhort them to it; (which may be rather an approbation: according to that of the Poet; Soft most us fails, quod jam facis ipfe, &c.) or whether upon the enhancement in facis, quod jam facis ipfe, &c.) or whether upon the enhancement in the property of the property of the land, are meant the property of the land, are meant upon the call of the land, and th here, not only Priests and Levices, but other devoir people, who is great zeal and devotion to Gods service, commended in Anna, a spear zeal and devotion to Gods fervice, commended in Anna, a Bropheroffen videov, Luke a, 26,77, were wont to be convertiant in the Temple both nights and dayes, in fafting and praying, and there religious duties. All that I find objected against this, is that Laft verice, if it be a feet formula of blefaing; but that being very doubtfull, and as likely not to be, (as hath been faid) the objection cannot be very frong. There is none of those opinions, but built its probability, to that the Reader, for ought know, may be left free to his choyce; which hath made me to fee them down all three.

which by night] Heb, in the night : The day is not here mentioned: not but that it is intended, as well as the night; (as ellewhere upon this occasion, expressed often:) but because it is suppofed that the night being the more unufual time, if in the night much more in the day: when all men, that do not make a pra-cial of atheifue and Epicurifme, are wont to praile God, lone

Pfal. cxxxv.cxxxvi. that to fland in the Scripture, is sometimes for to wait , minister, on traordinary occasions, may appear by 1 Chron. 16. 71. 2 Chron. See in the Hebrew as the margin tells you: for which in the Text it self; that waited. This is some reason, why Priests and Levites should be understood in the former words, rather than others : but no concluding reason, because to stand, in that sense, is a general word, used of Poets, as well as of Priests and Levites, but indeed most proper unto them, where the House of the Lord is particularly spoken of. Yet it may be too, that the word might be used of purpole here, of them that were not fuch, to shew, that which they did, was in imitation of those, whom God did own mine particularly, above other men; for that extraordinary service which they were bound unto, above other men : in imitation of them, that God might own them also, after a more particular manner, (as out of all question he doth such) for their zeal to Him, and his Service.

V. z. Lift up your hands in the Santhuary) There is neither in, nor to, in the Original, but feeing that one of the two must of neceffity be supplyed, there is more probability for the to, as I conceinty be inplying, there is more probability for the 18, 281 conceive, (and to find it in most interpretations) than for this in. See before upon Pfal. 5, 7 towards thy holy it mple. But then by the Holy, (as in the originall: or, belineffe:) we must understand Holy **21 text is, The Holy of Holies: or the Holy; Ark: where God was supposed to reside, and from whence he was faid to hear prayers : as hath been observed before more

V. 3. The Lord] The Levites answer ro the former exhortation, and their prayer for the people in their night-watches: fuitable to the Priests blessing, Numb. 6. 24, See upon the former verses that made heaven and earth And therefore hath all power, Blesse thee with his Fatherly love, declared in Zion, Pfal, 128, 5.

PSAL CXXXV.

Verfe 2. VE that fland in the house of the Lord | Ye Priefts that L ferve God in the Temple, and ye Levites that do it without in the Courts. Other, think the people to be meant by them, white in the Courts, Otherstains the people to be meant by them, that fland in the Courts, Pfal. 134. 1, 2. Luke 1 to. See upon Pfal. 134.1. All ye fervants: and, fland in the bufe.

V. a. For the Lard bath chofen flacib! That is, hath freely loved

the posterity of Abraham, 1 Cor. 8.5. chofen Jacob unto himselfe] Deuteron, 4. 37. & 7. 6, 7 & 10.

V. 5. our Lord is above all gods | Above all that are called god by resemblance of dignity, or false opinion of men.
above all gods] Plas, 95, 3, & 97 9.

V. 6. Whatfoever the Lord pleafed, that did he in heaven and in

earth] Pfal.155.3 that did he in heaven undin earth] He joyneth Gods power with is Will; that we should not separate them : and hereby he willeth Gods people to depend on his power, which he confirmeth by

V.7. He causesh the vapours to ascend from the ends of the earth be maketh lightings for the rain] To make way for the rain , or.

V. 8. Who smitche first born of Egypt] Exod, 12, 29, both of man and beast] Heb, from man unto beast

V. 10. Who smote great nations, and flew mighty Kings | Numb

21, 24, 25, 26, 34, 35.

N, 12 And gave their land for an heritage] John 12, 7, 7, h neweth what good the godly receive by Gods power, whereby he destroyeth their enemies, and provideth for them.

V. 13. thy memorial, O Lord, throughout all generations] Pfal, 102

V.1.3. Iny memorias, v Lous, surveygoout ast generations 1 vial, 101
12. Exod, 3.17, throughout all generations 1 Heb, to generation and generation.
V.1.4. For the Lord will judge his people 1 Deut, 3-36 Pfal, 26.
1.He third avenge them of their enemies, Pfal, 43.1
he will repen himself-forestraing bis forwards 1 He will take away the plagues he layes on them.

V, 15. The idols of the beathen are filver and gold] Pfal. 1 . 5. 415.67.8.99.10,11. He warneth his people to take heed they leave not him, to ferve Idols, that can neither hear nor help them,

PSAL CXXXVI

Verle I. Give thanks unto the Lord for he is good, &c.] 106.

for his mercy endureth for ever] Though we are to praise God in, and for all his attributes, as power, his justice, wildom, and the like: yet, his repetition throughout the whole Plaim sheweth, that God is chiefly praised for his mercy and goodnesse, (whereof see upon scherby praised for his mercy and goodnesse; (whereof rec upon Plaim 130. 4. For there is forgivenesse with thee, &c.) whether general, to all mankind; (of which see upon Plai, 71. 6. from the with, and upon Pfal. 107. in the argument of the Pfalm, and upon P[4], 117. 1. O praise the Lord. or particular, to his Church; wherein the riches of his mercy doth most eminently appear.

for his mercy endureth). This to have been a common constant form, as well for ordinary daily praises in divine service, as for ex- Rase it Heb, make bare.

ferve, Nahum 12.44. For the Priests and the Levites that stood . 7.6. Jerem 23.11, and 2 Chron chap, 3. chap. 7.3. Ezra 3.11.

and other places of Scripture.
V. 2. God of gods Dent 10,17.

V, 9: To him that by wisdom made the heavens] Gen. 1. 1. Prov. 3, 19,

V 5. To bim that firesched out the earth above the waters] Gen,

1. 9. Jer. 10. 112. Se upon lal. 24, 2, upon the feas.
V. 7. To bim that made great lights Gen. 1, 14. V. 8. to rule by day | Heb. for the rulings by day.

V. 8. To rule of ady | Tico. for the rulings of ady.
V 10 To him that finote Egypt in their figh-brin] Exod, 12, 29.
V, 11, And brought out Ifract from among them] Exod, 13, 17,
Gods merciful providence for the good of man, appeareth in all his creatures; but chiefly, in delivering his Church out of the hand of their enemies.

V. 12. With a firong hand \ Exod. 6 6. with a firetched out arm A fimilitude taken from fouldiers, who ftretch out their arm to use their full might and best strength in

V. 13. 10 him which divided the red Sea into parts Exod. 14.21,22. V. 15. But overthrew Pharaoh and his hoft in the red fea | Exod. IA 28

overshrew? Heb. Chaled off.

V. 16. To him that led his people through the wilderneffe] Exod. thorow the wildernesse] Where, for the space of forty years, he

thewed infinite and most strange wonders.
V 18. And flow famous Kings Dout. 19 7. Pfal, 135, 10,11. Decla ing thereby, That no power nor authority was so dear unto him, as the love of his Church.

im, as the love or his church.

V 19. "ibin king of the Amerites" Numb. 1.:3.

V 20. And Og the King of Bulban Num. 1.33.

V 21. And gave their land for an heritage John 12.7. V. 25. Who remembred us in our low eftate | In our greatest affliftion and flavery, when we looked for nothing leffe, than to have

Who give the Good to all \$\frac{\pi}{2}\$. Fig. 13. 7. & 144. 15 & 147. 9. Seeing that God provided even for beats, much more hath he care over his Matth 6.26.

V 6. O give thanks unto the God of heaven Because all ages have had most plain testimonies of cods benefits.

PSAL CXXXVII.

Verse I. THere we fate down] That is, we abode a long time and albeit that the country was pleasant, yet could we not ftay our tears, nor turn us from the true fervice of God! w, fate down as men oppressed with grief, Ezra 9.3. Lam. 3.28.

"s, account as ten oppretted with grief, Ezra 9.3, Lam. 3, 28, remember 22 Ion J Fal. 24, 46 & 20.1 14, Lam. 1.7, V. 1. in the must thereof J To wit, of that country, V. 3, required of us a logal The Babilonians foake chus in mocking us, as though, by our filence, we should signify, that we howed no more in God

a jong] Heb. the words of a fong] a jong rice, nor morate of a jong j wastern Heb, laid us on heaps; as Plal. 79 i. they laid Teru-dem in heaps. The Hebrew is DITM about which word here hath been among the Rabbines much controverse. Some there harn been among the racoones much controverne, some would have it to be a none fluthfartive, as from TIM, (that is, rom TIM, put for TIM) which fignifies to hang up; which o d is used before, verse 2. We hanged our ha pr, &c. So by, suf-sionious nostris, should be intended the instruments of Musick,

p. - Jointhu notifies in the transfer of the meaning of the man, had have been the first they required them to fing, and to play on the infirmments. But most Christian Interpreters are agreed upon it, that it is a participle rather, or nomen participalistics. they that it is a participle rather, or nomen participale, itom 7717, it has in the region! which is much nore agreeable to the Original Context. There he also, who think that 7171 may be here a Chaldaick word for the Hebrew 710, it being very ordinary to that Dialect, to change the He brew W into a m. And because the Chaldeans were they, that had been the authors of this mischief, therefore they think a Chaldee word (see fomewhat to this purpofe, upon Plal. 74 6. upon those words, and hammers,) was used of purpose. But if this be granted, we have

bamblers y was unever purpose. But I this doe granted, we have fill the fame fenfe; putting but fisplers; infread of wasters, V.4. strange land. Heb. land of a firanger. V.5. st firgree thee. Of perishelm.] About the faithfull are tou-ched with their particular griefs, yet the common fortow of the Church is most grievous unto them, and is such, as they cannot

but remember and lament.

V. 6 above my chief joy] The decay of Gods Religion in their countrey was fo grievous, that no joy could make them glad, except it were restored; and then they would rejoyce as much as now they grieved.

ney grieves,
my chief joy] Heb. the head of my joy.

V. 7. the children of Ed. m] Obad. 10. &c. According as, Ezek, 25. 13. Jer. 49.7. is prophefied: and Obadver. 19. fleweth, that the Edomites conspired with the Babylonians against the Jewes.

in the day of Jerusalem] When thou didft vifit Jerusalem, Ezck, 7. 12. Efay. 13. 13.

V. 8. defirered! Heb, wefled,
that remardeth thee, at their holf ferved in! Heb, that recompenfeth with theely heden which those slight to in.
Y. 9. Hely) fluid the be that taketh! He alludeth to the prophefie. Eisy 13, 16. promiting good fuecefle to Cyrus and Darius,
fluid the slight all the control of the propher whom, though ambition moved to agree against banyton, yet courseld, as his rods, to punish his enemies, for their cruelty to his

people.

dasheth thy little ones against the stones Esay 13. 16. the stones Heb. the rock.

PSAL. LXXXVIII.

Verle I. Before the gods] Either Angels, which the Jewes of old ligious assemblies; which also feemeth, according to learned Expositors, to have been St. Pauls opinion: 1 Cor. 11. 10. For this fiors, to have been Sr. Pauls opinion: 1 Cor. 11. 10. For this cause eight the woman. 8c. or King. (called Gods, Pall. 32. 6. 6. 4) according to 12. 12. 46. I will speak of the stripens, 8c. Sec also on vera-the shape temple; and carried the stripens of the carts become to the stripens of the carts because the stripens of the carts because the stripens of the carts because the stripens of the st

were abonified: and now none need to took toward the temper, but worfish god in spirit and truth, in every place, Joh. 4. 21. 1 Tim. 2. 8. However, it doth not hence follow, but that certain places are to be appropriated to God for divine fearvise, (which we commonly call Churcher) and that all reverence is due to such placements. ces, by all truly devout and religious: according to St. Pauls do-Arine. 1 Cor. 11.22. Have ge not howfer -- or defigiege the Church of God: as bell Incepteters, not ancient only, all, or most of them; but modern affor (time of the most learned, and of best account, generally:) do understand the word, Church, in that place. See also

necasys; 3 go unnertaint use works, among a market was party upon Plai 69, 9. For the reade of thy busife, &c. for thou baft magnified thy word above all thy Name.] The confruction of the words in the Original is formewhat ambiguous [2007] 19, may he translated, either, thy name above all things, as by divers; or, above all thy Name, as here, and by some others (That is fay they; Thou haft made thyfelf more known bythy Word than by any other way.) Then, according to the first, the last word approximation, is either an ablative, verbo two that is, by thy word; (thou half magnified thy Name above all things by thy Word; (1000 Mame, by apposition, thy Name, 1) Word; that is, thy Name, and thy Word. David Kimki, makes a kind of hysterop proteann 197 word. Lavin simes, marces a kinu or physrem protein of the making this to be the right order, as to the fente is the half magnified thy Name (super some serving name) above, or, in every rowed of hime, I unins, came not nomine two words matum, Which of all their is righted, is not easily decided but thy Name above all all their is righted, is not easily decided but thy Name above all things, by the word; that is by this gracious performance of what thou half promiled, seems the most literall Interpretation: and having faid but now, that the Name of God should be the object of his praifer; it is not so likely, that he would presently upon it magnifie any thing else, above his Name.

V. 3. and firengthened the with firength in my foul Thou did threngthen me against all mine enemies, inward and outward.

V. 4. All the Kings of the earth shall praise thee] The kings themselves shall praise thee, when they shall know thee sully, as thou hast revealed thy felf in thy word to us. Or as others more proba-bly, divers kings of fundry mations, that have been acquainted through neighbourhood, or otherwise, with the affaires of this common weale, where thou shalt hear that by thy special appointment, long before declared; and by the concurrence of many miraculous iong petore declared; and by the concurrence of many miraculous events, of a flepherd (a. Sam. 7,8, and Pfal. 78, 7,7,1). I am become a King, they final glorific thee. So much may be implied, i Chron. 14, 17, And the fame of David went out into all lands; Sec. Sec allo upon Pfal. 98. It is riphessiphiff, Sec. To this allo may verfet, before the Gods, Sec. be referred.

V s. they shall sing in the wayes of the Lord They shall sing when they shall be converted. Or rather, They shall sing of the ways: as fome translate: but even those that do not agree upon the same interpretation: to wit, they shall talk of these things, that have interpretation; to war, they mail tank or thetettings, that have happened unto me, with acknowledgement and admittation of Gods power and providence in it. See opon the former verse, V. 6. Though the Lord be high, yet he hath respect unto the lowly]

afar off] God though, he dwell on high, yet is near to the Jowly; but keeps aloof off from the proud, Prov. 3. 34. Jam. 4.

V. 8. The Lord will perfett that which concerneth me] Pfalm 57.2. Phil. 1.6. Though mine enemies rage never formuch, yet the Lord which hath begun his work in me, will continue his fayour to the end.

for [ake not the works of thine own hands] Job 10.8.

Annotations on the Book of P falmer. thou understandest my thought afar off] Long before I con-

V. 3. Thou compasses my path] So that they are evidently known

compaffeft] Or, winnoweft.

compaljeft] Or, winnowest.

V. a. there is not a word in my tongue] Thou knowest my meaning before I speak: or, my secretest wisperings.

V. 5. and laid thine hand upon me] Job 41. 8. Thou keepest me

V. 5., and last time and a pointer 1 00 41.8. I from seeper me within the compalle of the knowlege; like a man that will not let his fervant go out of his fight. Or, if this beforing, &c. be a finite litude from the manner of huntimen, when they are in purfair of fome wild beaft, as fome not imporbably think; then this, and last his hand also me; must be underthood in reference to the fine the distribution of the seep the seep that the seep the seep that th fimilitude, as Job 41. 8. Lay thine hand upon him, &c.
V.7. Whither shall I go from thy Spirit? From thy power and

V. 8. If I afcend up into heaven , thou art there, &c.] Amos,

v. 9. If I take the wings of the morning He meaneth the Sun-beams, which suddenly flye to the earth; or, wings that could five as fwift as they shoot out, and take flight never so early.

V. 10. Even there [hall thy hand] They power doth fo fast hold ne, that I can escape by no means from thee, lead me] He sheweth, that Gods providence over us is not a bare

lead me.] He inewern, that Goos providence over us 15 not a bare knowledge, but an effectual conducting and dippoing of us, V. 11, even the night shall be light about me.] Though darknesse be an hinderance to mans sight, yet it serveth thine eyes as well as

V. 12. the darknesse hideth not from thee] Job 26. 6. Heb.

hideth not] Heb darkeneth not.
the darknesse and the light are both alike] Heb. as is the darknesse,

V. 13. For thou haft poffeffed] Thou hast made me in all parts, and therefore must needs know me.

my reins My affections, and most inward motions.

thou haft covered me in my mothers womb] With flesh and sking

lob 10. 11.

V 14. for I am fearfully and wonderfully made] Confidering thy wonderfull work in forming me, I cannot but praifethee, and fear thy mighty power. See before upon Pfal 8.2. Out of the manifely habes, &c. and Pfal. 22.9. that took me out of the womb.

right] Heb. greatly.
V. 13. substance] Or strength, or body.
and curiously wrought] Like a piece of needle-work: for so the

in the lowest parts of the earth] That is in my mothers womb, here below on earth. Eph 4.9. or, as secretly, as things formed in the bowels of the earth, Job 28 1,2,8cc. Which doth not only commend the wonderful art of the workman, who can do his work without help of light; which some conceive to be the principal aym: but also sets out the incomprehensiblenesse of it to humane understanding. For so the Grecians, of things very abstruse, and understanding. The totale stretains, or timings very animum, and out of the reach of mans wit and capacity, ule to lay proverbility. It is speak your, that is, things under the earth; or, the deep things of the earth; as it is uted by Anton, in the fecond book of his Mediani-

one sering as it is used as Amoon, in the economic took some of the carth.

V. 16. and in thy book, all my members were written] An alluson to cutious workmen, that work after a model set before them.

all my members] Heb. all of them. which in centinuance were fashioned] Or, what dages they should

falbioned. when as yet there were none of them | Seeing that thou didft know me before I was composed of either flesh or bone, much more now

must thou know me, when thou hast fashioned me, How ough I to eftern in my thoughts the excellent declaration of thy wildom in the creation of man? or, how incomprehensible

of thy wildom in the creation of man? or, now incomparations are thy caunicle? Rom. 11, 33, [Job 57, 56, 14, 15], thy thought? Or, thought of thee, V.18. I am filliwhit the Every morning when I awake, I fee new Occasions to mediate of thy wildom and to praise thee. Or, when I have spent the whole day (day after day) in the condication of these things, the next morning I am where I was; I am but at the beginning fillithe more I think of it, the more wonderful it appears to me. As that ancient Publishoher- who being asked what. God to me. As that ancient Phylosopher, who being asked what God was, first asked one day to think of it : then two, then four, &c. be-

was nritasked one day to think of it: then two, then four, &c. oe cause the more he though of God, the more he understood him (as himself a niwered) incomprehensible.

V. 19. Surely | Heb. if y Pfal. 131.** [1 feems, that which had Surely thou will fay the wided. O God] It seems, that which had put David at this time to this following profession, and ample declaration of his fall the widers of God himself, in claudes of the heart. tion of his full perswasson of God being the searcher of the hearts of men, as he that is the maker of men, &c. was fome horrid im-Verse 1. Searched me Psal. 17, 12: 3, Je.y. 13-3, V. 2. Thou knowest my down-straing that neither our actions, thoughts, nor any part of our life can be hid from God. The Lord bath returned upon thee all the blood of the house of Saul, dec. he miffeth of the place in the Proverbs, which if he had thought of 2 Sam, 16, 7,8, and it is more than likely that he met with many fuch, as by his many complaints and earnest provocations to God in divers of his Pfalmes, may be collected. Having therefore hitherto declared his faith at large, concerning Gods Omniscience, &c., he now appeals to his justice, and before God, makes profession of his innocency.

N. 20. and thine enemies take thy Name in vain.] The words may also (as they are by some) be translted, and thine enemies lift up (themselves, or, their heads:) in vain. Or, as by others, they vainly extell thine enemies The reader may take his choyce : the word will afford it, and other paralel places will be found, what fenfe fuever of these he pitches upon, to make it probable.

Pfal.cxl.

therefore Ot, then. V. 21. Do not I hate them, O Lord, that hate thee?] His zeal of Gods glory wrought in him a fiery indignation, and utter detestation of all fuch as opposed it, regarding not so much his own particu:ar, as Gods intereft, Pfal. 69.9. & 119. 158, 2 Chron. 19. 2 Prov. 29. 27.

V. 23. Search me O God, and know my heart] Verse 1. Pfal. 26.2. V. 24. fee if there be any wicked way in me | Pfal 7.4. any wicked way in me | Any course of sin that is grievous to God

or man, wicked way] Heb, way of pain, or grief, wicked wein the way everlafting] Heb, \(\begin{array}{c}\beginto \begin{array}{c}\begin{array}{c}\begin{array}{c}\begin{array} way: as fet, 6. 16. 1/19 [FILM] is translated, the old way, to which some would have 1279 [TT] in the beginning of the verse; which may be also turned, the way of geriefor pairs, (as in the margin) by which they understand idolary, opposed, but though the words may be drawn to this, [for 17 128] is taken for idols sometimes) yet; in dach not feem loproper to this place. Bucer agrees with our Englishwand Junius, with perpetual. See upon Ps. 24-7 ye eversalf mg dwars.

PSAL, CXL. Verse 1, Rom the violent man Which persecuteth me of meer malice, and without cause.

A Maire, and whiter cause violent mail. Heb. man of violente: that is, most violent, with violent, violent mail. Heb. man of violence: that is, most violent, violent mail mail mail mail the present missission me; that is, to still me.

Mail Heb. **par: that is, frequent ones

Y: 3. **addr**: 1931** [13... §8...4. Rom. 3...15...

Y: 3. **addr**: 1931** [13... §8...4. Rom. 3...15...

**The property of the stands their lips [13... §8...4. Rom. 3...15...]

He sheweth how crastily wicked men proceed by calumnies, when they want power to do hurt. V. 4 Keep me, O Lord, from the hands of the wicked | God is the

V. 4. Keep me, O Lord, from the bands of the wicked; Good is the refuge of the godly, when they are coppoled by worldlings, from the violent man.] See Notes on ver. 1.
V. 5. [hare for me.] Pfal. 35,7. & 57,6. & 141.1.9.
V. 7. [box helf covered my head in the day of battel] He callech to God with lively faith, being affured of his mercies, because he had before-time proved, that God helped him ever in his dangers, covering his head as with an helmet, or (hield, Pfal. 71.4.)
V when was his wicked desired. For whited pure cannot as

V. 8. further not his wicked device For wicked men cannot ac-

complificheir plots, unlefte God give them ftength.

left they exalt themfelver] Or, het them not be exalted.

19. 48 of the bead of those that compaffe me about 19f. 17. 16. Pro.

11. 13. & 18.7 He defireth that God would make their own words their bane, Plal. 64. 8. or, let them perish by those courses that themselves plot and combine in ; or, let their own imprecations fall on them, Plal 109.17. The words may be translated also, which is followed by some of the best Interpreters : The head of him (by which some understand Doeg: others, Saul:) that compassed me about, let the mischief (or, perversity) of his own lips cover him. See upon the next words,

let the mischief of their own lips] Life and death are often adscribed in the Scripture to the tongue: or, which is equivalent to the mouth or lips, And not without cause, Fer either a man Prov. 25, 21,22. speakerh what his heart doth prompt unto him; as all men na-let them be co turally should: Matth. 12.34. out of the abundance of the heart, &c. turally thoused: martinizes 4, one of the abunaance of the nears, &c. Or if he be a diffembler, that is, one whole heart and tongue go not together; a crafty cunning man; it is a great chance but some time or other he will be caught in his double dealing, and reason the fruits of his false heart, or tongue. Much more might be said of the tongue, of which fo much is in the Scripture: but more cannot, than is by t. James, chap. 3. 11. 1,2, &c. to ver, 13. See alfoPfal, 17. 3. Prov. 22. 13. & 18. 20, 21.

rev. 22. 13. cc 18. 20, 21.

V. 10. Let burning calets fall upon them] If a man read thefe two half lo from place to vefex (9.8. 10.) together, and confider diligently; he may (though to cleape, Jer. 16. 16. venes (9 & 10.) rogetiers, and connuct an genery, he may (congrary to the current of Expostors, as may appear by vwhat hath been noted upon verse tenth:) he may, I say, have just occasion to suspect, especially if he take Prov. 25. 21,22. For thou shall heap bulleck, electably the take trov.5: 5.13.2. Por 1000 pains note colds of fire and bib bend, 8c. into his confideration; that the meaning of the words flould rather be this: As for thof the complified words flould rather be this: As for thof the complified words flould rather be this: As for thof the complified words flould rather bends, 8c. And though as I faid before, the current of Expositors go another way. roogen as train persons, the current or Exponents go another may; yet fome very judicious; or more plainly. Calvin upon the place, proposeth an interpretation that cometh very near to this, but that comfort of foul or body.

it is likely, he would have been much more confident. But then if we ground upon that place (as I think we must, if we think to it we ground upon that piace (as a timin we mus, it we timin to carry it againff to many; for this interpretation here; it mult be granted, that as the words here, are an imprecation; for there also which here, though the coherence of matter, before street of the words themselves; doth evince them to be fo; yet there, feemeth very contrary to the purpose of the wife authour, whom we would not willingly believe to be the authour of any such instruction, that relisherh of any malice: much more contrary to the purpose and profession of Evangelical Paul, who, though he borrow the words from Solomon, yet delivers the matter of them as his own, words from Solomon, yet delivers the matter of them as, his own, Rom.11.0.5 See what is there noted at large in windication of both, upon Prov. 25, 21,22, neither do we know any that flowld move us to change our opinion there delivered cerning the right meaning of those words, except it should be take one pallage of the Plaintit! which yet being so doubtfull of self-ly and so indifferently expounded by all, or most Expositors. 3, 1 left and to induce their exponence of any of most adjourned; a know not of what validity it may be apprehended by others, a gainft the pregnancy (as 1 conceive) of to much reason that may tway us for a different fene in Solomon, and Sr. Paul. And were it certain and fure, that both the Pfalmift, and his fon aimed at one and the same proverbial expression; yet is it not without example, that one and the fame expression of words; yea one and the same proverb, without any variation of words, may be used in a different sense, and to a different end. Of words and phrases, being the same, use in a different, yea contrary sense, in Scripture, and elsewhere, I could give many examples: and some have been given in these Notes, upon occasion: Of Provetbs, or proverbiall speeches, if my memory serve me nor at this time, I doubt not but with a little help either of books, or better memory, there may be found good store. And this I should rather pitch upon, than to believe that either Solomon, or St. Paul could intend the words in a precept of charity; fo (to ordinary construction, and their authority laid afide) uncharitably. But now I have dealt fo freely with the Reader (for indeed I would not conceale any truth, whether it make for, or against any opinion of mine:)

I shall now deale as freely and truly with him, in professing that this interpretation of the words of the Psalmist, though at first, upon comparing with Solomons words, very plaufible; yet upon further confideration, appeared other wife unto me. I did mention Calvin before, that he had an Exposition that came very near. It is this : Recidat molestia, quam sceleratu sermonibus mibi intentant, in capitasibsorum: Here Calvin doth not tell us, what shall become of the word operiat. which is fet out by him; and instead of it Recidat put in his place. But I improfe he intended it (though for brevity fake, he did not so fully explain himself) thus: Let the muschief, which they intended unto me by their wicked tongues, cover their own heads. which is in effect; Recidat molestia : &c. The evill which they intended unto me, let it fall upon their own heads. It is plaufible enough of it felf, as he proposeth it: but much more probabble, in my judgement, if he had observed, (which I wonder he doth not) that there is in the words, so or-(which I wonder he down not) that there is in the words, so or-dered and conflued, an allufon to verfe?; thou high covered my head in the day of battell. Many fuch ferrer, allufions of words there be in the Scripture (of another kind, fee before upon Pfal, 75. 6, nor from the South;) of which we have treated ellewhere largely. If this therefore be right, as it scemeth unto me, very plausible; Let burning coales fall upon them, in the next verse, must be construed by it self; and so the expression here apparently different from Solomons. Most Expositors are of opinion, that the Plalmist doth here allude to that fire that came from heaven, to the destruction of Sodom and Gomorrah: as the most dreadfull imprecation he could think of: which is very likely. Of imprecations in generall, in this Book of Psalmes. See before upon Psal. 35, ver. 4. Let them he confounded. Of Solomons words and meaning, fee there :

let them be cast into the fire] Heb, let him cast : to vvit, God : and let all manner of mischief befall them, and so overwhelm them, that they may never recover again,

V. 11. an evill [peaker] Heb. a man of tongue, an evill [peaker he established in the earth: evill shall hunt the vior lent man to overthrow him) Or, an evill speaker, a wicked man of violence be established in the earth: let him be hunted to his overthrow. See upon Pfal, 55, 23 bloody and deceitfull men, evill shall hunt the violent man to overthrow him Gods plagues

shall so from place to place pursue him; as he shall have no vva

overthrow] Heb. to deftruttions : that is, to certain destruction. V. 13. the upright shall dwell in thy presence | That is, shall be defended and preserved by thy fatherly providence and care, as one of thy family,

PSAL, CXLL

Verle I. T Cry unto thee] He theweth , that there is no other refuge in our necessities, but only to flye unto God for Pfal. cxlii.

2. [et forth] Heb, direfled,
the lifting no of my hands as the evening facrifice] Pfal. 134. 2. He
defired to have his prayers as acceptable to God, as the incense and
facrifices were in the Sanctuary, Pfal. 69.31. Mal. 1.1.1 Rev. 8, 4.
V. 3. keep the door of my hip! He desireth God to keep his
mouth from speaking unadvisedly; for or himself he could not do

V. 4. let me not eat of their dainties] Let not their profperit it, Pfal. 39. 1.

V. 4. tet me not eat of total annutes 1 Let not their property alliure me to be wicked, as they are, Pfal. 37, 1. 8, 73.15. V. 5. Let he rightens finite me, it shall be a kindnesse, and let him reprove me, it shall be an excellent oil, which shall not break my head] Or, Let the righteous smite me kindly, and reprove me ; let not their precious oil break my head, &c.

and let him reprove me] He could well endure all reproofs, that cane from a loving heart, Prov. 9.8. & 19.25, & 25, 12. energies of loving heart, Prov. 9.8. & 19.25, & 25, 12. energies of libertoil. Heb oil of head, Ecclet, 9.8. He compareth a faithful and friendly reproof, to fuch an ointment as they used to

anoint their heads withat, if hall not break my head] Oyl cannot properly be faid, as oyl, to break the head. But oyl being here metaphorically taken for words of reproof, which may be faid, (though figuratively too) or words or reprose, within may to easily (though a guitestery) too)

so break the head, or faul, as Job 19. 2. How hat, will ye vee my

sols, and break me in pietes with words? what belongs to words

properly, is here cransferred to oy). Some transface, (which the

properly, is the cransferred to oy). Some transface, which the

prigmal will beat too) Let it never teafe from my head: that is, let me never want it.

for yet my prayer [hall be in their calamities] So far shall their for yet my prayer matthem their catamitted. So tar shall their reproofs be from offending, that I will require them with my best prayers, when they most need them; that is, in their calamities, when the malicious, uncharitable, if they bear any small grudg, are most apt to infult. Some more emphatically, but to the same

are most apt to insult. Some more emphatically, but to the fame purpose; Spin magificite, &c. that is, The mure they do it, the more if fluid think-mp flet bound to pref to them, V. 6. they hall bear my words] When the great men that now perfecture me thall be overthrown, as stumbling in stony wayes, then they, or the people which followed them in perfectuting me, shall repent, and heather willingly to Gods word, Isia, 18, 19, V. 7. Our bonest are featured at the graves month.] Either the meanes the bones of sich as died for his cause, or else that they were ready to be featured at the graves month. In that it were a

eneanes the bones of luch as died for his caule, or elle that they were ready to be feattered at the graves mounts, fo that it were a miracle for them of chape death, 2 Cor. 1, 9, 19. 8, mine yes are anto thes, 0 God] 2 Chron. 20. 12. Leave not my feal definited. Heb. made not my feal bare. V. 10. Let the wided fall into their own nets] Heb. into his visit he is the Cold next, whereho he careholds the midded in mets: that is, to Gods nets, whereby he catcheth the wicked in their own malice: or, every one into his own net, as Pfal. 7. 15.

& 9, 15. & 35. 8. woilest that I withal escape] Let their fall be my deliverance, withal | Or, alone, See Job 29, Ezra 4. 3.

escape] Heb. passe over.

PSAL. CXLII.

Title. Maschil of David] Or, A Plalm of David giving instruction. when he was in the cave] I Sam. 24. 3.

Verse 1. This Plaim appears to be made after the deliverance

[here mentioned. See the like, Jon. 2. 1.

cryed] Davids patience and instant prayer unto God condem-

etyea 1 Daysus patience and initiant prayer unto God condem-neth their wicked rage; who, in their troubles, either delpair, and murmure againt God, or elle feek to others rather than to God, to have redrelle in their mileries.

nave redreste in tuert mueries, did I make my supplication 1 The word, prayer, in the Original, fignifies a demanding of juffice against his foes: crying, signifies earnestnesse: making supplication, shews, that he sought for favour from God : complaint, or meditation, argues a preconsideration of what he prayed for : flewing, intends a laying open of his troubles orderly in fit words.

V. 3. then thou knewest my path] Thou knowest which way I V. 3. Then then Reference on Pain 1 1 non enterest which way I floud escape, when I knew no means of delivery: or, thou did approve the way that I was in, and tookest care of me. Pfal. 1. 6.
V. 4. I looked on my right hand, and beheld] Or, look on the right

hand, and see.
refuge failed me] I had no place in the world to see to.

rejuge Jairea me j a trau no piace in the work to the co., failed me] Heb. perifhed from me. no man cared for my foul] Heb. no man fought after my foul.

V. 5. Thou] The words following, to the end, were spoken in

my refuge] Though all means failed him, yet he knew that God would never for sake him, Pfal, 32.7. & 46.1.

my portion in the land of the living] Pfal, 16. 5. & 73.26. and

119. 57. Lam. 3. 24.
V. 7. Bring my foul out of prison] For he was on all sides beset with his enemies, as though he had been in a most strait prison. the righteous shall compasse me about] Either to hear me speak of my wonderful deliverance, that they may rejoyce and praise God

with me, or elfe to fet the crown on my head,

for] Or, when.

PSAL. CXLIII.

Verle I. Hear my prayer, O Lord, give eare to my supplication] Of a supposed difference between prayer and supplication, fee upon Pfalm 55, 1. Hide not thy felf from my supplication : where these very words are cited. Of the word righteon resp., how to be understood in this and other like places, see upon Pfal. 71. 2. Deliver me in thy righteousnese. Of faithfulnesse, or truth, (for it is but one word in the Original Hebrew, but sometimes written full, and one word in the Original Hebrew, but tometimes written full, and functimes abbreviated by leaving out one of the radical letters;) See upon Pfal. 57. 10. For thy merry is great. But because the word is for frequent in this book, somewhat more fall be laid here also. Faithfulneffer, they fay, is adscribed unto God, for keeping of promise, I is 16, often. But then we flow, that the promises of God, for which he is so termed know, that the promises of God, for which he is so termed know, that the promises of God, so which he is so termed know. (falthful) are either particular promises, made unto particular men, as Abraham, David, and the like: or general promiles, to a whole nation; or, rather, to all men in general: as for example; That he will be the protector of them that feare him; and put their trust in hin; that upon true re-pentance and amendment of life, he will pardon iniquities: pentance and amendment of the, he will parton inquiries, that hat will be the avenger of the poor, and fatherfield, that are opprefiled by might: for thefe, and the like, fathylthefile addition of odb by the Pfalmift, as often as for keeping his word, to him (fo often inculcated by Expositors.) particularly, Again, faithfulnelf: may be addiribed mus God, not fo much in reference to any express promise, as upon a prefumption grounded upon his nature, and former experience, So because the creation of man, endowed with such and such formular, is, an argument of Gods goodness; it may be recording, it is an argument of Gods goodness; it may be refaculties, is an argument of Gods goodnesse; it may be prefumed of God, as he is a faithful creator, that he will not have the death or destruction of any man; (Ezek 33. 11.) that he will have a care of them especially, who having spent their lives, in his service, commit the keeping of their (1 Pet. 4. 19.) unto Him at their departure; who both as he is a Creatour, knows, how to value them, and how to keep them, and as he is faithful, will not disappoint them that have trusted Him, with what was dearest unto themselve. But all I aimed at here, is but to shew, that faithfulaffe is adscribed to God in divers respects, and not to be confined to

particular promifes. into judgement with thy fervant] Job 14, 3. He acknowledgeth by the unjust hands of his enemies; and intreateth him not to deal

rigorously with him, as in justice he might.
in thy fight shall no man living be justified] Exod, 34. 7. Rom. 3.

*.V. 3. For the enemy hath perfecuted my foul] There is no question, but that David, immediately and literally intended it of some 20. Gal. 2, 16. one, or more of his mortal and visible enemies, that either by open violence, or by fecret plots and machinations, did endeavour to bereave him of his life; or by detraction perchance, and falle impinareave mun or his lute to by detraction perchance, and talk imput-tions, of his good name, to good and godly men as dear, salified. But in the myffical, or anogogical fenfe, this entary (extensies) may be underflood of the Devil, properly called Sanaghat is, and adverjary, 6 as Pol. 10.96. And let Satan flandar his right band) as not onely being the grand and Original enemy to marking but also, as he who is were truth to hear the above are and foreign. alfo, as he, who in very truth is the author, abetter, and fomentor allo, as ne, who in very truth is the author, abetter, and ionards of all ungodly ftrifes and contentions among men, and y outward and inward temprations and provocations, (where God for fecter caufes, doth not reftrain him) the occasion of all flaughter, and uncaules, doth not reftrain him) the occasion of all shapiter, and unjust blood-shedding Joh. 8,40, 8, 44. So that whoever beareth but malice in his heart, (See allo 1 Joh. 3, 15. Wheere shatel his brothers, &c.) may truly be faid, in some degree, to be posse, when there exert herefore rightly understandeth their things, whatever he readed in this whole Book; (by way of imprecation especially) of commiss and adversaries, according to the resolution of the same and learning and adversaries, according to the according to the commission and sall existing the same shades and the same shades and the same shades are same shades as the same sha nemies and adverfaires, according to the exposition and application of the ancients, he may very profitably, whether he have any one must in this world or no, understand it or his figuriant enemies, which he is fure he hash and no leffe fure, in cale he have other controlled to the state of the controlled to the cont nemies too, whether more or fewer, fo far as they deal by malice and unjust violence, that it is the Devil that lets them on work, and leads them to these unjustand uncharitable courses. I know there be many things in these imprecations, 'not appliable, properly to spirits, but to mortal men onely, that are flesh and blood: yet nothing hinders, but that he that readeth them, may think of the Devil, and in some convenient sense apply all to him, as the cause of all evil, both spiritual and temporal, hath smitten my life] I must needs be slain, if thou relieve me

to dwell in darknesse] I am forced to live in dark caves, like

that have been long dead] He acknoweledgeth that God is his onely true Physitian that can heal him; for he can raise up men

V. 4, spirit overwhelmed within me] Pfal. 142. 3.
V. 4, spirit overwhelmed within me] Pfal. 142. 3.
We have twithin me is defolate] So that he was upheld onely by
Gods power, on which he relyed, Pfal. 73. 26.

Pfal.cxliv.

V, 5. I remember the dayer of old To wit, thy great benefits of old, and the manifold examples of thy favour toward thine; or, I comfort my felf with the remembrance of thy favours to me in times past, and take them for a pawn of comfort in time to come,

Annotations on the Book of Pfalmer.

times pail, and cast trient for a pair to counter in time to becaule thou are the fame, [sal, 77, 8, 18, and thy world]. Hele, every work of thints, or, all thy pradice, V.6. my foul thirftesh after thee 1 [Pal, 42, 12, 2, 8, 63, 1, 8, 84, 2, as a thirly land.] Learnettly deffer to be with God in the San-Auary, as the dry ground defires rain, Plal. 4 2, 1,2, & 63. I.

V. 7. Hear me speedily Hcb- Make hafte, answer me. left I be like, &c.] Or, for I am become like, &c. V. 8. in the morning] In the morning, that is, speedily, and in

due time, Plal, tox. 8. See upon Plal, 30. f. weeping may endure for

a men. Sec. caste into know the way! Direct me which way I may estape this danger, test f perish in it, psa 1.8 s. 8 s. 8.

V. 9. I fiee unto thee: to hide me! Heb. hide me with thee. I hid my self under the shadow of thy wings, that I might be defended

by thy power, Plal at. 1. & 32. 7.

V. 10. Teach me! He confederfi, that both the knowledge of

and obedience to Gods will in us, cometh from the Spirit of God, and objective to by his World, gively, intertraining by his Spirit, and frameth our heart sty his World, gively, intertraining by his Spirit, and frameth our heart sty his grace to obey him. I do to by will. That is, jutlly, and dright: for, fo foon as we decline from Gods will, we fall him of erour, the spirit is good, feed. Or, let the good Spirit lead.

into the land of uprightnesse] Or, in (or on) an even ground, as

Ifai 26.7.10. V. 11 Quicken me] Keep me alive, and free me from thi

deadly danger. Sured, for thy name fully 1 Pfal. 119 25, 37, 88, 107. for thy Names fully 1 That thy Mape may be honoured, thy juftlee flowed on perfections, thy mercy to me thy fermed. W. 11. of 100 mercy out off time elements 1 Which thall be a figure

of thy fatherly care of me.

I am thy fervant] Pfal 116.16.

PSAL CXLIV.

Vetle 1. MT firength Heb. My rock. war, &c.] 2 Sam. 22.

, Who, of a poor thepherd, hath made me a valiant warriour,

and mighty conquerour.

10 war] Heb. to the war, &c.

V. 2. My geodnessel Or, My mercy. From whom alone Hook for kindnesse and protection.

My goodnesse and my fortresse, my high tower and my deliverer, &c.] 2 Sam 22 2,3 40...
my deliverer] Heb. my deliverer for me: for the Prophet cannot fatisfic himself with any words.

who subdueth my people under me] He confesseth, that neither by

his own authority; power nor policy, his kingdom was kept quiet, but by the feeter favour of God.

but by the reciter ravour or coo,

V, 3. Look, about man, that thou takest knowledge of him? or
the sin of man, &c. 1. Tob 7, 17, Psal 8, 4. Heb 2.6.
that thou takest knowledge of him? 1 To give unto God just
pralie, is, To confesse our lelves to be unworthy of so excellent enefits, and that he bestoweth them upon us of his free mercy.

V. 4. Man is like to vanity] Job 14, 2. P[a1, 39, 3.
V. 5. Row thy heavens, O Lord, &c.] P[a1, 39, 3.
Show thy fell present on earth, by destroying my greatest enemies, who are like mountains, in comparison of other men

V. 6. Caft forth lightning and featter them] Pfal, 18, 13,14 Deliver me by ficarenly meanes, for earthly means fall me.

V. 7. Send thy hand! Heb. hands. He was in such danger, that he thought he needed both hands, that is, all Gods power, to that him.

help him. from above! From heaven.

from above, from neaver, our effect, where, letting the from the turnults of tranges, that profell peace to the : or, of my own people, that carry themselves cruelly toward me, like strangers, See up-

that carry themiclave; cruelly toward une; like strangers. See up-on Pla1, 54, 3 strangers &C. V. 8. And their right hand is a right hand of fullow Pla1.26.10. For though they stake hands; yet they keep opposed Pla1.26.10. For though they stake hands; yet they keep opposed with V. 9. I will ling a here song unto thee] A rare and excellent long, as thy great benefits deterve; or, a new triumphant song after vision; strands specifically upon this occasion; the argument behaves the thinking were to whereof is fet down, ver. to,
a new fong unto thee, O God] Pfal. 46. 3. & 98. 1.

V. 10. It is he that giveth], Or, Who giveft. falvation] Or. victory.

David his fervant] Though strange kings be called Gods fervanis, as Cyrus. Efay 4x. 1. forafinuch as he ufeth them to execute his jidgements, yet Davids and they that rule godly, are properly 6 called because they serve not their own affections, but set ferth Gods glory.

V. 11. Rid me, and deliver me from the hand of strange children] Esay 55. 6.

V. 12. That our fons may be as plants] He desireth God to continue his benefits toward his people, that there may be a hopeful posterity after them.

that our daughters may be as corner stones polished] Ancient artificers were wont to carve their pillars (in palaces and fumptious edifices, especially,) which did bear the main building into the form of grave matrons and virgins. Such were those that were called Caryatides, whom Vitravius and others, fp. ak of, and describes though the reason of that particular name (if the common interpretation be true,) be much later than Davids time. But they had other names too, which might be ancienter. It is very likely that David dorh here allude to some such custome.

polished] Heb. cut. V. 13. That our garners may be full] That we may have corn not only to car plentifully, but allo to lay up abundantly.

all manner of flore] Heb. from kind to kind. V. 14. That our exen may be strong to labour] That our cattel may be very fervicaable to us.

may bevery letyicapiero 113, firing to labour] Heb, able to bear burdens; or, loaden with flesh. V 15, Happy is that people that is in such a case? Peal 33, 12. & 65, 4. If they be blessed that enjoy outward prosperity, much more happy are they that are in Gods favour,

PSAL, CXLV.

praise | See the Title of Plalm 25.
This is the last of the Alphabetical Plalms; of which, see before upon Pfal. 25 at the end.

Verse I. Will extell thee] Pfal. 100.1, He sheweth what facrifices are pleasant and acceptable unto cod, even praise and thanksgiving : and seeng that God still continueth his benefits towards us, we ought never to be weary of praising him for the same,

[N. 3. Great is the Lord] Hereby he deslareth, that all power is fubject unto God; and that no worldly promotion ought to obscure Gods glory.

and his greatnesse is unsearchable Heb. and of his greatnesse there is no learch.

V. 4. [One generation shall praise thy works to another] Elay 38.
13: Plal, 78. 4.
14 another] Forasmuch as the end of mans creation, and of his

preservation, in this life, is to praise God, therefore he requireth, that not oxely we our selves do this, but cause all others to do the

V. 5. works. Heb. things, or, words, V. 6. of thy terrible ass. Of thy terrible judgements against

declare thy] Heb. deslare it. V 7. They fhall abundantly utter] As water runs out of a Fountain. Ter.6.7.

the memory of thy great goodnesse] Thy great bleffings, which ought to be remembred.

V. 8. The Lord is gracious, and full of compassion) Exod. 34. 6.7.

Num. 14.18. Plal. 86 5. 15, 86 to 3, 8.

And full of compaffion He described after what fore God sheweth himself to all his creatures, though our sins have provoked his vengeance against all; he shewes himself mercifull, not onely in pardoning the fins of his children, but also in doing good to wicked men, albeit they feel not the fweet comfort of Gods benefits.

men, allocutery teed not the tweet continet or Gods benefits, of great merey]. Heb. great in merey, N. 9, over] Or, (ways). N. 9, over] Or, (ways). N. 1. They fluid flyest, of the flory of thy kingdom] The praise of the two properties of the fluid f speaking of it.

V. 12. his mighty alls] Gods fervants speak of his great acts. that others may take notice of them

V. 13 an everlasting Kingdom] Heb, a kingdom of all ages

1 Tim. 1 17.

V. 14. The Lord aphildeth] All that are upheld from fallings are upheld by God: but fome fall, and never rife, all that fall? Who, being in milery and afficion, would faint and perish, if God did not uphold them, and therefore, they ought to reverence him that reigneth in heaven, and fuffer themselves co be governed by him. raiseth up all the fe that be bowed down] Plal. 146. 8.

all the fe that be bowed down Ready to fall under the burden of their mileries. See upon Plal. 148.8.

V. 15. The eyes of all wait upon thee To wit, as well of mans

wait upon thee] Or, look unto thee. thou givest them their meat in due season] Plal. 104.17.

V 17. The Lord is righteous in all his wayes] He praifeth God, not only for his beneficence to all his creatures, but allo for his juflice in all his proceedings. holy] Or, mercifull or, bountifull.

V. 18. The Lord is nigh unto all them that call uper him] Not in effence only, but in affection: he is ready to grant their requests,

in truth] In fincerity of heart, as all the faithfull do, without [

V. 19. He will fulfill the defire of them that fear him ? For they hypocrific. ask, or with for nothing, but according to his Will, I Joh. 5. 14.
V. 21. let all field bleffe bis holy Name for ever and ever] Let all men praife him, So Pfal. 65. 2.

PSAL. CXLVI.

Verse 1. P. Raife se the Lord Heb. Hakelejah.
Praife the Lord, O my soul Pfal. 103. 1.
O my soul He stirreth up himself, and all his affections to

pranc Gud.

V. 2. While I live, will I praife the Lord] Pfal. 104-33.

V. 3. Pet not year truft in Princes, not in the fan of man, in whom V. 3. Pet not year truft in Princes, not on the fan of man, in whom there is no belp.] Pfal, 118 8,9. See also upon Pfal, 32.7, Est ye finall

die ling men, Rec.

Put not your truft in Printes] That God may have all praife.

Here he for biddeth all vain confidence, shewing that by nature
we are more inclined to put our truft in creatures, than in God the

help] Or, falvation, or, because he cannot help himself. V: 4. he returneth to his earth] Of which he was made, Gen. 2.

bis thoughts perifb] As their excellent devices, and vain opini-7. & 3. 19. ons, whereby they flattered themselves, and imagined wicked enterprises against others.

erprites against others.

V. 5. Happy is he that hath the God of Jacob for his help] Jer. 17.7 mhofe hope is in the Lord his God] Plal. 144. 15.

ii | Eleb. 181.

V. 6. Which made heaven and earth, the fea, and all that therin is

White made heaven and carth] He encourageth the godly to trust only in the Lord, both, for that his power is able to deliver them from all dangers, and because for his promise fake, his will is most ready to do it,

V. 7. Which executeth judgement for the oppressed, which giveth ford to the banger] Plat. 103 6.
for the oppressed Whole faith and patience for a while he rry

of the oppress of the world.

that the words be taken metaphorically, of gracious unsweeted deliverances from extreme milery, as long imprilonment, hard bondiverances from extreme milery, as long imprilonment, hard bondiversal from the milery as long imprilonment, hard bondivers dage, and the like; as priforers, and captives, elsewhere. See also upon Plai, 7.6. my foule, and 145. 14. and 69. 23. Let their eyes

we dangene, the Lord raisfets them that are bowed dow] Plal.145.14, the Lord deets the right cost] Though he vifit them by afflicit-on, hunger, imprisonment, and fuch like tryls; yet his fatherly love and pity, never faileth them, yea; rather to his, these are signs of his love, Heb. 12.6.

ot his love, Fied. 12.6. V. 9. The Lord preferreth the ffrangers 1 Meaning, all them that are defitute of all worldly means, and fuecour, as being in a Arange place, where none knowes, or regards them.
the fatherleffe and widow) Deut. 10. 18. Pfal, 68.5.

the jaineriess and wisons. Described the jainers of the wicked be turned highed down? Plal 1.6. V. vo. The Lord shall reign for ever? Exod, 15. 18. He assured the Church, that God reigneth for ever, for the preservation of the fame.

PSAL. CXLVII.

founder of the Church, it cannot be destroyed though the members thereof be dispersed, and seem as it were, for a time, to be cast off.

hegathereth together the onteafts of Ifrael Deut. 20. 3. V. 3. He healeth the broken in heart With affection, or with

forrow for fin wounds | Heb. griefs.

V. 4. He telleth the number of the stars Though it seem to man incredible, that God should assemble his Church, being so disperfed, yet nothing can be too hard for him, that can number, and name all the stars. The stars, according to the Scripture phrale, are accounted as as the fand of the Sea, innumerable. Which some think to be spoken only according to common opinion: as many o-other things are there. Ancient Astronomers indeed are faid to have reduced them to a certain number, according to their feverall magnitude: they tell us of a thouland and fome odd hundreds; in all. But this must be understood of those that could clearly be difeerned, For many others have been observed fince; and of late, by

Galileus to a very great number. It may fland therefore for undoubted truth, that they are to man, innumerable; and fo doth Ariforle too, positively maintain. Calling of them by their names, imports a perfect knowledge of them; or, as some others, the di-flingnishing of every one of them to certain places, and functions, he calleth them by their names | 1fai. 40.26.

V. 5. his understanding is infinite | Heb. of his understanding there is no number, Isa.40.18. Rom.11.33.

V, 6. he safteth the wicked down to the ground] For the more high that the wicked climb, the greater is their fall in the end, Pial.73. 18,19. V.7. Sing unto the Lord] Heb. Answer: That is, fing by turns, Exod. 15.21, and 32.18. Or, answer Gods goodnesse by thankful-

nelle and obedience.

nelle and obedience.

9. 8. Who converts the beaven with clouds? He sheweth, by the examples of Gods mighty power, goodness, and wissom, that we can never warm most put occasion to praise God, may be prepared rain for the earth, who makes by raffle to grow upon the monorant Pfal. 104. 13,14.

1. The property of the p

V. 9. He greate the stuff is placed, and the stuff is a six were a route beauty sawns which ory! For their crying is, as it were a confession of their need, which cannot be relieved without God: then it God show himself mindful of the contemptible sowles, can he fuster them to die with famine, whom he hath affured of life everlafting ? Job 38. 41. Matth, 6.26.

which cry] Or, when they cry.

V, 10 he taketh no pleasure in the legs of a man] God is thus bountiful to the creatures, not for any worth in them, but for his love to his people.

V. 11. in them that fear bim, in those that bope inhitmercy] Pfal.33. 18.

Y 11. hope in his mercy] Heb. walt for his mercy.

V 12. hope in his mercy] Heb. walt for his mercy.

V 13. he hash firengthmed the barrer of thy gates. He doth nor only turnish his Church with all things necessary, but preferreth also the same, and maketh it strong against outward force. V. 14. He maketh peace in thy borders] Heb, who maketh the

finest of the wheat] Heb. fat of wheat, Deut. 32.14. Plal. 81. 16. V. 15, He sendeth forth bis commandment] His secret working in all creatures, is as a commandment to keep them in order, and to

give them motion and torce.

his word runneth very swiftly Por, immediately, and without refithing, all things obey him. See upon Plal. 107, 20. He first his word.

Leaves H. he featurest his host field like Y. 16. He giveth from like wooll; he feattereth the bear frost like ashes] He compareth snow to wooll, and hoar stoft to ashes; noe only because of some outward resemblance in colour, shape, &c. but only pecatic of tome outward recummanter in cool-mire and also because of the like effects, it being the propriety of inow, as Naturalities observe, to warm the earth, and of hoar find, to burn, even to afhes, fometimes, as they fay. This effect of the hat follow affective to the cold infect of it; it being the propriety of intentive cold to burn, it does not support to the cold of the c nve come to butth; so the two vertices, a come over reasons, as the provided must be a having properly any butting quility in it felf, but by an antiperiflatis, &c. But that is denied by others; to then, lay they, the flow though butting plants, and but too, because it is colder than hoar frost. Their refolution therefore of that matter is, that the cause is not known; and to be accountof that matter is, that the caute is not known; and to be accounted no leffe than miraculous. There is an apparent allowing interesting works, between 1923, 19813, and 189.

V. 19. He sheweth.] As before he called Gods serret working in

all his creatures, his word, fo here he meaneth the will of God revealed in the Scripures, given to his Church , as a most precious

his word unto Jacob , his flatutes and his judgements unto Ifrati

his word unto Jacob] Heb. his words. That is, the ten words, or commandments. He gave them the law moral, ceremonial, judi-

V, 20. they have not known thum. The cause of this difference is, Gods free mercy to his Church, which hath therefore great value to praise him. Roman cause to praise him, Rom, 3.1.

PSAL. CXLVIII.

Verse 1. P Raise ye the Lord Heb. Hallelajab.

V. 2. all his angels] Pfal. 103. 20,21. Because they are members of the same Church, he setteth them before our eyes, which are most willing hercunto, and by their prompt obedience, teach

vs to do our duty.

V. 3. fun and moon In that Gods glory thineth in thele intenfible creatures, this their beauty, and orderly motion, is a continual praising of God, Plal, 19. 1,2, 66.

flars of light] Job 38.7.

Y. 4. ye heavens of heavens] Ye highest heavens, I King. 8.17

V. 4. ye heavens of heavens] I where the Saints and Angels called the third heaven, 2 Cor. 13.2, where the Saints and Angels called the third heaven, 2 Cor. 15.2. are. The skie where the flars are, is the second heaven : the ayr, is the first, where the fowles flye.

newaters I that is, the rain-waters lodged in the clouds, Gen | led therefore the judgement written : verle following. This is the 1. 7. Job 26. 8. above the heavens] Above the lower region of the air. See al

to upon Plat. 104. 3 Who laieth the beams of his chambers, &c. And upon Pal. 24 2. upon the feas.
V. 5. for he commanded, and they were created] Gen. 1, 3, 6.

Pfal. cxlix.

Pfal. 33. 9. V. 8 a decree which shall not pass?] Pfal. 119. 91. Job 38.33.

Jer. 31. 35, 36. & 33. 25.
V. 7. ye dragons J Rather Whales, for they live in the deeps

V. 8. flowy wind fulfilling his word] Which come not by chance, or fortune, but by Gods appointment, Plal. 147. 15, 16.
V. Mountains and all hills] Great and little hills, fruitful and unfruitful trees, wilde beafts and tame, worms and birds.

V. 10. fing fowls I Hob. bird of wing.
V. 11. Kings of the Earth For the greater gifts that any liath
received, and the more high one is preferred, the more bound is
he to praise God for the same: but neither high nor low, condition

or degree, can be exempted from this duty.

V. 13. for his name alone is excellent] His name onely is excellent of it felf: creatures have no more excellency than he communicateth to them, excellent 1 Hcb. exalted.

bu glory is above the earth and heaven] And therefore is worthy to be praifed by Kings and Angels,

V. 14. He also exalteth the horn of his people] The dignity, power, and glory of his Church, Plat. 75. 10.
the praise of all his saints] Or, he is the praise of all his saints.

Luke 1. 32. Or, which is, even of the children of Ifrael] By reason of his covenant made with Abraham, Isaac, and Jacob,

PSAL CXLIX

Verse 1. D. Raise ye the Lord] Heb. Hallelujah.
a new song] Pfal. 33. 3. For his great and manifold benefits daily renewed on his Church, Lam. 3. 23.

V. 2. him] Heb. there, as Ecclef, 12. 1. Efay 54. 5 that made him? He gives two rations why they should praise God with a new long. First, because he made them. Secondly, because he made them. Secondly, because he made them his people. In Hebrew it is, I him makers to shew the Trinity of persons, Ellay 44, 5, Job 35, 10.

V. 3. in the dance! Or, with the pipe.

V. A. For the Lord taketh pleasure in bis people] Plal. 35. 17. be will beautifie the meek with falvation] Not onely free them from their enemies, but also make them glorious before the world. V. s. let them fing aloud upon their beds] They should enjoy

vontinual reft and liberry to praife God, and shall ule their liber-sy both night and day, to that end, Pfal. 63. 6, Job 35. 10. Eccl 11. 1. V. 6. in their mouth] Heb. in their throat ; That is, they should fing aloud of Gods famous acts.

a two-edged fword in their hand] Either he means God would ve them temporal victories, or the spiritual sword, Heb. 4. 12. to rule men withal, Rev. 1. 16.

V 7. To execute venecance upon the heathen] This is chiefly accomplished in the Kingdom of Christ, when Gods people, for just caules, execute Gods judgements against his enemies; and it

gleeth of liberty to any to revenge their private injuries.

V. 8. To bind their Kings with chain.] To what time this is to be referred, whether past (under the Law:) or prefent, (under be reterred, whether past (under the Law:) or petent, (under the Gospel) or future, arche day of judgement, is agreat question among Expositors. Our English Translators by their quotations in the margin; the Italian Nores, and divers others, understand it of the Canaanitifh Kings, which were discomfitted and put to death by Gods people; by Gods especial appointment, Deut. 7. 1. &c, cal-

most literal interpretation. Yet others not leste probable, take the most interal interpretation. Yet others not tene probable, take the words of the conqueft of Nations and Kingdoms by preaching, which though of it felf contrary to all violence and effusion of blood, & therein contrary to Mahometim; is nevertheless for the greater glory of it among men, fet out unto us sometimes in military ly to this, the better to fet out the magnificence of the victory, and enfuing triumph of the Church. So captive Kings were led in triumph among the Romans, catenis oneratisbound with divers chains. All which things, by all fober Christians are understood spirituals All when tames by all 1965. Offitting are understood purities, by It's pure Mahometine, to dreame of any other lends, according to the letter; the spiritual lende, in such allegorical experiences, being the immediate and literal. But thirdly, there be, who refer all this to the day of judgenient. Neither is it without some rect at this course any of progeniers. Exerner is it without tome ground. They bring many places of the Scripture to that purpole. That which I take most notice of, is Enochs prophetic, quoted by st. Jude; nebold, the Lord cometh with ten the 'land of his vinits,' to execute judgment upon all, Re. And this prophetic they would also to be here tailed by the 'latinith, the judgment written.' And here all to halfee be word understand. Chemish their behavior harden. also besides the word judgement, (though they observe it not:) we have the Saints mentioned, (This bonour have all his Saints, v. 9.) as in Enochs prophetic, with tenthousand of his saints. What others may think of it, know not, i fee no thing in this exploition, but is plaufible enough. But the Reader shall have my good will, to make his choice,

the judgemer written] Hereby God bindeth the hands and minds of all his, to enterprise no further than he appointerh in his written word. See Calvin here, with fome others. A good item for those, who in imitation of the Turkifit wwifil, or I know not whom; when they intend things, for which they have no warrant from any written Law either of God, or man; pretend inspirations.

this honour have all his Saints] Pfal. 148, 14.

PSAL CL.

Verfe I, PRajfe ye the Lord J Heb, Haffelydeb,
in his findlung J Oe, for his fandlung y Thirt is, for
revealing himfelf in his ordinances, 30 verfe z, in his mighty
adv: There is or him. acts : That is, for them.

in the firmament of his power] For his wonderful power appearin the firmament of an power 1 rot, in sometime power appearant in the firmament, which in Hebrew is called, #. firetching with or, spreading abroad. And therein the mighty work of God, finianti, V. 2. excellent greatness 1 Or, greatness of greatness, abundance

dance of greatneffe.

V. 3. with the found of the trumpet | He exhorteth them, that they might praife God the better, to ftir up their joy with infical inftruments. And if mufical inftruments, as is granted bad that power then; how have they changed their nature fince? trumpet] Or, corner.

V. 4. dance] Or, pipe. V. 5. Isud] Heb. of report, Elay 53. 1.

high Heb, flowing.

V. 6. Let every thing that hath breath, praife the Lord That is, every man, Deut. 20. 16. John 11, 11. So fometimes field is put for man. He fheweth, that all men have gaufe to praife God. Let tor man, reconcerers, that an men have game to plane con-us therefore, never cease praising him here, till we be taken from hence, into his heavenly Kingdom, which he hard prepared for his to fing of his praise for ever. Amen, and Amen, thing] Heb. breath.
Praiseye the Lord] Eph. 5, 19. Col. 3. 16.

APREFACE

CONCERNING

The Argument of this Book, and the use of Proveres in general.

A S the Author of this Book is easily known by his Name, so samout and frequent whos Holy Records, SOLO MON; and by other Thies and Attributes, at Son of David, and King of Israel, at the beginning: so may the Argument of it as easily, by the inscription it bears, of PROVERBS: a word not unknown unto any that understands common English: of both which neverthelesses, both of the Author, and Insertion) somewhat more shall be said afterwards in due place: In the mean time is will be worth our labour to leak into the Origines.

mid to from the right use of Proverby, in general: which to do, as it ought to be done, will put as upon a consideration of and to province regarding to the world; and of different tempers and judgements of men; as alog of different kinds, or difference of times, and ages of the world; and of different kinds, or differences of times, and ages of the worten, of times: the knowledge and confideration of which things will very much conduct, degrees of Wifdom, according to variety of times: the knowledge and confideration of which things will very much conduct, degrees of 11 glaom, according to the wee 3 fo, to a right Judgement concerning the valuation and estimation of this par-

cutar 13086. 18e will not go fo far at Adam, and the originals of mankind; of which times there hash been, and is yet great controticular Book De will not go 10 101 as James, and the were then wifelf, and afterwards degenerated, as mankind increased: or whether ver see among the learned, whether men were then wifelf, and afterwards degenerated, as mankind increased: or whether wer see among the tearned, whether men were train may possible wildsm, which in after ages by degrees came to ripensse that was must infant-time in point of knowledge and worldly wildsm, which in after ages by degrees came to ripensse that was must have handled to at large training to ripensse the contract of the contract which we have been bounded to at large training to the contract which we have been bounded to at large training to the contract which we have the contract of the contract that was mans sufant-time to point of Rnowceage and the state of the s under panang: It would be of past on purpose country and Kingdom, according to diver fit of events and alteration in fexion to Primitive times we fay, that the fame Country and Kingdom, according to diver fit of events and alteration in pexion to remitive times we 1913, man in 1916 therety or subjection; may have, in several ages, several obbings and sow-matter of government; of peace, or wars; of therety or subjection; may have, in several ages, several obbings and sowmatter of government, of peace, or the state of wit, judgement, and capacity, (depending most from different education) and so in its wayer, and degrees of wisdome,

na unaer tranqung. There was a time among the Grecians, (in whom we inflance rather than other Nations, because bester furnished of anand under ft anding. there was a time among them, then concerning other Nationi;) a time, I fay, when all wisfam (at is observed somecient Action at concerning the target in parables and fentences: and to be the author of a wife faying, was enough to purchase a where by Ariftole) confifted in parables and sentences: where of Authore Jeonysea in paraves and justice, and an Oracle were then thought to have great affility, main the world both admiration and authority. A Sentence, and an Oracle were then thought to have great affility, man in the worth poin amountains and man and reverence. Either none but those that were of high rank and and ordinarily emeriained with almost equal honour and reverence. anu orannarny enternance with animal same apon (hapter 1. verfe 1.) to feak fentences: or if any others did, they were place, took upon themselves (of which more apon (hapter 1. verfe 1.) to feak fentences: or if any others did, they were place, took upon inemiseves, of which more mon Computer were conferred in temples, and attributed to the because the reputed werely of greatesshonours. Some some conferred wereld werely of greatesshonours. Some some that famous trust early Noice teiplum: or, Know thy were thought to surpasse the wisdom of mortal men. Sorras that famous trust early Noice teiplum: felic, of which fo much hash been written by the ancients, Others were ingraves upon status, or pillars of stone, errelled of purpole, and fer in high-wayer, that travellers, as they paffed by, might at the fame time, both learn, and admire. Such percelhofe called Equal, mentioned by Placo in one of his Dialogues, erretted by Hipparchus: whereof one had this Jaying, Elan disase egenis; that is, Think of right confinelic as thou goeft along; or, Practice right confinelic in thy life and convertation. Another, My of how if and is, that is, Deceive not thy friend. And is is observeable, that fach an opinion this Hipparchus had of those his sentences, that to every one of them, as ancien Painters and Statuaries to fome of their choicest pieces were wont, he did adde his Name; Menua to N. Innegye, Ma shar, Gc. Which was not done by him onely, but by some others in the same kind: as by Phocylides, who lived much about that time; not the author of that noished Noblines, now extant under that name: a very choice Piece otherwife, we confife; but not of that antiquity: but another Phocylides, of whome there remains but little; to wit, some few sentention Distiles, here and there, scattered in ancient Authors; who also bear witnesse of him, that to every such Distick his manner was toprefixe his name; in these words, Kel ro 14 Dexember: This allo is Phocylides his verse, or; sentence. By which doth appear the simplicity of that age, compared with later times. Synchius, a very responsable Author, citath Atillotic, (but not to be found, I doubt, in what now remainsth of Artifotle:), as, faying, that Proverbs, were tyadaneman: that is to fay, the relicks, or remains, of that ancient residens and philosophy, which through publick broiles and confulions of nations and king domes, (fach as we have feen; and I pray God, we do not fee the fame fruits:) was perifud. However, if that passage of Acitocic be not now extant, yet by many that are, it doth appear how much be dathed feribodro ancient Preverbs. Himself had made a collection of old Proverbs and sentences, as Diog. Lacritus in his life, doth report. In the second book of his Rhetoricks, he treateth of them largly: and in the first book, where betreatesh of refirmonies and evidences, he gives Proverby the next place after Oracles. But that which is much more wen-Merful is, the power and efficacy such senences and parables (for they were often joyned) had, to persuade men; as either to reclaim them from some vicious course, or purpose; or to allay passions of either anger or serrous or the like; whereof there be divers examples in ancient Histories: insomuch as some maintained, (of which subjett Seneca halb writin one Epiftle, or two,) that no other kind of Philosophy was nestful, as particularly, no Exhortacions, which weed non, Scimons,) to perforademento goodneffe, but this kind, which they had known to be fo successful and available in ormer inner. But now was the case much aftered, in Seneca's time, and long before; mundo jam ad lummam in former times. But now was the case much aftered, in Seneca's time, and elegion continual use and exercise, was before in the control of the peak somewhere: when moral Philosoph, through continual use and exercise, was before control of the co more sentences; then formerly the wifest Philosophers, or States-men in their most serious Discourses. A man would have thought the world, in point of life and morality, through this improvement of knowledge, fould much have amended. But it preved quite contrary, For those sentences, which once, when rare, and of difficult accesses it were, were emertained as Oracles, and accordingly wroughs upon the foules and mindes of men; were now because a men complement of language, and a delight of the ear onely; without any influence at all on the heart; fo that the very name of aburdayse, or lentence-ipcaker, became the name of a jugler, or imposter. Antiqua sapientia nihil aliud quam facienda & vitanda præcepit. Et tunc longè meliores erant. Postquam docti prodierunt, boni desunt, saith,

eneca.
From all that hath been faid, hitherto; concerning these Proverbs of Solomon (not to speak of them as Canonical
Evel. Scripture, which is a common confideration; but according to himmane judgement,) I would inferre particularly, First, that to value them to their worth, we must not consider them by what we see in these dayes, when learning (6 far att talk, and make a (hew) is become more common then fitter was in Solomous dayes, (1 King, 10, 21, 27,) when every pedier can make a Preacher; and many beardlesse boyes one of shops, and from the plough, with little reading and a great deal of confidence can find word enough f which some call the Sprit;) to lead whole multitudes. Certainty has Solopmon himself lysed in these describes would have been thought in the judgement of many men but a very ordinary and, in commercion of some of that indicate the solopmon himself when the solopmon himself when the solopmon himself when the solopmon himself when the solomon has a very ordinary and, in commercion of some of that indicate the solomon has a very ordinary to the solomon himself when the man, in comparison of some of these inspired tradesmen, and consider youths. Secondly, that some things are delivered with that simplicity of words, and slile, as did well agree with the constitution of those times, to which they have more particular relation, both to pleafe and to profit : though not fo well perchance, with that over-ripentfe of with and subsilty, that most men are born with in this age. But safety, that if men could withdraw themselves a little from that sometimes a substitute of the car, (of all other senses, the most immoderate hunting after the pleasure of the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the most instable; the car, (of all other senses, the car, (of all other senses), the car, (of all other senses, the car, (of all other senses), the car, (of all other senses), the car, (of all other senses) and the car, (of all other senses). proper tempers shall I say, or diffemper of all learned agas;) and besake themselves to more sober retired reading, with automobile studies of the control with answerable serious meditation, (as necessary, as the very reading is selfe;) they may finde the power

THE PREFACE

and efficacy of these Proverbs and Sentences, (even of those which at first hearing, promise but little;) as much as others have done in former ages to the amendment of their lives, and freeing of their fouls from the bondage of many unreasonable lusts and passions: than which, in very deed, no greater bondage or slavery is in the world.

Somethings besides whoever shall read these Proverbs, had need to know before hand. First, concerning coherence of matter and words, that they must not look for it; though it is very good sometimes, and apparent enough for divers versestogether; yet it is not to be expected, as a thing not endeavoured by the Author. Neither indeed was it the fathion in those dayes, to write such things otherwise than loosely and promisenously. It may appear, as by some others, so by Theognis, one of the Ancientest Gnomologues, or fentence-writers now extant, who alfo lived not many ages after Solothous, and in many things doth agree with him, as may appear to them that shall diligently compare them together. Tet of the first 9. Chapters, for the most part, the subject is but one; to wit, the commendation of wildom. And because there is not any thing that doth more strongly or dangerously either withhold, or withdraw from the study of wifdom, than bad company; but especially, the company of women: having said something in the sirst Chapter of the company of bad men; he doth often infift upon that of women, as the most dangerous of the two, (fo he found it him fift .) and doth very lively and Poetically fet out their alturements, and the fearful end of those that are deluded by them, and fall into their nets, The last Chapter containeth (for the most part) the character of a vertnow woman, and a good wife. In all the rest, there is but little coherence of matter, except (as I said before) here and there of some few verses, that hang togeth r.

Secondly, that fome things, yea many, are often repeated. And this will bring us to a farther confideration of the Author. That Solomon is the Author of this Book of Proverbs in generall, is generally acknowledged; but she Author, as David of the Pfalmes, not because all made by him; but because either the maker of a good part; or collector and approver of the rest. It is not to be doubted but that many of these Proverbs and Sentences, were known and used long before Solomom: so wise and understanding a Nation could not be without many pithy common sayings and sentences, which are accounted the best evidence of every Nations wisdome; and though it might have many more than Solomon (guided by the Spirit of God) did think fit to Canonize, by admitting them into his Collection ; yet that he would admit of none, is not a thing likely. Of them that were collected by others, as Solomous, but long fince his death, from Chapter 25, to 30, and then of those that bear Agurs Name, Chapter 30, and Lemucls, Chapter 31. see upon those severall Chapters. If not all Solomons, then but partly his, and partly collected by him, and partly by others, at severall times: no wonder, if divers things with little or no alteration, be often repeated. However, Solomon might have some end in it, in repeating some things of purpose. We shall finde repetitions in that kind in the writing t of some ancients. Sed quia nimis indociles quidant, tardique sunt, admonendi videnturlæpius; faith one of them. Dicentibus; Quousque cadem? Responde: Ego debeo dicere; Quousque eadem peccabitis? Remedia ante vultis, quam vitia definere? Ego verò magis dicam; & quia recufatis, per-

A third thing very necessary to be observed, is, That there be few moral maximes or sentences of such catholick and universal truth, (which is the priviledge of Mathematical Theoremes) as to hold alwayes : or that the contrary should never be true. The reason whereof is well showed by Aristotle in his Ethicks. If you will have it in the words of an ancient Grammarian, that hath written upon Virgil: Scottent a non-lemper generales funt, sed interdum pro negotiorum qualitate formantur. As for example; Differ, habent parvæ commoda magna moræ, A little delar may prove a great advantage; faith one. Semper nocuit d'fferre paratis: Delayes are alwayes dangerous; faith another, Both may be true, as the matter may be stated by different circumstances of time, place, and the like. So our Saviour in the Goffel; He that is not with me, is against me; in one place, Matth. 12, 30, And, He that is not against us, is for us, in another, Luke 9. 50. And Solomon himself, in the same place, Answer not a fool according to his folly: And, Answer a fool according to his folly, Prov. 26. 4, 5.

As for the word Proverbs, of the several uses and notions of it, and how here to be understood, see upon the first verse of the first Chapter.

I Kings 4.32. we find among ft other things recorded of Solomon, as an feet of his extraordinary Divine wisdom, (verse 29.) that he spake 3000. Proverbs, (not four thousand, as I find in some English Bibles, printed at London, 1620.) part of which, so many as the Holy Ghost thought sit for Canonical Scripture, are contained in this Book of Proverbs, and Ecclesiastes; and some perhaps in the Canticles. It is not unlikely, that many of the rest are to be found in Eccle fiafficus: which by fome ancients is attributed to Solomon, not onely because written in imitation, as one of the Prologues there doth acknowledge; but also because parely taken out of this Book of Proverbs, as may appear by the Paralel collected and exhibited by Cornellius a Lapide in his Prolegomena sponthis Book: and partly (as in all likelihood) out of the remainder of those 3000. before spoken of. This Ecclesiasticus, or Author of the Book we commonly call Ecclefialticus, which was written in Hebrew; and afterwards transfined into Greek; lived some 500, years after Solomon, and some 250, before Christ, in the dayes of Ptolemeus Philadelphus; by whose procurement the Hebrew Bible was first translated into Greek, by those we commonly call the Septingint : and it is thought by some learned men, that the Author of the Book (one Jelus Sirach:) was one of these Septuagint Interpreters. The reading of Ecelefiasticus, and diligent comparing of paralel places, will give light to many obscure places of the Proverbs; which hath

made me the more willingly to take natice of the Book. It hath been the opinion of some, as appeareth by the Questiones Hebraica, ascribed commonly to Saint Jetome, that all those 3000, before mentioned Proverbs, were comprehended in this Book of Proverbs. The words out of the fand Book whoever be the Author of it) to this purpose cited by Cornelius a Lapide, are ; In Proverbiis versus nongenti quindecim continentur: in quibus etiam continentur tria mille parabola.

The Ancients indeed were wont to divide all Books into verses, and by the number of verses to estimate their bulk and bignesse; of which much hath been written by latter Criticks. But how 3000, parables can be contained in 919, verses, (taking verses for lines, as they did;) I cannot imagine; but rather believe there is an errour in the Copy. But if not in the Copy; yet, however, an errour in the man, certainly, if ever any did so believe, or writes

Chap. i.

CHAP. I.



He Proverbs] Hebr. | WD or, in constructions as here, 1 WD. The word is derived from a verb, that hath two fignifications; both which may have relation to Proverbs, or Sentences. The first fignification is, dominatus eft; dominum exercuit: that is, be hath been Lord, ruler; or governour. that is, be hath been Linus, inch.
Hence Sentences might be denominated, as among

the Grecians, of the partition of the likethereby to fet out the worth and dignity of moral Sentences and Apophthegms, tending to instruction, and direction, in matter of life and manners as among all other tub jets deferving the preeminence; fo also among all men, to passe with authority and without control. This is the common opinion; which I am not against. But it may be as probable, that Sentences were at first so called, from the ranck and place of the authors themselves. For in ancient times (whereof fomewhat hath been faid in the Preface:) they were for the most part Governours, or fuch at leaft, as were thought fit to govern, whose fayings were received for Sentences. Whence it is, as . conwinner tayings were tentured to sentences. Whence it is as conceive, that sentences, in general 3 or more particularly, choice Senences, are called DIDD Chap, 8.6. that is, Princes; properly;
and 22, 20. DID To magnates: tribun; that is, Great men, or Chief Officers: as we shall say there. See also upon Chap. 16. 10. A Divine Sentence is in the lips of the King, &c. And Quintilian,an ancient Master of Rhetorick, one of the most judicious that ever wrote; where he treats of Sentences, faith well: Magis enim decet eos in quibus eft aufforitat, ut rei pondus etiam persona confirmet. Quis ent in usions of ancorties, at ret ponaise cream persona confirmet. Sun enim ferat, puerum, aut adolescentulum, aut eriam ignobilem, &c. that is, It becomes them best (to use Sentences:) that are men in or of authority, that the dignity of the person also may adde some further weight to the matter. For who would endure a child, or a youth, or some obscure mean fellow, to pronounce sentences in his ordinary talk, and to take upmean fellow, to pronounce functiones in his admary fally, and to take up-pon him the authority of an Infrutiers or Teacher? The Greccians allo-called Sentence; you just, quote fimiles fun confilis, (1 think he meant feitirs for fo is the word you just just decretiss: as the fame Onjinitian. Certain its, that anciently many were the au-thors of Sentences, who also were of Laws: Hi non in Joso, need the confidence of the confidence of the confidence of the con-traction of the confidence of t consultorum atrio, fed in Pythagone tacito illo sanstoque secciju, didi-ceruni jura, que forenti une Sicilia, & per Italiam Gracia ponerent ; cerunt jura, que fiorant tune sitifie, é) per Italium Gracia ponerent faith Senecas, fuelaking e(fome ancient Law-makers, The fectoral fignification of the web 1000 (but in another conjugation:) is Similio fastive of and (in Hibbil), as they call it;) comparavir, affinitative rata is, He max made like; Me did liker, or comparavir, affinitative rata is, He max made like; Me did liker, or comparavir, of the conceive that the propensinginification of 1000 or more received that they are the consistency of the control of the contr most Parables end in Proverbs, or Proverbial Sentences, and admonitions; therefore, say they, the word came to be used for Proverbs, and Sentences: first, for such as were expressed figuratively : then, and sentences: next, for them as were expected figuratively: then, afterwards more generally, for all manner of fentences, or moral precepts, though (for the language) never to plain and direct, But I will not further enquire into the reasons: certain it is, that both here and elsewhere in Scripture, the word mashal is so taken : not for a Proverb, properly so called, which implyes a common speech, sententious, with somewhat extraordinary (according to speech, jencentous, with nonewing extraordinary (accounting to the propriety of every Language, fome affecting rimes; fome, allulons; and others, fome other thing) in the expression; but also any moral precept, instruction, or observation; such as are many in this book, which beareth the title of irvoverbs. However, it was the contraction of the contr doth not follow, that because of the Inscription, every thing in the book, should be Proverbs: since it is ordinary enough to make inferiptions a majore parte. The first nine Chapters are by many accounted rather as an Introduction to the whole book, than as part of the Proverbs, Indeed they do not contain many Proverbs, but the praises and commendation of wildom, in general : that is the subject; whereof fee what hath allready been faid in the Preface And upon Chap. 10. ver. 1. The Proverbs, &c. From the tenth Chapter to the end, there is little else but Proverbs and Sentences, Again there be, who think these first nine Chapters to be here exhibited as they came from Solomon, himfelf, without any alteration of either matter or method : but those that follow, to be collections: of which more shall be said in due place. Others, with more pro-bability, that the six first verses of this Chapter, are not Solomons, but added by way of Preface or Argument by them that made this collection, and fer it out abroad. This, as of it felf it is not improbable, because the like we know hath been done to many Books; yet anie, pocauie ine ine we want in internation to many broosty it in might as well have been spared, there being as much and more probability for the contrary. For that Solomon himself should peth, his name and titles himself, is very suitable to the custome of those ancient times. There be few books, of any great antiquity, whether in verfe or profe, but begin with the Authors name, his country, and pedigree, and other like circumstances; and this by the Author himfelf, as all men agree. It is commonly interpreted by them that are

well verfed in ancient books as a mark of great antiquity; if it be genuine, and not suppositious, or counterfeit. But now for con-clusion of all we have more to say upon this Title, before we leave tit, the confideration of titles being a principal thing in all exposi-tions: We may reduce the several uses and significations of this word TUD (as it relateth unto Proverbs:) to the feveral properties and conditions belonging to a Proverb. Which though they be not found but in few Proverbs, all : yet all belong unto Pro verbs, in general; as appears by them that have written of the verbs, in general; as appears by them that have written of the nature and conflictation of a Proverb; which also might be shewed, (as by them it is, who proiessed by treat about it;) by diversexamples. A Proverb them we say, is an ancient speech (the more it hath of antiquity, the more of lufter and authority:) commonly used (that too, addeth to the authority : and the Greek παχοιμία, for a Proverb, imports properly, a cammon way, speech, or admonition: from which some fetch the Latine word, adagium, too:) which for the most part, hath somewhat of acutnesse, obfeurity, or concinnity in it, more than other speeches; whose end is, instruction, or information, in point of life and conversation Now we shall find, that what hath some of these qualifications and conditions; yea though but one of them, if norably and eminently, is in the Scripture ealled, WD a Proverb. So, for example: Wickednesse proceedes from the wicked: אַנוֹ שׁמַשׁים אַנִּין אַנְאָנוֹ זְעָשִׁים זוּ Sam. 24. 13. a very plain speech, which might seems the interpretation of a Proverb: (as, care DO 1833 Limits terms the interpretation of a Proverb: (as, Cas the Ethippan change his skin, or the Leopard his plays?] cr. 32. The trees is known by his fruit. Mengather not figed binner, nor grapes of a bramble-bufh, Luke 6.44, or the like:) rather a proverbit felf. But eye a proverb, and fo called there than a proverbit felf. But eye a proverb, and fo called there becaule an ancient common speech? At faith the Proverb of the ancients, Wickedneffle proceeded, &c. Again, Excl. 24, 71. success; Wicecaselle potentials unto the rebellious bonfe (in 1800 of man; 1 Utter a parable unto the rebellious bonfe (in the Hebrew, 1900 a Proverb; and more full and emphatithe Hebrew, משם a Proverb; and more full and emphatical there, than can well be expressed in another tongue: משר אור המרו משר as if you should say: Parable a parable: or, proverb a proverb: that is, proverbially fet out, &cc.) and fay unto them; Thus faith the Lord God; fet on a sei: fet it on : and alfo pour mater into it : 4. Gather the pieces, &c. unto the 12. verse. There is nothing in all this, that is properly proverbial, as the word is more commonly used: but as t is a similitude , darkly and obscurely fet out; that intitles ic is a fimilitied, darkly and obtentive to the same it to this appellation of a proverb. Whence also it is, that
שם a proverb: and חורה a proverb in the like case, Ezek,
אר, ב. (ששר) אורה ומשר של very emphatically here too, 17, 2. (Most in both words:) are joyned together. Again, Plaime 78.1, 2. Give eare, 0 my people, &c. I will open my mouth in a perable: I will utter dark fayings of old. In the whole Plaimo there is not any thing properly proverbial, or fententious: no, nor very obscure, and allegorical: but a plaine historical narration, or commemoration of things that had passed in old times, between God, and their fore-fathers, in Egypt and elsewhere, fince their coming out of Egypt, where the power, and constant goodnesse of God towards them; and their as constant unthankfulnesse, and manifold provocations, are manifested and declared. Why then a proverb, or a parable? or, why riddles? For fo the Original word (TITIT) which in our English is rendred dark fayings, doth properly import.
First, because of the argument: ancient things, very old, and Firth, because of the argument: ancient things very ods, and very frange: and in that partaking of the jumer, as ofprearby, so of riddles. But especially, JONN 79000 that is, a Psiame of, of of Asph. is give infraeline. Institution and warning, by such examples, so emphasically, nor in ordinary language, but portically fer out, of those things that had language in the control of liapned in old times, and by an extraordinary power, or hand, to their fore-fathers, by reason of their stubbornness and many rebellions, being the maine (to glorific God, another but that the most immediate) end; therefore called a perable, or proverb; and, a riddle. Lally, partial man, or a whole people is made, a proverb; (a proverb, and a by; word; "1710M an acute, or with faving properly; they are so proved; they are so many a perable of the provential of the proventi such an occasion of other mens calamities : which nevertheless argues as little true wit, or wisdome, as it don charactery;) for a warning to posterity. We have shewed the extent of the Hebrew word, as it is used in the Scripture. Now what a Proverb is properly in its own nature; and how to be diffinguished from a paralle, or femente: or applied me how from an applagae: a riddle, &c. because I thing it not fo necessary here and would put us to much applagae in go decembe it: I must referre the Reader that defires to decembe it: I must referre the Reader that defires to be fatisfied, to them that have written of that subject, of purpose: but to Aristorie especially, where before quoted, in whom much good matter to this purpose will be found. As more thort, so more pertinent it may be, to take notice, that as the Hebrew 707 is used in the Scripture of divers speeches that are not Proverbs in the common fense and use of the word fo the Greek word yeio : griphas : (properly, a riddle :) is fourtimestaken more generally, for any question, or probleme, though it have nothing in it, either of wit, or obscurity. See in the tentil Book of Athenaus, by Clearchus &c. as by the learned that have taken paines upon that Author, is well obferved. The Proverbs of Solomon] Hebr. משלי שלמדו I am not ve

ry prone of my felfe, to adicribe much unto derivations, or al-

lutions, in, or of proper Names. Yet we finde many in the Scriptures, both of New, and Old Testament. Eur of the Old especially. No proper Name there almost, (at least, of any note:) but hath its allusion, or mystery. Abraham : Isaac : Facob, &cc who knowes it not? Why then may not we observe, (though I finde it not observed:) that TWD massed, a Proverb: and שרטוש Solomon: by transposition (wherein consists all anagrammatifme:) onely of one letter, is but one word? And there be many fuch transpositions of letters in the Scripture, not in allusions, and etymologies onely; but even in the same word althons, and explosions to be found. So that if we make a verbal of 700 the verbe; the same word may stand for Solomon, and for a specific of Proverb, But I shall not further insist upon this. V. 2. To know wifdom and instruction, to perceive the words of w. 2. 20 glow wywim and instruction, to perceive the words of madessanding 1 Solomonby these, and many other words, heaped in the 5, 4, 5. and fixt following verses, tells his Reader what the end is of this Book, and what benefit he may reap by reading of it. The world is, and hath been of old, (though never more than now) full of Writers, and as full of Readers : but variety, or curiofity being the onely end of most, the world were better without them. An ancient Grammarian in Aulus Gellius, when fome professed Philosophers came to him, being a man of great account in his profession, to be resolved about some curiosities in matter of language, brake out into a great passion; Ego Grammaticus, vita arque morum disciplinas quaro: vos philosophi, &c. 1 that am a professed Grammarian, now in mine old age, am wholly set upon those Arts and Studies by which my life and manners may be benefited: and you professed Philosophers, (mera estimate thatia Glossaria:) are wholly turned into dead and rotten Glosfaries (or curiofities about words and phrases, from which no benefit can accrue, either to you, or to any body elfe, in point of life or action) it made him with, that rather all men had been borne dumb, than that there should be so much ado about words. As therefore the consideration of the end, before hand, in all actions and undertakings, do extremly become a rational wife man; fo. if feriously thought upon, is there no end much considerable, that hath not reference to this end, here spoken of, To know wisdom, &c. that is, to the improvement of man in his better part, in matter of life and action. And this was the way that the ancients did use to teach wisdom; as before in the Preface hath been observed, by Proverbs, and Parables, and Sentences; such as this Book doth contain. Which way in those ancient times was found so effectual, that some in later ages, did not onely prefer it before any other way, but would admit of no other, as expedient. Concerning which, Seneca hath two Epistles, wherein the matter is argued on both fides very Jargely, and learnedly. But here a question, not impertinently, as I conceive, may be moved; whether the Law and the Commandements, comprehended in the five Books of Moles, were not fufficient to that end. without these Proverbs of Solomon. For that that was the end of the Law also, appears by many pallages: as by Deut. 4. 5, 6. Rehold I have taught you Statutes and ludgements, &c. Keep therefore and do them; for this is your wisdom Judgements, occ. Acep toretypic annawisens, you wan a your nethod and your underflanding in the fight of the nations, which full heast all thele flatutes, and fay; Surchy this great nation is a wife and underflanding tople. For what nation, &c. To this, our answer is, First, that the end of the Law, was, to instruct men in those things, that did more immediately belong to the service of God; as also in matters of right and wrong, which come within the compasse of Laws and publick administration of justice. Other precepts of morality and good manners, were rather fet out in types, partly; and partly, in examples of the Law, than in expresse terms, most of them. However, the effect of most of them might be deducted out of the Law, by them that were very well versed in it, and applyed themselves earneitly to the study of it: and many questioniesse of these very Proverbs, here commended unto us by Solomon, as tending to this end, to wisdom and instruction, &. were then extant and in use among the Hebrews, being transmitted from fathers to children, by them that were wife themselves, and careful of their childrens education, Thus was the Law, with those other helps that God had provided for them, very fufficient to make them wife and perfect, that carefully fought after wildom, according to that degree of knowledge and perfection, which God, in his heavenly wildom, had allotted to that infant-age of the Church. Afterwards, when God was pleased that morall wisdome should be more Popular and common, he raifed Solomon to that end and purpose, who not onely collected into one, what former ages afforded in that kind ; but himself, being endowed by God with extraordinary wiffpired by God. These words therefore, To know wisdom, &c. must not be taken in opposition to the Law, as of a different way here proposed : but upon a supposition of those means, the Law, the

propoled but upon a luppointion or those means, the Law, the Plains or whatever elfe God had already provided unto that end, See more upon ver. 4. To give fibility, 8c, and ver. 3. My fin, 8c, To leave wifdom adiptrading, to precive the words of underflanding, 2. To receive the influedion of wifdom, 8c.] Here many words put together in these, and some following verses, some of which in common the sac equivalence of cheenife, alled 6c which in common the sac equivalence of cheenife, alled 6c. of which in common use, are equivalent; (otherwise called fiof whiten in common the, are equivalent; (ornerwise cause ji-nonima's) and others, that are of very neer fignification. Neverthe-lesse, it were no hard thing to devile some distrence, might we but take the liberty to look into the divisions of subtile Philosophers, concerning the manifold habits and faculties of the foul; as either into Aristotle, concerning the differences of those five habits ether into Kintotte, concerning me amerines or those nve nabits, as he reckons them, of the foll, right, swiftin, ordinate, or as easily perswade our selves, that colomon writing these things for common use, and even where he invites common people to him, could think it fit and scasonable, to tye himself to such philosophical niceties in his expressions; which though they may have some ground in nature, yet are fo remote from common apprehensions, that but very few are capable of them. To let therefore all curious diffinctions paffe, as rather the conceits of Interpreters, than any part of Solomons, or the Holy Ghosts meaning; that which we conceive most probable, is, that by so many words, persect or true wildom is intended, which presupposeth a competency of light in the understanding, (as the foun action;) concerning things divine and humane; and a conformity of the will and affections to that light. Variety of words doth the better fet out the excellency of this wildom; and serves also to make the deeper impression in the mind of the Reader. Yet for all this we deny not, but that according to the propriety of the words, 170711 may referre to speculative knowledge and sciences, more particularly : רנוח to pra-Rical abilities, which we call prudence and discretion; as 7010 doth import discipline properly, that is, such improvements of knowledge and manners, as comes by inflitution, and good education

of wifdom] We may note, that the word i Dom in Scripture, is a very general word, and comprehends all kind of wildom: as the word σοφία, in Greek Authors. Sometimes, it doth import mechanick craft and wildom: which though of an inretior degree, yet is from God too, as we are taught, Exod. 28.3.31.3. and Efay 8.23.24. unto the end, Sometimes, worldly wildome, whether practicall, which we call policy, with the control of the cont prudeuce: or speculative, as the knowledge of things natuprudéuce: or locculature, as the knowledge or things natural, &c. as tkings 4, 30. And laftly, beavenly fanditying wildome: as Deuteron, 4.6. See Job 18, 38, and Pfalm 111, laft verfe: of which fee more on the feventh yetfe of this Chapter. All these kinds as they are all from God, so they may all concurre and meet in some one man. One and the fame man may excell in mechanick craft; whether by practice, lame min may excell in mecnanick craft; whether by practice, and actual operation: or by flewing his ready phancy, quick apprehension, and sound judgement in all such things; and my be very prudent and cautelous in worldy things; both at home, and abroad; and besides all this, a very godly man too. But though this be not impossible, yet it doth not often fo fall out: except a man (as fome are) be naturally, wife and politick. But they that attain to worldly wildom by long use and practice, and diligent observation; (which is the more ordinary way) they are such commonly as make it their onely end, and businesse, in this world: who propose to themselves worldly ends, and atchivements, as chiefest happinesse. Whereas, they that have a right apprehension of the vanity of this world, and all worldly selicity; and can make a difference between things momentaneous, and eternal; and have a faith answerable to their judgement, by which things future appear unto them with equal certainty as things present; it is not very likely, or very possible (excepting, as before:) that such men should be very worldly-wife and prudent: not because they are incapable; but because being so intent upon the profecution of heaven, (that precious pearl :) they cannot afford unto fuch things which they have no better opinion of, so much time and tendence, as they require : it being very difficult, if not impossible, even in this sense. to serve two masters, God and the world : to apply himself effectually to the pursuance of worldly defignes and advancements; and to the purchase of heaven and eternity. Aristotle makes it, among others the property of a μεραλά ψυχ , or truely magnanimous man, never to he feen very earnest or eager about any thing; and particularly never to speak, or to walk hastily: because, saith he, this world doth not afford any thing, that he doth fo much value, as to put himself out of his ordinary pace, or to raise his voice for it. For what should he think much considerable in the world, to whom life it felf is not a confiderable thing ? So he, How much more doth a true Christian, whom thoughts of eternity have once throughly possest, think the study and earnest pursuit of these kind, but himself, being endowed by God with extraordinary wildon, added many particular instructions of his own, as he was inlear afterwards) though a man doth not for his heart upon

6 Q. the

the world, or make it his titley to be worthly while yet (lome natural towardlinefle that way prefupposed) he may much advantage himself even fo (in worldly wildom, I mean) by the diliegent reading of the word of God; and especially, by being well versed in this book of Proverbs.

V. 4. To give fubrilly to the fimple, to the young man knowledge and discretion | David faith the same of the Law of God, before this Book of Proverbs was extant, Pfal. 19. 7. The Law of the Lord is perfett, converting the foul: The testimony of the Lord is sure, makeing wise the simple. See also Pfal. 119. 98, 99, 100. Thou through ing wife the jumple. See also Fig. 119, 90, 99, 100. John Investibly commandements hast made me wifer, &c, whereby that is confirmed which we faid before, that these commendations we have here of the Proverbs, and those effects that are ascribed unto them, do presuppose, or include a knowledged of the Law likewise.

an presuppote, or meture a knowledged of the Law likewile, [hittly] The Original word To'D) her translated [hittly, [hittly]] The Original word To'D) her translated [hittly, [hittly]] The bed the formation of the formation in the Scriptor Though it be deficed, and much commended, I hear by them Though it be deficed, and much commended, I hear by them Inough it be deniese, and much commended, a near by them that must have pernarifum tibum; and would not willingly be put to the labour of turning more Bookes than one (for that they cannot, through ignorance, were too großle to fleet), yet I cannot perlwade my felf that it is fit to be done, or indeed, profitabe to any, to transcribe, upon every word whole Concordances and Dictionaries. So a man may be long enough, and yet take no very great paines. My observation upon the word is: That whereas there is nothing more natural unto man (as Philosophers observe, and we partly know by the fad Story of Adam's fall:) than the defire of knowledge: and among the men of the world, (that is, the greater part,) no kind of knowledge more valued, or defired, than craft and subtilty : therefore wise Solomon doth here most wisely multiply words, as subilly, knowledge, discretion learning: and before, wisdome, instruction, understanding, and the like, the more powerfully to draw and to perswade, if possible, all kind of men, to the love and pursuite of hea venly wisdome: being very confident himselfe, (and would have all men to believe, as by this accumulation of words he nave ail men to believe, as by this accumulation of words he doth intimate:) that heavenly wildome, is the wildome of wildomes: and heavenly knowledge (that is godlindle, wildome) of others, wild arealy, infome degree, may by this Book improve themselves, and increase their learning. In which words therefore all titles, attributes, and experiments of wildome and the liber of the state of the knowledge, as subtility prudence, differeion, and the like, in request among men; do properly belong. Which may be the comfort of every true Christian, that knoweth God in Christ, comnort or every true Chrimian, that knowth God in Christ, fineerely, and experimentaly; that though perchance he know-the little elfe, yet he knoweth as much as will make him eternally happy; in comparison of which all other knowledge sternariy nappy; in comparition or writen attorier knowledge is inconfiderable and of little worth. See also upon Chap. 8.12 prudenee. But this not to undervalue any kind of humane knowledge, or learning, which may be ufefull unto men; than which nothing (no worldly thing) is, or should be more honorable among men: much less that part of human knowledge, which doth very much conduce to the better understanding of the word of God, upon which true faith is grounded; confuting and confounding of errors and herefies, fallely pretending to the faid word: without which help of humane knowledge and learning, there would be great confusion in the world; atheisme and superstition greatly prevaile: nor yet to conclude from these words, that all kind of knowledge must be had from the Scriptures, all learning thence to be derived; which some blind zealots, and enthufiasts would have: to none of thele ends; God forbid; but to give heavenly knowledge her due; and the better to understand, why here expressed by so many words. See also upon Chap, 2, verse 9. and judgement.

to the simple] By simple, the foolish and ignorant, such as want knowledge, and instruction, are commonly understood, as by the annotation upon the beginning of the verse may be gathered. But the word will beare another interpretation also, which may be as proper to the place, as the former: Simplicity, is sometimes taken for integrity, and sincerity of actions opposed to fraud and hypocrisic. Without this simplicity; or at least, except a man apply himselfe to it; he can reape little benefit by reading. A corrupt life, and a corrupt judgenette orient sy reasons, a corrupt ine, and a corrupt lunge-ment, go commonly together. See more upon Pfalm 1, ver, 16. But note the wicked, God faith But more likely (if here to be taken in a good lenfe;) that by fimplicity is meant radiableness, and lowliness of mind, opposed to pride and haughtinesse of spirit; which maketh men to have a high naughtmene of ipirit; winch maketn men to nave a night conceit of their own abilities, and to defpife others. Such kind of fimplicity is commended by Chrift, and required in them, that afpire to have Faith and Chriftianity! Matth. 18. 2, 3. And Jesus called a little childe; and by Saint Peter, 1 Pet. 2. 3. As new borne babes. Pride and felfe-conceit, are the very bane of Religion. Let a man be never fo well quathe very man or recipion. Let a most be never now in the very most of the very life of otherwife, yet if proud, and highly conceited of him a troublefome war, within that he had but ten fine conceiled of him a troublefome war, within that he had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the had but ten fine conceiled of him a troublefome war, within the him a troublefome war, w Nettor, and makes no quettoon but no notice that the configuration of the eyes of other men;) from true Religion and end quickly thom which the greek Commentators have feveral other forms. Christianity, as the most vicious of men. It is to be hoped, fervations of the excellency of good counsel. This I conceive to be the

the world, or make it his findy to be worldly wife; yet (fome nather than God in his infinite mercy, may pltry them, in time defects and mifery:) an object of pitty and compassion: To which tends the parable of the proud Pharifee, and humble which cens the parable of the product france; and humble publican, Luke 18, 10, &c. But God réflight the prode; Jam. 4, 6, and 1 Per. 5, 5, (See here upon Chap. 3, ver. 34,) as them, of all men, who most particularly and emi-nently usurpe upon him, whileft they afcribe to themselves any thing, wherein they can find matter of glorifying. For glory belongs unto God onely; and he will not give but glory unto another, Ifa. 42. 8. Of this fence of the word fimple, and of interpretation grounded upon it, fee more upon the next words,

to the young man] The word TUI though more commonly to the young man 1-11 to word 1-2 troops, above commonly it fightifies a youth, or young man; and because young men are most fit for service, a fervant allot yet some make it most proper to a childle in the womb, tipe and ready to be finded off; that is, to be borne; and to they would have it taken, J. That it is taken for a new borne babe, Exed, 2, 1 that is, to be borne; and to they would have it taken, 2, that it is taken for a new borne babe, Exed, 2, the service of the service 6. is without all doubt. Now according as we interpret the word simple, cither for ignorant, or for innocent and meek : whereof fo in the precedent annotation :) fo must אונער be translated, either, young man, or, babe: (or, little childe,) Why ignorant, and young, should be put together, and both called upon to learne : needs no further explication, See alfo upon Chap, 10, verse 1, the Proverbs of Solomon, Neither is much more difficult to conceive, why innocent or meet; and babes, or little children, should go together. See the former quotations, Matth. 18. 2, 3. &c to which may be added. Pfalm 131. 1. 2. Lord my heart is not haughty, &c. Surelyas a child that is weaned, &c.

V. S. A wise man will hear, and will increase learning] Because the young , and the simple were particularly mentioned in the foregoing verse; to whom also the word of infinition, in the former, might be thought to have more particular relation; left any should think the use of this Book to belong unto such onely, he presently addes concerning those that have already attained to wants, (which is the case of them that are most perfect in this world) will despise no means, no oppertunity to improve him-felfe. Whereas a foole, (that is, one that thinks himself wise) because he thinks he knows all things better than any man car tell him; as he is not follicitous to feek the means of himfelf, fo if good counsel be given him by others, he hath not the patience to hear; or if he must hear, yet it goes no further than his ears, and doth not enter into his heart, because of his frowardness and selfe-conceit. It is the propriety of a wife man, absolutely to despise no man, though never so mean, or simple otherwise; becaule there is no man fo simple, but may speak to the purpose fometimes; according to that ancient faying, Sepe etiam elf olim valde opportuna locutus. And that great Oracle of Nature, Hippocrates, whose sentences, after Solomons, for worth and excellency, may challenge the next place; his advice in a place is, Mi isviere ni mapa id soliwe irogiter ; that is, That we fould net feruple, or be flack to learn, even from them that are counted idiois. See alfo upon Chap, 11, 12 despiseth bis neighbour.

nito upon nap. 11, 13. despision in negipotar, find natione unto wife conflict according to the Original word, which fignified both. By wife confiel, 1 underfand ability to give good advice upon urgent occasions und necessities, whether private, or publick; but publick especially. A very high commendation, which belongs unto few men, who have been famous in their generations for it, and have been admired also by posterity. Such were nor it, and nave neen admired allo by potterny. Such with the samplet of Achieophel; whereof 2 Sam. 16. 33, we read, that the counfit of Achieophel which he comfilled, in this days, was so if a man had inquired of the Oratele of Gat. Insufficiently found in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of that which is observed by Sound in the end the truth of the end the end the end the truth of the end the end the end the truth of the end the end the end the truth of the end lomon in this Books, That there is no wifdome, nor understanding, nor sample against the Lord: Chap. 21, 30, which is to had well understood before, he would not have been so understand the lord to have been so understand the lord the lord to have been so understand the lord the lord to have been so understand the lord the nad well understood before, he would not have usen to un-parient when his good counted was rejected, as to hang hist-left for it: 2 Sam. 17, verse 12, and 23. But he justly suf-fered for his pride, Such also is the counted the poor-tered for his pride, Such also is the counted the poor-tant, spoken of Eccles, 9, 13, 8c. by which that, bead delivered; though he was not regarded for the state of long; as it fells out forwards in the medial where that poor: as it falls out fometimes in the world, that they that have done most considerable service, are least regarded : and others reap the benefit of their labour, or wildome. But though it may fo fall out fometimes; yet generally no men are more honoured, either living, or dead, than they that are able to good counfel: In Homer, Agamemnon the King being ongaged in a troublefome war, without that he had but ten fuch counfellors as

Chap. i. the most plausible, and truest sense (though I have not found it in others) of the words; grounded, in part, upon the propriety of the Hebr, word אוור which comes from מוובל a pilor: and doth most properly and immediately import (artem nauticam, de felertiam illam,qua gubernator in nave regenda utitur, faith Mercer :) that skil and dexterity which belongeth to a good Pilot. And what that is, who knows not? And accordingly, the LXX, here tradilate it zu-Sipmon, and the vulgar Latin, gubernanda. The Chaldee Para-phrase also, should say, if the Latin translation of it were altogether to be trufted where we find it gubernaculum. But the truth is, the Chaldee word imports no more than folertiam, or prudentiam : or the Chaines word imports no more train jointian, or pagentam; of at the most, prudentem gubernationem, in general: which I think can-not be well rendred by gubernatulum. But this as a caveat by the way only. I wonder therefore, that Mercer. (who is followed by most Interpreters) (hould make these words to cohere with the next vers, in fenfe: and a man of understanding shall attain to wife counfels, to understand a Proverb, &c. which is very contrary to this exposition, which we embrace, and have hitherto insisted upon. For so, wife counfels are confined to that intellectual wildom and understanding (more properly called, wit and fubrilry;) which is necessary to the understanding of Proverbs, and Riddles: which we rather interpret of politick wifdom and prudence. (See Ch. 11,14, where no counfel #, &c. It is the fame word there ; which doth much confirm our interpretation of it here,) That which hath moved them to it, as I conceive, because they do not see, what this infinitive to understand, &c. can otherwise depend upon. As for the former infinitives, To know wildom, &c. they make them to depend of the first verse: The Proverbs of Solomon, &c. To know wifdom, &c. that is: The use and end whereof is, to teach wildom, &c. But here, the coherence seems to be interrupted by the fifth verse, A wife man, &c. which therefore they fetch from these words. But besides that generally, and in this book of Proverbs peculiarly in which all things are so loose, to argue from the coherence, is no very good argument : it may be anlivered that there is no inconvenience at all, if we fetch the coherence, though somewhat interrupted by the fifth verse, from the first, according to the tenor and construction of the former verses: which kind of interruptions are frequent enough in other books; and may be helped, if need be, by a parenthalis. The Arabick translation turns all those infinitives into imperatives. Indeed, in the Greek, it is very usual, in this way of 'precepts, to use infinitives for imparatives. But that it is so in the Hebrew too, especially when the infinitive is turned into a gerund, is more than I can

V. 6. To understand a Proverb, and the interpretation] Of the coherence, fee upon the former words. The folution of riddles, and dark Savings, though sometimes rather an effect of wir, in general, than a necessary consequent of true wisdom, is here mentioned among other particulars because it was a thing in ancient times not among the Jews only, as appears by divers Scripture stories; but among the Grecians and all Oriental people, much practiced, and in great request, as is testified by divers ancient Authors. This is further explained, and fer out by the Author of Ecclefiasticus, (of whom, fee what is faid in the Preface in these words; But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, &c. Chap. 39.

V. 7. The fear of the Lord, is the beginning of knowledg] See the places quoted in the margin of the Bible, Job 28 28. & plal. x11. 10. & Ch. g. to, & the Annot, upon Pf, 111 10. The fear of the Lord, And upon Pfal, 130, 4, that thou mayft be feared. Except then this foundation of the fear of the Lord, (or piety and religion) be had all other wisdom, is but folly; yea more dangerous and pernicious in the consequent, than meer folly and simplicity. Ancient heathen Philosophers dispute at large, that non est virtue sui non constat ratio, Let a man be never so liberal, just, or temperat, in his actions, if he be so rather by an instinct of nature, propriety of bodily temperam entum? or by the power of good education, habituated into custom: than upon any ground of reason, and judgement, they will not althan upon any ground of teach, and judgement, they will not al-low him truely to be liberal, just, or temperate. Nay Plato goes fo far, that if a man doth perform such things, such actions of justice, &c. upon grounds of reason, as he doth think, and believe: wet except his judgement be so well grounded and setled, that he be out of all danger of a relapse, that is, of contrary impresflows, (a thing often feen, in the changes and revolutions of flates and times, according to which the minds and opinions of light ungrounded men are apt to turne, and fill to be confident that they are in the right:) upon any occasion; he will not allow him truly to be just, or any thing elfe that pretends to folid vertue. It cannot be denyed but Epicurus himfelf was the Author of as many excellent fayings and fentences, as most Philosophers before him, or fince; nay and lived too, in fome degree accordingly: though not as some would make us believe, who whilest they endeavour to make a Saint of him (a thing not much to be wondered in such an Age of Saints, such as they are !) rake the liberty to live like right Epicures themselves : but lived, I say, in some degree, according to his own precepts and lentences.

pleasure to be reaped, of a quier calme life; pleasure being the thing, which he proposed to himself, as his onely selicity. If therefore neither fine sayings and sentences: nor some outward performances, suitable to those sayings, could (even in the judgement of heathens) make Epicurus to be well thought of; judgement of heatnens,) make appearus to be west thought of but contratiwise, his name and his memory was, generally, in horror and detellation among them, because of his principles? how much less is the shew and outward practice of any vertue, and the pollession of any knowledge, that is not grounded upon religion, and the feare of the Lord, to be regarded in any that profelle Christianity? See also upon Chap. 3, 3, mercy and truth. But let us not mittake in words, Religion, and the fear of the Lord, with most men at this day, is on, and the few of the action, which most men at this day, is taken for opinion, phansie, considence, zealous words; yea certain tones, faces, gestures, and the like. Let a man be never so religious in his life and conversation, and sound in his faith, that hath not these markes; he is hone of the godly. God keep fober men from fuch delufions.

the beginning] Although TOWT here is expounded by divers. as Plalm III. 10. The fear of the Lord, &c, to which we have already referred: to wir, for excellency and perfection; yet because Solomon afterwards, Chap, 9, verse 10, doth seeme to expound himselfe, using there the word 1971, which properly fignifies beginning, and is not found in that other fenle, as 10007 is, therefore it is more plausible to keep to it, here also. But whereas some Expositors make a doubt concerning this feare of the Lord; whether to be understood of filial, or fervil fear: I should rather question the warrantnlad, or forus teat: 1 mount rather question the wayrant-ableneft of that distinction, (though ancient enough, I know 2) if we might be so long, as to discuse it, and search it to the bottome. We have done it essewhere; and here; if by the feare of the Lord we understand Religion, and the worship of God in general; (as Pfalm 130. 4. But there is for-givenesse with thee, &c. which I think is most proper to this place : See the Annotations there;) there is no great need but fooles despife] The Original word 7118 doth not onely

figuific a foole, limply; but a stubborne, strong-headed, self-conceited, incorrigble soole: as by comparing of places may easily appear. Now if with the LXX, we may translate it here, a of appear. Now with the LAA, we may transfer a nece, a or being that it is upgaly men; then the fend (and coherence) will be: The fear of the Lord, (that is, goddinefie and religion:) is true wildom: and if goddinefie be true wildom indeed, it must need follow that they that reject or despite the one, reject and delpife the other alfo: that is in effect, That all ungodly mens that will not Submit to the fear of God, are fooles. So, this latter member, is both a confequent, and a confirmation of the former; both tending to one end, to fet out the excellency of the fear of God, or religion. There be many in the world are not afraid. or ashamed, to be accounted irreligious: there be, that glory in or alliamed, to be accounted attengious: tracte De, usat gooy, in it; and think the better of themselves for it. They ary themselves up, and are cryed up by others, for the wite of the times: when farre better, wits without this marke, of being atheistical, are not rarre netter. With without this market of being attention, are not in comparition, regarded. But there be not many in the world, that can so well brook, to be thought unwise: much less fooless and thereupon Solomon grounds his exhortation to piety, by a vering, that the sear of God, is, in very deed, true wit, and will dom; and that they that despite, or reproach, piety and godlinelle, do at the fame time proclame themselves egregious fooles. But taking, 7010, for discipline and chastifement, which seems to be most proper to this place : then the coherence will be this. The fear of the Lord, faith Solomon, is wildom: a great commendatear of the Lord, 19411 Solymon, 18 windom; a great commenda-tion, and very taking, fince all men generally are ambitious of wildom. But there is somewhat that goes along with it, with this sear of the Lord, besides wildom; and without, which, wifthis teal of the Jones believe who are a fine the result of the first makes them hate Religion, when they are told of fuffering. So that by these words Solomon seemes to give a reason, why more men do not apply themselves to godlinesse; even because they cannot endure the instruction, or chastisment of wildom. For so the words may import, by a figure common énough in the Bible: wildow and influtation i. c. the influtetion, or chaliffuent of wifedom, µa3/hux 1 and huxara, Influtation and saftigation, must go together! fuch is the order of God; and Chrift himself, though the Son of God, his natural Son; yet was he not exempted from this Law space we all \$9 \times \text{area} \text{ye} \text{sys} \text{def} \text{gas} \text{def} \text{gas} \text{def} \text{gas} \text{def} \text{gas} \text in another world? V. 8. My fon, hear the instruction of thy father, and for sake not the

law of thy mother] These words may be understood, either of that in tome degree, according to mis own precepts and enteners.

But this, not in reference to God, or to another world, (or is almostality of the Soul 1) both which, (though not so open-ter the fear of God, is the next duty; (both dutes being comply, the one, as the other:) he denyed; but in reference to the prehended by one word, Pittas, by the Lattine's) and is the first companion.

Chap.i.

Chap. i. command in the second Table of the Decalogue; or they may have more particular reference to Deut, 4. 9. & 6.7. and other like places, where parents are strictly enjoyned to teach the Law, of God to their children, with all possible care and diligence. According to the first interpretation, the obligation of children to parents, is general: they owe respect and reverence to their parents, whether good, or bad; and in worldly civil things, whether at home, or abroad, that are not against the Law of God, perfect obedience: but according to the second interpretation, that properly relates to Gods worship, and religious duties; so the obedience of children, or this command concerning their obedience unto parents, must be understood with a limitation, or restriction : it presupposeth their obedience to the Law of God, concerning the education of their children : from which if the parents swarve, or apostatize, children are not bound to obey them. Most Interpreters, interpret futher and mother here, allegorically, or metaphorically : fome understanding by it, God; fome, God and the Church : others, Solomon himfelt. This they were put to, because they could not find any literal sense, which they could like, or maintain, But how likely it is, that Solomon, in these popular admonitions and exhortations, directed to the fimple, as well as others, would expresse himself so obscurely, or ambiguously; let the understanding Reader judge. I see no reafon at all wity any man should question the literal meaning here, morethan in Saint Pauls words : children, obey your parents in all things, Col. 3. 20. All precepts in this kind, being to be understood with certain limitations, which no man almost is ignorant of ; but not allegorically to be frustrated and avoided He may also call the Law of God, the instruction; or, (as Chap. 6 20.) the com-mandement of his father; and the law of his mother; to endeare it unto him the mo e, and the more strongly to oblige him to the obfervation and proteffion of it, because in matter of laws and religion, men ordinarily do most willingly imbrace whatsoever is ma-Porace Solor, as the Grecians are wont to expresse it; that is, that which they have received from their parents: the laws and religion of their fathers, and fore-fathers. How superstitious and pertinatious men have been in that kind in all Ages, though that which they received from their fathers, were never fo abfurd and falle, anclent Sories, both Ecclefiastical and others, will teach. A great ingagement therefore it is to them that receive the truth from their fethers and mothers, never to apostatize from it, for any temporal loffe or advantage.

the instruction of thy father] St. Paul observeth it, that Honour thy father and thy mother &c. is the first commandement with a promife, Ephel, 6.2. We may here observe, that after the commendation of piety, which Solomon doth begin with; that is, our duty of the solomon doth begin with; ty to God: the next thing he doth infift upon, is the duty of chilfren towards their parents, as most immediately flowing from the former and the very foundation of all other moral duties. In fo much, that the very word eur &Bera, and pietas, is sometimes appro priated to this one duty. And herein the layings of ancient wife heathens, and the dictats of Scripture, do agree. It is furthermore observable, that the second part also of this Book of Proverbs doth fo begin; to wir, at the tenth Chapter, where again the fame in-feription, as at the beginning, It rover bs of Solomon, is prefixed; that even there, 'fay, the very first precept, or sentence, is, concerning the duty of children : A wife fon maketh a glad father, &c So ancient Gnomale gree; who as they are of greatest antiquity, so they agree most with the Scriptures: Ilem Ja Dedr Thua: pello meibu de seis porfice So did once Phocilides begin : though fince, Tome other verfes have been fet before, Pythagora's, his verles, alfo , Sararos per npain Saros, &c. then prefently : Touc Te yordis Tina. 'o Profe writers too: as may appear by Ifoerates his Paranests. Plucarch hath a most excellent passage to this purpose, by which the power of reason grounded upon that remnant of natural light in min, fince Adams fall, and the confent of it (reason I mean, and natural light :) with revelation and religion, may appear. All men, faith he, in all places, that are fober and rational, unanimously, do speak and sing, (alluding to Poets :) that both nature, and the Lawes of men, grounded upon nature, (or, that are not contrary to nature :) after the worthip of God, give the first and chiefest place to parents: and that the most acceptable service that men can do unto God, is a conti-nued course of respect, and service, daily renewed and increased, performed by childr n unto parents. See more, upon Chap. 10. 2. maketh a glad father: out of Plutarch. Lastly, we may observe that not in the Decalogue onely, Honour thy father, &c is the first of the fecond table ; but also in that folemn repetition and confirmation of the moral, or natural law, pronounced on Mount Ebal, with curies against the transgressors; the same precept, (though exprefled there in other termes :) hath the fame rank : Curfed is he that fetteth light by his father, or his mother, Deut. 27. 16.

V. 9. an ornament of grace unto thy head, and chains about thy nech This is expressed popularly ; not that the Scripture doth, or would have us to afcribe much to thefe outward dreffings and ornaments, which are proper to the body; (whereof fee I Tim. 2. 9, 10. In live manner alfo, that women adorn themselves, &c. and I Pec. 3. 3. Whole adorning let it not be that outward adorning, &c. whom neverthelesse I do not understand, as though they did absolutely Sorbid all fuch ornaments, but onely prescribe and commend be understood, see the Annotation upon the fift part of

what those ornaments are, which those that are religious and wife fhould chiefely defire, and endeavour) but the better to fet our the inward beauty and excellency of piety and vertue, in termes and expressions, most suitable (because ordinary) to vulgar capa-

V. 10. My fan, if finners entife thee, confeat not] Nothing can happen more pernicious to one, who through want of years, or otherwife, is not yet fettled in the wayes of godlinelle and picty, than bad company. Be not deceived : evil communications corrupt good manners, 1 Cor. 15, 33. Saint Paul had it out of an ancient Greek Comick, then extant, called Menander: whereby it appears, what reckoning he made of those ancient Sentences and sayings of wife Heathens. One of them, ancienter than Menander by many years, delivers it with much confidence, that wickednesse (among men) doth chiefely ipring trom this root, even from cvil examples and company. And therefore in some ancient Common-weales, not onely lewd and riotous men were feverely punished themfelves; but also Lawes made for the punishment of them that has was famous to that effect. O Christianity! I may fay: O Reformation ! Christ faith, except our righteousneffe exceed the righteonfnesse of Scribes and Pharifees, we cannot enter into the lingdom of heaven, Math. 5. 20. What then if it come thort of the righteousnesse of Heathers? But this is not 2 place to preach: though just indignation, in these licentious times, may extort fome words. Of the danger of evill company, fee on I falm 1, 1, walkerb not in the counfel, and the references there.

V. 11. If they fay, Come with us ; let us lay wait for blood, &c.] He doth here, and in the following 12,13,14, verses, by a figure cal led minifis or, p. ofopopera, represent them speaking, and using their inticements, or rather inchantments, to pervert a young man from the right way, and to draw him into their nets : not that we flould think that they use these very words, (neither indeed do they use one kind of bait alwayes, but can fit it to feveral tempers and difpolitions, and other circumstances of place and time, and the like) but that from these words in general, we should understand with what boldnefle and impudency, such use to infinuate themselves, under pretence of love, and plausible hopes and atchievements: when nothing but hell and destruction, both of boly and foul, is in all their wayes. Neither are the words, here used, fo to be taken, as words of intifement properly, but rather as words of aggravation: as when he makes them say, Let us lay mait for blood; Let us lurk privily for the innocent without a cault, &c. his meaning is not that they use those, or any like: they are too subtile and cunning, to set out so plainly the horror of their wickednesse and villany; this were not to entice, but deter : not that his meaning therefore; but this, that when they use other language, which doth extenuate the wickednelle of their practice, (as what is so abominable, but may cunningly be extenuated, and made, it not plausible, yet tolerable, or excusable?) they must (by them that are wife and rational) be understood as though they plainly faid. Let us wait for blood : let us lurk privily for the innocent without caufe, &c. But of all bad examples and illaudible courfes, to which a young man may be drawn, why Solomon should pitch upon, and begin with this of bloody theeves and robbers; which may be thought the utmost of wickednesse: a thing not so incidental, neither to any ingenuous nature nor education, as some other vices are : why then with this ? if it be c'sked ; I must confeste I find nothing at all about it in any Commentator : but that which feems to me most probable, is, either that Solomon had a more particular aim and respect to his own times herein, when it may be thought that this practice was more usual and ordinary, even among the better fort in the world : or that he intended here, at the very first, to fet before the eyes of young men, the danger and hor ror of a licentious life, not regulated by the feat of God, and the dichates of a tender conscience: which though it begin not ordina-rily with such extremities, as are here expressed; yet very commonly it proceeds in time to luch, and ends in them, or the like : so that whoever, in his younger years, takes a liberty to lye, to fwear, to pilfer, or to drink, or to frequent lewd company, whether of men or women: any of these, or the like; he may justly suspect himself, that in time, he may prove an arrant cut-throat rogue, such as is here described by Solomon,

let us lay wait for blood] Jer. 5, 26. He speaketh not onely of the shedding of blood with the hand, but allo of all crafty practices, which tend to the deriment of our neighbours life, or liveling the state of the deriment of our neighbours life, or liveling the state of the deriment of our neighbours life, or liveling the state of the sta hood, Pfal. 10. 8. & 17. 12. And it is observable, that the very word I which ordinately fignifies blood; doth also in the Chaldee as ordinarily fignific money even as \$100 in the Greek tongue, both life, and irvelimed. And Cato, that wife Romon, being asked what it was, fenerari: that is, to give monty to sle; andwered; what it was, fenerari: that is, to give monty to sle; andwered; what it it by slid, or, to murded? But there be many wayes befides that, invented to suck the blood of the poor: the fallacy is, in the difference of words and termes onely. Fures privatorum furtorum in nervo atque in compedibus etatem agunt : fures publici, in aure atque purpura : faid the fame Cato.

for the innocent without rause] Whose words, and how to

thifts, to find fomewhat that may be plaufible, Some devise one thing fome another: but I find nothing in all their devices and inventions, that beareth (with me) the least colour of probability. Can any man be so barbarously wicked, as to propose to himsel the fledding of innocent blood; as it is the blood of an innocent : Or if himfelf by long use, hath attained to that degree of immanity; would he be fuch a tool, as to use these words, as an allurement to them, that are yet raw in fue! practifes? And not to content himfelf nei her to fay innotent, but to infift upon it, as if no other motive more plaufible an I popular, could be found; by adding, without caufe?O but, fay fome innocent and without cauferthat is, we will fall upon such, that never did us any wrong, either in word or deed, and have no occasion at all to suspect us; and so shall we have the better opportunity to accomplift but, defires. Their innocncy, shall be our fecurity. I do not deny, but such thoughts murtherers may have : but that they would express themselves, or Solomon their thoughts in fuch words; who can believe ? Others therefore, they would have this without caufe, to be spoken by these enticers, in reference to the event : wichout caufe, that is fay they, what we do, we will do it fo warily, and cunningly, that we need not fear any ill consequent : though death, ordinarily, (a publick death) any in consequence though seath of the provide for our fecurity well enough. Justice shall have no hold of us. The effect of justice shall be frustrated in us. Or if that will not do, because it takes away only the offence of the words without cause: that is, in effect, of the repetition: and leaves the innecent, the original, as it were, still lyable to the same censure: then, say fome others, (more plaufibly, I confesse, if the words would bear it :) innocent without cause: that is : those men, that truft to their piety and innocency : that think themselves very safe , under the protection of God, whom they pretend to worship: but without cause: it is but a vain confidence. For God (if any God at all) doth not take notice of fuch things : it being by daily experience clearly evident to all men, that the good as foun as the bad; the just, as the un just, are exposed to all manner of mishaps, Folly therefore it is, to stick at these things. This indeed layes well open the very root and soundation of all lewd practices. See Pfalm 10. 11; 13, and Mal. 3. 16. Te have faid, it is vain to ferve God: and what profit is it?&c. and elsewhere; so many places also, Wifdom 2.13 and following verses. And I think probable enough, that such inticers do usually begin there, to postesse their novices, with fuch principles. For till that be done, they cannot go on in their villanies, without fome reluctancie, and remorfe of conscience. And for the words; Davids expression may seem to come somewhat near: Verily I have cleansed my heart in vain, and washed my hands in innocencie. Pfal. 73. 13. To wash his hands in innocentie in vain, is no more than to be innocent in vain; And that the word Dil here translated without cause, may also fignisse, in vain, is not denied. However, let us make the best of it, that can be made : it is but a forced fense , in this place; the other, as more literal, in it felf; fo more natural to the coherence, For all the words, ver. 11,12, manifeftly tend rather to aggravation, fuch as would become a Judge, or a reprover; than to extemuation, such as is ordinary to men of that profession, whereby they endeavour to delude both themselves and others. We therefore flick to our first interpretation It is very ordinary to the Scripture, to fee our wicked men and finners by words as by them, immediately and personally uttered: but rather, indeed, containing, or importing the effect either of their bare thoughts, or of other words spoken by them; in common construction, very different; but in reality of truth, that is ; in confequence of matter, or event; and in Gods interpretation, the very fame. It is a figure of speech persecution . fo that if he should become an idolater in a strange

V. 12, Let us swallow them up alive] Without any sign of blood, as if they had died a natural death : or, fo as no man shall know what is become of them. Thus they provide for their own fafety, So they, that would have these words to be the very words of these personated inticers. But more probable; that they are Solomons, the author, his words, taken from the effect, or event of their doings, and therefore nor without cause adscribed unto them; tending to aggravation of their cruelty; thereby the more effectually to deter from their fociety, and fellowship. Of all kinds of death, there is none (naturally) more dreaded, than to be swallowed up quick, or rlive, either by terrible monthers, as Jonas was : or, by the earth it felf, siddenly gaping, and closing again, as Corah and

as the grave? The Hebrew being the very fame, as Numb. 16

the verfe. They that would have these words intended by Solos for the very words used indeed it will not it with we mon, for the very words used by the entieres, are put to many had had some other word here too, which might have fitted both places: it being very probable, that in the expression here, there is some allusion to that which is there recorded The English word there, is pit : and that cannot be here (no more than grave, there,) because by it, the next Hebrew word, 712 fovea is rendred.
The trink is, we have no proper English word for 11NO in this lenle, the Greek .. ave, adus : and the Latins , infernus. Hell indeed we have, for a place of torments: but for a place common to all that are dead, and gone out of this visible world, without any reference (as adves, and infernes, often :) to pain, or pleasure; I know none. I can say therefore, that hell is no proper word, in this place : but where to find a more proper, I know not. As for the word 7180 fo much, by fo many learned, and unlearned, even unto books, and volumes of no small bulk, hath been written of it; as that I rather expect thanks, that I can passe it over so quietly; especially, when there is no need: than reproof, as though I had been willing to spare my paines, to the prejudice of my reader. I take no notice of chap. 30 16. because I do not conceive, that there is any allusion here, to the unfatiable nesse of the grave, there mentioned. I note it , because some others have thought

> V. 14. let is all have one purfe] He sheweth whereby the wicked are allured to joyn together. Every one hopes to have part of the spoyle of the innocent, V. 15. My fonne, walk not thou in the way with them] Chap-

from their path] That is, have nothing at all to do with them.

V. 16. For their feet run to evill, and make haste to shed blood] Ifai, 59, Rom.3.15.

V. 17. Surely in vain the net is spread in the fight of any bird] About the sense of this, and the following verses, to verse 20, and their coherence, there is no imail controversie among interpreters; among whom (them that have written at large, I mean;) a man shall sooner loose himself in the variety of Exposicions; than find what to stick too, in that variety. If we will content our selves with this translation we have here, and the interpretation which is grounded upon it, it hath as good authority as any other; some principal Rabbins, and Mercerus (the best of all Expositors) his approbation. According to them, this is the lense of the words : As the net is spread in vain; though not in vain, in regard of him that forcad it, who when the bird is caught, hath his end in it; but in vain, in regard of the bird, which might have taken warning by this spreading of the net, as (indeed some do, and avoyd it; accorthis precaming of the next as (nuccer from easy and arroyan; according to that of the Poet: Quaque nimps patent retta, valuat avie;) that (ome evill was intended; but doth not, for the most partiesting diluted by the bait, which it is greedy of, So these, (nor-withflahding the examples of to many that have perished by these unjust courses; and so many gibbers, and gallows, which are set up every where, as nets before the birds, to warn them;) being compelled through their own coverousnesse, & defire of prey; they rush on to destruction as if they had laid wait for their own blood, and lurked for their own lives. This is their exposition; which Gornelius à Lapide alfo after divers others mentioned, though he term it profundiorem Winvolutiorem, that is, the most remote (in fight) and most intricate of all; yet he preferreth before all the rest, as most agrecable to the Greek and Hebrew. For my part, to speak my mind freely, but for the authority of those I have named, it gives me very little content : remote it is, I am fure, and intricate as Cornel. à Lap. judges of it, and may agree with the Greek better than any other: but that it doth so with the Hebrew too, I will not easily grant. The Hebrew words, without any violence or supplement, may be thus alfo translated : Surely without caufe the net it fpread within the fight and it does interpretation, the very same, it is a figure of speech and oranizated: Surely minout cause the new lipread within the light common enough upon other occasions too. So David, Patt if they be the children of made carfed be they before the Lord, for they have driven me out that day, — fepting, 60, stress other Gods. 1 Sam. 26, to this meaning was not, that his enemies had ever used any time words; but that furth was, or might probably be, the effect of their wise, but the first had the most and defined by hird are feetinged. Gods tills the double-feeting and the surely had been and defined by hird are feetinged. Gods tills the double-feeting and the first had been and defined by hird are feeting to the feeting of the first feeting the feeting of the first feeting of the feeting of that do hurt ! but that is not ordinary ; whence is that of the Coland, the guilt of it should partly lya upon them. We have been mick, Non rete accipiti tenditur neque milvos, Qui male faciunt nothe longer, because the vindication of the right sense In this place, bis. illis qui nil faciunt tenditer : Quia enim in illis fruthis eft ; in illis may give light to, and ferve for many other paffages, of this opera luditur :) without any provocation , or injury, feek to catch birds, that they may eat them : fo these wicked ones spoken of before, lay in wait for the blood of innocent men, that have done them no wrong at all , for meer gain and lucre fake, This translation being so agreeable to the Original; and the Interpretation so proper and literal without any supplement, whereas in the former (that we have here the word own;) is twice to be supplyed, to bring it to that fense they would have : what should make it lesse plaufible, (though not without all authority: for some Rabbines, mentioned by Mercer; be for it:) or probable, 1 know not; except this were it; because it was thought somewhat improper, and perchance ridiculous, that laying in wait for blood, or to speak more expressely, that the murthering of innocent men; should be compared to catching and killing of birds; which feems rather to extenuate the matter; than to aggravate it; yea in some manner, to justifie it; which no man can think could be Solomons mean-30 &c, is used in the history of Corah, &c, if the English word ing. But if this were it, indeed; there was a great mistake, and

milappprehension of Solomon his aim. For certainly the words, stome. It is very possible they might, to that also, but chiefly and principally, to the publick Schooles and Synagogues of the Jewes, where the Law of God was daily taught, and expounded, both to if rightly understood, will afford as great an aggravation, as any that is, or can be used, upon that occasion. For what can be said or conceived more horrid of the most Cyclopean men, as Poets call them, than that they should kill men as freely, and with that indifferency, as others kill birds, not out of any malice, or revenge; then first we say with that acute, and of all others, the most scho. but for food, which no man thinks unlawfull (except it be a Py-thagor, an) or makes any confeience of? And so may Pfal. 14, 4. lastical and philosophical Rabbin, Levi Ben, Ghersom: This divisa wisdom, faith he, calls upon all mortal men with a loud voyce, whileft it infuseth it self into their soules, prempting them by certain natural As they eat bread; be understood : that is, they make no more of it than they do, or any man usually doth, to cat a piece of breadinstinds, motions, and propensions, to goodnesse and vertue, and to shun the contrary. These be those natural equal, or apogual, or appara What Solomon doth here expresse under the similitude of birds, is by the Prophet Habakkuk expressed by fisher; in those bitter words of his expostulation with God, in point of providence: and hold-est thy tongue, (faith he) when the wicked devoureth the man that is more righteous than he. And makest men as the fishes of the Sea, as the creeping things that have no ruler over them : They take up all of them with the angle; they catch them in their net, &c. Hab, I. 13, 14,15. There is another interpretation, which 1 make left recokoning of, than of the two former; yet for the number of Expositors that follow it, not inconfiderable. They refer this, in vain, to the plots and ambushes of these ruffians; to this effect : As men spreadthe nets before the birds in vain, because the birds what by some natural sagacity, what by sormer experience, know well enough how to avoyd it, and to frustrate the expectation of the fowler: So these wicked men, though they hunt after the blood of the innocent never fo greedily, and lay their ambushes never fo cunningly: yet their labour shall be in vain, and their hopes frustrated; because God himself will deliver the innocent and the rightcous out of their snare, and make the mischief which they plotted against others, to fall upon their own heads, so they. There be places of Scripture enow i confeste, to confirm the fense of ne places of ceripture enow i contents, to communications that the train, a Brial 31.6. & 71.6.3 & 8. that God will deliver the righteous, &c., but how probably it may be faid or imposed to be faid by Solomon, that the net (in this fense would have) either before birdsyn men; (in a general fense:) is fpread in vain: and how this will cohere and agree with the 19 verify, concerning men; and with chap, 7.3; a a bird helfed to be finare, &c. let the reader confider. I faid before, they are many, that follow this fenfe; which is all I have to fay for it. There is yet another interpretation of these words, which for the acutenesse. yet another interpretation of their worth, which for the acutenelle of it, not altogether groundlesse. (for else I should not think it worthy of that title) I cannot passe by without some notice. It is Salazars; who, to give him his due, hath done very weil upon the Proverbs, and is the largest that I have seen; but that he takes too much liberty, and is extravagant fometimes. First, he observes, much inerty, and a extravagant omeranes. First, we observed, and showes by divers examples, that unjuft gain is often exprefed or fer out by Solomon, by similitudes taken from birds, and fowling that the most considerable place to that purpose, is Chap, 33, 45. Labour not to be rich, &c. for riches tertainly made them-25. 45. Layon not to be rien, oct. for riens seriamy many them felves wings, and fice away as an Eagle towards heaven. Now the Hebrew here (as the margin hath already told us) is, Surely in stebrew here (as the margin hath aircady toid us) is, Susely in wain the net is spread, in the eyes of every thing that hath a wing. By every thing that hath a wing. By every thing that hath a wing, he would have riches, (of which before, verse 13, We shall shad all precious shiftmane; we shall shad result to the shade rich shall precious shiftmane; we shall shade shade rive show the shade rich shade rich with the shade rich shade the shade which shade the shade which the s first is, because they shall misse of that booty, which they propose and promise themselves, as their end; they shall either misse of it altogether, or not long enjoy it, because it hath wings, and will not long abide with them. Then secondly, while they so greedily feek after prey, not sparing innocent bloud, that they may compasse their defires, they at the same time lay wait for their own compane their denres, they at the tame tame to your for their own blood: their mischief will fall upon their own heads. His own iniquities shall take the wicked bimself, and he shall be laden with the sords of his fin, Prov. 5.22. in vain] Or, without canse, ver. 11. chap. 3.30.
in the fight of any bird] Heb. in the eyes of every thing that hath a wing.

V. 10. which taketh away the life of the owners thereof Heb.
1733 1743 UD3) FNN which words may either according to the
first and last interpretation which we have spoken of upon the former words, be translated, as here, which taketh away,&c, to which mer words, he translated, as nete, which larges in way, see, which agrees in part, Prov. 15.27, He that is greedy of gain, troubleth his way house; but he that hattely gift, shall live. Or, according to the fecond, which we conceive to be the most literal; who taketh away, &c. relating to the person of the coverous, every one that is greedy of gain, who, &c. Prov. 5, 22. See the former Annor, at the end. V. 20. Wisdom? Heb wisdom; that is, excellent wisdom. Or, wisdomes, that is, all kind of wisdome: which may have reference

wifdom crieth without, fhe uttereth her voyce in the freets. 21, fhe

young and old; as many as either were studious of it themselves, or took care of their childrens education. But if we take the words more generally, as extending to all men, and nations, in general; as Aciforle calleth them, which all ancient Philosophers have ac-knowledged, concluding thereupon, that all vicious wicked men are damnable, (1 mean it not of eternal damnation, which manyof them were ignorant of) because of the neglect of these first motions and invitations of nature, Ariftotle treats of it at large in his Ethicks, 1. 3. cap 5, and maintains, that though it be not in the power of many wicked men, when gone very far in wickednesse, and habitual sinners, to reclaim and reform themselves; yet for all that, that they are inexcufable and worthy of punishment. As one (faith he. among other things to that purpose) that doth cast a stone, after he hath cast it, the stone is no more in his power; but he might have chosen whether he flould cast it, or no : n ag agana alla, for the beginning, or original power (of casting, or not casting) was in him: Corming, or original boser of two akoyaco, ef abye, the expenses of white feet the even; that is, So of unjust and intemperate; it was in their lower at the beginning, not to be such; and therefore they are wilfully such; at the originating, not to be justify an inversion energy are willfully justify but now that they are become furth, it is no more in their power to be otherwise. Another, in Moral Philosophy, not inferiour to Aristotle; but in point of life, farre above him; but a Heathen too; expresses it thus: It is upon occasion of errour and ignorance that he speaks it; For nature (saith he) had furnished him at fift with certain instincts, notions, and opportunities, by the help whereof he might have attained to the knowledge of truth: which having negle-Eled, hence it is, that he is now not able to difeern that which is falle from creament in Billian of a now not now to anject it that which it time. Ant. Med. 9, B. n. 1. Again the fame Rabit Levi, (as I find him quoted by Cornelius a Lapide; for in the Copy I have, I find it not; but it should be he by the matter, and somewhat he hath to that purpole upon the 23. verle , and ellewhere) Hac omnia, inquit, eo fpellant, &c. that is, All thefe words of Solomon tend to this, that the divine wifdome doth most evidently and miraculoully manifest it felf by the works of Creation, wherein his incredible wildom, if they apply themselves to take notice of it, it incurrent into the eves of all men. Which is in effect no more than what is affirmed by 6t, Paul himself, when he faith; For the invisible things of Him, om the Creation of the world, are clearly feen, (being underflood by the things that are made, even his eternal power and Godhead; so that they are without except, Rom. 1. 20. See also upon Pal. 1, 9, 18c. The Harven's declare the glory of God, &c. and Wisdom of Solomon, (as is commonly called; and like enough it is, that some pair of it, as before was faid of Ecclesiafticus, in the preface, might be Solomons) Chap. 13. 1,2, &c. and Expositors upon John 1. 9. That mons) . Chaptaga, 13, 13, 10, 12. and Exponents upon Join 1, 9, 10al was the true light, which lightest every man that centh into the wold. But now if the asked, (and I wonder it is not, that I can find, at leaft, by any Expositor) how all this can be reconciled with what, with fo much rhetorick and eloquence (hardly to be matched) is delivered in the 28. Chapter of Job, from the beginning of the delivered in the 28. Chapter of job, from the beginning of the Chapter, to the end of its Jurely three is a value for the filter, and a slate for gold, &c. But where full wildow be jonal? and where is the place of insula fluiding? Man knowesh to the price three! with the place of insula fluiding? Man knowesh to the price three! it is found in the hand of the living. The depth faith, it is not in me, &c. — Whence then counts wisflow, and where it the place of more fluiding? Seeing it is this from the eyes of all living. &c. To this more fluiding? Seeing it is this from the eyes of all living. may be answered: First, if we take wildom there, as in this place of Solomon, of such wildom, as is requisite to lead a man to the knowledge of God, and to embrace vertue, that the Book of Job, (as most are of opinion,) was written before the Law was writ ten. That Job was a stranger, (an Arabe, or Idumean) no Israelite, and might complain the more, for want of those helps and prerogatives which God had afforded to his chosen people. But the most certain answer is, that that misdom Job speaks of , is not the fame, here intended and described by Solomon. By wisdom there, Job intended especially the wisdom of God in his works, and the ordering of his visible Creatures: fo far manifest and visible to all men, that men may by the confideration of the creatures, understand the power and wildom of the Creature to be infinite; but otherwife, to the wifeft of men fo unscarchable, that there is not the least creature of the world , but is able to pole (in the exact alfo (as Mercer is of opinion) to the feverall wayes of propoling and Philosophical consideration of the nature and proprieties of wildom in fewerall ages, and places. 'H mademonth or orien as disministering the highest and places, the mademonth or orien as disministering the labeling. Eph. 3, 10, that is, the manifold wildom of ord. See also Heb. 1.1. it; the ablet Philosopher has ever was. That he intended this widom especially, may be gathered, in part, by verse 32,24, 8Cc., One funde flander the respectively, may be gathered, in part, by verse 32,24, 8Cc., One funder flander the respectively. The property of the p think, because anciently Proverbs and Sentences were wonk to be he laid. Behild, the search and the threets, (they might have aded), and to be propoled in my in the streets, (they might have aded), and to be propoled in my inting too, upon pillars, &c. whereof see in the preface) and marker places, that these words might have reference to that cu-

of by God himfelfe commended unto mankind : And unto man he faid, Behold the fear of the Lord, &c. See alfo upon Jer. 9. 23, 24 Thus faith the Lord, Let not the wife man glory in his wifdom, &c. in the opening of the gates | See upon Plal. 127. last verse, They

Chap.i.

shall not be ashamed, but they shall speak with the enemies in the

V. 12. ye simple ones] Wisdom reproveth three kinds of men fimple ones, which erre of ignorance; mocker, that scoffe at know

ledge: fools that hate instruction.
V. 24. Recause I have called, and ye refused, I have stretched out my hand, and no man regarded] Via.65. 12. & 66.4. Jec. 7. 13. Ezek.3. 18.

I have stretched out my hand] A gesture of such as made proclamation, to get attention, Ifa. 65.2. Acts 21.40. of those also, that would have one to come unto them, and again of those, that offer themselves to help one in great danger and distresse. In all these fenses it will well agree to the present occasion. None are in greater danger and distresse; and want present succour and relie more, than ftubborn fools, and infidels.

more, than flubborn tools, and inners.

V. 26. I also will laugh at your calamity] This is spoken according to our capacity, signifying, That the wicked, which mock and jeft at Gods word, shall have the just reward of their mocking, being requited in the fame kind,

V. 27. Whenyour fear cometh] Thatis, your destruction, which you feared, Chap. 10. 24.

V. 28. Then shall they call upon me, but I will not answer; they shall feek me carly, but they shall not find me.] Job 27. 9. 1sa. 1, 15. Jer 1, 11. & 14. 12. Mic. 3. 4.

but they shall not find me] Because they sought not with

fincere affection to God, but for ease only of their own grief. V. 30. They would none of my counsell Pfal, 81. 11,12.

V. 33. They would none of my comfell Plais, 83. 11,11.
V. 31. Therefore flull they can of the finit of their own mag, and be filled with their own devices Chap. 14. 14.
of the finit of their own may They shall feel what commodity their wicked life shall give them.
V. 32. For the turning and of the simple shall shay them? Hibrew DIPO TANDO TO been in the Text, For the turning and the shall be the shall be way of the simple; may be translated also, (as in the margin,) For the ease of the simple. According to the first, the turning away of the fimple, that is, their refusing to hearken to the call of wisdom, and her counfell, (Turn you at my reproof, &c. verse, 23. Because I have salled, and ye refused, &c. verse 24. But ye have set at nought all my counsel, &c. verse 25.) and the prosperity of fools, (that is, of wicked men; whereof see upon Psal. 14.1. The fool hash said in his beart, &c.) shall be the cause of their utter deftruction, whileft they looking no further than to the prefent, and finding that they do well in their wickednesse, and enjoy themselves with comforts either their judgement is perverted concerning themselves and their action, so that they see not what all the world besides doth fce, and judge of them: or if they know themselves to be wirked yet their heart is hardened through successe, and either seare nothing, perswading themselves that there is no God, or that he doth not see and regard; or desperately conclude with themselves that it is better for them, however, to enjoy present certain comforts, than to bereave themselves of them, for uncertain, whether boats, intan co becase tennetives of them, for uncertainty when the poets of fears. Demolthenes, the ancient Craors, hath an excellent laying to the purpose; T 33 8° to gat filer may a me did the capped by a case to good wife objects; pleasing that is, Suth the, a spepal by a case to good wife object; pleasing that is, For amonto proper in the world above his defert; if very apt to begat flame goingon, and to pervent the mind of high who observing the account of the capped with the capped though not expressed here, may easily be supplyed and presuppoled, from the former verses, as hath already been shewed. Some fperity of some known impious, ungodly men: upon whom whilst others cast their eyes, and take notice, that notwitstanding their fight:) by their impiety; they are encouraged to follow their exambefore their eyes. This indeed is the more certain and general cause of the two. For there be many wicked men, that do not prosper in their wickednesse; and yet wicked still : fo that their own prosperity cannot be faid to be the cause. But there would be but little, or no wickednesse at all in the world were it not for the prosperity of some, in all places, and at all times, some; but sometimes, in great number, and then doth wickednesse proportionably increase

unto God onely, to man incomprehensible; he doth now passe avouch it to be the cause of all evill, in these words; Because sento, and conclude with that wisdome which mortal man is capable tence against an evill work is not executed speedily, (that is, because tence d_a ann na wun wur_k un it executed speeduly, (that is 3, becaule wicked men, traytors, extorioners, opprelions of the poor, mertherers, Epicures, and the like, are not rewarded by God in this prefens world, (or prefently) that all men may take notice of Gods juftice and juil judgemements but contrarily, profiper often, and become great by their wickednelle, (therefore the heart of the finst of men is fully fet in them to do will. Excl. 8.11. This excellent Constants of Schoppen is reculting to the surface of the surf Sentence of Solomon, is excellently well expressed, (yet I will not fay, that he ever read him) by an ancient Greek Poet, of greatest antiquity, once fo famous for his Sentences, that his very name? riusquam Theognis nasceretur,) became a proverb. In a place where he maintains that riches well gotten, are stable; ill gotten, though for a while en joyed, sooner or later, will at last turn to our ruine; he hath these words; Atha rd d' arlfunwe a'nafa voor ou yap π' aulais Γίγουνται (fome Editions have it, Γίνυνται : others, livvor rau, but all to one purpole,] μάκ πρές πρέγματ 3 α'μπλαxips, that is, But this is it, that commonly deceiveth men, because the Gods do not alwayes appear (or, shew themselves) as soon as any wickednesse is committed. After this, he goes on; Sometimes, faith he, the same man (though long after) bears the punishement : sometimes his children; and fometimes death prevents the execution, that neither he, nor his children, fuffer for it. Thus is the matter answered by a heathen: how it is by Ecclesiastes, or Solomon, appears by the 12, and 13, following verses, which should not have been divided from the former by a Paragraphe, as though new matter there began, as in most English Bibles I have seen, it is; Though a finner do evil an hundred times, and his days be prolonged, &c. of which words, as also concerning this argument, of the wickeds worldly prosperity, in general, see what hath been noted upont Plal. 37. I. Fret not thy self because of evill doers, &c. See also Malachi 3. 13,14, &c. Your words have been fout againft me, faith the

Lord, Sc. 7. The have find, It is in our to ferew plant against me 3 juin time Lord, Sc. 7. The have find, It is in our to ferew the Lord, Sc. And now we call the pound happy, Sc. 6. to the end of e hat Chapter. V. 33, final well fairly 1 PAI, 2, 7, 12, 13, what man is he that feareth the Lord: Sc. and Pial, 34, 12, 13, 14, what man is he that difficil hift, Sc. confirmed by St. Peter: 1 Per, 3, 10, 11. Objections, and answers concerning this matter; see the Annotations there, and the references.

and shall be quiet from fear of evill | See the Notes upon Plal. 91 He that dwelleth in the secret place of the most High, &c. and Plat-107. 6. and he delivered them out of their distresses, &c.

CHAP. II.

Verle 1. Mr fon, if thou wilt receive my words, and hide my com?

hide my commandments with thee | Chap 7, 1.

hide my commandments with thee | That is, keep them in thine

heart, as treasure. Keep them in the midft of thine heart, Chap. 4. 21. See more upon Plal. 40.10. I have not hid thy righteousnesse within my heart; which might feem contrary, but it is not, as is there showed. V. 2. apply thine heart to understanding If thou give thy self se-riously to seek the true knowledge of God without hypocrisse,

V.3. If thou cryest after knowledge] It is not enough to be willing to learn wildom, but we must pray carnestly to God for it, and spare for no cost or labour, whereby it may be obtained,

liftest up thy voyce] Heb. givest thy voyce. V. 4. If thou seekest her as silver, and searchest for her, as for hid

treasures] Matth. 13. 44.

V. 5. Then fhalt thou underftand the fear of the Lord | He had laid before, chap. 1, ver. 7. that The fear of Lord is the begin sing of wisdom: now, he makes wildom and understanding, to bring in religion and the knowledge of God; which is in effect to tell and Junge dynnon, and to perver the minary tong may more my account of the properties of from good council, and utter defituelion of men, their averfernelle' though diffinguithed by names. And this is a very high point, and who have been conceptually and their propering in their wicked couries, of greatest confequence: and therefore not considered from the owner ducted into one, their cafe and proferity: the other, if the upon it with variety of expressions. For what we though not expressed the tree may enable the feature of the content of much degenerated into a brute through continued lewdnesse and wickednesse; that doth not desire wildom, and knowledge, in general? The Jews require a sign, saith St Paul: and the Greeks: what led, from the former veries, as faut aircasy pecia ineway, some with the first per require a fign, faith Sr Paul: and the Greeks: what unfensions) would have this affix pronoun, them, not reciprocally freeks: the genites he meaneth: all the nations of the world, in taken of the fame; but as intended of others; to this effect: That generally unexpect felt: all men, of all nations of the world feek. after (lomethat that they call and account) wifdom, 1 Cor. 1. 22. We have touched upon it before, and it is acknowledged by writers of all ages and professions, that it is natural unto man to desire spiety, they thrive; nay, thrive and prosper (many of them, in knowledge. If therefore men could be perswaded that all true ht:) by their impiety stheyare encouraged to follow their exam-teshoping to speed no worfe, than such and such, whom they have souther fear of the Lord, is meer vanity and folly: it would be a very strong motive to induce men (rational men,) to the pursuit of piety and religion: and to bring them unto a good opinion of it. Whence the Devill, on the other fide, labours what he can, to pofselle all men with this opinion, that religion turns wife men into fools, and idiots. But that fuch as either Solomon, or David, or others, eminent for their piety, and nearer relations unto God, should fo great number; and then doth wickednesse proportionably increase speak of Godlinesse and religion; is not so much to be wondred in the world;) whose wickednesse, unworthinesse, impiery, lewd-but what should prompt ancient Philosophers of greatest antiquineffe, hypocrifie, and the like, is as known and vifible, as their ty, as Pythagoras and Plato, and fome others to deliver and mainnelle, hypocrifie, and the like, is as known and vinble, as their, ty, as ryungous and the like, is a known and vinble, as their, ty, as ryungous and the like, is that Solomon himlest elewhere doth saighthe same, almost in the same words? O piet yak robre your fairly fairly

Chap.ii.

aith Plato, sooid au dert anbernia youd, a pable, xu nania: Mercer, effe perfetuum; that is, an everlaftirg beirg : by Tunius id The knowledge of God, is true wisdom, and verme : (or rather , proxeffe : which is the original fignification of the word.) The not knowing of him is ignorance; and tajenejle. In another place he maintains, that Divinity is the only true liberal feience: all other art and profession, vulgar and mechanick : his meaning is, vile and inconfiderable in comparison. Many such passages there be in ancient authours, by which it doth appear, that the time wifdome, fpoken of in the former chapter, was not, at no time, confined to one nation : according to the Annotations there, upon verse 20. Wildem

cycli without, &C.
and find the knowledge of God] How then faith Christ: I
thank thee O Father, that then hast hid these things from the
swise and Fundent; and hast revealed them unto babes. Matth. II. 11? it will be answered, that there is a double wisdome as practica., (of which Jer. 4. 22. they are wife to de civil but to do good they have no knowledge) fo freculative: to wit, a worldly, and a heavenly wildome. From the wife and prudent therefore; not absolutely, but according to the world; or, according to the flesh; as the Apostle speaketh, and diflinguisheth, 1 Cor. 1. 26. Brethren, ye fee their calling, how not many wife men after the flesh, not many noble, &c. A good answer, I grant; but not so full and satisfactory, as it may be made; For what shall we say of speculative humane knowledge, and learning? Is there no use of it; no advantage, to the attaining of heavenly wildome? yea, very great certainly. There is no question but the consideration of nature, and moral Philois no quention out the connectation to factors, and mothat ripoliphy, effectally, have brought many unto Chilit; have been the more visible meanes, I mean of their convertion; as by ancient learned Fathers, hath been more fully disjuted and demonstrated: who also make the Platonick Phylosophy particularly, to have been a kind of preparation to the Gospel. But here we must again distinguish. There is no kind of humane literature but may further unto piety and godlinest; two things being presupposed. First, that it have some relation unto God, as the authour, or the end; or both, wherein men may observe great variety among ancient Phylosophers and wife men. Some, fo frame their tenets, and whole body of doftrine, what unto moral, or natural; that they ogether either by filence, or direct affertion, excluded God and his worship. Others again, though they had no knowledge of the true God , and his worthip by revelation, no knowledge of the Scriptures; yet by the advantage of their natural light were guided to referre all unto God, and to divine worthip: they will acknowledge him the authour of all goodnesse, happinelle, and vertue: and consequently thought themselves obliged toworship and serve him. The second thing is, humility : I do not mean that humility , that Christians teach : proposed unto us by Christ as the crowne of vertue, but such humility I mean, as wise heathens at all times acknowledged, and commended for a vertue, and a principal help to the acquisition of truth: otherwise by them termed, modesty: which makes a man sensible of his own defects and ignorance; and willing to embrace any meanes offered unto him to benefit himself in the pursuit of truth: opposed unto that vice, or kind of pride (for it is not pride in generall) which they most properly call Sourgerosia: or , felf-conceitednesse. This was Socrates (lo famous and venerable in all ages among heathens: as never was any man be-fore, or after him:) his businesse, and all his Phylosophie tended unto this, to teach men that they knew nothing, as they ought to know; and they leaft, that most took upon themselves. As for himself, all he could brag of, was; that he knew himself to know nothing. Moreover, that all right know-ledge, must be expected from God. Indeed, humane knowledge ledge, must be expectations out, indeed, indust a flowling in the folial fields, is very apt to puffi up; as the Apollte freaketh, I Cor. 8, 7, and when a man is once puffed up, he becomes incapable, as to reality, of wildom, of any further proficiencie. In fuch a cafe, an idiot, a plain tuttlet, hath the advantage of him, otherwise, as I have faid, knowledge, and learning of it

felf; is a very great advantage.
V. 6. For the Lord giveth wifdom: out of his mouth cemeth know. ledge and understanding] 1 King 3. 9, Jam. 1.5: This was a very controverted point among the wife heathers, and divers learned treatifes and books (whereof fome yet extant) have been written about it. The Platonifts affirmed, that vertue and wildom, were the gift of God: the stoicks denied it, whence is that horrid blasphemy of Seneca and some others of that profession, that a wife man excelledGod himfelf, becauseGod was good & wife by necessiman excelled on nimeth becaute Go was good & wife by neeffi-y of nature iman, byfree led from See more upon the former words, V. 7. He layeth by found wildom for the rightens! Hebr. "WITH There translated found wildom, properly figurities, effentium, fabflantium, (lerlar in Greek) that is, fibbflance, effence or what-cover hath reality of true being. Merceus translates is there effen-tium; Janus, guicquid rewera off; that is, whatforwer hath reality of being. Another equivalent word to this (as by fome Rabbins is well observed here) which, also comes from the same radix is U. which word we have, Chap. 8, 21. to the same purpose. as Julftance: of will fill their treasures. The word is there translated by

quad eff. that which is a exporaded by h m in his Notes, cand manage anom effe definit; that never endeth. Much might here be laid out of Plato and other ancient Philosophers, concerning the nature and proprieties of true being who bring many arguments to flew, that nothing that is material and visitle; nothing that is temporary, hath a reality of being, or existance, properly, but an appearance onely ; or, at the most, an improper, imperiod quiupperature of the state wont to speak being, of another kind, and quite different from true being; to which purpole, sences, @necunque videmus ac tangin us; and prefently after, (mmailia qualette) fibus ferviunt, que nos accendunt de irritant, negat l'lato ex in effeque were fint. Some Greek Fathers allo (as well as Phylosophers) are very copious upon this fubject, shewing, that no worldly things have that is map it, that implyes reality of life or being: St. Chry. foftom, among others, hath beflowed much of his elequence upon it. How well all this doth agree with the Scriptures, which call GOD, JEHOVAH, as if you should say, HE THAT IS. and of all others, make that his chiefest Name and Title; might eafily be shewed, and confirmed by many reasons and authorities, if need were. But because it is a high point, which all men are not fo capable of, we shall content our selves with some plain pallages, which may, in part furfice us, to ground that interpretation of those words of Solomon upon, which we shall commend unto the Reader. First, Sr. Paul faith We look not at the things which are seen, but at the things which are not feen: for the things which are feen, are temporal; (\pipo nguege; ten porar); but for a time, properly) but the things which are not jeen, are eternal. Secondly, the same Apossile (it is the opinion of many ancients, that he is the authour of that Epiftle, though it is much opposed by some others) in his Epiftle to the Hebrews, chap, to 34. doth most elegantly oppole to vage x orra, (as commonly but most improperly even in the judgement of divers ancient Heathens, called) that is, worldly go ds , wealth, or substance; to that ungers, (to be calls it; which is the very word of Solomon, Wo or, nowin interpreted in Greek) or, substance which is permanent and eternal. For ye had compassion of me in my bands, faith he; and took jeyfully the freyling of your goods, (nir n my danas, saith nes, and now, projecto in spring of pour gouss, tape a grangho row of mugy collars) knowing in your felves, that ye have in heaven (kgirova Gweger is vegavis) a better and enduring [ab. flance. Then laftly, Solomon himself, of riches and worldly goods, faith directly, that they are not, Chap. 23.5. Wilt thou fet thine eves upon that which is not ? for riches, &c. just as the ancient Greek Phylosophers, and others, speak of them when they flyle them, druwygern; things that are not. All these things, put together, I con-clude, that by THUIFI in this place, and by Wint that other, Solemon doth intend fomewhat permanent and eternal, that may lemon doth intena tomewhat permanent and eternar, mat may truly be faid, to have reality of exiftence, in opposition otranforor worldly goods. And what should that be, but eternal life. Most Rabbins, I know, by these words, understand the law, which is in effect, as much, as sound wisdom, is an effect of the knowledge of the Law : but that fense is not so proper here, neither to the place, nor to the word, taken in its propiety, neither is there want of Rabbins, that have embraced this fenle; which I prefer before others. The author of Zohar, (a book of great credit among the Jews: and of as great antiquity, if they may be believed; for which I will not passe my word) hath these words: What is to? That world which is to come, which shall never end And cerrain it is, that accordingly, the word is used by some ancient Rabbins, pro futuro feculo; that is, for eternal life. But it is not their authority that I trust to, or would have my Reader to ground upon : If there be not reason enough for this interpretation besides, I shall not presse him to imbrace it. But such passages as speak, though but obscurely, of eternal life and rewards, I would make, much of, because it is a subject in those days, among the Jews, but sparingly spoken of: whereof, see upon Plal, 49.88. 37. Some surther consistmation of this interpretation, the LXX. also do assort, who render the word here by owneray: falvation, It is thought by fome that they read it, not TIDIN as we have it; but TUNN from yw falvavit, &c which though plaufible, at first hearing; yet well confidered, may prove more plaufible than true. For who knowes not, that the LXX do often expresse the sense, which they apprehended to be chiefly intended; though it be much further fometimes from the very letter of the original, than correla, is from ושירה for it; though it be granted that it is more proper to it, than to the former : yea, and granted too, that there be many examples of such whether miflakes, or varieties, in the Greek translation, that now goes under that name. See also concerning the verb JOK here used, in the next Note, Nevertheleffe, if any man like better, by Thuil here, to understand found wifdom, because that is conceived the most ordinary fignification, that will best agree with most places; and that most Expositors are for it here too ; I am not against it, More concerning the word TOWIT, and its different fignifications, fee upon Chap, 18.1. Throng bidefire, &c.

He layeth up found wifdom for the righteous] [14. He layeth up; or hideth I will not prefle either, as an argument for what hath been faid before of Thurn: Iknow the exptession may be proper enough concerning worldy goods, or things (whether wildom or wealth) that are enjoyed in this world : yet it may be some con-

firmarion to my interpretation of that word in this place, that It is as proper, if not more, of things invisible and eternal; and so used by David, Pfal. 31. 19 O how great is the goodelle which thus hall laid no firs them that fear theel and by St. Paul, more than once, as where he faith, for the beye which it laid up for you. Col. 1. 5. and, there is laid up for you. Col. 1. 5. and, there is laid up for you.

he is a buckler to them that walk uprightly] That under his proteation they may overcome, (Rev. 2. 7. &c. or be faithful unto death, and fo receive a crown of life, Revel. 2. 10, and 3, 11. But because the verbe lubstantive (as commonly called) he is, is not in the originall; buckler is by some referred by apposition, as Grammarians speak, to FINIT by which if we understand sound wisdome, or do-Etrine, the cafe is cleere. Soe verfe 11. Diferetion fhall preferve thee, &c. See alfo Chap. I. verse 24, to the end. And so the Apostle. Above all taking the shield of faith, where with ye shal he able to quench all the fierie durts of the wicked. Ephel, 6, 16, But if eternall life; as we have argued it there; how is eternal life a buckler ? I answer, this conftruction is but the conjecture of fome, which we were not bound to take notice of; much lefle to embrace it; which fearce any man doth. However, if we were bound to it, or any man like it bet ter, than that which is more generally received; it will be no very difficult thing. Firth, Gen. 15. 1, I am thy shield, and the exceeding great reward, saith God to Abraham, I will not question the sense, of thield, there I only observe that shield, and reward are joyned together, as buckler, and eternitie, or eternal falvation (an exceeding great reward, indeed, and what is, to speak properly, but eternitie? xed 3 D'mp Bodilv ars u'mpGeofin 2 Cor. 4.17.) here, But then, Ephef. 6.17 the helmer of falvation, we have the words of the Apostle. And if we may fay the believet, why not as properly, the buckler of falvation, or eternitie; and in very deed, the hope of falvation, or eternal life, is a great buckler, in time of diffres, when all other helps de fail. Therefore we faint not, faith the Apostle, 2 Cor. 4.16, and Christ himself, (our example, the author and finisher of our faith: (for the joy that was set before him, endured the crosse, &c. Heb. 12.2.

that was jet vejore min, enamed to the transfer of the transfe man will doe bis will, he shall know of the dollrine, &c, John 7, 17 And, He that keepeth the Law of the Lord getteth understanding there. of, Ecclef. 21. 11. That it preferves alfo, St. Paul witneffeth; Holding faith and a good conscience, which some having put away (a good their faith; or, conterning their faith; 1 Tim 1.19. Thus in reference to, and purfuance of that interpretation of the word? (of which upon the former words) may these words be interpreted But if any had rather understand this, buckler, here, of protection from temporal evils, I am not againft it; neither will it be ftrange; that promifes belonging to this life, and that which is to come thould be put in one verse, or comprehended (as we deny not both and Thulf may bear likewife) in the fame words.

V. 8. He keepeth Heb. To keep and accordingly as we translate to keep, or he keepeth (both which the Hebrew will bear:) the sense will be different. If, to leep; then it belongs unto his faints, and the meaning will be, that God doth so protect and preferve the godly; or those that are his, and so effectually guide them by his holy spirit, that they are able to keep the paths of judgement: that is, the right way, both in matter of action, and beliefe. An obvious sense, often occuring in all parts of Scripture. But if, he keepeth: (which the coherence with the next words doth feem to require:) then it must be referred unto God himself; and the sense will be, that God by protecting the godly, doth manifest his justice unto men. For God is known by the judgements which he executes h: Plat. 9. 16. So there: and Plal.7.7. returne thou on high. But this protection of God, with what limitations to be understood, see upon Chap. 1.33. shall dwell fafely; and the referrences there.

and peferveth the way of his Saints] חטירו in the Original; of which fee upon Pfal, 86. 2. For I am holy, &c. The word in this fense, is taken for mercy, not passive, but active, as Mercer notes here; who translates it misericordes, the nercifull. Those therefore that delight in cruelly should not, of all men, take that title upon themfolves, as those murtherers in St. Augustines time, (otherwise called circumcellioner) did. Optatus Milevit, in his third book against the Donatists, describes them also, and their actions, Howeever, both fignifications of the word (active, and passive) may doe well enough in this place. See the reference

V.9. Then shall then understand rightensiness, and judgement, and equity, yea, every good path) Chap. 1. 3. The same word DTS in the original is three traslated justice, here rightensinesses. I do not apprehend any great difference between justice and rightensinesses. e, it is all one, which of the two is used. But men fometimes, that affect fubrility, find great mysteries in these differences, or vatieties, for which there is no ground at all in the original : which might be prevented, if the same word were kept, when there is no

Then shalt thou understand righteousnesse I As wisdom will teach us how to carry our felves well towards God, verse . So likewise towards man, in this yerfe : For holy hearts are best sitted to underfland holy things, Pfal. 25. 12. John 7.17.

and judgement] If we refer this to practical wildom, particularly, which we call prudence : and other words here used, to different qualifications and abilities, as some doe; whereof hath been spoken

before, upon Chap, 1,2,4, &c, where it is thewed that there is no neceflity of diftinguishing them, and for what reason, so multiplyeds yet I say, it we make a difference, it must be noted, that mild in being a very generall thing, which comprehendeth many fre, ies of ditferent natures; Solomons intention is not, that wholoever applyeth himself to godlinesse, or the fear of God, (that is, true wisdom:) that be made partaker of all gifts, and graces belonging to wildom in generall: which is feldom, if ever, feene in one and the fame man; but rather, to fet out the excellence of wildom in general : by these severall gitts and graces, which those that apply themselves to it, reape; some one (besides the maine, salvation :) fome another : fome more, fome leffe, even as it feemeth bell unto God, for every mans particular good, with a respect to the whole, or to the generalias it is at large profecuted and disputed by St. Paul : I Cor. 12. Chapter, and to the Ephel. Chap 4. There are diverfi ties of gifts, faith he, but the same spirit. Where, by spirit, is intended by him, what is here comprehended by Solomon, under the notion of wifdem.

V. 10. When wisdom entreth into thine heart This is very proper and emphaticaal. For a man may talk of wisdom; yea and be able to difcourse of it, of the nature and proprieties; largely and learnedly and to write of it too, with commendation; as we know there be that preach, very plaufibly, who are or have been known very lewd, (the more the pittie fuch should be sufferd) in their lives and conve fations : and the reason is, because they have it well in their tongues, and in their braines what they have of it, but nothing in their hearts. And to long as that is not affected, our wifdom may dos good unto others perchance, and fometimes, more hurt, than good: but as to our felves, there is nothing done yet any our case is more lawentable and dangerous, than if we had no knowledge at all. So ancient philosophers speak too : Sen. Confol, ad Helu.c. 16. talla funt disciplina um omnium fundamenta. Nunc ad illas revertere, tutum te prestabunt illa —— fi bona fide animum tuum intraverint, &c. and fo others frequently

knowle 'ge pkafant] Plal. 19, 10, and Pfal. 119. 183. There is a Superficial light pleasure, and rejoycing of heart, which many find at the very first entrance into knowledge: which as it comes sud-dainly, so is apt to vanish as suddainly. Of which Chiest speaketh in the parable of the fower. They on the rock are they, which when they heare, receive the word with joy : and those have noe roote, which for a time beleeve and in time of temptation fall away. Luke 8. 13. But the pleature that arifeth from found knowledge, as it is not fo cafily found, so is it of a more solid nature; and though subject to many interruptions, yet not utterly failable, whilest knowledge lasteth; and is a king of first fruits, or imperfect talk of those future joyes in heaven, when we shall have attained to fulness of knowledge(when imperfect knowledge, such as we are capable of in

this world, thall vanish away. I Cor. 13. 8.) in the fight of God.
V. 11. Discretion shall preserve thee] It shall teach thee how to govern thy felf, and to keep thee f.om finfull-wayes, and dangers thereupon enfuing.

V. 13. Who leave the paths of uprightnesse. The right wayes prescribed in Gods word, which is the onely light, they leave to sollow their own phantages.

the wayes of darkyeffe J Jchn 3.19,20. Ep.5.11.

V. 44. and delight in the frowardneffe of the wicked J Perversly wicked, walking cross to God and good men, Levit. 26.21. Plat. 18. 27.

18. 27. Whose wayes are croised, and they from and in their paths]O:, and they croised in their paths. So Merc. Quorum via perverse sant dy perversi saus in visi sus, I constelle the Hebrew words for perverse in the first member, and froward, (or, perverse:) in the second, are different words, but, of one and the same signification, according to the exposition of the learned Jews, Now the 13. 14. and 15. verse (which is this) seeme to tend most to one thing, to fet out aperverse man : or rather, the crookednesse and perversitie of a wicked man, that hath not the tear of God in his heart, nor maketh any confejence; who hath no rule to walk by, but his own lufts and defires. Solomon fets out divers words & expressions; the crookednesse of their wayes, that are such; a thing much insisted upon by ancient philofophers also: who also expresse it with much varieties, and divers fimilitudes:vyherein(as in many other things) the good agreement inultinues vyneten (as in nany outer tinings) inte good agreement of the Authors, vyho are most copious upon it. Seneca: Maximum judicium est mala mentis, studiuatio, so inter simulationem wirutum, amoremque vitisrum, affidua justiatio. And in another place: Quid porro, nonne nune quoque (etiamfi parum sentiatu) turbo quidam animos vestros rotat, de involvit sugientes perentesque eadem; de nune in sublime allevatos; nune in infima allifos rapit? besides many other places of the same author, to the same purpose. But there is somewhat in Solomons words, which in a prophane author whether Poet, or Orator would have been looked upon perchance as a piece of great vvit and much commended. For vyhilest in this verse he describeth (he doth endeavour to fet out, I vyould fay should I speak of a common author) the perveriness and crookednesse of wicked men, he hath made his speech or words somewhat like unto them, though a notable incongruitie; joyning a feminin(מקשום א ארוווה) and a masculin together. I knovy what is said by some to reconcile the words to Grammer : but with fuch libertie, that a man may fay there is no fuch thing at all as incongruitie in any veritor, or speaker, Novy that Solomon made it so of purpose to imitate 6 R

not and trake: that it was an overlight, or a militake in him, I hope no man (though fome fuch, yea greater, if greater can be, have been observed, by learned men, in best authors) can be so absurd as to imagin. I thought I was bound to observe it : let the reader make what use of it he thinks best, with sobrietie.

V. 16. To deliver thee] As descretion will diliver us from cvill men, verse 12. So likewise from evil women, in this ve. se.

from the strange wimen That is not thy wife, nor thou mayest not meddle with. So strange sire, Numb. 3.4. And nostranger (to wit, none that is not a Levice,) to meddle with the Tabernacle; wit, none that is not a Levies, to medate with the labernace; Nam. 1.51 And, from the firance; (as followeth here) that is, who as bad as one of a firange nation, whom God had torbidden tham to touch: 1 Kings 11, 12 Or it may be, that fuch as profittham to touth 11 kings 11, 12 Of it may be, that then as profit-tived themfelves publickly among the Jews, being for the moft part frangers indeed; that is, of another countrey, by birth, and other relations (we have the florie of one, named Corbi, a Midianish worelations (we have the itorie of one, named Gorbi, a minannin wo-man, Num.: 5.) from thence afterwards, in procedie of time, any publick whore, or frumpet in generall, whether a Jew, or a ftanger, might is so called so 1717 in Hebrew, fignifieth both an boffesse, and a whore, though some fetch it, according to difference of fignifications: from different primitives: yet it is but one word : and originally, as I conceive, fignified, an holf elle. And the English harlor, every body knows, was once the name of a woman ene engum matio-severy body knows/was once the name of a woman a proper num; originally. See also upon Chap, 7, 3, 0. He bath tracen a bat of forms). Now, what is here, as also Chap, 5, and essewhere, co-cerning an adulterous woman, as by Rabbi Solomon expounded of idolatry, superstition, heresie, false opinions, and the like, by which a man is seduced from the true knowledge and worship of God, O ther Rabbins, as Ben Gerson upon this place, and Rabbi Ben Maimon the most famous, (and not without cause) of all Rabbins, in his excellent More Nevochim; apply to the materiall part of man, that is, to the body, and senses; or to the phantasie, or Imaginative faculty, by which (for they all come to one) the Mind, or underflanding faculty, which by God was appointed to rule and to govern, (therefore called by the Greek Philosophers, 70 11) the original of the control of the c that is, or, facultas imperatrix:) is by secret intisements in most men undermined, and enthralled: which in very deed (being so weakned by Adams fall) is the originall cause of all mischief, and wickednesse in all men. To this ancient Philosophers also agree, who though they knew not of Adams fall, nor whence, originally, proceeded the weaknesse of reason, (his better pair) in man, so apt to be seduced, and to yelld it self to the senses, they generally afferibed the ground of all diforder to the material part, which they called wan: and spake of the baits and allurements of it, much to the fame purpole, as Solomon doth here in the person of a woman. This is also very excellently well prosecuted by an ancient Holy man and Martyr, called Maximus Monashus, in his Divine Meditations, which he inscribed, Kerahata. Now to say with some, that Solomon in all this, had no further aim, than to diffwade from fornication and adultery, taken literally and properly; truly I think were to do him some wrong. It cannot be that so wise a man, so well acquainted with ancient Parables and allegories, in fo many reiterated expressions. should have no thought at all of a thing (to a Philosophical contemplative man,) so obvious; & in very deed in an allegorical way, of all allegories I ever met with, most proper and natural. Yet that this was his primary aim or intention, confidering to whom and for whose use he wrote these Proverbs, Iwould not fay: nor make it the literall immediate sense, as some do. As for that objection in Rabby Sol, that this were no great commendation of the law of God, if it did onely deliver from fornication and a dultery; we answer; First, that it dorh not follow from the words here, or any other, where the same matter is spoken of. Why is this here mo e particularly mentioned, and infifted upon, hath already been shewed in the Preface. Besides, that fornication and adultery, (especially by a strange woman, we understand properly, one that is of another country) might, by consequent, and so literally, include Idolatry, and heresie, we easily grant : as it sell out in Solomon himself, who by strange women (his wives and concubines:) was drawn to idolatry in his old age, 1 Kings 11. 4. &c. No wonder therefore if Solomon infift upon it often both for the fowlnesse of the crime, in it felf, altogether incomparable with true divine wildom; and for the confequence of it, in these considerations : In this Introduction especially, (these first eight or nine Chapters as we have said before:) which was more particularly intended for them, who by reason of their youth were but strangers to the businesse of the world, and were yet to chuse their way, (that of pleasure, or that of world, and were yet to thus their way, (this of peanits, of that of virtue!) as their own Good Genius, and Gods spirit should direct them. See also upon Chap.9,11,13, A foolish woman &c.

even from the stranger which statements with her words? Chap.5.3.

8.7.1. the guide of her youth | That is, her hulband, who married let in her youth, whose office is to guide her, and to whom the orghe to be fubject, I Pet. 3. 7. The Hebrew word I YNA doth properly fen se a Capatain of thousand men: whereupon some have grounded a conceit, the timay palle perchance for a jeftyor a peice of wit; but must not be seriously entertained by any sober man; to wit, that a young womans husband was called 1178 because it was as hard a bufiness for a man to rule a young woman, as to rule a thousand men, or fouldiers, But that jest will be spoiled, if the

them whom he for skes of (a thing don: by divers auchors,) I will | the truth be known, which is fit to be known however, to prevent great matters from them, affecting to build upon fand rather, than upon firme ground, First then we say, that though 7178 be most properly xixiagxos (a captain of 1000) and fo rendred by the Lxx. in many places : yet more generally, it also fignifies a captain absolutely, any captain, or guide without any referrence to 1000. 139μότα: as by the Lxx. is expressed. I will not waste time in examples of either, which are very obvious. But secondly, we say that the same word, from the same root, but in another signification, signifieth a friend, an intimate friend; from 17% copulars, to joyne together, which fignification though it have loft in the Hebrewtongue, (as in hath hapned to many, or most Hebrew words, for want of flore of books written in the Hebrew tongue, when it was purely fpoken:) yet it still retaineth it in the Arabick(a dialact of the Hebrew:) as by fome learned men hath been thewed, So that even here in this place, the Hebrew word might have been translated friend, as well as guide, and more truly perchance, as chap. 16, 28.8 chap. 17. 9. we find it not in the Chaldee paraphrase only, and Greek version: (observed long ago by Mercer;) but in others also, exhibited in that incflimable and unparallel d Bible, set out by Dr. Walton, in London: yea in our English bible too cheif friends, in the first place; very friends, in the second And were this a fit place, I think I could argue it unto probabilitie, that the very word \$12; in Greek, came from the Hebrew. Now, the friend of her youth, is very emphatical, because, naturally, those friends are dearest one to another, who have been fuch in their youths. Veterrime que que amicitis; (ut ea vina que vetuftatem ferunt) debent effe fuavifime, faith Cicero.

the covenant of her God] The promife made in marriage, whereof God is both the author, and witnesse Mal, 2, 14, and Ezek, 16, 60 Jer. 2.2. by way of allusion. V. 18, her house encline th unto death] The courses used in her house,

bring men to untimely ends. Chap. 7.27.
unto the dead Heb. DINDT as Pfal. 88. 10. The word fignifieth properly loofned:as in faintnesse :) or disfolved. And so the Gecians alfo, by Kenunores, (properly), faint, or weary;) fometimes, underftand the dead. Sec a fo upon 21, 16, 16, fhall remain,

V.19. None that go unto her return again] Thole that are fo entangled feldom get free again, Ecclef. 7 26.

V. 20. That thou mayst walk in the way of good men Chap. 13. 20.
Discretion will keep thee from evil men. verse, 12, and evil women, ver e 16 that thou mayest walk in good wayes, in this verse. Or if this coherence feem too remote, (though if we make a parenthefis of the 13.14.8c 15. verles : and another, of the 17 18.19, which I think must be, it will not appear so:) we must (with some other) supply the sense with some such thing; [Take good notice of what I have said;] or, [To this end I tell it thee;] that thou majest walk, &c. See alfo upon Chap, 1.5.6. (bal atrain unto wife counfels, To understand, &c. The Arabick translation of this verse may seem very strange; being to this effect; Far if they had walked (or,gone,) in ftraight paths, truly they had found, (or, they would have thought) the wayes of righteoufnesse smooth: (or, plaine.) But we may cease to wonder, if we take notice, that this is not made of the Hebrew Text; but out of the translation of the Septuagint, as we commonly call them: whole words are. El jap emper. ero reißes diadas, everar de reißers Diggior uns A. Las. So before, verfe 17 where we have it out of the Hebrew, which for saketh the guide of her youth &c.the Greek there is,
'Ye wil on natahash nanh senah a manasa disamahiar ref-THTOS, HE Dadiner Beiar & TIREAT Guern : that is, My fon, let not evil counsel take hold of thee, or, surprise thee :) which forsaketh the do-Hrine (or teaching) of youth and forgetteth the divine covenant, And just so the Arabick, but that in steed of reorners, (which nothing could be made of :) read it, as I conceive reores, or, vaerorntos, for voisems supposing perchance, that from rourde, a subftantive in jus, (as from mi Surbs, m. Surbrus, &c.) might be formed. However, we may not infer upon this, that therefore the Arabick (in this book of Proverbs) is altogether out of the Greek : except we shall fay the authors of it have taken a great libertie even upon the Septuagint themselves : as may presently appear by the 22 verse of the first Chapter, Abminanda res eft, &c. compared with the Greek, Orer at x gover &c. I shall forbear fuch observations henceforth, which I do not conceive to necessary for these Annotations However this warning here I thought would not be amille for their fakes that are so happy as to have the use of the said Bible, and know how

V. 1. For the upright shal dwel in the land, and the perfelt shalvemain in it &c.] See upon 3.7.2 For they shal som be cut down &c, and more and the same of the generally concerning temporal rewards and promifection the fift verfe of that Plaim, Fret not the fell beautif a feel dears, &c. the spright fluid and in the land! They finall profiper in the world,

when wicked men, especially adulterers, wast their estate, and come to nothing, Ch. 6,26. So it did often fall out in those dayes and doth yet: but fee the referrences upon the former words.

theperfell shall remain in it I Heb. Shall be left in it : To wit, when

wicked men come to untimely end.

V. 22. But the wicked shalbe cut off from the earth, and the transgreffors fhall be rosted cut of it] Job 18, 17 Pfal, 104. 35. See the references upon verse 11.

rooted out] Or, placht ip.

CHAP, III,

Verse. 1. Forget not my law] Forget not to do it, for God accounts those that do not his law, forgetters

but let thinc heart keep my commandments] Deuter. 8. 1. and

long life] Heb. yeers of life. and peace (hall they add to thee] Plal. 119.165.

V. 3. Let not mere and truth for lake the? Deale mercifully and truly with all men. So we finde these two joyned together in divers places of Scripture, as Hosea, 4, 1, because there is no truth, nor mercy, nor knowledge of God in Decaye there is no train, not mercy, not remove go you the land; and in this book of Proverbs, as Chapter 20, 28, Mercy and truth preferve the King. Some men may be naturally compaffionate; not out of confeience, or respect to God; but out of some natural tendernelle: who therefore in their dealings with men, stick not at any thing that is for their advantage, be it just, or unjust. Others again, make great boast of justice, and seeme to be very strict and punctuall in their dealings: but their fault is , that they are all justice, without any tendernesse or compassion, he the case or cause never fo favourable, in the eyes of other men. They please themselves in their rigour and inexorableness, as though that were an argument to them of their justice, whereas, in fuch cases, the old saying proves commonly true : Summum jus, jumna injuria, that is, juffice without mero, (in due time and place) is greatest injustice. It is not therefore without great caule that these are so often joyned together, mero, and truth; which if we separate in our practice, we may be mercifull, or just and true, in our own conceits, or in may be increasing or just and true, in our own concerts, or in the opinion of fome: but in very truth, and in the eyes of God, we are neither. For fince that God hath fo joyned them, there is the fame obligation for both: fo that either of them, without the other, is not, nor can be in obedience to God. without the other, is hos, not can be in occalence to God, (it is but mer delufion to think fo:) but out of fone other caule. There be who by these words would have the whole duty of man comprehended, referring merg, unto men; that is, to our dealings with men: and truth, unto God: that is, to those duries, that have more immediat reference unto God; as faith, and a good conscience towards God. Indeed, a man may be both mercifull and true, (or just,) in outward appearance, to get this praise of men; or for some outward appearance, to get unis praine or men; or rot tome the continuation of the con yet not truly, and acceptany nerviewed con; except to of or Gods fake, principally, and in obdience to his commandements. See more to this purpose upon Chapter, 1, 7.

The feare of the Lord, &ce. This sense is good, but not so proper here, as the former, in my judgement. But there is yet a far different sense made of the words, by some chief expositers, as Mercerus, and others. They refer both thefe, mercy and as Mercerus, and others. Iney terer out these, mercy and truth, unto God, not as the object, but as the author, or fountain of both. And so indeed we finde them, so joyned, spoken of God.

So in the Pfalms often; and elsewhere. So in this book too: Do they not erre, that devise evill? but mer-ey and truth shall be to them that devise gord, Chapter, 14, 22. And in what sense adscribed unto God, see upon Psalm, 85. 7. and elsewhere. Then the words (if we follow this sense) 7. and ellewhere, then the words (18 we to how this tenne) must be translated: Mercy and truth full our firstell either, beind them, &c., But neither is the fenfe fo proper to the coherence; nor fo naturall to the particular, which rather implies has Imperative. Wee shall therefore forbeare to fay

bind them about thy neck] Exodus 13. 9. Deuteronomic, 6.6. 7. 8. Chapter. 2. 9. Keep those vertues as most precious jew-

upon the table of thine heart] Have them ever in remem-rance. It was the custome of many nations, to engrave laws, and other publique acts of consequence upon tables of braffe, or stone, to make them more authentick, and more brane, or none, to make them more authentick, and more lasting, and inviolable. Nee verba minantia (that is, laws,) five Are ligabantur, faith the Poet. In allusion to this costome V. 4. So shalt thou finde favour, and good under-franding in the fight of God and man I In the Hebrew an Imperative : So finde thou favour, Scc. Soc Genefis 42.18. This doe and live : that is, and ye shall live. And Chapter 4.4. Keep my Commandements, and live. It is ordinarie in the Hebrew, and in other tongues too, usuall enough,

So shalt thou find favour With God especially: that being the chiefe thing; yea the only necessary thing : My grace is sufficient for thee : 2 Corinthians 10. 9. yet, often, with men alfo : as of Chrift, Luke 2.54. And more generally, in this book, Chapter 6. 7. When mans wayes please the Lord, he maketh even his enemies to be at peace with himfelf, And some observe here the propriety of the vebe, to finde, upon which they inferre, that as a thing is properly found (Fugnus in the Greeke) that was not fought, or expected; fo the grace of God, and his gifts, are altogether free, without any precedent meritorious acts of ours. The doctrine is good; but if it had no better ground, I would not obligge any man to beleeve it. It may feeme, to put us in minde, not to ground our faith upon.

good understanding] Or, good successe. The Hebrew verbe, שכל not in different conjugations only, but even in the same, doth signific to be wise: to be endowed with good understanding; and, to prosper, or to have successe. And there is great reason for this communication of fignifications, because of the neer dependency in the things themselves. That goodunderst and ding, (that is, prudence, and discretion:) doth often beget good successe, no man makes any question; and that want of understanding, is the overthrow of many publique and private citates. But on the other fide, that good fuccesse, which sometimes by a stronger power is cast upon weake, yea, wicked attempts, doth intitle rafhnesse and folly, yea mere madnesse sometimes, to wisdom and prudence in the opinion of the world, is the obfervation of many ancient Historians, and other approved judicious Writers. Among other, Demosthenes, hath this observation: 'At yap sunga flat Derval συγκρυφαι κε ευκιάσαι τος αμαςτίας των ανθρώσων, &c. that is, Prosperity and good successe, is of great force to hide and shadow the faults of men: but if once they begin to tripsthen all such things are discovered and come to open light. So that one word may very wel fignific both, and theymust be men of folid judgements, that can d Iceru between good successe, by chance, and real underunderstanding and prudence : and upright honest men too, that they be not carried with the current, and feffer their judgements (as most 'men, when wicked men rule :) to be overlwayed, and, in time, blinded by their affections. And in this place particularly; good successe may do very well, since all men know, that not only Godsfavour, really is the cause of good successe, for the most part : but even the opinion of it, though grounded upon error, or delusion, doth often not a little prevail to that

in the fight of God and man] Some referre these words to favour; because often so joyned in Scripture; and then bring favor; because otten to joyned in Scripture; and then olding in goal underflanding, after. I confelle there be examples of such trajellions; (as they call them) in Scripture; fome that may be thought as harth as this. But then we must say withall, that necessity of admitting such trajellions in such places, doth appear more, than it doth here. All men that are wife, or endowed with a good understanding, are not known to be fo, or generally accounted fo. The credit of wildome, in the world, is a thing that goes as much by favour, and good luck, as any thing that I know. See what hath been faid of good successe, upon the former words. Besides, envie and malice doe often blast the credit of men of great abilitie; and there be artificers in the world; to cry up them for 6 R 2

Chap.iii.

Chap.iii. able and honest, that are most unworthy of any such commendation even those sometimes, who if they had their due, a halter, on; even thole fometimes, who it tiny mainter une, a natter, and gibbet, would be their teard. Ille execute plerity pretium 15lift pic, datama God favour may alter the cale, and bring men, of their charter, and level him, cordially-when it is for their good, (thole that lear, and level him, cordially-when it is for their good) into credit-four-time, it is an effect of Gods great favour, that they into credit-four-time, it is an effect of Gods great favour, that they

are not (though best dreserving) more regarded by men.

V. 5. Trust in the Lord with all thine heart] This with all thine heart, is of great force here; and very emphaticall. First, because it is a principall dutie of religion, and God is said to take pleasure in them, that truft to him, or hope in his merty, Plal, 147. 11. ocheaned are this duty unto us. Secondly, with all thine heart, doth import an earnelf firving, to the utmost of our powers, against all impediments, and temptations to the contrarie, and fuggettions of of the flefth, or fenfe. Such was Jobs truft; and fuch his refolution, or the nein, or tenie. Such was jobs trutt, and then his relotation, when he faid, though he flay meyer wil I rinft in him, lod 3,15, such Davids, when he faid, that he would not fear though the earth flould be removed, &c. Pfal. 46, and such the Prophet Habakuk's, when he fiid, removed, &c.Plal.46. and fuch the Prophet Habakuk's when he filid, Though the figures fall met highm, neither field fruit be in the vines, Sec. Vet he would repiet in the Lord; he would joy in the foat of his falvation. Hab. laft veries. These things may be thought impossible, by them that know not experimentally, what it is to trust, with all their hearts. Even in worldly things, a good heart, and a sund as fall their hearts. good resolution, will goe a great way: even to amazement sometimes. How much more in God and for God: if a man be well grounded and prepared. See Rom, 8, 31 to the end of the Chapter, lean not unto thine understanding] A seasonable caveat, and admo-

nition, lest that having before set out the praise of wisdom, and unnation, lett that naving before the other praise of whom an en-derstanding, as effects of the fear of God, footh men, upon a per-foration of godlinelle and religion, should adteribe to their own with and prudence, and grow prelimputous, asthey grow (or per-forable threshelves they doc) religious. Neither is it enough for us to trust in God(not in our selves :) for the meanes; that is, that in case things fall out as we wished and endeavoured, to give him the thanks: but also, for the event, whether so, or so that in case it prove contrary to our defires and endeavours, yet to believe that God is wifer than we, and doth order all events for the belt, though we cannot penetrate into the depth of his coun-

V. 6. In all thy wayes acknowledg him, and he shall direst thy paths]

In all thy wayer acknowledg him] Use Gods counsel in all thy agions, and do nothing contrary to his will.

V.7. Ee not wose in thine own eyes] Rom. 12. 16. See before upon

Chap 2. 5. and finde the knowledge of God, fear the Lord, and depart from evil Chap. 16. 6. Job 1,1.

V. 8. It fhall be health to thy navel Some think, because In-Y. o. It praise pease to way name; I some trank, because infants, whileft in the womb, receive all their nouriflamen; from which depends the health and groweth of the whole body, through the name!, which afterwards becomes, if not altogether uselesse, yet not so considerable, as to be reckoned a principal pare : that therefore the navel is here used allegorically, or metaphorically, of Infants, through spirituall regeneration, in the womb of the Church : but this feems to me too remote, I rather agree with them, who think that the whole body is comprehended under thefe two, the navel, and the bones, the fofter parts, under the one, and the harder and more folid, under the other. The navel is as it were the harder and more folid, under the other. The navel is as it were the Knor, in apparence at leaft, which hange or faftens all the belly, the feat of the foffed parts: and 6 is called by fome, ligamentum intellinatum. It is likely, that it was a common [peech among the thebrews, as alfo that of the bones, which we find alfo Job 21.24, fipacking of a man in full fitength and vigour of body. His braff that the light of the property of the prop though not so proper to men) and his bones are moistened with mar-row. It is possible also, that there might be some allusion, in the expression, to arches in building, where one stone, that which is in the middle, called also sometimes, umbilicus, seems to bind the whole arch. Unus lapu fecit fornicem :ille qui latera inclinata cuneavit, & interventu fie vinxit. Whence it is, that Author of the book De mundo, (intitled to Ariftotle) how fitly, I know not; but very elegantly compareth God to thele umbilical flones, as by whom the whole world, all parts of it, are sustained and preserved. The same ancientLatin Autho-, whose words I had but now, speaks of it in another place; Democritus invenisse dicitur fornicem, ut lapidum curvatura Paulatim inclinatorum medio saxo alligaretur. But he denies it and maintaineth that long before Democritus such building was in fashion. Hower, among the Hebrews, (who might learn it of the in tainion, frower, among the Greecians, or Romans, it might be of far greater antiquity. So the navel, or sublicus, being just in the midth of the body, (as i noted by Applicians) it may appear as a Knos, or binding of the whole body. health] Heb. medicine.

marrow Heb. watering, or, mossiening, Job 21. 24. V. 9. Honour the Lord with the fulfiance, and with the first fruits of all thine increase 1 Exod. 23, 19.88 34.26. Deut. 26,2.8c.Mal.3.

10,8c. Luke 14. 13.

Honour the Lord with thy substance] That is done many wayes. By deeds of charitie especially, He that oppresset the poor, reproach-

eth his maker, but he that bonouveth him, hath mercy on the poor Prov. 14. 31. To build Churches unto God, was once thought a very good way too ; and that Centurion in the Gospel, was thought worthy of Christs favour, because he had built the Jews a synagogue. Now, according to the religion of the times, to pul down Churches, is to honeur God; and if Souldiers had not been more Chutenes, 18 comma Gout, and a Southers had not obtain the rectiful in the execution, than fome minifers (who notwithflanding like well, that God should still be beneuerd with payment of tyrhes:) have been in crying them down, and profaning them, to far as in their lays (for which also some have been rewarded) it may be by this we flould have had but few ftanding. God preferve them that yet have escaped,

and with the first fruits of all thine increased As was commanded in the law; and by this they acknowledged, that God was the giver of all things, and that they were ready to bestow all at his com-

V, 10. So fhall thy barns be filled with plenty | Deut, 28. 8. thy preffes fhall buift out with new wine] To pay or give what ואן אינון איין אינון אי one title prick over one of the letters, makes all the difference:) fignifies to pay tythes, and, to grow rich: which gave occasion of the proverb. Now these promises of temporall rewards, though they have many times a very literall accomplishment, and many men have been, and are repaid with great advantage, for their good deeds, to beare the crosse, and to think it highest honour and happinefle, (in this world,) thereby to be made conformable unto Chrift. See more of temporall promises, upon Pfal. 37. 1. Fret not thy felf.

V. 11. My fan, despise not thou the chassening of the Lard: neither be weary of his correction] ob 5, 17, Heb. 11. 5, Revel 3.15, despise not the chassening of the Lard 1 Do not see light by Gods rods; but make good use of them : neither be too much cast down unbut make good use of them; neutral be too much can downlinder them, for they come for thy good. Though this feem but hard doctrine unto fielh and blood; yet we find that natural reason prompted it to diversancients, who had it not from either Job, or olomon, or any other of divine authoritie, fince them. Seneca, after many ancienter: Hos itaque Deus quos probat, quos amat : (thefetwo words the very fame almost, that are used by the Apofile, dylla, and meadix ere:) indurat, recognoscit, exarcet : eos autem quibus indulgere videtur, quibus parcere; molles venturis malis feruat. And elsewhere he useth the same similitude of a father: Parium habet Deus adversus bonos viros animum, &c.

V. 12. even as a father the son, in whom he delighteth] Deut, \$,
V. 12. even as a father the son, in whom he delighteth] Deut, \$,
The Apolle, Heb. 12. 6. quoting this pallage out of Proverbs, as
appears by the context, instead of these words, even as a father the appears by the context, mitted of their words, even a a janor the fin in whom be delighed: the habit, and foungeth ever fin whom be received, according to the Translation of the Sequeging, the commonly received among the Jews. The original Hebre (DNP) as it may be differently pointed, without any alteration of as it may be difficiently pointed, without a second of the letters, will afford either either; even (or, and hearther) or, and feorageth. The difference, as to the matter, is of no moment; and therefore the Apolle was meet fermpulous. Neither should we, where there is no great expensions, and there would be left divisions and differences among breather than the contract of the co

V. 13. and the man that getteth understanding \ Heb. draweth it out : To wit, out of the Well of Gods Word. The Hebrew wor doth alfo fignify, featurire; to boyle or spring up, as a fountain doth; which sense of it is here followed by some Rabbins. I like it the better, because of the words of our Saviour, John 4, 14. But mater that I shall give him, shall be in him a well of water springing up into everlasting life.

the man that getteth understanding Heb, the man that draweth

net understanding. V. 14. For the marchandise of it is better than the merchandise of ilver, and the gain thereof than fine gold] Job 28, 15, &c. Plal, 19, 10, Chap. 8, 11, 19, & 16, 16, Or, according to Mecers and Detect Jhan the gain of fine gold. The prepolition which is fee before gold, in the order of the words, he thinks doth belong unto gaine, in the construction. There be examples of such, whether anomalies, or elegancies we confesse but the sense is good either way. Nay, the sence is the same, in effect, so that there needs no

further dispute about it.

For the merchandise of it is better than the merchandise of shuttas The gain that men get by using it, as merchants do by traf-

V. 15. She is more precious than rubies Learned men are not agreed about the proper lignification of Dome trafface it, margaritas, perles fome, carbuncles, or rubies, others coral, but the most common, and surest (as I conceive untill we know more

certainly:) expression is, precious stenes. V. 16. Length of dayes is in her right hand] He compareth wifdome to a Queen, that holds long life in one hand, and wealth and honour in the other, to give plentifully to her servants. The

ancients had a way of reckoning (whether years, or any thing elfe) when they were come to an hundred, then they passed to the right hand; when they were come to an hundred, then they passed to the right hand; whence is that expression of one of the Poets, speaking of one that was very old; atque flos jam dextra computat annot; that is, he reconeth his years with his right hand. Some think that Solomon in these words might allude to that custome; which is not impossible; for it feems to have been very generall; and many ancients both Fathers and others, speak of it, or allude unto it. But more probably that he doth allude to what hapned unto himself in a vision, dreaming, 1 Kings 3. 5. &c. where we find the fame particulars, as are here expressed: and which is most observeable participation and long, (honour, there, in our English, which is the fame thing; yea and that fame word in the original ""12") put rogether, as it were in one hand, yet [13, and length of darer, by it felf, as the principall and most considerable, and as it were in the right hand : verfe 14 and wifdom, the gorund and foundation of all verf 12, So that there is no question to be made of the allusion. As for the thing it felf that is here affirmed, see the references upon Chap 2. 21. &c. and upon verse 18. a tree of life, of this Chapter V. 17 Her wayes are wayes of pleasantnesse] The man that walk

wisely, shall enjoy true pleasure, and felicity. And this, not here after only, in the world to come, (which must be our chiefest end atter only, in the world to come, (which must be our chiefest end, and aym, to which this is but a pallage,) but in this life, allo, in a good measure. For the bingdom of God is not meat and drink, but rightcossingle and peace, and joy of the Hily Ghist, Rom. 14.17. Meither is this contrary to what is elsewhere delivered by the same Apolle, that all that will live gody in Chriff Jefus (in whom are hid all the treafures of wifdom, Col 2. 3.) shall suffer perfections, 2. Tim, 3. 12. or that through much tribulation we must enter into the kingdom of God, Acts 14. 22. since that spirituall joyes, and tempe poral advertities are no wayes incomparable : and even where there poral adverfittes are no wayes incomparable: and even where there is no prefent fenfo of joy at all, yet the affurance we have of future joyes in another world, is a kind of anticipation of joy, though not yet fenfolly enjoyed, Again, the heathens themfelves, though in their prailes of wildom and yettue, they come not much floor to Scomon; yet hey could fay, fand their writings are full of fuch cautions, and admonitions) that Radices amata, &c. that the court, for beginnings and full application jo fividams, were bitter; but the justs present and pleasants. See also Ecclefialicus 2. 1. 2,3. &c. for finite fundamental for the production of the second for the second for the production of the production of the second for the production of the second for the second for the production of the second for the

of the fraits preci and prespantace and Economics 2. 1. 253. &c. Wy son, if thou come to serve the Lord, prepare thy self for temptation, &c. V. 18. She is a tree of life] Which bringeth forth such truit, that they that eat thereof have life. He alludeth to the tree of life in Paradile, Gen. 2. 9. Rev. 2. 7. Now when we read of life length of dayes, and the like, in this book; though we exclude not the more literall and obvious fense which neverthelesse more peculiar ly belonged unto the Jews; as hath often already been observed, yet it becomes us that are Christians, to remember what true life is, as we are taught by Christ and his Apostles, and as true Chriflians, to fet our minds upon that, which is the hope of our calling Ephel, 1. 18. and the end of our life, 1 Pet. 1. 9. in which all other promifes, which were but as types and figures of this are fully comprehended, exhibited, and fulfilled. See the references up-

a tree of life] Not elsewhere, mentioned in the Old Testament. but in Genesis, and in this book. And it seemeth by comparing of places (in four several places he doth use the words) that it was a places (In tour reversal places ne dorn me rine words) that it was a Proverb in Solomons time applyable to any thing, that is much defired, and longed for, and brings great joy and comfort when it coms whether it have any relation to life, (in the proper fense,) or no. So Chap. 13, 12, 10, 160 e deferred, Sec. but when the defire comethy it is a tree of life. Chap. 4.15. A wholfome tongue, is a tree of life. So is Ewn'exing to best interpreters, Beza, and others : Rom, 11. 15. For if the easting away of them be the reconciling of the world; what shall the testiving of them be, but life from the dead? And so & y & Siars; and vita altera, in profane authors.

with antera, in Prosance authous, to them that lay hold upon her, happy is every one that retaineth her]
The Hebrew words, here translated lay hold, and retaineth, are vere emphatical, as by Mercer is well observed: importing the first, a carnell, and watchful catching at at thing: the other, a firme and fast holding of what is caught. As to the first, the words of our Saviour may give some light, that the kingdom of heaven suffereth vio-lence, (or, is taken by force: as the margin there:) and the winder take it by force. Matth. 11, 12, as also the words of the Apostle, lay tage in 9 force. Mattin. 11, 12, as another words of the apporte, 149 bidson eternal life, 1 Tim. 6, 12, for the latter; happy is every one, &c. the words of the fame Apollie; Wherefore, he that thinkesh he flandab, let him take heed left he fall. 1 Cor. 10, 12, and Apocal. 2, 25. blafast till I come : may feeme to have more particular referrence. Certainly, securitie and presumption is the loss of many, if not most that think themselves good Christians. Little do most men think, neither are they willing to believe, that it is a matter of great care, diligence, sollicitude, continuall watchfulnesse, and circumspection, toget eternal life.

happy is every one that retaineth her Chap. 8. 34.
V.19. The Lord by wildom hath founded the earth]P[.24.2. Solomon having spoken so much in commendation of wisdom, and attributed unto it such marvellous effects, as he bath done;

fuch as is imparted unto man, by God; he proceeds now into admiration of divine wildom, as it is in God himlelfe, and sheweth the wonderful effects of it, to the end, partly, that yve might the sooner be drawn to the love and esteem of so heavenly a thing; and partly, that eve might the better understand the truth of what he had delivered before, that all wit and wildom in man, of what it had entwered octore, that all wit and whitin in man, doth proceed from God, and is his gift; and therefore to be expedied from him onely. This I conceive is the best and plainest coherence. We may also understand Christ, the son of God largers is υπόι ατον: the substantial, and consubstantia word of God, yea the power and wisdom of God: 1 Cor. 1. 24. in whom! all the treasures of wildome and knowledge are hid. Col. 2. 3. Him, I fay, to be aymed at, and mystically set out by these words. For by him were all things created, &c Col. 1. 16. and John 1. 1. &c But this, rather as the mysticall, than literall meaning, other reasons are given of the coherence; but fuch as I judge either too remote or impertinent established, Or, prepared.

V, 20. By his knowledge the depths are broken up \ Thole deep placeces, into which the waters were driven at the beginning, Gen. 1.9. So some others, have other interpretations, But the most probable of all, is, to understand it of fountains and springs, which rivers are made of, without which the earth would not be habitable, and therefore mentioned here as a great effect of Gods wisdome, and prudence towards mankind. Now concerning fountains and springs, there be divers questions in philosophic; the resolution whereof would very much fet out the power and wisdom of God in contriveing things to ulefully, and yet so hiddenly, that the wisdom of man is posed in the consideration of the causes Besides philosophers, Plutarch, as I remember, hath some considerations upon the cause of fountains and fprings, in the life of Paulus Æmylius.

My fon, let not them depart | Here Solomon returns to the commendation of humane wif.com, (fuch as man in this world is capable of, 1 mean, as was faid before:) and much to the fame purpole, as bebefore. See therefore what hath been faid of repetitions in this kind, in the Preface, Now for a Nominative to this verbe, some fetch it from the foregoing verses, 19. 20. wisdome, understanding, knowledge. Others, (by a transitions, or transposition) from the tollowing words, in this verse, sound wisdome, and discretion. This last would be more probable, were it not against the laws of right Syntaxes that to substantives, feminin; an adjective masculin should be joyned. But there be examples of that in other places of Scripture;

fo that the reader may please himself,
found wifdom? TWIN see upon Chap 2. 7. found wifdome. V. 22. So shall they be lift unto thy foul Without wildom then, the foul lacks life, and the body wants ornament.

V. 23. Then fhalt thru walk in thy way fafely, and thy foot shall not

Y. 23. Then posit time wate, in toy way jajety, and thy foot shaunot shall 37.24. & 91.11,12. (ee there.

Then shalt then walk in thy way safety Thou shalt prosperously effect all thy businesse in the day, and after it is done, thou shale fleep quietly in the night.
V. 24, when thou liest down] Pfalm 3.5.6.

25. Be not afraid] Or, Thou shalt not be afraid, v.24 Plal. 1113; neither of the desolation of the wicked] For when God destroyeth the wicked, he wil fave his, as he did Lot in Sodom, or, the defolation of the wicked,actively; that is, the mischief and destruction, which the wicked doth plot & project against thee Sec (as before) on Pfal. 91.5. &c.

when it cometh] Or, that it should come, To wit, upon thee.
V. 27 them to whom it is due] Heb. the owners thereof. And who are those think we? Even the poor and needie, who by the law of God, have right to part of what we have; if we have to spare: that is, if we have more, than is needful for our present sustantion, and our childrens. So the Greek translation here, (4rd-11:) and best expositors. And hence it is, (say some) that almes are called by the Rabbins, TIN that is, properly juftia.

V. 28. Go, and come again] Pay thy debts upon demand, if thou be able, end defer not payment. and to morrow I wilgive, when thou hast it by thee] Lev. 19. 13.

Deut. 24. 15.

V. 29, Devise not evil Or, pratice no evil. feeing Or, when.

feeing he dwelleth fecurely by thee] Seeing he fears no ill from thee and thefore cannot prevent it, V. 30. Strive not with a man without a caufe | Out of pride, or

ovetoulneffe.

if he have done thee no harm \ The Hebrew words feem to import iterally (and so Pagninus in his interlinearie translation :) fi non retribuit tibi malum, But it is a great mistake, not in him only, but in divers Lexicogographers, even Buxtorfius, (a man otherwise of extraordinary deferts, in this kind of learning) for one. For the word 701 doth not only fignific retribuere &c, but as often almost, doe a man a kindnesse or unkindnesse, without any provocation, The vulgar translation therefore is here deservedly commended, which expresseth it : cum ipse tibi nibil mali fecerit : which our English doth follow. But we must not here follow the inference and interpretation of some Rabbins, who because of this addition, if he have done thee no harm, teach, that therefore if a man have done us harm, we may hate and perfecute him with fools. &c. as once their forefathers did,upon the command, Thou fhalt love thy neighbour; that and all this, of humane wildom; or rather, divine, but therefore it was lawfull to hate an enemie; for which they were re-

proved by Christ, Matth. 5. 43, which is answer enough, to fatisfie any Christian, that it ought not to be so. But neither would we say any thing, to sayour Anabaptists, or any other, who shall hold it unlawfull, to fue for our right, unfully detained from usin Courts of inflices for its without malico, harred, or too great animofitie; but in the fpirit of mechanelic, with a readineff to fuecade, (though with form loffe) upon any ofter of accommodation otherwise.

V. 31. Envy thou not the oppressour] Plal. 37. 1. Defire not to be like unto him in oppression, that thou mayest be as rich as he,

the orpressour] Heb. a man of violence.

V.32. but his fecret is with the rightcous] Pfal. 25. 14. That is this covenant, and tatherly affection, which is hid, and secret from the world, Or, the feeret of the Lord, that is, that TIWIN spoken of before, Chap. 2.7. He lageth up found wifdom, &c. that is, eternal life: of which see more there. 1927, He layeth up, or bideth, there: and 1717, his secret, here. But of the different acception of these words in generall, and in this place, the fecret of the Lord, see more upon Plal. 25. 14. The secret of the Lord is with them that fear him. &c. V. 33. The curse of the Lord is in the house of the wicked Mal. 2. 2.

. 34. Surely he fcorneit the fcorners] Jam 4.6. 1 Pet. 5 5. He wil shew by his plagues, that their feorns shall turn to their own de-Aruction, as Chap. 1.26. See more upon Pial. 18.26. thou fhalt fhew

thy felf froward And upon Chap. 1. 4 the simple, Surely] Heb, If.

but 1 Or, yet. be giveth grate unto the lowly 1 He makes them to find favour with men, as Exod 3.11. & 11.3.& 12.36. This faying of Solomon: He formeth the former, but be giveth grate unto the lowly, is by the Septuagint (lo called) turned into the Greek : Kvetos o mponparets turgin (10 casten) turned mis the STEEL, awars unspired with a state of the state o and according to scripture, (as hath been observed by Expositors) come all to one But I do not find the unexpressible elegancie and pregnancie of this translation taken notice of, which I wonder at Obleve then, that the authors of it taking it for granted, that by \(\subseteq Dy Lis proud men were michecu by outmon, une as the Orece call intripodes (wherein I think they were right; chough) because they could not make a verbe of it, as from 127 in the Hebrew, (V) in liew of that, they used arrivations, which doth prew, V. 1: In new or that, they use appreciate, which ooth fignific ex adverso action instruct; as if we faid, to counter entainty, to flat of battel are in direct opposition, which doth imply, that as they do, so doth God, as they deal with him, so he with them, as they do, to doth God, as they deal with him, to the with them, and that is in effect, (but, incimated onely, not expredied) that as proud men behave themselves proudly towards God, to God (accorproud men behave themselves proudly the God (accorproud men behave themselves proud men behave themselves proudly themselves proudly themselves proudly the God (accorproud men behave themselves proud ding to that, with the froward, thou will flew thy self froward Plal. 18. 26.) towards them. But the Greek is more emphatical, implying withall that the proud, (agrecable to some other places of Scripture) do as it were levy war against God himself; a great aggravation of their fin.

unto the lowly] Hebr. עיכום (not, עיכום) that is, unto the poor; not unto the lowly. But because it is most proper unto the poor and needy, to be humble and lowly: (I say, most proper it becomes them best : though it often fals out otherwise : there be proud beggers in the world : and generally, none more proud, than proud beggers in the world: and generally, none more proud, than they that have been beggers, if once they amen to be fome-body: we fee at this day:) therefore we find the words more promitional. If we have been some properties of the Rabbins note, that though the word be written with a 'here; yet it muft be read with a '(or, y'm). Out they make the territory in the bear and that of a letter; in the writing, than a communitie of fignification. The reader may chuse which he wil. See more upon Ch. 11.2. with the lawls is widen.

V 35 but [barne] See upon Pl. 119.6. Then fhal I not be ashamed, &cc Shall be the promotion of fools Heb, exalteth the fools. And this I take to be the best translation, exalteth, that is, proclaimeth, divulgeth, and makes them known, asthings that are lifted up, are more in fight. There is no great difference of fense I confesse but so shall we make this to agree with Chap. 14.29, where the same expressi on is in the Hebrew, but be that is bally of spirite, eather bally: that is, doth commit many things, by which his folly comes, to be known and talked of, both far and neer.

CHAP. IV.

Verse I. THe instruction of a father] Of me, who take on me the person of a father, and love all you young men, as if ye were mine own children. See upon Chap 18. My fon, &c.
V. 2, good dollrine] The Hebrew word comes from receiving, to

flew, that we are ignorant of our selves; and are bound to receive

good instruction, when it is offered by others.

for sake you not my law My precepts, which are not onely doctrinal infructions, but also rules of life appointed by Go I, as a divine law. V 3, For I was my fathers fon] My father taught me, & I hearkened to him: fo I teach you, and expect that you fhould hearken unto me, tender and onely beloved in the fight of my mother] 1 Chron, 29.1, onely beloved in the fight of my mother] Beloved, is well added, to thew her fingular affection to Solomon, as if the had had no more children; yet had the three more, 1 Chron. 3.5.

In the fight] Hebr. 130 7. But over against it in the Margine, there is a different reading; 1297, to the Jons, or, children: or, as some would translate among the children. But Mercerus shews well here, that they do wrong to the Bible, that imbrace that reading; fince the Malorithes themselves that observe it, pass their consures upon it, that it is false, or spurious,

V.4. He taught me alfo, and faid :no me, Let thine heart retain my words : Leep my command nents and live] I Chron, 28.9. In this Chapter be many repetitions, of which (generally,) and the cause of them in this book, fee in the Preface to the book

He taught me alfo and faid unto me] How far Solomon doth here represent his Father David Speaking; or, (to the plainer,) how far the words of David, which are here let down by Solomon, (for that fome are, there is no question made,) do extend, is a question not easie to be determined by any argument from the Text it self. Some think that Davids words go no further than this very verse, and that in the next, Get wildom, get under franding, & c, it is Solomon himself that speaks, Others, that David speaks, till verse 7. Wisdame is the principall thing, &c. Others again, till 10. Hear, O my fon, &c. I cannot give any reason why any of these opinions may not bo true, or equally probable : but if any go further, the further they go the more improbable to me their opinion will be. For if fome of these Chapters, one or more, had been penned by David, it is likely they would have had Davids name prefixed in another manner. But that Solomen did learn many of these Sentences throughout the Book, from his father David as I make no question.

throughout the book ton this tather Daria is a make no quetton, of it is a little to the purpose here.

V. 6. love bee, and fine fluid leep thee] Sence a wil give great light:
Hac fi perfadent in the to virtuem adamavers (amare coim param eff)
quicquid illa consigeris, id tibs, qualectunque altit videbitur, faufum fafteque erit: fo torqueri, si modo jacueris torquente securior, do agrotare, sinon maledixeris fortuna, si non cesseris morbs, Omnia denique ---- in bu abibunt; &c. And could they fo speak, that had no certaintie of the mmortality of the foul; no affurance of any better condition after this life; and Christians complain if they luffer in this world; or think that God is not in heaven or regardeth not, it innocent men

are afflicted.

V. 5. Get wifdom] In the fifth and fixth verfes, he requirs that we frould purchase wildom, lay it up in the memory, as in a flore-house, not go afide from it on either hand, but obey it conflantly, out of

ove. See also Chap. 3.14.

V. 7 Wifdom is the principall thing] Heb. ארשות דוכמור, where no regimen is; (I mean no alteration of points or letters, to betoken a regimen; the first word not being capable of any such alteratton:) and therefore they that would have it translated, Principim (apentic, or the beginning of wisslows; and not prinsipum, or pre-cipum superior, or the beginning of wisslows; and not prinsipum, or pre-cipum superior hath both; Initio fațientia; and, principium fapientia : but prefereth this latter, which we have here also in our English. And the cohetence fo, is both good and plain: that fince wildomis the thing, wherein our funmum bonum, or chief happinette doth confift, that therefore among other ends and purpoles, which evey man in the course of his life doth propose unto himself, we should make this the chiefest, (which to attain, we should think no pains, no cost Matth, 13.43. and felleth all that he hath. &c. too great) to get wildom. V.8. Earls ber, and flee flat promote thee] Have her in high acount, and then flat then profeer. Wordlings do contrary, they make low account of wildom, and leek it at laft, or not at all. The words will be a single for the flat of th will bear this sense also: Tread her wayes diligently; and she shal, &c. and it is followed by fome. But the other fense agrees better with the following words, according to that I Sam. 2. 30. Them that benour

me.I will honour, &c. Exalt her and the shall promote thee] For them that hmour me I will

benour: and they that despise me shall be lightly esteemed, I Sam. 30.
V. 9, an ornament of grace Chap. 1.9. Some learned men think, that St. James his words, But be giveth more grace, Jam., 6, are ta-on from this place, Indend i 1117 may fignific augmentum, or addita omentum and fo the vulgar Latin, Dabit capitites augmentum gradita amentum: and io the vulgarLatin, Debit capitites augmentum re-tits: but not for translated here by the Septuaginit, but by cigarest a crowne, or gardand; both here, and Chap 1; where it seemeth to agree better, than augmentum; and, if there; it is likely that the five vass intended here too: for that 1 see no great likely blood, that thould be so, as Heinsitus vould have it. Yet if it be granted; there will be no great incommended to great the defined, that there will be no great inconvenience and it cannot be denied, that there be examples of more remote allusions.

Action of the country with many thorns, many wife men have thought not worthy the taking up : but a crown that fadeth not away, 1 Pet. 54 fee more of temporal revvards and promifes upon Pl. 37.1. Fret not thy Jelf, &c.

V.11. Thave taught thee in the way of wifedome | Solomon declareth vyhat care his father had to bring him up in the true fear of God: for this was Davids protestation, which Solomon now repeats. I have led thee in right pathes] Heb, made thee to gee, that is, af-

fifted thee by calling upon thee.

V. 12. 119 fless shall not be straitned Then shalt walk at liberty
V. 13. Take without offence.

V. 13. Take fast held of instruction] See before upon Chap. 3.15. to them that lay hold upon her. Now, to take fast hold, we cannot; no bodle can; except we proceed from grace grace : from vertue to vertue. There is no standing still : cither to advance, or go back we must Ancient Philosophers could tell us that; whose writings are ful of exhortations, to the purpole, ublabemur, nifi ire o niti per gious carnofinelle :) lazaverinus, retro eundum eff. Nemo professum bi invenit, ubi reliquerat faith Seneca,

and when thou runnest thou shalt not sumble] Pfal 91.11,12. See

there the Annotations on verfe 5. &c.

Chap,iv.

V. 14. Enter not into the path of the wicked, and go not in the way of evil men. 15. Avoid it, passe not by it : turne from it, and passe a way.] Of the danger of evill companie, and the leasonableneile of such warnings, see before upon Chap. 1. 10. My son, if sinners entice thee : and the referrences there, Now, here by so many words in the 15. verse, for one thing: being all of one signification; as may seem to make a notorious tautologie, or battologie; though indeed it is o-therwife. For the accumulating of so many words of one signification, upon fuch an occasion, is very emphatical. Solomon by this reiterated language, (which is naturall in fuch cases) would have us to unde. stand the eminencie, and imminencie both of the danger that young men are in through ill companie. As if passing by in the freets, we should descrie fire breaking out of a house, which had not been taken notice of:or,upon the high wayes, we flould observe fome ignorant traveller, in a ful carrier, to fome terribleprecipiec: no body would wonder to hear us often repeat the same words; as file, fier: a precipice, a precipice: take heed, look to your felf: and the ner : a precipiee a precipiee : rake need, took to you ren : and the like. So is this unufual repition of words here of purpole, to make us the more lenfible of that, which though it be lo true, as nothing can be more; yet is so little beleeved, that more young men laugh at it, when they are told of it; than are perswaded, that there is any danger in it. And when, in what age, or what place of the world did men, whether heathens, or christians (fo called) generally, men and women, indulge to themselves more libertie in this kind; than they do, now, in these times, which we are taught to call (so little we make of mocking God:) blessed and happy times and times of reformation? fuch earnestnesse of language we may observe in Theognis, (that ancient Gnomologue, who comes neerest to So-fit with them, and pleafe them : for their power is great, faith he, what

To frame thee (by their example) to goodnelle; as follows there.

and go not in the way of evil men! Come not into it at all, or if by
force of temptation thou be brought into it, go not forward in it, but

get out of it quickly.

V. 15, by it] Heb, through it.

V. 16. For they fleep not except they have done mifchie [] Meaning, that to do evil, is more proper and natural to the wicked, than to

fleep, cat, or drink,Pfal. 36.

unleffe they cause them to fall] Either to fall, (in their estates, or persons) by their violence or violent hands : or to fall (in their fouls, and refolutions,) by their temptations, which is as acceptable routs, and teleminost, by their temperators, which is a sacceptance a prey unto them, (fuch is their wickedenfiels, Kom, 1, 28, Who knowing the judgement of God, &c.) as the getting of much fubblance. And thus are they also very lively represented by an ancient Comic upon the very same occasion of dishwasion, from them, and their company. Solomons words may receive some light by the collation: which I think is the best use we can make of such authors; and I protefic that in many places of Scripture, both of the Old, and New Testament, where best Commentators left me very doubtfull, I have received much fatisfaction from fuch collations : as Beza doth professe somewhere, that he was beholding to Anacreon, (a very wanton Poet otherwise :) for the right sense of a place of Scripture, Plautus is the man that I mean; who in one of his Comedies, makes a father speak to his fon in this manner : ---- Nelv ego cum improbis te viris, Gnate mi. neque in via neque in foro ullum fermonem exequi, (Here we have the substance of the 14 and 15 verses) Novi ego bot seculum moribus quibus sit; masus bonum malum esse vult; or sit sui fimilis. (Juft to Solomon here, if we interpret this, to fall, of those whom they entice : which is as natural an interpretation as any o ther, not omitted by Mercer:) then he proceeds to a description of their violence : ----turbent, mifcent mires, mali, rapax, Avarus, invidus (avidus furti) sacrum, profanum, publicum, privatum habent. Hiulcagens. ----quod manu non queunt Tangere, tantum fas habent que manus abstiniant. Catera, rape, trahesfuge, late &c. How excellently well is their unquier life, broken fleep, and continuall endea-your to doe mischief, which exposes them to perpetual flights, and dangers in those words, Cetera, rape, trahe, &c.) their haste, their greedinesse, their fear, their flight, in few words, set out, and acted.

greenmene, their rear, their might, in tew words, see out, and acted, V. 17. For they eat the bredof wickedneffe! Chap, 9, 17, 82 10, 17. Some refer this for, to their unquiet fleep twoken of inthe wrife before: as a reason in part of it. As if he said: No wonder if they cannot fleep quietly, who live by meer rapine, and know them-felves in danger in all places, of being taken, and feized, as enemies to the peace and quietnesse of other men.

the wine of violence Heb. violences, That is ; gotten by wicked

means, and most cruel oppression, Amos 2. 8.

V. 18. unto the perfett day | Plalm. 37.6, Signifing, that the godly encrease daily in honour, till they come to perfection. Or rather, that their minds being enlightned by the Spirit of wildom in this life, they shall proceed from grace to grace, from vertue to vertue in this world, until they be come to the end of their race, and be admitted to the prefence of God, by participation of whole glory th y shall shine themselves, as the Sun doth in the stremment. to our eyes. And many of them that flept in the duft of the earth shall awake &c: And they that be wife, thall thine as the brightneffe of the firmament, and they that turne many to righteousnesse as the starres for ever and ever Dan 12.2.3.

ever and ever Dan 12.23.

The way of the wicked is at darkeneffe] Elay 59.9. Jer. 23.72. some read it in the Hebrew, 1779NI in darkneffe so, not, 1779NI (with a taph:) as darkneffe, as we have it. It may seem plansible; but there is no need. For befides that, there is Juritatis, (as Hebrew Grammarians speak) as wel as Similitudinis, and so either way; new Orannarians peak as we as smantanns and to either way; (with a beth) or cash; it comes all to one: it is more agreeable to the first member of the verse, as the spining t) with a capb, than with a beth. Now, although it is very true, literally (and that, therefore the literall and immediat sense) that wicked men live in darknesse, in referrence to their lives and conversations, and to their actions and purpoles: (and I wish it might be faid of the wicked only and that of the Latin Poet, were not generally true: O miferas hominum mentes O peliora esca! Qualibus in tenebris vita quantifque periclis Degitur hoc uni quodeunque eft!) yet mistically the words may as truly be referred to eternal death, fo frequently fet out in Scripture by darkneffe, as every man knoweth : as, eternal life, by light. See also upon Chap. 3.18. She is a tree of life.
they know not at what they flumble Like men in the dark they can

foresee no dangers,much lest: prevent them, Esay 59. 10. Joh, 11. 10 Toh. 2 11.

V, 21. Let them not depart from their eyes] Chap 3.3.21.Or, Let them not make them to depart : That is, let not the wicked (mentioned, verse 19.) make thee neglect obedience to God, in the midst of thine heart] See Chap, 2, verse 1, hide my comman-

ements. So Seneca, aperto pellore haurire, upon the like o casion, V 2: and health to all their fleft] That is, they shal have health of body : under the which, all other bleffings of this life, promifed in the law, are contained, See Chap, 3.8.

health] Heb. medicine. V. 23. Keep thy heart with all diligence] As men keep the heare most of all from wounding, because the wound of it is mortal; so must they, in spiritual affairs, look principally to their thoughts, and afterwards to their tongues, eyes and feet. See also Jer. 17. 9. The heart is deceitful above all things, &c.

with all diligence | Heb. above al: keeping.

out of it are the iffues of life] Thence comes life naturall, fpiritual and eternal. For out of the heart proceed evil thoughts, murders, adulteries, fornications, the firs, false witnesses, blassemies, Matth. 15, 19, and, A good man out of the good treasure of his heart, bringerh forth good things; and an evil man,&c. Matth, 12.35, and therefore the Apostle would not have us to judge any man, (which must be understood of private judgement, and centures; and when the fact is not notoriously bad and scandalous,) but to leave all judgement to God, who only doth fee the hearts of men, 1 Cor. 4. 5. Therefore judge no-

who only don to know that so may be the first the know th

veller, and look not afide: weigh thy actions beforehand by Gods Word: keep the mean, and avoid both extremes.

V. 26. Let all thy wayes be effa!lifted | Or, all thy wayes fhal be or-

V. 27. Turn not to the right hand nor to the left | Deut. c. 22.

Ver 2. Diferetion Heb. diferetions: that is, all manner of diferetion. that thy lips may keep knowledg That thou mayoft not only be wife thy lelf, but also able to teach others wisdom, Mal. 2. 7, V. 3 For the lips] I warn thee to harken to my words, left thou be deceived by the words of the adultreffe.

a [trange woman,] Sec Notes on Chap. 2. 16.

For the lips of ftrange women, &c.] Chap. 2. 16 & 6.24. mouth] Heb. palate.

month) Heb. plante. finother than 91] By oyl and honey, ho meaneth flattering and crafty enticements.Plal. 55, 21. V.4. her end is bitter an warmwood] That which will come upon thee, it thou meddle with the adultrelle. SoPlautus (as by some fath been observed upon the pla e(in melle sunt lingue site vestre orationes Latleque; corda, felle sunt sita, arque acerbo accto: E linguis dilla dulcia datis, corde, amare facilis amantes, &c.

and is bitter[2 Sam.2.26.

(harp as a two edged (word) A two edged (wird, applied proverbially to any thing that is very penetrative, whether to hurt, or to do good. Hence, as here in a bad lenle; to ellewhere, the word of God is likened wax ziez Pitiuw (which is the word here too, in the Greek:) to a ino-edged foord, Heb. 4. 12, and Christ himself mystically fet out with a fharp two edged fivord, coming out of his

Chap. V.

to which purpose also a sword is attributed unto God Deut. 3: and

V. 5. Her feet go down to death] Chap. 7. 27. All her doings lead Plal . 7. 12.

to destruction ber freps take bold on hell) By hell here, we may fafely enough ure preparage una on men, by men here, we may have enough understand helt as in common use, for a place of torments. Though fost make a forflat fin, Chap. 14-9, and have devited (men and wond men and men a nich that are are given to this fin:) many plaufible terms, (among mention are any given to tustina.) many pianunois terms, (among translerses;), whereby to colour and extense it their bafenile and villante; per they will find one day, that God is not fo cally med-cd, (Qid at a), as they are cally deduded by the devil. However, when TRU was more commonly among the Hebrews; and a days that TRU was more commonly among the Hebrews; and a days among the Greekshath already been faid upon Chap. 1, 1, 4, 4th be grave So that as we have here first death; and then TNNO all in one verse, according to the phrase and language of those dayes, in one verte, according to the phrate and ranguage of those dayes, both among the Jews and heathens, without any tautologic though intended of the fame thing: fo should I fay (did not I fear to ingage my self into an endlesse controversie; or at least, not to be ended without many words:) that in the Apoftles Creed fo it hath been callfed of old:) he descended into bell; was no otherwise intended, And indeed there might be another teason for it besides the ommon; because Christ, by some hereticks, was affirmed not to have died really. But this by the way onely: I leave every man

V.6. Left then shouldest ponder the path of life, her wayes are move-able, &c.] The words as Mercerus well observeth, are somewhat obscure and admit of different interpretations, Some translate, semitam vite foifitan fi ponderes, &c. to this effect. If then beel about to confider of the right ways the way that leads to prefent happines in this world, and to eternal life, hereafter ? take heed of fuch; avoid them with all possible care, since nothing can be more contrary to such a purpose, or deliberation, than the wayes and company of such lewd infinuating women. Whether thou be already in the way, or upon a deliberation concerning the right way, take heed of fuch their actine ration conserring the right way case need or most time! company it house inght, will be rever thee; if yet to refolve, and in the act of further deliberation (as most that are young yet) and inquisition, they will blind thy judgement; thou shalt not be able to judge angles, of what is best and expedient; what leads so true to judge aright, of what is best and expedient; what leads so true happinefle; what to certain mifery and destruction. It is the faying of Atifole in his Politicks, that or er mader or Jos, they that are prepoffeffed with any paffion, (whether it be passion of love, or sear, or any other) cannot descen the truth. Aristotle teacheth in his Ethicks at large, that as men are habituated in their lives and converfatias large, that as men are nauthated in their lives and convertations, to are their judgements inclined and fwaied, concerning, that which is morally good or bad; and that Tolks nothing is defined in n dorn's soiks yes at : most men are corrupted in their judgement through pleasure and sensuality; which they might have prevented, had they not run out into lewd comifes. Others would have this to be the lenfe; That if a man be once habituated, and inured to lewd courses, though afterwards, when he begins to find the inconvenience of it, he would fain get out, yet it is not in his power; vefligia nulla retorfum; as one of the Latin Poets hath it; None that go Bigia nulla retofum: as one of the Latin Peets thath it, None that go unto her, yeturue again: neither task tho hold on the paths of it. OLIP. 2.19. The confideration whereof thould be of great force to make men weavy, if not altogether dupid, or of themfelveseved deferrate. Others again, because the Hebrew verbs (JMP) and DPDPP) (according to the propriete of that tongue) may be transferred by the fector and acquisitin fingulars, or by the third feminin fingular also, they refer this to the adulteredic, and transface: Per semitam vita non ambulat t vagantur ejus orbita, ne stiat. Certainly, though it be the profession of such creatures, to intice and cheat others; yet themselves were first cheated by the devil, before they could resolve to profittute themselves to so much infamie, (befides the danger of eternal death, which few of that desperate crew think of) before God and men. Other Expositions there be, but reducible to thele, as to the main: Yet I doe not find in any, that which I should of my felf pitch upon, as most literal and probable. It is observed by some others too, but by Comicks especially, who of all others should be best acquainted with their customs and dispositions:that as there is nothing more effectual to dif-ingage the mind of those that cleave unto sich as are here spoken of than to fee them (their manners and their conditions) in their own natural shape and colour, without any disguise: and to know their own unaffected carriage and behaviour at home, when they are alone among themfelve : fo there is nothing, that fuch more avoid, than to be fo feen Felve: 1 to there is snothing, that tuch more avoid, than to be fo feen and known. It made one of the Comedy, out or his good will only good friend and marker, to applied himself extremly, that he had found on a way, (—quamba delejichnika Meersteinem ingenia de found on a way, (—quamba delejichnika Meersteinem ingenia de mare sejfit in ferre, Matorè in tom noit preptino oderit) how he might make thom known to him, by times, making no quellon at all judicial one delenom, he would ever after abhor them; and after a pretty found to the property of the delenom to him, by the delenom to th large description of their domestick nastinesse and gluttony, so contrary to what they appear abroad; he concludes, (Noffe hec omnia, jalus oft adolescentulis:) That to know thele things in time is happinefle, and as it were deliverance from death to young men, I conerive therefore; that Solomons purpose in this verse was no other, thus to fet out the cunning of fuch creatures, who knowing well enough, that nothing can be more prejudicall to them then to be

C.nap.V.

REMATA: Proverbs 1. '6. Any 2. 12. to expect: his irrefitible power: proverbs 1. '6. Any 2. 12. to expect: his irrefitible power: not impossible things, to difference well those things, though we have them before our eyes, which are in perpetual motion: variety of thapes and objects, hinders the intention of the mind, and keeps the eyes of the body from fastning upon any thing. Therefore faith So. lomon, to expresse how the avoids to be known, that her waies are moveable: which may also import frequent change of places (which the Hebrew DID will bear very well, which also fignifies to wander up and down) and habitations, a thing often practifed by them that would not be known. And this the doth, faith Solomon left that would not be path of life: that is, left by loathing of her person through some casual distance first, thou shouldest come by degrees to a right apprehension of thy case, and so save thy felf before it be

Left then fhouldest pender] There is much weight in that word. t is not bare pondering that can do good alone, except after follow confent, or aftent and resolution. But by pondering, he comprecontent, or anent and resolution, out oy pointering, in comprehends thefe alfo, as hippofing that no man can be fo mad or fenf-lefle, (the defire of happinefle being naturall unto all men) as that after he hath ferfoully, again and again confidered (which is underflood by pondering: a thing nor to be done, but with care and diligence) of his cafe and of the end and confequent of these courses he is in, that he should continue in them to his apparent destruction, both of body and foul; both temporal and cternal. The word A of Course is used in the New Testament, to the fame purpofe, which properly fignifies, patare, to cast accounts : a very proper and fignificant word too, as any can be. It is the word used by St. Paul, Rom. 8. 18. speaking of the sufferings of the godly in this world, compared with eternal rewards: Aoji Couat jat; For I rection, &c. Certainly, want of this fober, ferious confideration and ratiocanation, (the proper work of a rational creature) is the greatest cause of most mens predition.

V. 7. Oye children) O Solomon, and the reft of my fonsifor they are Davids words. See Notes on Chap 4, 4, 11.
V.3. come not nigh the dror of her house.] As from an house insected

v. o. come not nigo two arm of ner nonje j exstront an noute interfed with the plague: come not night the door. V. 9. Left thou give thine honour unto others, and thy years to the ernel] By honour, he may understand his wealth and good name by others, the strumpers themselves; so stiled in scorn, in opposition to a lawfull wife, which by Gods constitution and ordinance, is one flesh with her husband, Matth 19.4.5. Or, her children and kindred. By the truel some would have the husband of this adulterelle intended, of whom Chap. 6.35.36, it is faid, that jeal-ufiets the rage of a aca, or whom chaps, 35,66, it is the day of vengeance, 8c. that sin effect (compared with vertle 32, before, that he that committed adulter) with a woman, destroyeth his own soul, 8cc, (that he will slay the adulterer without mercy ; him therefore by the cruel here to be understood, which is not improbable. Yet there will be more emphafis in the word, if it be understood of the adultereste her self, it being the propriety of fuch creatures, as they are described ordinarily by the Comicks, as to put off all sense of honesty, so of humanity. No high-way cut-throats can be more cruel than such, when they find their time. Terence is noted to have done that which no man ever before him did: that is, to have represented some of that profession, doing some acts of ingenuity. But it was the Poets ingenuity, it is thought, to set them out so, rather, than that any did really deferve it. But besides, there is a manifest allusion in the words, betyven ביחרא, (alieni) others, and אכורו, (crudelii)the cruel. Such allusions are very frequent in Scripture. There is also somewhat observeable between the words of this, and the next verfe, which I leave to them that read the Book in the Original lan-

thine honour] There be many interpretations of this word, upon this place: but, wealth, credit, and reputation; as hath been faid, most proper to the common use of the word, and best agreeing most proper to the common use or the word, and bett speeched here. Yet if unto these any think fit to adde, viger, livensh of body, which added no small honour to the body, and fits man for honourable actions, I am not against it. And here somewhat might be faid in vindication of that forme of words, (in that excellent Formularie) in the rices of marriage; with my body I three worfs in There was great reason for it in those dayes, when do not to the was play to day to the was play of God, and by the law of nations, or evil lawy): concubin ever lawful, and had just her; but could challenge no honour, or worthin which have a law of God, and by the law of nations, or evil lawy): vvorship, vvhich vvas due to the wife only. This very word, worship, is in the ancient Jevyih forme, vyhich is exhibited by Buxto fus, and the vyord there, 179 is also used of Gods vyorship, as our English week in the supervision of t glish word is, But this by the way onely, because many men are fo apt to cavill at that, which they doe not understand,

V. 10. thy wealth Heb. thy firength
and thy labours be in the howse of a stranger Left she, her husband
and her children spend those goods which thou hast gotten with hard labour

V. 11. And thou mourn at the last | Roar like a Lion : as if he were going to hell; he hath nore horrour nove, than joy be-

when the flesh and the bady are consumed.] By some soul disease, which follows loose persons in that kinde, followor 10.5 one vyould make a distrement here between the bady. But the the more and the sound is the sound to be some the sound to be s it hath no ground : though indeed, flesh properly taken, is not the

fame as the body which comprehends many things befides flesh: (or mafeles; to speak anatomically; and according to Hippocrates :) as bones, finews, marrow, &c. and as true it is , that there is no part of the body, which was not to be corrupted and confumed by distases proceeding from intemperancy, in this kind. And again, we may with the LXX, and some other translations, by a figure called 2. Sea Surive: (whereof there be many examples in Scripture:) take thy flesh and thy body, for, the flesh of thy body. But think it more pathe tical, and emphatical, if we take felb and body, (as usually; in the Scripture) for the same : it being a precept of rhetorick, to infift with variety of words, upon a thing, which is effectual to our end, and is of it self plausible. And what more effectual, to reclaim a man (that is not quite given over to a repro bate mind,) from these vicious courses; than the consideration of those both painfull, and loathsome diseases, that use to accompany them! And what more plaufible, than to perswade men to love their own sless (which the Apostle saith, no man ever hated) and to make much of their bodies? which, in a wrong fense, and to the prejudice of their foules, (that better part) moft men are too prone unto, of their own accord

V. 12. Him have I] How brutish was I to do so, Pfal. 73. 22 Now he feeth his errour, though late first.

bated instruction | He sheweth the true cause of continuing in a dultery, to be hatred of inftruction, although no adulterer in his health will confesse so much,

V. 14 I was almost in all evill Whether of the evill of guilt or, of punishment; or whether of both, (as most probable to me:) Expositors agreenot. I take the words to be spoken of one, that never went to the utmost, in these infamous practises; nor long continued in that abominable fin : who therefore now as he doth acknowledge his folly, that he went fo farre; yet with all the mercy of God, that he went no further; and was taken off, before his cafe was altogether desperate; and his disease incurable. But see upon

in the midft of the congregation] I was made a publick spectacle of mifery for all men to gaze at, and almost utterly ruined Or, (as an aggravation of his wickednesse) so desperate and so insensible of infamy was I, that I did not care who knew it; who faw it: I gloried (as now is the fashion; and many think themselves the better gen-tlemen for it) in my lewdness: fo others, The first, is most agree-able to the sense we have insisted upon, upon the former, part. But either of these, is probable enough. And because 3777 in pleter translated, the congregation and affembly: and by others, as by the vulgar Latin, Ecclefia dy Synagoga : are alfo fometimes used, or ap-the company of Abiram:) there be who interpret these words of the company of evill men, as if he intended to alribe all the evill he did (as it often, nay commonly falls out; whereof fee more in the Preface, and upon verfe 10, of the first Chapter:)

to bad fellowship and company.
V. 15. Drink waters out of thine own eistern, and running waters, &c.] Of the meaning of particular words, in this, and the two next verses, there is no doubt made: but of the sense and meaning of the whole passage, there is, Some by cisterns, &c, understand lands, and poslessions, or worldly goods in generall; as if the aim of the words were to perswade them that have means, to live of, and upon their own; and not onely contentedly to enjoy what God hath bestowed upon them, but to endeavour that others also (the poor especially) may be the better for what they have : fo to ule their means , and not to waste them prodigally, and riotously with, and upon lewd company, whether of men, or women, So St. Basil, or to this purpose, of old; and Junius, among the later, do interpret this passage. But because women are spoken of immediately before, and presently after two, so that the wole Chapter may probably be thought to be of one argument : to wit, to contain a ferious dehortation from the company of lewd women, and to that end, first to set down the danger and mifery of fuch a life; and then, the remedy, or antidote: to wit, lawfull mariage : there being nothing heterogeneous, or improper (this one controverted passage excepted) to that argument in the whole Chapter : this hath moved the greater number of Expofiors, rather to interpret this passage also to the same purpose making the faid prescribed remedy, an antidote against fornication and adultery, (to wit, lawfull marriage:) here to begin. Which is very plaufile in opposition to that former interpretation : though in that also there is somewhat to the general scope and purpose of the whole Chapter, to wit against riotousnesse and lewd company; but nothing fo direct and pertinent, as this fecond interpretation frems to be. Neither can any doubt be made of the propriety, or purpole; where no question can be made of the sentences, so, for interpreted, which we have essentied in 5 to this, or the like purpole; where no question can be made of the sense: as Chap. 9.

make these three verses in the prosecution of the said allegory, or allegorical expolition, to hang together, which I confelle is more than I can well do my felf, or can lay, that I have yet met in any other , what I thought fatisfactory. Drink maters out of thine own ciflern, &c. that is, fay they, Get a wife of thine own, and delight in her, to extinguish the fire of luft in a cleer well, and not in dirty puddles, which strumpets are. Let thy funtains be differfed aty puddles, which irunpers are, Let my Johnston or anysyste and broad, and rivers of waters in the fireces; that is, lay they, from thee and thy wife, as pure fountains, let a numerous iffue of well nurrured children plying or flow; which may runne, or spread in the streets abroad, as so many clear riverers, to water and comfort by marriages and otherwise, the whole neighbourhood; and to be an ornament to thy left, hildren, indeed, as they are the chief fruit of marriage; fo in opposition to adulterous beds too, is the mention of them very proper; becouse neither so natural (and there is a natural cause for it;) to fuch; to fuch I mean, as make a trade of their proflitution; nor any part (ordinarily) of their intention, in their unlawful copulations. The feuse therefore that they make of the words is good; but the expression seems to me rather enigmaticall, than allegori-cal: and though there is apparent reason why Solomon should expresse those things rather allegorically, than otherwise; yet why to obscurely, and enignaticall, I cannot imagine. Neither is it the obscurity onely, that I stick at, but the ambiguity. For what he faith in the second verse, in a more obvious construction, may feem to croffe the first; but especially the third, Let them be onely thine own, and not Strangers with thee, to croffe the fecond ; Let them he onely thine own, &c that is, fay they, let those rivers of waters illuing from those fountains; (that is, from thy lawfull wives : it being then lawful, or allowed to one man to have more wives than one) that iffue, those children, be thine only, and undoubtedly; as they may be, if thou meddle with no woman, but fuch as is thine own : whereas, if unlawfully begotten, thou mayest have the name, but the true father will be uncertain, and others may challenge an interest in them, to thy shame and reproach : and fome of them proving suppositions, strangers shall carry away part of thy wealth and substance. This is good matter, if it can be made of these words: which, in ordinary construction, feem rather to contradict what was before delivered. And hence it is, that fome of old apprehending a manifest contradiction in the words, to reconcile them, did supply a negative in the second verse, Let not thy fountains be dispersed abroad, &c. So the Roman edition of the Sep-tuagint; and fo Aquila his translation, which is also followed by ancient Origen, and by Clemens Alexandrinus; as is observed by Cornelius a Lapide, upon this place. Others, but to the same effeet, have found a way (because they find it not in the Heb.) to supply this negative, reading the word by way of interrogation: fould thy fountains be dispersed abroad, and rivers of waters in the streets ? There is no violence offered to the Text by this; and the coherence is much better by it. But it doth not give content : for I find it not followed by many. These considerations as they make me to have the better opinion of the first interpretation; fo they give me the liberty to cast about and search, whether any thing else may be found as probable for the fenfe, as what hath been faid, and not lyable to the same exceptions; that is, not involved with such obscurity, or ambiguity of expression I cannot say that I have found what I would : but what I have thought of, I shall here impart to the reader. Why might not all this pallage be taken literally, as well as allegorically? That this expression, for a man to drink of his own nell, or aftern : (for both come to one, and the difference in the words is but little in the original:) is an expression of temporal peace and happiness,may appear by 2 King, 18 31, eat ye every man of his own vine, and every one of his figuree, and drink ye every one the waters of his own eiftern; repeated Isa 36, 16. And what a considerable thing a well or a fountain, was in ancient times, as by many other evidences, so particularly may appear by the word frater, brother : which originally came from the Hebrew 783: but more immediactly) as all learned Linguists acknowledge) from the Greek off-actly as all learned Linguists acknowledge) from the Greek off-actly as all learned Linguists a well; as if community of the lame well, or fountain (pagani came thence also, and divers other words:) had been the greatest bond of union among men, At such times therefore such advice could not be thought impertinent : That every man that wes a house-keeper , and master of a confiderable family should be carefull to provide himself of a conveniency of water, both for his own use, and to pleasure his poor neighbours : which no man, (to preyent strikes and contentions. which often did arife about wells, and common waters) might challenge an interest in, but himself. That this doth very naturally arife from the words, I think there will be no queftion; & many fuch precepts, or admonitions there be in this Book, Mercerus doth often observe, that are meerly Occonomical: which they that do not ob-ferve, and would be wifer than Solomon, turn into impertinent allegories. All the objection will be, which was against the first interpretation, vvhy Solomon should interpole this here, vyhich is of

Chap. vi.

ons, where the Chapter runs most upon some one subject, may not be oblerved. Besides, these Proverbs, as most are of opinion, being for the most part but collections, it is impossible that the commor name of well or fountain, though literal, in the one; and allegorical in the other, might occasion this conjunction of different pre cat in the other, might occanon this conjunction of unicerity recepts or influctions. And fince the allegory or fimilitude is grounded upon fome relemblance in the nature of the things, (which is particularly infilted upon and shewed by some Expositors; but pacticularly infinite upon and interest by other Exponents, and of purpose; as they profess themselves, palmore districtly, and of purpose; as they profess themselves, palmore districtly of the physica dy medica de analogia. eifterne dy putei cum famina : fed parco caftis auribus , &cc. faith cificing of pairs usin jumina. Jee parce saftir activation one:) it was not altogether impoper, or inconfequent, from precepts concerning literal wells and waters; to pafe, to allegorical, and to put both in one Chapter. Nay, though it be granted that what solomon in this place, was chiefly, or only (if you will) to what Solomon in this place, was chiefly, or only (it you will) to commend chaftiry yet ro make his words more graceful and rhe-toricall, he might use fuch an entrance, or treatment as this, taken from the happinefic (according to thole days) of being fole unafter of one good tountain, from which plemy of water did iffue, and for and praceful is fell abroad into many branches? tuch a fountain, unto which no other could claim any right, or title unto: and fo paffe very plaufibly and naturally, as it were, (there being fo much affonity in nature) to the commendation of rhafthy. There he divers finity in nature) to the commendation of chassity. There be divers things of the fame nature, in ch.30 fee there upon ver 15. The horse leech. And upon chap 6.ver 16. Thefe fix things, &c. But this I do but propose, in case it should fall out with any other, as it hath out propose, in case it mount tail out with any other, as it hath done with me, concerning this pullage, not to be fatisfied with the common interpretation. If any can fatisfie themselves with it, I shall advise them to seek no further.

V. 16. Let thy fountains be dispersed abroad] Although, according to that interpretation of the former verse, which we have proing to that interpretation or the rolling very series when we have proposed, these words may be interpreted to signific planty of waters, that issue or of one fountain; which plenty being a great blefing, (especially in a hot country; to which purpose, besides many). ny other places of Scripture, I think Numb. 24. 7. and his feed shall be in many waters; will bear a good sense:) must needs make the benefit and propriety of a good fountain the more confiderable; yet even in this fente, they feem to me not in the matter only, but yet even in this iente, they teem to me not in the matter only, but in their very form and tenor, to have so much appearance of repug-nancie to the former, and following verse; that I can hardly per-fwade my less that Solomon would speak so obscurely. Neither water my ten that solutions are also do not to the Scripture, frould I think rany great crime, or wrong done to the Scripture, if I should joyn with them, that think (whereof upon the former words) that a N T or an 'NB' is wanting But to avoyd offence, I will rather fayy, that if the words be read with an interrogation, (as was showed there) they would be more currant, so; & thesense, not worse. And there may be a good reason for it. For though in point of charity to pleasure poor neighbours; it be commendable; and or charity, to picature proting in the commentation of the community, yet commentation generally plaufible; yet in matter of wells and fountains (a thing fo confiderable in those days) community and communication (befides other inconveniences perchance:) might probably breed prescription; and prescription, quarrels and contentions, and in some cases violence & oppression, But I faid before, if any can fatisfie himfelf with the common interpretation, I do not defire to put him out of conceit with it.

V. 18. Let thy fountain be bleffed] That is , love thy wife, The V. 18. Let my journain oe occipied; I nat is, love thy write. The proper blefsing of marriage is children; which they that transfer their love trom the proper founcain, and feetle it ellewhere, do not regard, or propole to themselves. I take the aim of the words to

regard, or propose to menueries. A take the aim of the words to be the lame, as I Cor. 7.3. Let the husband, &c. rejoyee with the wife of thy Jouth. Which thou didft marry in thy youth, and so mayest have lawful children by her to rejoyee in,ch 2.17 Mal. 2. 14. See also upon ch. 2. 17 the guide ofthy youth V 19. Let her be as the loving hinde Heb. as the hinde of leves that

is, as the most belove or amiable hinde. So, a man of reproofs: that is, oft reproved, chap 29.1. Now because it hath been the fathion of fome, at all times (and then wes of more, perchance, in thole countries:) to bring up luch creatures by the hand, which being fo brought up, they become very dear fomerimes (as in Nahahana parable > 5 ann. 12, wheread of an Eu-chamb, brought we by than parable > 5 ann. 12, wheread of an Eu-chamb, brought we by a poor man, which lay in his befome. &c.) to them that have parable the property of the theory of secretary and han. . 15, whole waystance on-level and much more might be added used to the lame and the property of the terror world in the country of the way of underflanding. those countries:) to bring up such creatures by the hand, which ing of themselves both in heir innocent carriage, and teature, very lovely unto others to look upon; and very loving among them-felves. I think he might have a respect unto both.

le her brefts fatisfie thee] Heb. make thee drunk, Let them give thee abundance of content.

[atisfie thee] Heb. water thee.

at all times Not by fits, as men take content in ftrumpets.

be thou ravisht alwayes with her leve Heb erre thou alwayes in her bue, As the hart wanders up and down when he milleth his befibeloved hinde. It requires abundance of affection from the husband to the wife.

V. 20. And why wilt thou | Seeing there is so many inconveni ences in adultery, and conveniences in marriage, Why shouldest Combe take to for eith the adulter fle,

a Strang remain , See Notes on chap.2, 16.

For the ways of man] If the former reasons will not draw thee from adultery, yet let the confideration of Gods judgements do it. It is the argument that prevailed with Job, and kept him in awe, as he profelleth of himfelf, Job 3 1. 1, 2, 3, 4. There is no question, but it would with most men, that believe it really, that the wayes of men are before God, and that there will be a time of reckoning. But this faith is not in every man that is called a christian.

before the eyes of the Lord Though men fee not thy adultery, the God doth, and will punish thee for it, Heb. 13-4.

For the wayes of man are before the eyes of the Lord. Job 31, 4.

For the major of man are seque to the eyes of the Lotal 100 31. 4, 8, 34. 21. Chap. 15. 3, 16r. 16. 17. 8 23. 17. Heb. 4. 13. V. 22. His own imputites shall take the wicked himself. Having spoken of Gods judgements, and privity, in the former vertex, as the chief thing, that should keep men in awa, if all men have faith to believe it; or prudence to confider of it in time; he proceeds unto that which is more present and visible : and that is, the punifhment which (besides the torments of an evill conscience common unto all fins; which by heathens themselves, upon good ob-fervation and experience, are set out as a very hell.) attends evetervation and experience, are recount as a very field, attends every fin, artifing from the fin it felf: as for example, drunkennelle, fuch and fuch difeafes; untimely deaths; &c. and most particularly, adultery. Befides boilily difeafes innumerable, and a generall consumption of t .e flesh and body, as we had it before in the eleventh verse: an adulterer doth expose himself to many dangers, See chap. 6.30. Men do not despife, &c. And Horace, molt appositiv ille flagellis Ad mortem cæfus: fugiens hie decidit acram pradonis in tur bain: dedit his pro corpore nummos: &c-with the cords of hu fins] Chap. 29. 6.

fins] Heb, fin.
V. 23 He shall die without instruction] Heb, becanse there is no instruction Or because of no correction: Or as Merce: fine correctione: without correction. It because of no correction, the reason is given of his loffe and deftruction; because he was ne er disciplined by his parents, in his youth : nor vifited and chastifed by God in his riper reares: but was fuffered to go on without any control, see Heb. 12. 5,6,7. Or if diciplined, and chaftiled : yet his per erfenelle was 5,657. Or a unexpansed, and cutanties. Yet his performed with the her profited not by fatherly chaffinements as it doth often fall out. Why flowled you be firstless a more and more. Et. 1.5. and 0.61. C. 3.5. In want have I formitte your children, they received not infirstling; and elfewhere. The Greeks have a very proper word to this purpole. They call an intemperate riotous man, exanders : that is properly, an indisciplined man : an unchaftifedjor, one that was never punifhed whether, never, aftually,

de facto, as we lay : or, never, effectually, to his amendment. he shall go affray] That is , he shall miscarry : A very p word. For all men naturally , feek one and the fame thing: all, p opole to themselves the same end, generally : to wit, happinest, But in the right way to happinefle: and what it is, that leads a man to reall, not conceited happinefle: or, if you will, what true and reall happinesse is, and wherein it consistent; there is all the difference: and in the mistake of this, is miscarrying of no lesse than life. Therefore all fins, are formetimes called in Scripture er-rors, or, ignorance: 2700/1201 Heb 9.7.8 the Greek word for fin, auagria, or aμας τημα, doth properly fignifie, an erring from the fcope: or, a flooring befides the mark. The Septuagint express to be to, a moning usines the mark. He expunsing capitality the practicity, a dπailxile 31 alogoroum: and is perfect though big 19, 50, want of wir, and advifeduelle: which is not amifle. See more upon chap. 14. 6. The wildem of the praden. Now if any shall think thereby to excuse themselves, because what hapneth through errour, feems excufable : let him fee upon chap. 1, 20. Wifdom cryeth without &c. out of Ariftotle, &c This going affray, if expressed by the the preterit, (as is ordinary, to put preterits for futures and vice verfa:) might also be referred unto the cause of the milcarrying (or unfortunate death:) of the wicked : to wit, their the micrarying (or unfortunate death) of the wicked of water unferlednelle, in their judgements & refoluoins, and continual man-dring according to the propriety of the Hebt, word;) in their courfes, and actions of which fomewhat hath been faid out of Senecat upon

Verse 1. Street for thy friend, if thou hash stricken thy hand, &c. Chap. 17, 18 & 20, 161 & 22, 26. Of the different translation of the words of this words for a wear worse, into the hand translation of the words of this verse, see upon verse 3, into the hand of the friend. As for the matter here handled from this ver, to ver, 6, only the land of the friend of the friend of the matter here handled from this ver, to ver, 6, only the land of th to wit, furetiship : fome observe a coherence of matter or sense between this, and that which was laft fooken of, in the former chapture is only in the control of is ex aufted, verfe 10. &c. from that he now palleth to furctifhing, is the likelyeft after whoring, and the like, (whereof again verfe 26. of this Chapter. For by means of a whorish woman, a man is brought to a piece of bread,) to overthrow a man in his temporal cflate. And as in the former chap. ver. 10. flrangers were mentioned; fo here again. But fince that in the greatest part of the Book no fuch coherence of matter is observed, and that there is no need of

Chap. viit here, more than elsewhere, I think with Mercerus, that the obfervation is rather curious, than necessary. As for the thing it felf, suretiship, both here, and in divers other places of this book; as Chap 20.16. l'ale bis garment, &c. much ipoken againft; Solomons intention herein was not to deter men from doing offices of friendship to their friends : such as either giving, (all manner of liberality, and especially to poor, being much commended in this book:) or lending, according to ability; commended by David, Pfalm 37. & 112, and no where spoken against by Solomon : but onely to warn men against the danger, and abuse of pretended friendship; of which nature this kind of sureriship, which solomon fpeaketh against, seems to be; when a man is importuned, or sollicited by his friend, (if he may be called or accounted a friend, who to cafe himfelf, will put his friend upon such inconveniences;) to engage himself for him, beyond what he is able, either at present, out of his own store; or to bear hereafter, if he be put to it, as in common providence must alwayes be presupposed, that he may probably : which at the best, (be the intentions on both sides never fo fincere) is bad enough; and is befides fubject to much jugling and imposture, whereby many plain honest men are undone by cunning foxes, under colour of friendship. Neither is Solomon the onely that hath been of that mind. It was one of the three famous precepts, or cautions, ascribed unto the Gods, and graven upon the doors of Apollo's Temple at Delphos: and it seems that before Homer, (except he were the fi ft authour of it : it is in his IX. Odylle,) there was a Proverb among the Grecians to that purpose, importing, that furctiship was the character of basenesse and wretchednesse; whereas to give, or to lend, no man doubts, are rather of nobleneffe and

for thy freind Or, to thy neighbour, as verse 3.

if thou hast stricken thy hand I Joyned hands with a stranger, as a surety, to pay thy friends debts, if he do not.

with a [tranger] A man to whom thou owest nothing, nor know eft how he will use thee, if thou fall into his hands, Some think that here, by this word ftranger, is particularly intended an userer, who must be a stranger indeed, taken in the propriety of the word; that is, some one of another Nation; no Jew, or Israelite; to whom all kind of usury (among themselves) was forbidden, Deut. 23. 19, 20 but a firanger might be an uturer among them: as they also were allowed to lend upon use to them that were strangers. But there being no mention made of any uje here, but of lending and furetiship onely; there is no necessity, nor much probabi-lity, that an usurer should be intended. It may do as well that firanger be here opposed to friend and acquaintance, as we said be fore. See also upon Chap. 1. 16, from the strange woman.

V. 2. Thou art] Or, And art. Thou art [nared] He forbiddeth us not to become furcties for ou friends, according to the rule of charity; but wills, That we confi der for whom, to whom, and upon what terms we do it; fo that the creditour may not be defrauded, nor our felves damnified.

with the words of thy mouth] Many think words bring no hurt, If they part with no prefent money; but Solomon tells us, Our promifes do enfnare us.

thou art] Or, and art.

V. 3. when Or, feeing.
into the hand of thy friend Hebrew, JUT 433. Which words are differently expounded. Some, as Mercerus for one , think that the same is intended, as was before in the first verse, called a stranger. For, saith Mercerus, it is ordinary in the Hebrew tongue, to indite any man a friend, whom we have to do with, (and so in ordinary English too) whether before known, or unknown, See ordinary English too) whether before known, of unknown, oce also upon chap. 11. 15. He shat is firstly for a stranger. And so is the word neighbour, I am sure, not by the Hebrews only, but ancient Grecians also used. And the reason, saith Mercer, why he was called aftranger before, might be to diffinguish him (the creditour from the friend, (for whom the money is borrowed, and the deb contracted) there also mentioned. But others by friend, under-fland a creditor indeed, but not the same as was before called a flanger; but one, who is a friend and acquaintance, properly. For they conceive, that two forts of creditors are here fooken of by So omon; a friend, and a franger. And to that end, fome translate in the first verse, אמרער לרער לדער to the first verse, אמרער לדער to the first, not, for the friend, as we have it there. There is no queflion but the words may be fo translated; nay, no question, but that according to the more ordinary use of the particular, or prefixe 1, that is the more literall translation of the two. Now, lay they , what Solomon adviseth here , should be done by the hythey, what solomon adviced nere, mond of done of the firety, if the creditor he a friend; that he should lofe no time, but speedily humble himself, intreat, get mediators, other friends, &c. much more necessity is there, that the same should be done, if the creditour be a stranger; whom no consideration of friendthip, or acquaintance doth oblige to use him kindly, or mercifully; and therefore a minore ad majus; under the name of friend, the stranger a lo is included in this advice. I like either of these better, than their interpretation, who by friend, would have the party, for whom this furety is in trouble , understood : as if he intended to fay; Since it is so, that thou hast convented, or contrafled with thy friend, to become his furcty, &c.

and make fure thy friend] Or, fo fhalt thou provail with thy friend] The Hebrew word 200 is not ellewhere found in Scripture in the Conjugation Kal, (as they term it) but in this place; and Ezr. 3. Collingation icas, (as they term it) one in time place; and icas, 5, where it is translated, to behave hinfelf; froudly. The child shall behave hinfelf proudly against the ancient, &c. But in Hiphils Cant. 6, 5, there, to overcome; as here: and Pfal, 138, 3 to strengthen: as some would have it , have also, confirmare, or, roborare : robora amicum tuum: but not so well I think. To overenne; certainly; fits but in this place; and it must be understood, of an overcoming by importunity; fuch as Luk. 1 : 8, is emphatically called a: ai-Box: which otherwise doth more properly lignific impadencie.

Thy friend | Some would have thy friends, in the plurall; and fay it is so in the Heb. But they are mistaken. There is a jod in the Hebrew indeed; but not as a fign of the plurall there; but a jed paragogicum, or, exuberant, as best Expositors agree. Now the meaning to fome, is; That if we be not able to pay, nor can find no favour with the creditour, we should be importunate with our friends to free us from him with all speed, as beasts or towls, pursued, sive for their lives, verf. 5. But others, with more probability, make this friend here, to be no other than he that was spoken of before, ver. 1. that is, either the creditor himself, from whom the danger is; or the debior, for whom thou art engaged. I conceive but one & the fame man to be intended. But the advice is good, that we should deal with both in time, what by humility, towards the creditor, as, Mat, 18. 26. & 29. fell down, &c. (and indeed the word DDT here following, may very properly be turned, proftrate thy felfe:) what by importunity, toward him, for whom we are in danger.

V. 4. Give not sleep to thine eys, nor slumber to thine eye-lids JPf. 13.2.4.
V. 6. Go to the ant, thou sluggard Most observe a coherence and think it materiall; which is, that having in the former words and passages given counsel to him that is bound, to bestire himfelf to get himfelf free with all possible speed; he further encourages him (that he might not pretend disability,) by the example of the industrious and provident ant; fo that this, Go to the ant, &c. is more particularly spoken to him, spoken of in the former verses; but yet so neverth leffe, that it was intended also as a general invitation and exhortation, (whereot all stand in need,) to all men, to be industrious and provident,

confider her wayes and be wife] Concerning the ant, her industry, providence, and wifdom, (which Solomon would have us to learn from her,) there be many things written by divers, which, because I neither dare absolutely reject, as salfe, there being many things in this kind, to many others incredible, of the truth and certainty whereof I make no question: nor yet can upon my certain knowledge and experience, avouch my felf for true; I shall therefore, though here exhorted by Solomon, in confider her ways, forbear particularly to infift upon. A certain Bithop, a learned man, of Italy, professeth to have seen a kind of little Town (in length, four foot; and one foot broad;) erected by antsunder a ratter, that lay on the ground, out of the way. He describes it very particularly, and their conversation in it; and speaks of it with marvellous confidence; and fome others affirm to have feen the like elfewhere. But not to go beyond what all men know and acknowledge of them; here also, and again, Chap, 30 . 25. avouched by Solomon himfelf; it will be worth our confideration, by what power the ants do this, and how they come by this providence, and this wifdom, which Solomon doth here commend unto us. For there be some, not ancient heathen Phylolophers onely, but even there os tome, not ancient heating ruyonopiners onersy, our even profelled Christians, who grounding upon this, (not this pallage, or testimony, but upon the thing it left here tpoken of and confir-med by Solomon,) and other like instances, and experiments, have maintained that dumb creatures were endowed with reason (year and speech too, some have faid,) as well as men: and others have further argued hence, that the soules of men and beasts, were of one nature, and ellence; both the one, and the other, (as some have maintained) equally immortal; or, (as seme others) equally mortal. But I will not digresse for far; neither, I hope, are they many among us, that need confutation. Divers have written of it; yet not any that I should commend to the Reader more, than Origin, in that incomparable piece of his (which is extant in Greek, and but meanly translated in Latin) against Celsus the Phylosopher. All that I think necessary to say about it here, I shall con-tract into these sew Positions. First, that Solomons lending men to the ant to learn wisdom, is no argument (though some would make one of it) that therefore they are naturally endowed with more wildom, than men are. The argument is a minore ad majus; rather to shame us, than to aver any thing positively concerning them. If they, that want reason, can for their own preservation, by meer in-Rines of nature, do fome aes of reason; how much more unexculable are we, who by God and nature are endowed with reason; of purpole, to provide for the future : to forecast, & to foresee, both for those things that belong to the body; as for those that belong unto the foul: if we make not use of it to that end? SoChrift bids us to conider (it is the fame word) the ravens, Luk, 12.24, and 1- confider the Lillies of the field, ver, 27, and fo may we in fome cases appeal to very fools & children; nor that we would have them thought wife; but that they that are, or flould be, may be assumed, if in any thing they come short of the wildom of such, Secondly, we say, that fuch 20s in brutes proceed not from reason, properly, or any ratio-6 S 2 einative.

chastive faculticiburare infinite of nature, imprinted in the phan- expressed, are taken from the outward carriage; which therefore cinative faculticiour are intiniers on nature, imponere in the phan-fic: and that what we call their providence, is not theirs, properly to freak, but his providence, who is their Creator, and of Nature whose power and providence, when we see such things in dumb creatures, we should as Origin well observes, so much the more admire, who can produce fome effects of reason and wisdom, even from them, that are not rational, nor by nature, capable of any wildom. So that wifdom in them, is not wildom, properly, and truly, but analogically onely. It may be that may be it, that is intended, Chap. 30.14. There be four things that are little upon the intended, Lipa; 30.14. Apere be jour usings usual are intie upon the earth, but they are exceeding wife; 50 there translated; but in the Hebrew it is, spirentia, effecta [apientia; that is, as in the margin there, wife, made wife. For therein is the difference: All men are naturally endowed with the faculty; that is, all men are capable. not warrant. of wildom, by nature: but none become actually wife, but by fludy, and practice, and experience : whereas brutes; what wifdom they have, it is born with them: (we speak of such inflinets, or acts of wildom, in beafts, as are above the ordinary nature or capacity of beafts: fuch as are there spoken of by Solomon: the providence of the ants, for one particularly, ver. 5. The ants are a people ch 4.24.which, as commonly, doth illue, from a perverse evill mind. not frong, Sc.) they are wife, made wife, that is, their wildom is meerly natural, or a pure inftinct of nature in them, no act or ef-V. 13. He winketh with his eyes] To wink often, Chap. 10. 10. feet of reason, or ratiocination. So I think the words may be understood. But to return where we began : we fay lastly, from this nerrion, but to return wnere ver segan : we say lattly from this and other like places of Scripture, we may learn, that the fludy and knowledge of nature, (if well ufed) is very profitable, and doth not a little conduce to piety, and true widom: not therefore to be neglected, as by mod, through idlendle, and want of industry, it is; not to be condemned, as by some supercilious ignorant men, who think it makes athests rather, than promotes piety; which the abuse of it indeed as of the Scriptures, and

Picty, which the abuse of it inuced as of the Scriptures, and all other good things) may do, but not the right ufe, such as we commend and with. Having done with the ant, before we proceed to the other matter, I shall onely warne the Reader, that in some Editions of the Septuagints , or Greck translations , after this of the ant, there followes immediately another like exhortation taken from the example of the Bee; Go to the ree, &c. There is not any suspition at all, that ever it was in the Original Hebrew : neither do any Expositors, that I have seen, (not Cornelius à Lapide; or Salazer,) propose it as authentick, but as an addition of the faid Greek Translators meerly; who have many other fuch, in other places; as is generally acknowledged. The onely reason that moveth me fo far to take notice of it, as to warn the Reader of it, is, because most ancient Greek, and some Latin Fathers also, because they found it in that ancient Translation (at least in fome copies of it) which to them for want of the Hebrew, was in fome manner authentick, they take notice of it as part of Proverbs, whose allegations might trouble a man, that should not know it before, and put him to an endlesse labour of seeking, or V.7. which having no guide The ant, that hath none to go before her to show her how to do it, nor none to oversee whether she do it or no, nor no ruler to punish her for idlenes, yet labours much more should men, that have those motives the hath not, Chap. 30.25,27 overseer] Hebr. TOW of which word, if you desire further satisfaction, see Fulleri Miscell. Lib. 3. 6 19. As to this place, there orfan latet altius unda.

eguaji in convo pita incens, occ. animo tener, ani annian, ano ma-nus efi occupata, a dii pervellii pedem, alii dat annidum [pellandum, occ. Cornelius à Lapide, hath the whole passage, V. 14. Frowardnesse; Heb. Frowardnesses.

chief ftill, even in the night, when workmen fleep , Chap. 3. 16.

unto them that make peace, Jam, 3 18, and elsewhere; so there is not a more divellish practice in the world, than the sowing of discord, and the love of strife and contention. But unto them that are contentious, Rom 2.8, under which word all manner of wickednesse is Jenius, Kom. J. 8. under which word all manner of wickedness by comprehended, as appeared by the opporten tember. The wife man therefore, among other effects of wickednesse, consisting a circularly, that it causeth difcord: a thing not prejudical to particular men only. But to humane focieties in general, therefore of all things to be fluunced and detected by all men, that have not about the businesses of the control of th jured humanity, and common nature. See more upon the 16, verfe,

foweth) Heb. casteth forth. discord Heb. discords.

plification, or emphatical profecution of that which was delivered man, or, a man of nelial, (of the ules, and composition, or exposition) in a naugury pluncation, or emphatical protection of that which was derived gy of which words. I doubt not but there hash been enough faid very wicked man, to fow differed. Thus to fer it out the more emphation former Annotations, being fo frequent in Scripture) as it it cally, and that it might make the greater impetfion, h: reckon in the original Hebrew. Most of the marks or evidences here divers other things, which are commonly known to be very wicked, and.

must not be taken as intallible, or necessary; as if none were of that flamp inwardly, but those in whom these outward fignes are found; or agazin all fuch in whom they are found; but, as all fuch deferiptions must be understood, at \$27 75 77300, that it is so for the most concur, are to be suspected, till better known. Such a description, concur, are to be turpected, till detter known. Such a custipuon, from outward figns I mean, of a naughty man, we have in Martia, crine ruber, niger ore, &c. Rem magnam praflas Zoils, fi bonus es. Some observe a coherence of matter between the former passage, and this : because it commonly fo falls out, that idlenesse and fluggiffnesse, breeds lewdnesse and wickednesse; which is true enough but that Solomon, in this connexion of paffages, aimed at it, I will

not warrant.

walketh with a froward mouth] Some by a froward mouth, here,
understand one whose mouth or words, in his ordinary talk, and
conversation, is divers from his heart: which in very deed, is a very effentiall mark of wickedness: contrary to that ingenuous, and so right. Others, saucy, bold impudent language; spoken of before,

feems to be a mark of folly; He that winbeth with his eyes , caufeth forrow: but (rather, and; as Mercer there, and others) a prating porton to trainer, and as Mercer timere, and others) a praint foolbalf lall, or, fall be bearier (Punieur) Mercer) and accordingly, Phylo Judeus, viulioum palpebra obernant, quoma mecadif quadem quiefece pollunt pre fallatinità, as cited here by salazar, it is as often, and to here, a mark of an evill mind, and of a dangerous man; as is more fully expressed by Ecclesiasticus, Chap. 27. 22.23. He that winkerb with the eyer, worketh evill, and be that knoweth him, will depart from him. When they are present be will freak freetly, &c. But we must diftinguish between a natural kind of winking, which may preced from weaknesse of eyes or some such inward bodily cause: (Pliny makes frequent winking, to be a fign of timerousnesses, Plerifq; naturale est ut nistare oculis um cessent, que pavidiores esse accepimiu, lib. 11. 37 and hath no dependency from the heart or mind; and that which is occasioned by the motions and fuggestions of the mind, and inward thoughts. Certainly, when that there is much winking in a company, there is just cause to suspective not right: and at the best, if there be no wickednesse in the mind, yet there is incivility in the carriage; especially if it be in company as good, or better than our selvess. But now it must be company as good, or better than our leivess. Dut now a mult be remembred, which was fail but very now, that the convard fignes are probable, (a thing often incultated by Arifodelia his Ethicks) not necessary. To peak roughly, and obe fail of gen-ficulations in company, are of themselves bad signes, and to be avoyded; yet it is possible, that both may be sometime, where the heart is well assected. And on the contrary, now where the heart is well affected, And on the contrary, now more dangerous and pernicious often, than thole that are moft filent, or most imooth both in congue and carriage, when in company. So that Cato (that Cato, who is taughteo this dren, but of whom old men, and learned men may learn, with-out any disparagement,) his advice is not amiste, when he faith, Denisle arms at the streaments. Demissos animo, ac tacitos vitare memento; Qua flamen placidum eff.

jurjan nuct arius suma, he speaketh with the feet, he teacheth with his singers, &c.] Is-dore doth bring a psage out of old Ennius, which doth very lively represent the many gesticulations, and buse deportment of a mischievous lewd woman in company; fic to be compared with this; Quafi in choro pila ludens, &c. Alium tenet, alii adnutat, alibima-

he deviseth mischief continually Besides abundance of correption in his heart,) Heb. from ardnesses) he addes more, by devising mis-

Mic. 2. 1. Hof. 7.6. he foweth discord] As there is an extraordinary reward proposed

Chap.vi.

reckons that, as the laft, or worst of all : as if that were the utreckons that, as the latt, or worted all as in that were the ut-moft of wickednelle, beyond which nothing could go, Hereippon Expoliters take great pains to thew why, and wherein flowing of diffords, or whilpering, or a flandering tongue (for all come to one) flould be accounted the very worth of fins, and to God moft

abominable. There is no question, but a great deal may easily e-

no gh be found to that purpole; for it is a most grievous fin, and the cause of greatest milehiefs in the world. See Ecclesiasticus

Chap, 28, 13, Curfe the whifperer, &c. and St. James speakes of

the tongue with much bitternelle, as the occasion of evils, Chap. 3.

it is the subject almost of all that Chapter. However, I do no

conceive that this was it that Solomon aimed at nor that his words

should be taken and pressed so precisely, as if he intended positive-

ly to maintain, that fowing of discord was a greater fin, than an

other here mentioned. I take it rather, to be a rhetorical (as

faid before) amplification, or aggravation; whereof there might be the more necessity, because many that offend in that kind, by whispering, carrying of tales; (ome, to ingratiate themselves; others, out of an evil custom, and a pleasure they take in prating)

and the like, do not apprehend what a fin they commit, nor to

what judgements, because out of the reach of humane laws and

cenfures, they expole themselves and their families. Neither is in

much material whether we translate, feptem, feven; and fo make

all the vices, here recorded, equally hateful and abominable; or

upon is tacitly implyed, that therefore it is the greater fin, becaule an object of greater hatted: either way, as I conceive, is not much material, because the end of either expression, is onely to make us

fensible, that whispering, &c. is no small sin, as many think; but of hainous consequence, and by God himself extremly detected

It feems this way of amplification, by fix, and feven, as it is here, was ordinary among the Hebrews, as appears by Job 5.19. He shall

deliver thee in fix troubles, yea, in feven, &c. Sec also Hof, 6.2, and

Mich, 5, 5, and Amos 1, 3, 6, &c.

unto him] Heb, of his foul,

V. 17. A proud look.] Heb, Haughty eyes, It is observed by most.

that as in the former paffage, the naughty man is described by so-veral members; so here also in this enumeration of several vices, they are most of them, reckoned by the members of the body, be-

ginning from the highest parts, and so downwards in order ; which

doth the more confirm the relation (which hath been spoken of)

V. 18. An heart that deviseth wicked imaginations : feet that b

fwift in runing to mischief] Solomon by these words seemeth to set out two forts of men, (though it is possible that one and the same

man may have both qualities:) which are ofton feen in the world

Some men are great plotters; very able and cunning to devise

wayes, whatfoever their own luft, or their necessity doth cast them upon: either, to compasse, what is desired: or to avoid, what is

feared, But very cowards though in mater of action and execution

and no men, at their hands or weapons. Others, dull and heavy

and no men, at their names of weapons. Others, duft and neary to find, or invent; but quick and flour, to execute. Now, in point of wickednesses, and mischief; which of the two be the worst, I know not: but the plotter, (as before we concluded of compless, and other the plotter).

upon Chap, 1. 5. fball attain, &c.) the more dangerous and per nicious of the two, certainly: both, about nable unto God, as we

are ner taught.
in running to mischief] By mischief, here, seems chiefely to be
intended speedung of blood: as may be gathered by Chap. 1. ver 16.
For their seet run to evil, and make haste to shed blood; and by Esay

19 7 (where both members of this verte are contained; and will ferve for further illustration;) Their feet run to evil, and they make

bafte to fled innocent blood: their thoughts are thoughts of iniquity

wasting and destruttion are in their paths. Blood, indeed (the shed-

wasting, and agrirution are in their pains. Disson, inacced the meaning of blood is the most crying fin; at least, in point of nature: which may be termed rightly xx' \$\frac{1}{2} \text{vision} \text{dy} \t

man fo deeply, that in ancientest times of the world, (neerer to the

beginning of time, by some thousands of years;) if a man were

snown to have committed murder, all men, (without any other lawes, or folemn excommunications, but the law, and voice of na-ture,) did thun his company, and thought themselves polluted, if

by any chance they had come neer him: fo that for the most part, they that were guilty of it, proved miserable fugitives and vaga-

bonds (as Cain, by lentence pronounced by Gods own mouth;) all their life time. And fuch was the horror of the fact, among

them commonly, that flyange expiations and penances, almost as bad as death it felf, were dvifed, and undergone by many, who

thought they could never do enough, to reconcile themselves to

God and the world. Of which, if you please, you may read more,

in him, whose deserts will make him live, (though lately, to the

great grief of all that love learning, corporally dead :) as long as learning, (fortuly called; nor that which fome late fophifters,

broachers of new doctrines, and anabaptifts, would cry up for lear-

of this pallage to the former,

are here taught.

ational rico, disords.
V. 15, bocken without remedy] Jec. 19.11,
without remedy] A mockers milery will abide on him,
without remedy] A mockers milery will abide on him,
V. 16. These fix things do the the Lord hate; yea, seven, &c.]
This whole pallage to yet see 20, seems to be but a rhectorical amthis whole pallage to yet see 20, seems to be but a rhectorical
with the seed diverted

and in great deteffation with God and man; after all which, he | ning;) doth live in any part of the world : even learned Mr. Setden, in his rer Book de synedrin: his last work, and lest imper-fect, because of his death. But now, who they be, that are guilty of this horrible and dereftable fin, of fhedding of human blood, would be a disquisition well worthy to be taken into consideration, by any Christian, that aspireth unto heaven: a reall I mean not inaginary, such as many (1 doubt) that are called, and call themselves Saints upon earth, are likely to inherit. But hay not digreffe fo far. Learned Grothus hath handled the marter very well, in his Commentaries upon the Gospels.

V. 19. Speaketh lyes] Chap. 19 5. discord] Heb, distords.

V. 20. My son, keep thy fathers commandement, and for sale hat the law of thy mother] Chap. 1. 8. See there.

V. 21. neck] See Chap. 2. 9. V. 22. it shall lead thee] The commandement mentioned, ver. o. That is, in effect, the Law of God; as is shewed upon Chap, 1. 8. My son, Hear the instruction of thy father, &c. and appears also by the words following, For the Combinandement is a lamp, &c. compared with Pfal, 19. 8, &c. See upon the next verie. keep thee I Or, watch over thee.

it fiall talke with thee Direct thee what is to be done all day;
smafters in the morning appoint their fervants what to do the ay following.

V. 23. For the commandement is a lamp; and the law is a light] an the recess net econocis equatry fractual and adominable: of feptimum, the [evenths, I taking numerium cardinaleum pro ordinali; as, una [abbathorum, for, prima [abbathorum, and the like) and fo make the fix first reckoned fins, an object of Gods harred, fimply; but the last, or seventh, of his abomination, which is more: where-Pfal, 19, 8. & 119, 105.
the commandement is a lamp] The commandement of thy father,

and the law of thy mother, interpreted as before, may guide the, as a candle by night, and the light by day, and their reproofs ato means to fave you.

and the law u light] The order of the words in the Hebrew is and the law is light 1 In e order of the words in the Hebrew is.

A lamp is the combinandment, and ble law is light: which in the Original runs very fimouthly, and feetis to imply a reciprocation of light, and law; law, natural, and revealed both thele are light, and law in the Scripand revealed both thele are light, and to fifted in the Scripand. ture. The natural law is, x67 D, reason : and Chrift, 167 D, is faid to be the true light, that inlightneth every one that cometh into the world! which by Calvin and Beza, is Interpreted of the natural light of realon, common to all men. However, I take Solo-mon here to freak of the law of God revealed; as David Pfal, 19, 7. &c. where also we may observe the reason of the coherence, between the first and second part of that Pfalm ; from this place ! the the former fetting out the praises of light, in general; and the later, the praises of the law of God; as being that to the foul of man, what the light of the Sun is to the body. lamp] Or, candle.

V. 24. To keep thee] Chap 2. 16, & 5. 3. & 7. 4. The verse before may be included in a parenthosis, and this verse depends on the end of the two and twentieth.

from the evil woman] Some men, very skilful in Scripture phrafe, and generally much approved for their labours in that kind, are of and generally much approved to their should be takened, are of opinion, that here, and Pfalm 17. 4. (where according to our late translation, we read it in the English, who swearest he his adjubbour;) the but according to the former, who speciate he is his adjubbour;) the Hebrew word VT or rangh, may be taken (or VT or rangh, may be taken (or VT or rangh, may be taken (or VT or rangh, that his head in his his word Channer words has we have mit? And his his dock in his word. Channer words has we have here. a neigobour. So the iente would be: 10 veep time from 1 thy Jargh-bours wife. And so indeed in this very Chapter verso 29 we find it: So he that goet in to his neighbours wife! whereas I do not remember that she is called wif ellewhere in this Book. However, this is not to make here fin the leffe, if she be not called evil here. There is enough faid of her besides, to make us know her. Nay. I think, thy neighbours wife, (that is, as hath been often faid already i another mans wife : (or, any one, that is not thine :) absolutely spoken, is more effectual to the aggravation of the crime. I would not be thought to feek jefts (1 abhor it.) in a facred subject. I dobe-lieve seriously, there be men in the world, that think fornication and adultery no great fin, fo it be among the godly; that is, fuch as they account (6, by their outward gathe, and minner of speech; nean and women of their tribe and prosedition. To prevent fach distinctions, which the Devil may fugged, of an evil woman, which they will say perchance, is a quommon whore, that admits of all men; and a goldy sifter, as they call them: in he neighbour, or, another mant wife; (or, any other, that is not thine:) [sad is more abbolute and convincing. But because there be in many other places of Scripture, in this very Book, to convince their madmelle, that are lo captivated to the light of error and delution; we need not fly to this for an argument to make this interpretation of the word, more manifolds. Either of the two mixed your well they account fo, by their outward garbe, and manner of speech : more plaufible. Either of the two; may do very well.

of the tongue of a strange woman] Or, of the strange tongue. . 25. Luft not] Or, That thou luft not.

Luft not after her beauty in thine heart] Matth. 5. 23. neither let her take thee with her eye-lids] Take heed of her fair ooks' as well as of her fweet words; for if the catch thee with her eyes, when the hath brought thee to extreme poverty the will rake way thy life alfo.

V. 26. For] Or When. piece of bread] 2 Sam. 2, 36. and] Or, then. the adultereffe] Hob, the woman of a mans or a mans wife,

the want as an armed man | So as it cannot be refifted, Lu. 11.21,22 V.12. A naughty perfon, a wicked man, &c lin this and the two

breed in him fome suspicion of a defect

is nothing that requireth much illustration,

fleep] Heb, fleeps. flumber] Heb flumbers.

V. 8. Provideth her meat in the fummer When the weather is

fair, the way smooth, and sood to be had, the provides against winter: so should we against sicknesse and old age.

V. 9. Hay long with the Heep, &c. [Chap.: 4,33. He chides the fluggard for being fo long flothfull.

V. o. Hay taithe Heep! The fluggard answers, that he had need of more fleeps and flumber: for flugards never have fleep

enough, but ever feek new occasions. This is the most received

and, to me, most probable sense. Yet the words will bear another

fense, followed by Mercer, and others: which is: Sleep little, (by

way of precept or exhortation:) flumber little,&c. Or, A little fleep, a little flumber; a little folding of the hands: to lye down: (or, fleep)

Left that thy poverty, &c. as followeth in the next verse. The sense

comes all to one : but there is more emp! afis in the former inter-

pretation. Some observe a gradation in the words : First, fleeping,

then flumbering : and (which useft to be the last usually before a

man, a lase man, doth rife :) Thirdly, follding of the hands, and all this, to fleep: but better in the Hebrew, 330 to lye down, pro-

perly: which may be equivalent to, before thou doft rife; or if they be words of the fluggard himself; then; before I rife.

V. 11. So shall thy poverty come, &c. Chap. 13,4. & 20.4. As if God

should reply, Sleep on; but thou shalt be poor enough at length, as one that travelleth] Suddenly, and unlooked for, verse 15.

the adulteresse will bunt] Heb, the wife of another man : that is,

a whore. Or, A woman given to men,
for the precious life] Which should be precious to thee, Mar. 16. for the precisus life] Which thould be precious to thee, Mat. 16.

36. Or, after precisus [asis; that is, prospectic perfons, and well qualified: well defeemeds, well bred, wealthy, &c. There be alfo, who by precisus [asis, here; would have the [asis, properly taken, to be meant, And this may be a good fenfe, if we take those terratures to be as the Devils bait, or informents, by which he restarbable foult. Even he it is, the hurst effect they are the properly taken the state of the properly taken to be a superly to the properly taken to be a superly taken to be a superly to the properly taken to be a superly to the properly taken to be a superly taken to be a superly to the properly taken to the properly taken to be a superly to the properly taken to be a superly to the properly taken to the properly taken to be a superly to the properly taken to the prope catcheth fouls. For he it is, that hunts after fouls, properly ; though it may be adscribed unto them also, whom he fets on work, to compalle his ends. However, I think this somewhat remote: and I rather believe, that by precious life, is understood, not life onely, which though it be confumed and corrupted by such actions, yet is which though it be confinmed and corrupted by fuch actions, yet is not the thing property, has whore and flumpures, ham after a but livelihood, or liabflance; which is fornetimes called blood, and life; as hath been need upon the limit of well fee out by ancient Comicks: who reprefent them as very well fee out by ancient Comicks: who reprefent them as very harpyes, or comorants, in point of prey. See, it you pleafe, but largest, or comorants, in point of prey. See, it you pleafe, but largest, or comorants, in point of prey. See, it you pleafe, but largest proportions, to be convicted of it. This therefore must plaute in his Tracellants, which feed words. And therefore among that a better Comment upon these words. And therefore among the present the second of the pres were Comicks anciently faid, to teach; and they, among other titles, called teachers, because of the good they did, by such lively reprefentations, to reclaime many young ignorants, from their idle courses. There be words in that Comedie which I have named, that make to my purpose very much. One laieth to their charge there, that by themy oung men did perire, perish: intending, that they were the destruction of men. Now because that they were the destruction of men. word is more proper to deftruction of the person, or life it self; than of substance: one of the company doth answer: Dieu connan or tuonance, one or the company outcanners of the con-numerium. Men hominum his perire plet appl and is rep predunt four sul perilderum Res, abire hine fi volumi, stijus, licet. The meaning of which words is, (for they are to my purpole;) that it is all der, to fay, that men did perilt there: No, their goods and their der, to fay, that men did perilt there. No, of which words is, for they are to my purpole:) that it is a flander, to flant ment did print there: No, their goods and their of such that ment did perith there: No, their goods and their of their ords, and first because their in the night or day, fets upon men by force, and first because the following their control of their posts are the fallion is of the following the first the night or day, fets upon men by force, and first because the fallion is of the following the first the night or day, fets upon men by force, and first because the fallion is of the following the first their first lives, and then of their goods as the fallion is of and they might go whether they would a they would not hinder inthe most their lives, and then of their goods: as the fathion is of all, they might go whether they would at they would not hinder intheir liberty. So there. But withal it must be known, that in the beauty in the sound in the so and shorten life; yet those horrid diseases, that will make a more pend morten the; yet those notified uncares, that will make a more specified end, and are of a more penetractive quality, were not known or heard of. More unexusable are they therefore, who notwith-flanding such visible destruction to their lives, livelihood, and veflanding fich wishle deftruction to their lives, livelihood, and very fouls, (a s. Chrift and his Apolles fo plainfy teach:) cannot be reclaimed. Precious life, we may interpret, whatforer he doth peffelig; even that which is most precious; goods, lands, and houselfle; even that which is most precious; goods, lands, and houselfle; even that which is most precious; goods, lands, and houselfle; even that which is most precious life, may be, any most maintain this wiked trand. Or, pretious life, may be, any most mis livelihood, or subdance, be it more relife; which is pretious life livelihood, or subdance, be it more relife; which is pretious. unto wife men ; and none but mad men, or infatuated, would

unity with men; and nome but mad men; or imaturees, would bring themfelves to begger; that is, to be a forn unto all men; for uch momentary pleasures, more fit for brutes, than men.

V 2, can amn take fire in his beford 1 A very fit smillitude, because a wife, or woman is according to the Hebrew idiotifme, faid to be taken into the bofom, when entertained for carnal copulation, to be taken into the bojum, when entertained for carnal copulation, See Gen. 16.5. Saral speaks unto Abrahum: I have given my maid into the bojum. And Deut. 13.6. the wife of the bojum. Befides there may be some immation of dangerous infination, when the word bojum, is applied unto lewd women. For then, and thereby chiefely, they have the opportunity to do mischief: that is, to obtain what they will: and man then in worfe capacity to make ufe of his wit, and reason, against them, if he have any.

V. 28. Can one go upon hot coales] A man cannot use familiarity with such, or dalliance, but it will turne to his ruine,

Judg. 16.
V. 29. So be that goeth in to his neighbours wife] Most ancient Fathers take thele words not of adultery committed; but of outward familiar conversation by way of ordinary friendship and acthe former verfet, addressed his speech to them, who (as doubtless in instance) or to suffer any kind of missey in this verdies, and object the company of some women, not out that to incur the vertach of God by an evil life; that such a one, any cultimental contractions of the company of th of any evil intention or purpole, either to corrupt, or to be corrupted, in that kind : but out of meer idlenesse, curiosity, want of better employments, or happily, fome respect (at least, as they phan-fie to themselves) to their good and (for so is that good word in ne to inemierves j to their good and (for to is that good word in ordinary language profituted and prophaned) vertuous parts. If we fhall to interprete this goeth in, here; then the fense of the for-mer words must be, that as a man cannot take fire into his boloms, nor go upon hot coales, but he shall be burnt: so it is as impossible that a man (fuch a one especially, as Solomon speaks to young and tnat a man (unch a one especially, as solomon speaks to young and lufty, &c.) should long converse (by way of company-keeping must be understoods) with a woman, (especially, if wanton, and beautiful; and conning withal,) but the fire of love will kindle in him at laft, fo that by degrees he shall be drawn to that which at fifthe would not have thought. This is the more probable, because it is very ordinary for all Writers, Poets especially, to ignem home, &c. and divers others. However, I conceive that there is not left ground for the former interpretation; from the context, and otherwise.

V. 30. Men do not despite a thief, &c.] Some would have this to be the sense: Men do not despite a thief: to wie, to let him scrape unpunished; though he be driven to it by some kinde of nexcifity, againg his will. And if not a thief; how much lesse an adulter-But the authors of this interpretation contrary to the current of interpreters, might have done well, to have showed, that the Original word 11-2 is ever taken for contempt in this kind; which, I take, is more than they could. The more fafe therefore and more received interpretation is, that Solomon doth here aggravate the crime of adultery above ordinary theft. The compaciton is very proper, adultery it felf being a kind of theft, and to called ordina rily by Latines and Grecians (jurium, furtive nuplia, 24 ward-nily by Latines at theft of a higher nature; fo, hibject (among the Hebrews at leaft) to much more danger and ignominy, than ordinary flealing. In most places, it was death: among the Athedinary treating. In most places, it was ucasti; among the Athenians, though not death, yet was the punifiment of it very flowing full and ignominious, (712/16), pagarid way. &c.) deferibedby the Scholiaft upon Ariftophanes. But though their was not proman iaid; a tinet is an nonent manyto you for the IRE, Behdes, is doth much qualifie the case (in point of reproach at least;) where apparent necessity, to lave ones life, is the ground. Solomons mind is very well expressed (and it may be seme confirmation to this interpretation we follow:) by an ancient Poet, (though not o ancient as the title pretends,) commonly called Phocylides, in

to ancient as the title prettines, j. commonly caused Phocylides, in these words: "Orio kwa dolka", κακό ανής καλ ώνα αναγαης, Όσω κίνα τό τίλο βαλήν ο " ωθονε έκας ου.

Men do not despife] The Civil law doth diffinguish between Fures, latrones, and graffatores: in their guilt, and in their punishment. Fur, properly, is a petty thief, that steales by advantage of the night, or privacy ; not by any force, but flight and cunning : openly, and without any intention to kill. Booty, is their aim, and that they live by. Now when Solomon faith that men do not defpife that they live by. Now when Solomon latin that men done defined a thirty, it would be most proper to understand it of the traffaction (for latiness; they are to be looked upon rather as himistin, than thereves:) who indeed are more properly feared, than defiples: either is their punishment by the Civil law lo great, and abolius thereves. But because of that which follows, of relitation, if he be taken the subject of the civil of ken; it must needs be taken of ordinary theeves, that deal by slight, sen; it must neess set taken or oranisty inceves; usa eats by lieffin nor of them that deal by open force. We lay then, that Solomos words may aim at the lame things, that is delivered by our Savious, where speaking of the unjust flexawrd, who feeing that he should be turned out of his place, and considering with himselfs, that he be turned out of his place, and confidering with himielt, that he was not brought up either to beg or to dig; found a way, how he might fubfilt, when out of his place. An anjuft way it strue, and therefore called the unjuff flerward: he sharmfully and unconfidented to the state of the state tality of the foul: no day of judgement: in a word, whole funmum bonum, or principal end is, in the goods of this prefent world? Therefore, faith Christ, his Lord commended him. Why? Because he did not fit down, like a fool; bemoaning his condition, and expecting that men should pitty him : but as a wife man, according to his principles (wherein confifts chiefest wildom, as Aristotle sheweth, in all our deliberations, to have a respect to our princi-ples:) he did stoutely bestirre himselse, lost notime; and by the help of his wits, found a way to live out of mifery. So may we, as a meer natural man, is more to be commended, than he vyho through want of wit or spirit, can make no shift for his livingthrough votant of wit or Ipitis, can make no that tor unsirving, and all this tends but to aggravate the more the folly and votant of any, that veatles himfelf, body and goodsupon hatlost the one, being hardly put to it by unavoidable neceffity, finish away (though not vithout danger, because of the law') to shift: the other, having pelity of both, a vigourous body, and emperency of yveathy, for vyhich he can never be too thankful unto God; instructions indicated the contraction of t fuffershimself to be ftript of both, and becomes a prey to a leved evenan, who her felf, (in her own thoughts t) judges him a fool, whileft he dotes upon her conceited beauty, at that rate. Who therefore of the two deferves to be more despited? This therefore doth not properly tend, to compare the hainouinels, or greiveoulnesse of the fins, in point of lavy either divine, or human: but onely in point of vvit, and vvorldly vvildom, vhich more or Icfle cipicable. And Cicero doth vvell teach us to diffin-

de quibus male existiment. Nam quos improbos, maledicos, fraudulentos putant, & ad faciendam injuriam instructos; eos haud contemnunt quidem, fel de in male existimant. Contemnuntur it, qui nec fibinec alteri profunt ; in quibus nullus labor, nulla industria, nulla cura est. Which is very pertinent to Solomons words.

V. 31. But if he be found, he shall restore sevenfold] Of a sevenfold restoration, we read not any where in the Law : but of double, and fourfold in some cases; and in others fivefold: Exod. 22. I 4. &c. As therefore feven is often taken for many; so fevenfold here, for manifold: by which word, all those different rellitutions appointed by the law, are comprehended, So most. Some by fevenfold, understand septies, or seventimes: (as Psal. 12.6 purifies seventimes, Thud the word here:) that is, say they, as often as he is convicted, though it be seventimes, or oftener; yet still he can be but put to restitution: his life is not in danger. Sevenfold may also be taken, for plentiful : restitution with good advantage fuch as is prescribed by the law. Neither is their subtilty altoge ther to be fleighted, who joyning Exod. 12, the first and fourth verses, there together; that is, five, and two, there appointed for restitution, in several cases, would make up this sevenfold of Solomons words

V. 32, understanding] Heb. heart. all the fulfiance of his house] That is the worst that can happen to him; and that is, in case he be very poor, and that all that he hath, will but ferve to make reflitution according to law, whether

Bath, will but leve to make relitution according to law, whether twofold, or feverifold, Exol. 2, 2, 1, 4.

definyeth bironn foul J Life, and livelihood. See before upon Chap, 5: v, 4, 5: be fleps take beld on bell.

V. 33. A wound and disponeur foulth p.get J That is, death, appointed by the law, or be flain by the firmupers lusband. See ver, 34. or, a wound in his fame, which shall never be done away.

V. 34. therefore he will not flow in the day of wengeance J He flowerth, that a man commonly face in the day of wengeance J.

his wife; and so concludeth, That the husband will accept of no ranfom, to fave the adulterer,

V. 35. He will not regard any ransom] Heb. He will not accept the face of any ranfom.

CHAP. VII.

Verse 2. KEep my commandements, and live] Chap. 4. 4.
and my law as the apple of thine eye] By this diverfity of words, he meaneth, That nothing ought to be fo dear unto us, as the Word of God; nor we look on any thing more, nor mind any thing fo much.

apple of thine eye] Pfal. 17. 9.

Chap.vii.

eppl (blb epet. V. 3. Binde them upon thy fingers, write them upon the table of thine bear] Deut. 6. 8. & 11. 18. Chap. 3. 3.
V. 4. kinjweman] Heb. kinjman.

V. 5. That they may keep thee from the strange woman] Chap, 5

V. 6. For at the window of my boufe Honked] I speak not without reason, for I have seen the folly of those that have suffered themselves to be abused by harlots. Some make a question, who ther Solomon doth relate those things simply, and historically, or whether parabolically: fo they call it : but figuratively, I think whether parabonians; so they can it is our primariers; stimilitude, they would fay. For here is nothing of a parable, or fimilitude, but a lively reprefentation of the thing it felf, which Solomon hath often infifted upon; the fubrity of harlots, to inrice a young man, and to draw him into their nets: the diffinulation of the one, and the simplicity of the other; with the sad consequent of it. Such representations of things, which bring them (if artificial indeed; or rather, very natural and lively;) to the very fight are called by rhetoricians, evappuas: evidentia; whereof Quintilian hath divers choice examples out of Virgil, and Cicero. Some begin : videre videbar : as if we faid, Methinly I fam, &c. which I think is all intended here by Solomon, when he faith, I looked out of a window, &c. But Theognis, (often named, because of the fame subject as this Book is, and very ancient :) upon the like occasion, in the representation of a prodigal, and a miser; he is as peremptory in his expressions, as Solomon : 'Fy 7316010 d' Erena : I flood, faith he, in a place, where three wayes meet, &c. and then tells you what he faw

V. 7. the youths) Heb. the fons.

V. 9. in the evening] Heb, in the evening of the day, in the black and dark night] He sheweth, that there was almost

none so impudent, but they were afraid to be seen; and also their own consciences did accuse them which caused them to seek the night, to cover their filthinesse, Job 24, 15, t Thess, 5,7.

in the dark and black night] Not so dark, literally, but that he could see him through the window, vers. 6,7, but he doth insist the more upon it, the more effectually to fet out to our apprehensions, more upon it, the more effectually to fee out to our apprehenfions, the horror of the thing: all fins, of that kind efpecially, being rightly deemed works of darkenfle, (though committed in the light: and those as rightly faid to walk in darkenfle, (I joh. 16.1) and those as rightly faid to walk in darkenfle, (I joh. 16.1) for my committed in the weak of libralingship him & &c. 1 that committeen, or make a practice of them, though the Sun be a wintelle to diet leadenfle. their lewdnesse,

with the attire of an harlot] Whether a professed harlot, one that all men might at first fight know to be such, (as in some Countries they are bound to a certain attire, of purpole to diffinguith them,) or fo attired (which may be faid of many, who perchance, intend no further hurt, though by their attire they give just occasion of suspition,) as might become an harlot better, than an honest vertuous woman, may be doubted. That she was (the woman here described) a very harlot by her deeds and actions, is no question : but whether a protested one, such a one as made a trade of it, not so much for her luft, as for her living; a common publick harlot : that which follows afterwards, ver. 19, 20, concerning her husband, though not doubted by any Expositors that I can finde, makes it to me doubtful. My opinion is, (fince I finde nothing about it in others) that the was, if any fuch really, as fome think; but if not really, yet that this description is intended of a common publick harlot: and that what the faith of her husband, as though the had one; or he that the had, were a ftranger to her lewdneffe; it is to be understood, as cunningly and politickly spoken by her, the more strongly and powerfully to incense and ingage the young fool, it being the manner of fuch (as Horace, and divers others observe) rather to defire to commit wickedness with one that hath the reputation of an honest woman, than with a common professed strumper. Somewhat she her felf hath to that purpofe, afterwards, Stollen waters are fweet, and bread eaten in fecret, is pleasant, Chap. 9 17. V. 10 Subtill | Heb. referved, if 177143 here from 743, cu-

Stodivit, &c. But if as Mercer, and moft others, from 715, obfeffit, &c. then cinela corde, that is, campaffed about with heart, or fubrilty. And because the word TEJ is supposed by most, sometimes also to fignific, to waste, to make desolate ! fome think that wasted that is, bereaved, or word of heart, may do well in this place, as before 7, of the young man, we had it : word of understanding. And certainly of the young man, we man it would must manage. And extrainy that lende may fit luch a woman very well t yea though fibe be granted (as most of that way:) lubtile and etaily too. For there be none commonly, more unwife and foolish, as to the main end, to which all true wissom, or folly is referred; (as we observed be-fore out of Aristotle:) than those that are most subtile and crafty in their ordinary dealings and conversation; to bring some particular ends to paffe, which they make their whole fludy. And to go no further than this very life, and this present world : How miferable is the end commonly, of fuch creatures? and how bafe and despicable, in the eyes of all men; how much abhorred and detedelpicable, in the eyes or all their intermediate and accorded by them that have any fenfe of ingenuity, or generofity, are their couries? Befides daily affronts and feorn from them by whom they live; and in many places, legal punifilments. We fay therefore, the fense is good: but whether their supposition be true, is that which I more question. Two places are quoted for this sense, Es. 1. 8. urbs devastata: or, desolata. Indeed, the yulgar Latine hath it there, civitas que vaftatur : but most other translations, with the Chaldee paraphrafe; obfeffa : or to that effect. So that we can build but little upon this place. The second place, is out of the same Prophet, Es, 65, 4, where translations are very divers: some peluncist fome delubris: the Chaldee, cadaveribus mortuorum : Jun. calfodia: our Englith, monuments. I find none, but Aben Ezra quoted for that fenfe. So that this fignification of the word having no better ground; it will be much fafer to flick to the known, and unquestionable. See also upon verse 11, 10wd and stud-

V. 11. She is loud and stubborn] He sets down some proprieties of an harlot, which agree very well with those descriptions we find of them in ancient Comicks; as that the is clamorous, impudent, unruly, never at home, and the like ! fome of which proprieties are repeated again, Chap. 9 13. but fome there alfo, which may feem contrary: as that the is fimple and knoweth nothing: contrary to what he faith here, in the verse before, that the is subtile of heart. We might answer in general, as before, that all such marks and descriptions of manners must alwayes be read with a reservation, ως έπί Τὸ πολο; that is, for the most part : which supposeth, that the contrary may be true fometimes. See alfoupon verse to: sub-tile. But whether the same be intended there also, as is here spoken of, and described, is a great question : of which, see more

V. 12. Now fhe is without, &c.] He infifteth the more uport this, because in those times and countries, it was not the fashion for honest women to be much abroad, nor without great occasion : as by ancient Writers, Menander, and divers others, doth appear And St. Paul, it feems, would have it the fashion, every where; who among other things, requireth in vertuous and godly women,

V. 13, and kiffed bim 1 It was very ordinary among men (in those dayes; among the Romans especially;) to kiffe one another (being friends) when they met in the way. Martial maketh mention of it, often in his Epigrams: yea and complains of it, because it was a great hinderance to men that went about their bufinefle, to be fo often interrupted in the ftreets. Onely in the extremity of Winter they forbare : or at leaft, they were thought ditcivil, (as by the fame Martial doth appear) that did not then forbear. But that the fame was done by and towards women too, that they killed, and were killed in the freets; I mean civil women of

nor elsewhere. So then I take this for a certain fign, that this here

spoken of was a publick whore, with an impadent face, and with an impadent face faid 1 Heb. she strengthened her face, and

Jaid. V. 14. These peace-offerings with me] Heb. peace-offerings are you me. Some interpreters would have these peace-offerings, he mentioned to have reterence to the young man, as though the ended to fay that she had made a you to God concerning him, either for his good health, or her meeting with him, or both; and should now acknowledge, and congratulate her felf, that she hath obtained her wish; or to that effect. But certainly they are mi-ftaken, that think so. In ancient times, when facrifices were in use, both among the Jewes, and elfewhere, almost all the world over, they feldom did make any feaft, (not fober house-keepers, at least) but when they did facrifice: whence it is, that as the word leatt) but when they and harrines; whence it is, that as the word feelf with us, which properly don't fignifie a bay day, is taken for an invitation, and merry meeting; to farificer in the Scripture is of metrimes (as Frov. 17. 1.) taken for good depart. Hence are those expertions in Comicks, Rem divinam fatio; used as a preface to an expressions in connects, them around just as a perfect of an invitation: and, Sacrificant: dant indeparter majorem mibi, &c. and the like. Now facrifices, among the Hebrews, were of leveral kinds. For in some, (as in Holocausts) nothing at all was referved; but all confumed to smoak and ashes. In others, the Priest had all the flesh that was left: it was his due by the Law. In fome others again, (of which kind were those, that were called peace-efferings, properly: of which we read, Levit. 7. and ellewhere,) the greatest part went to the offerer himself, who was at the charge of the facrifice: and those were the facrifices that caufed invitations and good chear. Here therefore, I have peace-offerings with me, is, in effect, I have good provision at home : this day I make a feaft, &cc.

this day have I paged my vows] Which declareth that harlots ums any naver pages my verse; which declares that natiots outwardly will feem holy and religious, both because they may the better deceive others, and also flatter themselves; thinking, by observing of ceremonies and offerings, to make satisfaction for their fins. Which is the religion of many in these dayes, who think if they hear so many Sermons in one weeke, they need no other convoy to heaven, though otherwise very vicious; as malicious. covetous, fraudulent, railers, whoremongers, drunkards, and the like : and fome ministers are well enough content they should think so, who therefore make that a special mark of the godly; (and will not allow that title to far honester men :) because they

v. 15, 10 meet thee] As if her affection were to him onely, which was ready for the first comer.

V. 18. our fill of love] be drungen with loves, Chap. 5. 19. until the morning] Which these her unfaciable luft.

V. 20 He halb taken a bag of money] There is no fear of my husbands sudden return; for he hath taken money with him to supply the charge of a long journey. See before upon ver. 10 with the attire of an harlot. Certainly, if this woman had a husband really, and feared he should know what she did, she was (which nevertheless is most agreeable to the description here made of her,) no common professed harlor: it being one of the proprieties of such, to be unmarried ; or if married, yet to have the confent and approbation of their husbands, in what they professe. Now if according to the description in the former verses, a common harlot; and that what she pretends here of a husband, be but a meer pretence, as we thew there; it must be understood likewise, that she was a stranger of another nation, and not a daughter of lirael: it being against the Law, Deut. 23. 17. that any luch should be allowed to make tne Law, Deur, 33, 17, that any tuen thould be allowed to make profetition of that infiancus life. However, it must be added with-al, that the word Deur, 33, 17, is "DDD, which whether it be the fame as "TIM here, in the Proverbs, and in the next vehicle, there, there is fome quefition; and in case the words (as is most probable) be the same; yet from 1 King, 3. 16. and other places of Scripture, but especially in this Book of Proverbs, it may as probably be conceived, that notwithstanding that law, Deut, 23.17 by a kind of connivency, divers that were Ifraelitish women born, were permitted: but separated though from the rest, not onely by the common imputation of proplianeneffe, but also by legal excommunications: fo that they were either strangers, really, and by birth; or held as strangers, in the common estimation of

with him] Heb. in his hand. the day appointed] Or, the new moon. We find the lame word, Plal. 81. 4. and not any where else in the Scripture. There tranflated, the time appointed; in our English, as here; the day appointed: but there also, by some, New-moon. The common opinion is, that it comes from 993 which fignifies, to recken, to caft up : to summe up: and so the noune of it, to signific an appointed time, or feason. But they that would have it to fignifie New-moon, they fetch it from TOD to cover, because fay they, the Moon is then covered by the Sun. But there is yet another interpretation of the word, as it may be supposed to descend from that radix, and that is, the feast of tabernacles: more commonly called 7139, from 739 to cover, because of the covering of boothes and tabernacles, wherein it was celebrated. This last interpretation may sit perchance,

honest reputation : I do not remember neither among the Romans, Pfal, 81.4. but New-moon, much better here : and better too I am vities; as appeareth by the words of David, 1 Sam. 20. 5. and if a man had occasion to travel, yet it is likely he would endeavour to be at home against such a Festivity. And divers Heathens in imiration of the Icwes, that lived among them; observed those days, and forbare ordinary employments, as may appear by Horace, where the New-moon festivity, is called, triafima Jabbatha.

V. 21. With her much fair speech she causeth him to yeild] Fair

words prevail more to draw men to loofnesse, than wanton gestures, with the flattering of her lips she forced him] When once they be-

with the flattering of net up the forces and I with the the type on, as it were by force.

V. 21. He geeth after her [Iraightway] I five had taken time to confider of the fin, and printliments, he might have cleaped.

[Hraightway] I the, fuddenly.

at an exergent to the [Iraighter] Which, thinking he goeth to the

pasture, goeth to the shambles

or as a fool to the correllion of the flocks] VVho goeth cheerfully, not knowing that he shall be punished. Or he may meane more generally, that the place whither this young man (though merrily and cheerfully, through his ignorance and folly,) is going, is in very deed no other, than as a place of flaughter to the oxe; or publick flocks, to one that is condemned to them ; who probably publick trocks, to one that is condemned to them I who probably (if he be not very desperate and shamless) goes but heavily to them, to become a publick spectacle, &c. and so would this young man go to a hartots house, as heavily, and more, did he rightly. know whither he goeth.

as a fool to the correllion of the flock;] Heb. as the flocks are for the correllion of the fool. Or, and [to] the flocks, [which are] for the correllion of the fool. This is the order of the words, in the Hebren, which is somewhat intricat : and though our English doth exprese the sense vert well; yet that English, cannot, Grammatically, be made of the words; because 1917 being in regimine, as Mercer well observeth against Aben-Ezra; fool; or, the fool; must go together, and cannot be parted in the sense. Therefore Buxtorfius hath another interpretation of the words: Et sieut [vir] compedia ad eruditionem stultorum. It is very ordinary in the Hebrew, to leave out one of the substantives, whereof the faid Buxtorfius hath collected fundry examples in his Grammer, and reduced them to certain rules. But this very Book of Proverbs will afford us enough, for our turn in this place. Chap. or rivertos war amora us enougas, or our turn at this piace. Chap. 17. 4. fallitus; for, oir fallitus; a spec Chap. 10. 8. sping lips; or, a man of lying lips; as we shall fee there. Chap. 14. 1. folishnesses, or folly; that is, a foolish woman. So here, what camper: that is, vir compedie, or compeditus : and that is, (as I conceive; for I cannot make sense of it otherwise: though he doth not expresse himselt fo cleerly:) compedibus implicandus, which doth imply; as a man goth to the stocks, [which are] the correstion [or punishment] of fooles : Or, as a man that is to be put in the flocks, tothe correllion of fools.

V. 23. Till a dart ftribe thorow his liver] He fhews the blockithnesse of the young man, who never thinks of his danger, till he nave undone himfelf.

Grile thorow his liver] Job 28, 24, 25.

Snare] Chap. 1, 17. Eccles, 9 12. V. 24. Hearken unto me now therefore] Being warned by this terrible example, harken rather to my wholesom words, than to

the alluring ones of harlots,
V. 26. For the hath caft down many wounded] That is, the hath wounded many: Or, many have been cast down, by those wounds they received from her,

yea, many firong men have been flain by her] Heb. and all that are lain by her are strong men. Or, and they many, all that are slain by her. And they that are flain by her are many. So Junius, and some others. And it is well observed by some, that the Hebrew work doth not onley fignifie from g: but many, also. So Num, 31, r, and Pfal, 35, 18. according to most translations.

many strong men have been slain by her] Many stout men have

been overcome by harlors; yea, the most of them that she destroyes are stout men; so that the strength of a man is oft overcome by the fleight of a woman : none hath been fo ftrong, but, being careles,

they have been overcome by lust, Jud. 16.

V. 27. Her house is the way to hell] Chap. 2. 18. & 5. 5. Heb. the wayes to hell are in her house ; that is, there are many wayes to hell in the harlots house,

may] Heb. wayes.

CHAP. VIII.

Verse I. Doth not wisdom] This whole Chapter containeth not the praises of wisdom; humane and create, to verse 22. Ry me, &c. Divine and uncreate, to verse 32. Now therefore hear ben unto me, &c. where beginneth, for conclusion, an exhortation unto men, to embrace fo ufeful and heavenly a thing: VVildom her felf, by a profopopaia, under the perfon of a woman, being made to commend her felf: which though among men be not allowable (Chap. 27. 2. Let another man, &c.) because we have nothing that we have not received, 1 Cor. 4.7

and becaule the most perfect, in frict judgement, are but as improfitable fervants : Luke 17, 10 in God, it is quite another thing; of whatloever we can lay by way of praile, is rather his nature, than what we call praise among men : and of whom we can say nothing properly, that may bring us unto fome conceit of his nature, but but by way of praise and admiration. Besides, that the benesit of divine praifes, doth not redound unto God; but unto men, who by those praife come to the knowledge and love of God; wherein is their telicitie. Some Expositors would have Christ to be the onely fubject; but they give no reason at all, but that they think it not convenient, that these two should be consounded, and represented under one person, But when they come to expound the first part of the Chapter, to verfe 22, they swallow far greater inconveniences, and improbabilities, to apply all to Christ's person: and whatsoever they bring: to prove that Christ must be understood, is taken from, or hath reference to that which follows, from verse 22. By me. &c. which we also interpret of Christ. So that all in effect they do fay, is, they do not think it probable; that Solomon would joyn di-vine substantial wisdom, with that which is communicated unto men. Neither indeed doth he. For he speaks of them in order, by themselves. And why not of both, in one Chapter; and under one wildom; fince all human wildom, even that of artificers and tradefmen, is, in the word of God, adleribed unto God? See before upon Chap. I.ver. 2-to know wildom. &c. the second annotation; and Chap, 3.19.The Lord by wifdom, &c.

Doth not wisdom cry, and understanding, &c.] Solomon declareth that man is cause of his own perdition; and that he can pretend no ignorance, for a sinuch as God calleth to all men aloud by his minifters in his Church, to walk in the wayes of piety. See more upon

Chap. 1.20. wildom tryst without, &c.

V. 2. in the top of high places] In the highest places, where she
may best be heard. Teachers were wont to be placed higher than their auditors, Neh. 8.4.Act. 22,3.

their auditors, New. 8.4. Act. 22,3.
by the way] Where men commonly pass by, that she may be heard
of all men. Thus wisdom speaks openly, in the light not caring who
hear her, whereas, the harlot speaks in darknesse, and corners, Chap.

7.9.12.
V. 3. She crieth] Heb. They or, Chap. 1. 10.
She crieth at the gates] Where the people reforted for juffice, and which they passed thorow for commerce, Ruth 4 1.Pfal. 127-5.

Jer, 17.19. gates] Heb. hand, or fide of the gates,

entry] Heb. mouth. at the coming in at the doores] Where they must needs go in, and out upon all occasions.

V. 4. 0 men] That is, great men, and mean, as Pfal, 49.2. Wifdom cries to all forts.

V.6. I wil (peak of excellent things] Heb, princes : that is, words that do as much excell others, as Princes do the people : or, words that all men ought to be guided by, as by Princes. So we call the fentences of Judges in times past, ruling eases. Or, [words] of Princes: (according to Buxtorsius in his Thes. Gramm), that is, words that best become Princes, both as teachers, (because of their authoritie:) and learners; because most necessary unto them, who are to be examples unto others, See more in the Preface, concerning Proverbs in generall: and upon Chap; I, I, Proverbs; and the references there

terences there.

extellent hinge? Chap, 22, 20, See there.

V. 7, m, musth flull fpeal, truth? There is nothing but truth in wildoms speech; whereas, in the best mens sayings there may be errouts, as water mixt with wine, and drosse with gold, Plalm, 12, 6. & 19, 10.

mouth] Heb. palate. chap.5.3. wickednesse is an abomination to my lips I will fet out the abomination of wickednesse by my lips. I will describe it, and expose it to the view of all men, that it shall be abhorred by all, that will read and confider. So most, or to the purpose. But because wickedneffe is often adferibed to the tongue, or lips in Scripture; partly because, out of the abundance of the heart the mouth speaketh, usually, and partly, because, from words, men ulually proceed to actions; (fo Pfal. 51.2,3,4. thy tongue devifeth mifchief, &c. and Pfal. 140. 11. an evil speaker, a wicked man, &c, according to the margin there, and Prov. 12. 13. 14. The wicked is snared, &c.) we may extend the words to actions also, as a protestation of perfect integritie and

an abomination to my lips] Hebrew, the abomination of my

V. 8, froward] Heb, wreathed.

V. They are all plain Heb. right before him; that is, obvious, and easie to be found. We may not infer from hence, that the Scripture is plain, and casie to be understood by all that will read The contrarie is well known to them that have taken paines in aright way, that is (humilitie and constant praying, and a godly aight ways that is (minimite and contain praying, and a goury life, alwayes prefupposed:) by the help of good literature and knowledge in the tonguest (not by indulging to groundleffe phan-fies, and enthusasmes,) to understand it. But this, That those things that are absolutely necessary to salvation, in point of faith; but elpecially, to direct us to a godly life, (the best means to a found and saving faith:) are obvious enough to be understood,

if men will read with diligence, and humilitie; and fludy a good conscience (without which no knowledge is profitable) at the fame time. The words also may be translated : They are all st aight, to him that understandeth, as some would have them. And the sense is good, fo too : and more agreeable to the fecond member, All men are not satisfied concerning the justice and equitie of all that they read in the Scripture. It hath made many; some, professed, some, concealed athiests. Our Saviour saith in a place, If any man will doe his will, he should understand his doctrine, John 7, 17.) that is one condition: a man must study puritie of heart, and integritie of life, that will be a proficient in the knowledge of Scriptures; and Solomon faith here, he muft be Dano that underftandeth that is who doth hearrily defire knowledge, and understanding, and doth apply himself to the means, with constancie and sedulitie. The deed sometimes in Scripture, is put for the endeaven, so Genes, 37.21. and he delivered them out of their hands, that is, he did his best to do it, and did think he should. And Exod. 8 18, the Magicians did fo, that is, they did endeavour it, but c. ull noi, as followeth

to them that find knowledge | that is , that endeavour to find it, that are studious of it, and apply themselves to the means, See the former Annotations: and before, Chapter 2. 3.4. If thou crieft after knowledge, &cc. If thou feekest after filver,

V. 10. and not filver] That is, rather than filver, Hof. 6.6. V. 11, For wifdam is better than rubies] Job 28, 15. Pfal. 19. 10.

Chap 3, 15, & 16,16.
V. 12. I wisdom dwell with prudence] Heb. subtilitie. See upon Chap 1, 4. subtilitie. And here we may adde, that it is ordinarie

in ordinarie language; whether spoken; or written; when we are very earnest upon the commendation of a thing, to give it are very earnett upon the commensation or a tining, to give the names and titles of thio things, (if there be any analogy, or ground in nature:) that we know to be in request with them to whom we address our speech. So we may call good water, (when, and where it may be drunk safely; and there be in some places of the world, men and women of qualitie, we know, that drink no other, all their life:) wine, as if one should fay : this is my wine, my claret, and my fack: and of any wholfome ordinary meat, here I have my partriges, and my feafants t which every man would cafily understand. So here, when Solemon doth adscribe wit, and subtitly to true wildom, that is, to pietic and religion; he hath a respect unto the generality of men, who affect wit and subtilty (whence is that of the Poet : Aurum et opes et rura frequens donabit amicus. Qui velit ingenio cedere rarus erit, aboue all things. Such an expression hath Arcianus (who of all philosophers, greeke or Latin, both in language and doftrine, comes nearest to Christians fimplicity;) upon Epictatus, lib 2. c. 2. med aruga čias: Tours coingolus: rours Shynois: rours aises: rours vien: rours en. A0306. So the Apostle that Godlineffe with content, is great gaine, I Tim. 6. 6. not intending gaine, as ordinarily taken, but that there is more happinelle in godlinelle, accompanied ((as alwaies it is) with a contented mind, than in great wealth. In the same sense we may say that all wit, and crast, and subtiltie yea wisedome and may lay that all wis, and ciarts, and inortitie yea winecome and eloquence; and all generally that is commendable and much defired among men, is included in religion and godlinefle, from which ecernal bliffe and happinefle doth defeend, And yet, in all this come thort of the floicks, (whose philosophy had much Christianitie in it, though long before Christ, in great esteem and splendor:) who maintained of their wife man, that he was the only, not rich and valiant only; but faire and beautifull man of the world. wity J O:, fkilful.

V.13. The fear of the Lord is to have evil 'He then that doth not have evil, searcth not the Lord, Chap. 16. 6. Gen. 20, 11, Job 1, 1. Pfa!, 97. 10. This yerle doth somewhat interrupt the context; neither doth it properly contain, or concerne the praifes of wildom, what some Rabbins have devised, to bring it to that, may be read in Mercerus: but it gives me little content. But fince we have many fuch interruptions, in this booke. I know not why we should much stand upon it here. It may be thought that Solomon having spoken somewhat in commendation of wiscdome, in the phrase and language of the world; adscribing to it substity, (which is often taken in a bad sense) and the knowledge of witty inventions: which is an ambiguous word too as well as the former : he might think it seasonable intendiatly to infert this of the fear of the Lord, &c. to prevent any either abuse of his words; or mistake of his intention. But this is not very materiall.

this is not very material;

pride and arrogancie, and the evil war] Here be two words in the
Hebrews (TNN) and [NN) which are but one word, both in sense
and sound, as if this word pride we should make, pridness, and pride-(hip. Neither can it be faid, that it was for want of other words. whereby to express pride and arrogancie. More true therefore that it is an idiotisme and elegancie of the Hebrew tongues, thus sometimes by repeating the fame word, to intimate and include all perticulars, all divisions, I mean, and differences of the same kind. So for example, Elay 3 1. For behold the Lord doth take away from Ferufalem, the flay and flaffe : in the Hebrew it is but one word with a little variation of the termination only. But then, what by that repetition of the same word is intended; is immedially after declared, in this, and the following verses; by enumeration of particu-

lars; the whole flay of bread, and the whole flay of water. The mightain; the modes find of means, and not means find of water. The mightie man-fire Now we know there be divers kinds of pride; internal, external, fir itual wordidly; Some are proud even in their humilitie, because they are not proud, it is a large subject. All kind of pride is very abominable to God. See more upon Chap. 3.

34. He jeorneth the fen ner, &c. V. 14. Counfel is mine, and found wifedome] H. br Tibin found wifedome, here in opposition to humane wisedome, which oftentimes processing, note in opposition to numane processes, which oftentimes proves folly, not in point of falvation onely, but in regard of the world, and worldly bufinefles. In so much that some have doubtworth, and worthly outlinenes. In to match that come have countred, whether there be any fuch thing as worldly witedome, and principles dence, really because they see it to often disappointed and contrary events to follow. Of the Hebrew word, see upon Chap? 2. 7. found wifedome for the right.

I have strength 1 1 have power to bring my counsels to effect, or,

I give both policy and power.

V. 15. Fy me Kings reign] Rulers cannot rule justly, nor esta-blish their authoritic without wisedome : for siom Christ they have their power, and wisdom to use it aright. See more upon Chap. to. enen power, and windom to the n angine, ose more upon Chap, 10.

11, 16. A divine fentence, &c. Or, if Christ, the Eternal and uncreated Wildom, as afterward, be here properly intended; it agreeth with Colol 1, 16. For by him all things were sceated, &c. and Rom.

13.1. There is no power but of God.
and nobles Heb. Dand: that is, according to the proprietie of the word, voluntavii, fpontanei, And because nothing better befeems a Prince or great man, than to be free, and to do all things freely : Princes, and governours also are so called. Both fignifications are very usual and obvious in Scripture, Princes and Gotions are very untal and obvious in scripture, frances and obvious in the street of th of the Greek, that expresent i here by Topanos, though I know that even by later Authours, the word is some times taken in the better sence, & that it is true of Tyrants, as well as of Kings, (though in a different respect:) that they are made, not vicious, or tyrannical, but great and prosperous, not in favour to them, but in just indignation, and for a punishment, to others : by God, the supreme Ruler,

and disposer of all things.

V. 17. 1hose that seek me early shall find me] That is, they that seek me in my word diligently, with a desire to profit by it, as stufects me in my word diligently, with a desire to profit by it, as stufects me in my word diligently.

leck me in my word diligently, with a defire to profit by 15, as Italdints do, that tile betimes to get knowledge.

V. 18. Riber and home are with me] Chap 3, 16. See there
durable siches and right endfel;]By thele words Solomon doth frem
clearly enough to interpret himell; what he principally, (if not
onely) intended by thele words before, Riber and Homen &c. For who is such a stranger in the things of the world, that knows not that worldly wealth and riches are the most uncertain and un-constant things of the world? Who hath not said it, and observed It, that hath any occasion to speak of riches ? And who better, It, that hath any occasion to speak of riches? And who better, more pregnantly, and elegantly, than wise Solomon? witness those words of his. Chap. 3; 4, 5, Labar not to be rich, eastern mine own wisdome: (for that indeed is the chief wisedome of the world, own wildome: (for that inaccus time chief wincome or the world, and according to which men among worldlings are fittled wife.) Will this left thine eyes upon that which is not? For riches certainly, &c. So that if Solomon had faid no more than durable riches, we might have understood him: But adding rightconfines, we might chave understood him: But adding rightconfines, we are the more confirmed in this fence. For the riches and juffice, (which some more confirmed in this tence. For the thousand spines, (which some would have translated, riches of juffice; as if there were a regime in the words, but as I conceive not for iginty:) I take to be opported to that which is called by Christ, (and I believe was so comted to that which is catted by Christ, (and Desirve was to commonly). The Mammon durity thresholding, and the unrightness Mammon: (that is, deceitual, transitory, inconstant:) Luk 16 9.11, which words, they that understand of ill gotten wealth and riches; besides that, it is very inconvenient and improbable, that Christ should bid us to be liberal or charitable out of il gotten goods, without mention of any fatisfaction to be made; may be refuted by the opposite member; in the 11 verse, if you have not been faithful in the unrighteous Mammon, who will commit to your truft the true riches? as n the 10 verie that x (500, that which is leaft, (to wit, world) wealth, so inconstant, and so perishable:) to that which is much, or eternal. I like of Beza's translation here very well, who rendersit, Mammena fallace, and I wish the English (fince there ders it, Mamman fallate, and I with the English (fince there is so much ground for it) had been so too: deciriful Mamman, in stand of unrightens Mamman, or Mamman of unrightens Mamman, or Mamman of unrightenosphess, See also upon Chapter 11. 18. a deciriful worker and sine remard. I will not say that it go and wire Nature, the decirifulness of riches, Mat. 4. 19. must be so understood, neither is the same word in the Greek; thought in my bear that sence too that place. Beddes, that justice, (whether by it we understand redshirely, or general uprightness or justice precisely, as the crown or soundstand of the other vertues, it matters not here) had a more foundation of the other vertues, it matters not here) hath a more peculiar relation to eternal life in the Scripture phrase, may appeculiar relation to eternal me in the scripture pirate, may appear by thir speech, the refurred in of the just 1, Luke 14.13 for which John 5.19 we have the refurred in of life; that is, to eternal life; as by the opposite resurred in of damnation dorn appear, Now as by the opponer repurreum of ammation doth appear. Now though we do not so well approve that a regimen should be made of the word here, in point of Grammatical construction, as we said before; yet the sence by the figure called by did duston, (whereof many examples be in Scripture, as, thy forrow and thy conception;

Gen.3. 16. for the for tows or pains of this conception, (ge.) the sence I say, may be all one : riches and righteousness : for riches of ighteoninels. Though this too is more than needs fince righteoufnels alone, without any fuch, whether Grammatical or figurative confruction after durable riches, may well ftand for a further expreffion of eternal life. We may observe besides, that in the following verfes, juffice is not joyned with filver or gold, but in some manner opfed unto them; to that Solomon having as it were by way of condescension to the weaknes of man, begun with promise of filver and gold; he doth now feem to recal or rather to interpret himfelf; propoling unto us justice (that is, eternal life) as so much better, and which doth virtually comprehend in it felf whatfoever can be defired See alfov. 21. to inherit fabftance, and the reference there. V. 19. my fruit is better than gold yea, than fine gold] Chap. 3. 14.

V. 19. Any Justice the through depending the gold Chap. 3. 14. V. 20. Leaft Or world; Sometime to world.

In the middle of the paths of judgment I For there can be not use justice or independent, which is not directed by this wildom justice or independent, which is not directed by this wildom justice. I have been supported by the property of the pr been a truer and more plain translation. It is true that substance as it is interpreted by Platonists, who deny (as we faid in the reserence,) that any thing had reality, of being, that was not eternal; or at leaft, that was corruptible and temporary, may do as well. But or at reary, that was confusions and temporary may do as well. But otherwise, the word is ambiguous in ordinary English, and as I conceive, apt to be mistaken by the vulgar.

and I will fil] Or, and fill.

V. 22. The Lord possessing the in the beginning of his way] Much ado there hath been of old about these words, as unto them that are not altogether unacquainted with Ecclefiaffical Histories and Herefies,cannot be unknown. For what is here in the Hebrew יקנני well rendred possessed me : was by the Septuagint translated ixrinal Deity of Christ, took hold of, and made great bost of this authority and the Fathers, most of them for want of knowledge of the Hebrew tongue, were much put to it to answer them; et many answers were devised; but among them all, not many very folid and fatisfactory. Since the Hebrew Text hath been better underflood. most men have been of opinion, that the Greek Translation was most men have been or opinion, that the Greek Frantiationwas right enough at first, but since that, either of purpole, or casually by reason of the affinitie of the words, deprayed; that is, that whereas they had rendeed it. sernore us (with an if from wran poffides: that is, toffeffed me : it had been made afterward, sartes he (with an i from krico: (that is, created me. Certain it is, that Aquila, and some other later Greek Interpreters had rendred it by skraσατό με, which is the same, but more usual, as έκτησε με. This though it be, at first hearing, yery probable, and by most received; yet upon further fearch it will appear, as I conceive not true. For first, the authour of Ecclesiasticus, who lived about that time when the Septuagint did, and often, (as was observed in the Preface) expresset Solomon, he hath the word wifer often; and varied by expresses a posomon, ne nach true wou with the rotein; and trait the feveral tenfes, Ecclessastica 14.89. (a string e darater sai & 17. a string e darater sai & 17. a string e darater sai & 18. a string e darater sai & knowledge) written in Hebrew: fo that no question at all canbe made but that he intended, and so understood by Solomon, created; made but that he intended, and to understood by Solomon, extends, and not pffeffed. To him agrees the Chalde Parapharis, whete Solomon is expredict; ""," "Parapharis, whete Solomon is expredict; ""," "Parapharis, when there only, but also Gen 14, 19, and 12, where the word "IJD is found, of God is both the fail Chalde Parapharis, and the Septuagint Interpreters, use the fame words; the one, their NI' and the

little thin ""," No confident therefore on he much but they other, their arte at. No question therefore can be made, but they other, then \$17 to ... No question intercore can be many our wintended created but whether rightly is another thing for my pare Loud be content to believe, and I think I fee ground enough for it, that the Hebrew word [12] had anciently both figuifications it, that the Hebrew word! 1417 had anciently boungement to peffelle and to create: (and so it may be in the love-quoted place, Gen. 14.19.2. Poffelfor of beaven and earth, creator of house and earth, with the LXX, and Chalde would not be much amils: and carth, with the LXX, and Chalde would not be much amils: and though I make no question at all, but 10 pffff, is the more proper fignification in this place, yet if it were granted that the word might be created also, I think we should grantino more, but what might conveniently enough be interpreted according to St. Pauls expression of Christ, Colost, 1,15, the Image of the living God, the first-born, (πρωτότικ @ πάσας πτίστως) of every creature. Neither is the word NII fo proper to things that are made, or produced of nothing; but that fometimes (as proceese, in Latine:) it is used of generation alfo; as Pfal 102 18 And the people shall be created, or

born : according to the most Interpreters. posses according to the most interpreters,
possessing, A very proper word to express the eternal generation of Christ the son of God. Of a temporal, but mystical generation of the state of the sta tion of Christ the son of God, Of a temporal, but myfical genera-tion it is used, Deut 3.16 where Modes speaks to the Israelies: a ms the CGod John faster; "Jyp pelfollor units; as Junius his nara-gent there; our English; that hat bought thee; Io in may be to but poffollor as literal and proper to the word; nor improper to the place, and coherence; which is: Hath he not made thee, and sha-tisfing them.

in the beginning of his wayes; I That is, of creation : then pollefled by him, and therefore before any creation: that is, in effect cremal, just, 50 S. John, In the beginning was the Word, and the Word was with Godhere polificational the word was God, 8.c. or graphs at minns and rugs the fifth-born of every otherwise. Col. 1.15. and a god nor leaves or 80 star, the begaining of the creation of 80 st. (that is, of all that was created by God.) Apoc. 3.14. And there indeed as we noted before, beginn another person to speak, or it you will the fame per four, but different relations: and so to verf 3, where beginned the exhoration made at the star of the st grounded upon these several respective prayses of wildom t see at the beginning of the Chap upon v. 1. Doth not wifdom.

Chap.viil.

in the beginning of his wayer: before his works of old The Hebrews, because (as is here observed by Mercer,) they have no proper word to expres Eternity, (for \(\to\)710 is properly, \(\tau\cutum. \(\to\)712 antiquity; and fo of the reft:) they are wont 'to fer it out by expressions of times and things before the Creation: which though improper of it felf, yet is most suitable! (Eternity being a thing incomprehensible to man) to mens apprehensions and capacities. See upon vers. 25. concerning the mountains.
of old] Plal. 93.2. Heb. from then: that is, before his works were

made in the Creation

V. 23. I was fet up from everlasting] Heb, MODI which may also be translated, I was anointed: and is the same word (there actively; here passively :) used of Christ, Psal. 2.6. Tet have I set my King, &c.Chrift was anointed King over the Church by Gods Decree, before the world was

V. 24. I was brought forth] He was begotten by the Father from Eternity.

V. 25. Before the mountains were fetled] Some translate merfi effent, or immerfi : that is, were funt : with reference to the waters, which are supposed lower than the earth: to express a deep foundation, which such a vast bulk (as it it were a building: as moundation). tains are, need to stand firm: Others, fixi effent; were fixed; that is in effect, fettled. Such an expression of Gods Eternity we have Pfal 90.2. Before the mountains were brought forth, or that thou hadft formed the earth and the world: even from everlasting to everlasting thou art God. So that the Arrians had no cause from such expressions as these, fitted to the capacity of man, to argue against the eternity of Christ, the Son of God. See before upon the 22, vers. V. 26. fields] Or, open places.

nor the highest place of the dust of the world] Heb, the beginns of the dust of the world: that is, before the matter of the earth was made, which may alfo be translated, & caput pul replay they were the winding and the transacted, or capite pur-weight terms it of specifier me partem: as Mercer expressed it; that is, the head, or principal parts of the earth. V. 27, When he prepared the heavens? Chiss was with the Father

in the creation of the world, when he made the heavens, gli ded in the Sea, fer the clouds fast above, and the fountains beneath.

acompass] Or, a circle. V. 29, When he gave to the sea his Decree] Gen. 2, 9,10, Job 38. 10,11 Pfalm104. 9. The Decree of the Sea, to keep it alwayes in its bounds

V. 30. so one brought up with him] As a child with the father.
Brought up by him, I think would have been more proper to that
figulfication of the original word, (alumnus, in Latine) which most figulication of the original word, (assumus, in Latine) which must imbrace in this place, Brught is pritth bim, Hould rather (if I minke not in the propriety of the English thras[0]) be how ropostogy. Rabbi Solomon indeed doth in expression in the Exposition of the word, (the original word in was 170N) and 171NN believe will bear by bim for as the Childey in latere just 171NN believe will bear by bim for as the Childey in latere ejust the control of th as well as with him. But there be divers other Expositions of the word, followed by feveral Commentators, And this very interpreword on the comment of the comment o which is the sence of many besides him. Next unto him, the most which is the tence or many ornics man, every time man, the mer received is artifex; which both the Septuagint, and the vul received is artifex: which both the Septuagint, and the vul-gar Latine; with some other of the Eastern translations (the Chalde is for alumnus: (seem to aim at; so it would be in English I was towarker with him : or more literally I was a. worker (or at work;) by him; or with him.) And this, doth very well agree with the exof anily or pain ann.) And and, none tray, were agree want the ex-pressions of the Evangelist; (S. John, ch. 1. 3.) and of Saine Paul, Coloff, 1, 16.0c. And Jome that have taken the pains to examine the places, where the preposition "NN is used in Scripture Cabove fig places, where upon it, the diffinit personalitie of this Wisson thom the Father: because never used in the scriptures, but of diffe-

from the patter: Decaute never used memo retrounes, our or once, any flapped and fapped in:

I was darp by it delight; Heb, delights; that is, his greased, delight; for even when the world was in making, God the Father rock more pleafure in his Son, than in his works. Agreeable to othasi that world was the summer of the s that came down from heaven concerning Christ when he was bap tized, Tois is my wel beloved Son, in whom I am wel ploafed Matt. 3, 17,

Integration in my new occurses aways warm a team were prospectives at 1,2, 17, 17 pering; (So, Oring; So, Sover[3, 13, 17]) pering; greatly, as little ones dobefore their parents, Or, prejoyecth with him in the works of the Creation, So the Plalmith of God the Further, Pfal. 704, 31, The Lord Chall rejoyce in his works.

31. Rejoycing in the habitable part of his earth] Heb. Sporting greatly : To that the work of creation was no pain or labour, but a pleasure to the Son of God.

my delights were with the fons of men] Though he delighted in all the creatures, yet most of all in men; and came afterwards to dwell among them, John 1, 14. And ish is modeful love to the forts of men; Himfell fpeaketh, John 1, 15. And ish is modeful love to the forts of men; Himfell fpeaketh, John 15, 13. Greater love hat no man than this this that he lay down his life for in friends. And here ends this excellent Character of Christ, as God, the Bternal Sonne of God the Father, the 'aviour and Redeemer of men. Ch.: Iftians, (fincere Christians) should make much of such passages, since that Christ to Christians) mouse make much of their pattages, since that Christ to this day continueth, a flumbling block note in Ferry, and unto the Greeks (Heathens Mahometans, &c. thefar greater part of the world) fonliftness. Yea, and too many Christians too, as Sociolans, and others. I wish that even among them that are found enough in this point, there were not many that have found another way, of their own deviling, without any ground of Scripture, to expose Christianity to more contempt and Icorn, and obloquy, than the greatest mysteries of it grounded upon affured revelation, could ever bring it to among insidels. They that shall reade Popish commentatours upon this Chapter: will easily understand what I mean. though I cannot without some horror, yet that the Reader may the better know how to value found Doctrine, grounded upon the Word of God; I will here give him fome account of their extra-Word of God ; A will here give him some account of their extravagancies, that I say not blatheneits described by none more, I verily believe than by the bleffed virgin her felf, whom they would feem to honour. Beau Virgo, (Saith cern, A Lap.) Juit efficie that Sapientia: miftle Dominus treating proteint Virgine, apport in mattern qualify in incipium viroum, i.e. openm [Junum, Rec. Read wirgo]. matterngrauf Frincipum wivning, e. operum prominges, neata vingo an attern praedinata fuit, ut effet principism, i.e. prima princept, of Do-mina omniam operum Dei: nt effet idea Sandhtanis, This may leem fomewhat: but is litle or nothing in comparison of what Salazar hath done, and yet he I knovv, nor the first authour neither. He disputeth it, and concludes it absolutely, that omnia bona temporalia Diritualia are in the power, and disposing of the blessed Virgin: and that we may obtain vel eiorem falutem, (more quick and speedier Salvation or deliverance:) per matrem quam per Fisium. And that the whole Trinity, Father, Sonne, and Holy Ghost, have passed in Heaven an absolute Deeree, ne quid unquam gratia, & auxilii ab ipsis in vehan abiolitic Desice, we quite unquantificate, & manual au nyis in homines proficificeretur, quod Virginio Oratro non impetraret: That is, (for I would have all men to take notice,) that no grace, favour, or afiftance, flould iffue from them to any, (a man or woman) that were not obtained (or granted,) at the entreaty of the Virgin. So he, and much more he hath there to the same purpose; so that I believe they that shall peruse him, himself, will not find that I have done him any wrong. See also what hath been noted of Bonaventure's Pfalter, in the Preface upon the Pfalms.

V. 32. Now therefore hearken unto me] Sceing I am Eternal. and fo dear unto God, and count you as my children, hearken to my counfel, and ye shall be happy

bleffed are they that keep my way s Pfalm 119. 1, 2, and 128, 2. Luke 11,28.

V. 34. Bleffed is the man that heareth me] Chap. 3.13.18. waiting dayly at my gates]. No pains is too much to get wife

watching at the posts of my doors] Menmust take instruction when God offers it; and like scholars attend their masters hours,

obtain] Heb. bring forth.

V. 35. Shall obtain favour of the Lord Chap. 3.4. co fhalt thru find favour; &c. See there. Or, thou shalt obtain thy desire whatfoever it is, of the Lord, Pfalm 145. 19. He will fulfil the desire, &c. and John 9. 13. Now we know, &c. See upon Plam 21. 2. hie

V. 36, all they that hate me love death.] Very emphatical. Hence we may learn, when it is in our power to prevent a mischief; if we do not, we may be charged (before God) as the cause of it, and to have defined it. Of life and death, how to be understood here, See upon Chap, 3. 19. Shee is a tree of life

CHAP, IX.

Verl. 1. VIfdom Hob. wifdoms. See upon Chap. 1, 10. Wifdom hath builded That is, Christ the fupreme Wiledom, Chap. 8. 1. Or rather wildom in general, opinforms witegoin; chap, o. t. Or variet who om in general, op-posed unto folly: a heavenly thing, even see, as heathens them-selves speak of it, that knew nothing of Christ, either as God, or

across peasons that race, nothing or Child, either as God, or man See 410 upon 13.v. A fooligh woman. her-koufe | He hath prepared him acChurch, Or if wifdom in general be understood, the building of an houfe, and hewing of pillass, may ferve to fer out the firmnels and stability, yea, and the glory of true wildom, in its own nature; though it doth not all wayes fall out to wife men, in this world, according to their wifedome, observed by Solomon, Eccles, 9, wers. I returned, and saw under the sun, that the race is not unto the swift, &c.

feven pillars] Many chief stayes and principal parts of his Church, as were the Patriarchs, Prophets, Apostles, Pastors, and Doctors. Some Rabbins by these seven Pillars, understand and Doctors, Some reasons by these even points, indecitand the feren liberall Arts. Others, the feven gifts of the Holy Ghoff, Efay 11, 2. Others, the feven fift dayes of the Creation of the world. Many fuch allegories may be devifed; which may

have some ground of application. But the most literal interprenave iome ground of application. But the most literal interpretation is, to take fewn, here, as is ordinary in the Scripture, pro nemere perfeiting for a perfect number: I other by feven pillars, be underflood many pillars; so many, both for number and variety; as might be fufficient both to uphold, and to adorn the building.

V. a ber heaft; I Heb ber billing.

We have himsted one wine I ble minetal surveyant in the pillars.

V. 2. her healts | 11ch. ner splinn, impled it is poured it out. So they flid, in those hot countrys, mix their wine with water, to allay the heat of it. So doth Christ fit his heavenly instruction for our

artnly capacity.

The bath also furnished her table] He compareth wildom to a great queen, who keeps open house for all conters. So doth the King of heaven, Matth, 22.2. This is opposed to the hillots feath, Chap-

V. 3. She hath fent forth Salvation wrought by Christ will not profit us, except it be published to us.

her maidens The incorrupt teachers and Ministers of Christ, who are his fervants, 2 Cor. 4, 2. Or more generally and literally, we may understand all them, whom God railed in leveral ages, and nations of the world, to teach righteoulnels, and to reclaim men, whether by speaking, or by writing from their vitious courses. To this end tended all morall Philosophy among the heathen, as appeareth by divers of their writings yet extant, from which, even

Christians, may reap great benefit.

the high places, See before upon
the high places, See before upon

the migraft places, freed, for wings of the migrafunctions decided upon Chap. 2.0.24 in the third place of concourfe. V. 4. Who for implied He that knoweth his own ignorance, and is void of malice. See more upon Chapter 1. 4. 10 the fim-

in hither] Or afide, as ver.15,16.

in hilber 3 Or ajute, as wer. 15,36.
V. 5. eat of my bread? By meat and drink, is meant the Word of God, and the ministration of the Sacraments, whereby God nourisheth his fervants in his house, which is, the Church, John 6. 27. Or more generally, and probably, by bread here, we may understand any varietie of fish or slesh, that may probably be understand any varietie of his or hein, that may product) be supposed in a sumprison seast, and plentissi entertainment. So Genesis 31.54. Then Jacob killed beagls. (So our English margine there, which I think is more right than the English of the Text, in that place; as Junius his Notes will tell you :) upon the mount, and called his brethren to eat bread, and they did eat bread, &c. and to elfewhere frequently.

fo ellewhere, required wit, as ver. 2.

mingled Or. poured out, as ver. 2.

V. 6. For fake the fooliff) Leave the company of ignorant and Wicked men: or leave your fooliff and finful wayes. So Prov. 1, 22.

wiese men: or teave your tousins and minut wayes, or tour the see upon Pfall mt 4.1. The fall shah faid &C. V. 7. He that reprovets a fourner] The 7. 8, 95 to vertes may be read included in a Parenthefit; for in the fifth and fixth readon given of the Exhortation given in the fifth and fixth

getteth himself a blot] For the wicked will condemne the reprover, and labour to defame him, Matthew 7.6.

the reprover, and labour to detame hum, Matthew 7.6.

V. 8. Reprove not a forner] Meaning them which are incorrigible, which Chritic called dogs and fwine: or, he speaketh in comparison; Rather rebuke a wise man, than a fool: not that foor comparison; Karier recouse a wise man, man a root now that con-ners flould not be rebuked finely, or of none; but advicedly and differently, confidering their malice, and the final hope of doing them good. So Chapter 23, 9, Speaky not in the eart of a falls, for the will delpit the wijedome of thy world. See also Chap-16.4-5. dis-

Reprove not a scorner, lest he hate thee] We may understand f wer not a forl, &c. this as spoken according to the rules of humane wisedome, and by way of Divine condecension rather, as many things of the Law (whereof, fee Matthew 5, from verfe 1, Tehauehard, &c., tokhe and, than abfolute approbation, or command Though even among Christians, who are tied to much more strictness, we deny mong Chultians, who are treat to much more interests, we can not but good use may be made of this admonition. For though charity doth oblige us, where we think we may doe good; yet upon this general warrant of charity, without any other obligation; to unis general warrant of enatity, without any other configurity is take upon us to reprove all men promificuoully, is rather a breach of charity, and common peace; than a fulfilling of it, I ftherefore by our indifferet boldness (which commonly is an effect by the commonly is an effect of the commonly in the commonly is an effect of the commonly in the commonly in the commonly is an effect of the commonly in the commonly in the commonly is an effect of the commonly in the common in rore by our inducreet bounces; which commonly of these to of pride) we incurre hatered, and expose our felves to dangers and perfecutions, we may thanke our felves: and the is to be feared, that we doe it rather to please our own it is to be feared, that we doe it rather to please our own humour (as naturally perchance, rigid and cenforious ;) though we pretend zeal, than to ferve God. But if we have a particular calling, or commission from God, to reprove, as either Magistrates, Masters, Parents, Ministers, and Preachers especially; then the case is altered; and we must be so far from searing harred in the discharge of our duties, that we have more reason to sear, in the ditriarge or our outers, that we have more relation to leaf, that we do not diffeharge our duties as we ought to do, if we be not hated, either hands generally; or at leaft by fome. Then must we remember the words of Critifity Falla be hated of all men in Matthew 10, 23, and Biessed are yes, when men shall hate you:

Luke 6. 12.

V. 10. The fear of the Lord is the beginning of wisedome] Job 28 28. Pfal. 111, 10. Chap. 1.7. They then that fear not God, have not one spark of true and saving knowledge. See more upon chapter

and the knowledge of the holy is understanding :] A very plausible and the entering of the north anactifications, if it can be made out of the original words: which we shall examine by and by the presentations of the words. the mean time for the fence and matter of the words, besides the the mean time for the lence and matter of the words, beinges the to mer reference upon chap. 1.7. The fear of the Lord: fo upon chap. 2. 5. Then shall thou understand. And because, I find the words fo pregnant and pertinent to the place; to what you have there out of Plato; adde this divine passage of one of the Roman Emperors. inferiour unto none whether Emperor or other that we have heard of, but Solomon, for wifedome :) out of the 5, book of his Meditations: Why should imprudent-unlearned finls [mere worldly Meditatibus: Why flooted imprudent-unlearned fuls [mere wortally wife men, he meaneth: great Artifles, great politicians, and the like:] roodbe that which is learned and knowing, [or, understanding?] and which is the [truly] learned and knowing, [or, understanding?] and which is the [truly] learned and knowing [or, understanding?] which which is the truly] learned and knowing [or, understanding and the end to be against a data to the condition of the learned beginning and the end to] and that true knowledge of that Ratinal beginning and the end to] and the true knowledge of that Ratinal beginning and the end to an analysis of the learned to the lay by all these words, but what is all by Solomon the jodoth he say by all these words, but what is all by Solomon had and by to the Prophet Ieand by 10 dand David in the references? but by the Prophet Ieand by 10 dand David in the references? and by Job and David in the references? but by the Prophet Je and by 100 and David in the retrements; out of the Prophet Jeremy, chap. 9.23 at. Thus faith the Lord, Let not the wife man, &c. more emphatically, than by any other. Yet this wife Roman had it not out of Job, or David, or any other inspired Author, but from very ancient Philosophers (as we have showed essewhere!) who very ancient riniotophers (as we have more elementer) who had no other light to guide them unto it, than the light of niture, This would be confidered by the Atheils of our times, as many of them as pretend to learning; as also by those (great promoters of them as pretend to learning t as allo by those (great promoters of Athelime and Mahomatimes;) who cry down human learning as improfitable, or contrary to true goddinest. But now to the Original words: Thy Durp Pyth. All the quellon is about promote the promo of the word, the translation would be: and the suppressed of high things: (that is, of things that belong to Piety and godyndis;) according to the factond, the knowledge of holy men; that is, that according to the factond, the knowledge which holy men do profess, and that maketh men holy) is understanding. Neither of these is to be rejected; and most in m unaeritanting. Necture of the least to be especially and under the terreters for one of the two, that according to our English here, the word \(\boxed{\subset} \boxed{\sub Tolutely even God himfelf. Indeed we know that God it blen fly-led The Holy in et of Iracel, (or Jacob.) and the Holy One: adoptive 1ys yea; Ela. 57, 17, Holy is the Mane. But the O Iginal word ner-is not Holy in the fingular, but Holyes In the plural: is that or make this traflation good, it mult be further impoled, that is make this traflation proof, it mult be further impoled, that is make this traflation proof, it mult be further impoled, that is make the traflation proof, and the traflation divers others have villey rather of the Hebrew language; which divers others have imitated therein: for to make a myttery of it as some do, I see he imitated therein: for to make a mytery of it as some do, I see he imitated therein: for to make a mytery of it as some do, I see he imitated therein: for to make a mytery of it as some do, I see he imitated therein: for to make a mytery of it as some do, I see he imitated therein it or to make a mytery of it as some do, I see he will be the myter of the myter of the see he will be the myter of the live of the myter intrie ground or reaton for it, and it dots give the tewes greated vantage againft us:) are spoken of one Godesion this mile this place, though plural yet to be understood and expressed forgations. this place, though plurar yet to be understoon and expressed made arly. But for an example of the like I know none, (Ch. 30, 3, of this book excepted: where the words in effect, being the fame, we can book excepted: where the words in eftect, being the lane, were a conclude nothing from them to help us here:) in any other place of Scripture; and it there be none; (for I have not books by me at this time to determine it abfolutely:) then may we key of this relation in this fence and place, that it is a fingular in more reject than one All that I can find towards it is, that will may be a for the death. The control of the place of of the than one of that I can fine towards a strain of the with Diring, and both confirmed fingularly, John 14, 19, and that Hof. II. last verse, where the Text renders it and if faithfull that Hol, 11. laft verfe, where the Text renders it and if attibute with the Saints: the margin hath it, with the map hab, (which is allowed) doth agree with our English here; but that in teach holy, which is a Positive; the plural is thee experient by a superably in the saint and the saint saint and the saint sa times two pome rimes three, leveral transaction, must be founded into one. As for the latter of the two of in 1984 1893, we might make a very perfect and elegant translation of it, if we might take volume in a Philosophical fente, for God himself; as is might take 1949 in a "milotophical tente, for God innects as a observed by Ciccro, out of form earlern Greek Philosophers in his books of Philotophy But I do not belleve that. The Sophinging Conserve they were) were fuch Philosophers; and I fancy not V. 11. For by me thy dayes shall be multiplied Chap, 15. 17. See groundles subtleties.

V. 11. For by me thy dayes shall be muttiplied Chap. 18. She is a tree of life.
V. 12. thus shall be wife for thy left 1 speak doe for thy profit, but for thine: if thou hearken store, the good will be thine; and if thou ford at my instruction, the hutr will be thine own; lot 35. 6.7. Gal. 6. 5. The Greeians, have an excellent (sping this purpose is Musid openies) See by October 2006; That is, this purpose is Musid openies See by October 2006; That is, I hate that wife man, that is not wife unto 5 (Or, for;) himselfs.

felfe. V. 13. A foolish woman is clamorous: she is simple, &cc.] See before,

Chap.ix. Ch.7. 11. She is loud and stubborn, &c. But whether the fame, (as was | V17. Stolen maters are fineer] Sinful delights taken by flealth are bed to this woman, as verse 16. Who fo is simple, &c. compared with verse 4. before; and further moved perchance, because the description, Chap, 7, doth not altogether agree, as is there shewed for thele, and what other reasons, I know not; but their opinion is, that the same are not intended; and that what is spoken of the woman here, must be understood allegorically, making this (the allegory) to be the literal and immediate meaning of the words, Of all these pas-fages and descriptions concerning harlots and adulterestes in general, it was said before, upon Chap. 2. 16 from the strange woman, &c. that they might very well bear an allegorical sense and application; and that it is very likely, that Solomon himself had a further aim, than the literall and immediate, Now there, as also Chap, 5.3. &c.Mercerus is altogether for the literal fenfe; Litera fenfus maximo placet (upon Chap. 1.16.) and, Nos aliis relinquamus allegorias,&c. Placet (upon Chap, I, 16,) and, Nos alin's relinquamus attegorios, & C. (upon Chap, 2, 3), and Chap, 7, 1.n. oq quefion at all is made of the literall fenfe : all the quefton is, whether that defeription he a history, (fo far he is from fulperding it an allegory) or a parabil. Yet now the fame Mercer is fo much for the allegorical lenfe, here by this woman, understanding herefe, false dortine, and whatover oppose this tell to found wildom, and the true Church and debts of Chair, has ready the and he literal for found the follows: faith of Christ; that rather than the literal sense should be followed, he is content those former passages also should be taken allego-rically of the same, so that the literal sense be not utterly excluded. I would not conceal any thing from the Reader, where I think there is a liberty left, without any wrong to the Scriptures, that he may freely make his choice. As for mine own opinion, I rather encline to beleeve that Solomon did intend it of an harlor, accordingto the literal fenfe; as in former chapters, yet fo, that we exclude not the allegoricall fense, which I think as proper and true, as the other, though not so immediate and literal. See more upon Chap. 2.16. from the strange woman. As for that seeming contradiction in the 2.16. John the trange woman. As not that techning communication in the deferiptions, plaint if petars, Chapt, 16. and footh, the cheece how one and the fame, in different respects, maybe both, both substitution of the foliation of the cheece when the fame, in different respects, maybe both, both substitution of the footh substit fee upon Pfal. 14.1. The fool, &c.) is here represented by Solomon under the type of a woman, and opposed unto wifdsm: so that two contrarie parties are here brought upon the flage to aft their parts, and to speak for themselves. So vertue, and pleasure, under the fi gure of two women, were fained by fome very ancient heathens, to have appeared unto Hercules, being yet young, and unfetled in his refolutions, what course of life to take, and each of them by turns have used their best rhetorik to him, to draw him: so wisdom, power, and pleasure, under the shape of three Goddesses, to Paris: and so in that excellent Map of the World, commonly called Cebewomen there too;) are opposed to $\Pi \alpha A \beta a \alpha$, that is true knowledge or learning; by which the seme is intended, as here by wisdom. The reading of all which, joyned with this book of Proverbs would be of very good ule, and make Solomons meaning more cleere in many

onely with men of the word, because they enjoy the world treely which is the word here? translated lometimes held, lometimes the indulging to their fendes and fieldly lufts with all liberty, and make grave? of which fee more on Chapt. 1. at the yea, and Chapt, much of this life, whiled they live: 1 and thole that do not, they at \$1.00 to 1. At the bold on held. The depths of held, here, as the belly of held. To count, fools and doest and upon this account, they draw many unto 100 as 2... at of the belly of held, here, as the belly of held. To count, fools and doest and upon this account, they draw many unto 100 as 2... at of the belly of held its on needling of them. Which indeed, upon this ground, that the foll is mortal, nor a-interpreting the words here, of the torments of hell, or on make ny account to be given after this life, would not be without from that the literal field. There was not for inturborded per 6 hell, ground of reasonable it otherwise, that the foul (whereof few hea- (as we take it now 2) and Paradific in thorse days. The life. then ever made any queltion be immortal, &c, then is their wildom apparently meer bruithneflet beingthe propriety of bruits, to look of further than the prefent, See fomewhat to this purpoke upon fela, 34,4,64 them be confounded &c, where the Epicureans are spoken of, which is the second of the

Se, whereby we are given to underfland, that it is the property of is called by the ancient. (and most followed in all their expositive to appear under the shape of vertue; and of devils, under the ons;) the anagogical sense. habit and disguise of angels of light. It was ever so, we need not make a wonder of it in our dayes. Who are they, that have God; and godlinesse, and Christ Jesus, in their mouths, and writings, most? Lettheir deeds speak. But so are simple people caught, and they that have more judgement; yet, when once engaged by world ly interests, (if men addicted that way:) their judgements are swaiby little and little by there affections, until (by a just judgement of God upon them, for loving the world more than the truth) they be quite perverted in their very judgements, and past feeling. So delufionprevailes upon men, as we are taught by Scripture, and tight philosophy.

is higher] Or, afide, verse 4.

there intimated) be intended here and there, is a great question, the more pleasant to persons lenfually affected; contrary to Ch. 5. there infinite your persons remainly anciety of the second to men fo to do, fo is it an argument of the corruption of fitans na-ture, the fruit and effect of original fin It hath bin observed by many: Nitimur in v. titum femper, capimusque negata! Sie interdicitis umminet ager aquis. Known verses, but the more observable to us. because of waters the inftance; as in Solomon; fo here though it be not altogether the same case, because the Poet's instance is of fick folks particularly, who are apt to covet, and catch (in a feverill fit, or the like : and in those hot countries, where water is the ordinary drink : to those especially that cannot go to the charge of winc :) at water, when it is forbidden them; who at other times perchance when they can come at it freely, would not make fuch reckoning of it, But some stick at Solomons words, and because water is so obvious and common a thing; they would have Solomon by flolne maters, to intend unlawful lusts and pleasure, and that to be the literal sense of the words. But they do not consider, that in those Eastern Countries water sometimes is a very rare and precious commoditie; where wells were wont to be sealed, and an object of Orinio waters out of thine own cifterne. However, we deny not but unlawful lufts and pleafures, of what kind foever, were intended by Soomon in general by this particular instance of stolne waters; and sins of incontinencie, very properly as in the former reference is flew-ed. And so it is with most Proverbs, or proverbial! speeches, One thing is said, and another is intended. But the general sense, doth alwayes presuppose the truth, and rea ity of the literal and immediate, upon which it is grounded; else it hath not the proprietie of a proverbe, (of this nature, used for confirmation,&c.) which is a proveror, (or the nature, titled for confirmation, &c.) which is from matter of common fense and experience, to infinituate fomewhat that is not so vulgarly known, or acknowledged. As if I should lay, It is a good horse that never stumblets, my intention may be, to excuse some mistakes, yet it must be supposed, if I speak pertinently, that really best horses may stumble sometimes. But the ignorance of matters of fact, in processe of time; and the alteration of customes in the same countrie; or diversity, in different countries In just unique in mi nears, set, we may any wan no tene proops of cuttomes in the time common your verticity.

It is blink just fully in general in finelouding all kind of fire wherein and climate granke many proverte to become very oblitive, or to feet fee upon Pfal. 14. 1. To feed, Set. 3 here reprefented by Solomon impertinent, to fome, which at first, and where full tiled, were most under the type of a woman, and opposed unon "yidhan 16" that two leaders. This may be the cale of my Proverbis in the common providers of the common providers and the common providers in the common providers and the common providers are common providers. book; and therefore I have been the longer in vindication of the literall fense: confirmed also by the following words, and bread edten in feerer: which have not the fame anology with unlawful lufts, as waters (as is shewed in the former reference) have : and there-

> fense nevertheless (according to the nature, and common use of a proverb) extending to whatfoever is unlawfully got and enand bread eaten in secret] Heb. of secrefies : that is, caten moft fecretly. Chap. 20.17. Bread of deceit, &c. V.18. dead are there Prov 2 18 & 7,26, Heb, DINOT of which

> fore more undoubtedly to be raken in the literal fense; the literall

V.1.8. acous are there? 1 Crov. 3 To C.7.1.6. THEN, DISSAY FOR WHICH fee upon Chap. 2. 18. Into the dead, her guests are in the depths of hell? That is they are in extremity of danger, in the very jaws of death. The Hebrews often expressed death by variety of words, when either they would fee out the horplaces.
V.1.5, Who gright on their maper.] That would hearken to wisdoms leflons, it they were not feduced.
V.1.6, Who gright on their maper.] That would hearken to wisdoms leflons, it they were not feduced.
V.1.6, Who gright on their maper.] That would hearken to wisdoms leflons, it they were not feduced.
V.1.6, Who gright on their maper.
V.1.6, Who gright on the content of the gright on the maper.
V.1.6, Who gright on their maper.
V.1.6, Who mon himlelf might know more than others; yet it is likely, that he would speak as other did. This therefore I conceive to be the most literal immediat sense; not excluding the other. Nay, fince a. Let them be confounded &c. where the Epicureans are spoken of, that easts the per confounded &c. where the Epicureans are spoken of, that easts the exposite per insight of life and immortalitie, which the Apostle tells us of, 2 Tim. 1, 10, 1 conceive it most proper Was p 1 minute tet bint turne in hitter and as for omit tota i maneron winch the sportie ten us one, I than to conserve it more proper madeflanding for felly (or Vice) yieth here the very fame words, for us Christians to undertand all promises of list, and demunita-which were before adjectibed, unto wisdom verse 4. Who fo is fimple, though the state of death, of that which is eternal whether life or death, which

CHAP, X.

Verse I. THe proverbs of Solomon Here indeed begin those that most of that which hash gone before in the nine foregoing (hapters, containing rather matter of exhortation, in generall, to wildom and vertue; and dehortation from vice, and the love of pleafure, under the representation of a lewd woman; because women, and the love of bodily pleasure, is that which draws away most men from the right way; such general; matter I say, six for an introduction, or general preface, to particular moral precepts

book, or different head of collection, taking this word proverbs, in a more proper fignification, than before. It is Aristotles observation in the first of his Ethicks, that young men are not oc capable of moral Philosophy, because, mi 3-111 of a kan thanks? What he meaneth by madeon a xoloudatizati; may be gathered from his 8. Book, ctn by masson a kanadant son may be gathered from the so, where he makes it the propriety of young men (quatens Youngs for hinfelf well dittinguishes of young men, in the first) kana was a constant of the gathere shows it is in the source of the same shows it is so that a so ENF & MARIER CHARGE TO NOVA DIVISES TO MY PLY STATE AS LET THE CONTROL TO THE CONTROL THE Acuctions, did judge this large introduction needful, where he doth fo feriously exhort to the study of wildom, and as effectually dehort all young men (as most subject to it) from the love of pleasure and sensuality Somewhat to this purpose, see before in the Presace, and

tenuanty contenuate companyone the preserver.

upon Chap 1. weeft 1. The Preserver.

A mife an maketh a glad father | See before upon Chap 1.8. the families of the pather To Buttarch's words there, adde the le, which infined into the place as most proper to be read here. As more referred to this place as most proper to be read here. As now the referred to this place as most proper to be read here. As now the referred to this place as most proper to be read here. As now the referred to this place as most proper to be read here. As now the referred to this place as most proper to be read here. As now the referred to this place as most proper to be read here. As now the referred to the place as most proper to be read here. As now the referred to the place as most proper to be read here. As now the referred to the place as most proper to be read here. wir dinois na cole mier daffilas, Sec. that is, We are forbidden to do other men any wrong: but to mother and father, not evermore to be do-ing and (aying lomewbat) (though we do nothing to grieve them): wherby to glad their hearts, is generally accounted wicked and ungodly, but a folish how is the heavinesse of his muher. Because I see how

apt some men are to impose their own phansies upon Scripture, prefuming they shall finde readers that will gladly entertaine any thing that relishesh of wit and curiofitie, though, otherwise never fo groundleffe and impertinent, whereof we have a notable example in the expositions of some chief Expositors (as shall appear afterwards) upon this place; it wil not be amiss to observe somewhat here in general concerning the forme, or character of most of these Sentences, or Proverbs; but more properly, (for the most of them)
Sentences which wil afford a good and seasonable caution or 22.73eiss againft fuch extravigancies, and groundieffe curiodites, Ob-fere, we then in the firth place, that most of these Proverts or Sen-tencer (which you will:) confist of two members, whereof the latter, teners (which you will:) confift for two members, whereof the latter, is either oppofite, or executed, that is explanatory and confirmatory of the forms; Oppofites by a tither, (as they cal them) protherwise, as it is a footnet general that the most gracious year and powerfull kind of lating part of the protocol that the confirmation of the confirmation of the protocol that the prot 100 LUCY HAVE CAND ADVANTAGE AND TO BILLITATE ON EAR ADVANTAGE AND ADVAN wery outcure, and it not altogether inexertainty yet more to much more debate. Where the fecond member is merely exegrical, that is, coincident in fenle with the former; the end of it is not only to make the sense the plainer, which must needs be, when the same thing is repeated in other words: but also it adds weight to the Sentence, and gives it the more advantage (by this animan, as they call it.) to make impression both upon the mind and memory Which is far from tautoligies a repeating of the fame thing in ordinate diffeourfe without any end or occasion; through meer garrantic diffeourfe without any end or occasion; through meer garrantic diffeourfe without any end or occasion; through meer garrantic diffeourfe without any end of the same and litie, or want of wit. Where Solomon doth intend an exegefu, or exegifis:) or trusin, he liath many wayes to varie the words with much concinnitie and elegancie, not lo cafily to be difcerned in translations, as in the original words : fo that though the same thing, it effect, be repeated, yet the understanding fixed upon the weight of the matter is well satisfied, and the care at the same time well pleased. But to finde out the right medhing, where there Is any doubt, we must not confine our felves to the members of one ver fs, whether oppoint or expectically but 'confider well, whether' let not form parial verifier to be found either in the fame. or the first of th glad father but a follift fon, is the heavineffe of his mother. When we gian jainer: art a jouin jon, is the nearuneje of the mother. When we find a foolills fon in the fecond member, opposed to a wife, in the fift, and heavineffe, to gladneffe: who would not expect a perfect opposition of lense between the second members, as if he had faid, not exprelled at all, (there being the fame reason) to be included?

But Solomon infleed of repeating the word father, in the fecond with the fame of the first of the fame of the er you will, a glast Jinor and miner, out a j. eijin jon is me nearungje of Juhre and muther. He night have failed fouth, I confelle, as after-orterward, upon another ocasion, Clap. 17; i. but it pleated his vertex and, upon another ocasion, Clap. 17; i. but it pleated his vertex to to divide them to each member one; that one, comprehense felt it lelf to God and the worldly full fully full fulls. ding both. So far we might have gone with much probabilitie. But: V. 3. The Lerd will not fuffer the foul of the rightent to put it beyond all disjute, look we upon the paralel places, and P[sl. 37. 25. I have been young. See there. Though the fuffer the found of the rightent to put it beyond all disjute, look we upon the paralel places, and P[sl. 37. 25. I have been young. See there. Though the fuffer the found of the right of the fuffer the

Annotations on the Book of Proverbs. and fentences; tather than proverbs, or fentences. So that the the businesse is done, First Ch. 18. My sin heare the instruction of thy name of Solomon may be here prefixed annow, as to a second father, and surface not the law of thy mather. Ch. 17. 2. A static tenant of Solomon may be here prefixed annow, as to a second father, and surface, not the law of thy mather. Ch. 17. 2. A static tenant of Solomon may be here prefixed. 23. 22. Hearken, &c. and Chap. 30. 17. The eye that motheth, &c. Might not then Salazar, and Cornel. a Lapide have faved their about, when they did put themselves to it, to devise reasons; why labour, when they also put themselves to is, to device realous, why Solomon should adderibe gladanesse, to the father: and heavinesse to the mother particularly, why not gladanesse, and heavinesse both rather: why most proper to the father, to restyce, when children do well; and most proper to the mother to greive, when other-wife? know they had fomeRabbins to lead them. But when Solomon himself doth so cleerly expound himself; why should we seek any further? I would not have bin so long upon this place; but that what is here faid, may concren many other places; and the understanding reader many make good use of it. Iwould not have the inventions of men, to passe for divine wisdom; if I could help it. It is enough that preachers take that libertie. Expositors should be more accurat.

preachers take that inhertic Exponetors mount no more acturat.

V. A Treasures of wickedness profit mothing It may be taken of these wicked to go, in general; or by unlawful means, which though enjoyed for a while, yet afterwards prove the destruction of many enjoyed tor a write, yet arterwatus provente defitiettion of many families, But comparing with Ch. 11.4. Riches profit not in the day of wrath but righteoffnesse delivereth from death: it may more particularly be expounded of capital causes and judgements, when a man is tarty or exposinged or capital causes and jougements when a man is publikely and legally questioned for his lite or the like. Then integrity may do much, and more than any money, or bribes: but that guer may no much, and more than any money or nines; but that must be un derstood, under a just government, or judge, whether King or other. For otherwise, that may be as true that wicked unking or other. For otherwise, that may be a seek that wicked unas cobwebs, and pacific their judge; be their caule never fo odious, as conveits, and pacific their judge, be their caute never to odious, or horit's where poorer men, for want of money, and ranfomperific for effect crimes and occasions. And in Solomon himself in this very Chapter, Thereith mans wealth to his flying Giy's. (not at the Poet, —his meter about each of his property in the Poet, —his meter about each of his meter about the former fajon gand observation) he desired which expedies well the former fajon gand observation his desired fails and fails of the second fails of the poetry. And Chap. 13.8. The ranfomer of a little of the his visible, has a semanthers cannot here again the active this visible, has a semanthers cannot here again the active the visible has a semanthers cannot here again the active the visible. mans life, are his riches, but a poor man (here again the cafe is altered and it is true, according to variety of circumflances; that many poor whether guilty or not guilty, whether questioned or not fo much as whether guitty or not guitty, whether questioned or not to mind, a questioned, estape est mine, meerly, because poor, and that they have nothing to lociand that many perish, or are cast fonetimes justly, fometims unjustly, because of their poverty, who might have estaped, fometims un jufty, becaule of their poverty, who might have (faque) if they had had any thing to give) hearth no rebule, Somewhat to this purpofice all foi in the Preface, before, and upon pf. 8,1,3% while eth. 8c. Thus mailt every wife & intelligent Reader pointer and which come many first on tond) proverby, according revariety of decenthances; & accordingly make application, of them forward of which confidentiation may are deceived and by falle application of themselves and others more hurt, than good. And this is rather to prever (as more things of fallings and the major the major the state of many illiterate, or factious, out of the pulpit's daily) the Scriptures, than to use them to edification. But if we take the words with reference to God, and his just judgements, (which by wrath alfo, Ch. 11, 4. according to Rom. 2. 5. wrath, and, the day of wrath, and elfewhere the New Testament, may be tinderstood) then it is absolutely true, that riches cannot profit any man, to fave either fool or body from the just hand of God, which only rightcoulness and innocency (with as man is capable of and God in his mercy doth accept) can do.

but righteousnesses It was observed before upon Chap 3. 27. bem
that righteousnesses It was observed before upon Chap 3. 27. bem
thom it is due; that the Hbrew word TDTE is by the Rabbins used, for alms : certain it is, that both the Hebrew word in the Old, as also the Greek Digusowin, in the New, are often taken for mer-ty, yea and diguis some some some states and the second states of the second states and second se mercifull man not as we have it there just which is very improper there) for mercifull. Upon this lenfe of the world in his grounded by fome, another interpretation of Soldmons words, agreeable to our Saviours words. Luk 16. 9. Make to your felves friends of the have, and bebild all things are than throw m. This fente the there in go onfirmed by low thay premain paliges, and the lyoke afforing to willow any violence, we may not reight l. As to the thing it fell we fay breefly though the retroit of the thing it fell we fay breefly though the recently diffuse, which is given a compared to the continuous continuous continuous mentions and the recently diffuse, which is the property of a mes, property, which is are executed withing, which is the property of the continuous mentions and the recently diffuse which is the continuous that a man involved all these the last. that a man may fell all that he hath, and give to the Poor, and yet

Just to want for a time, yet he will fend him comfort in due feafon. Of this and other like temporall promifes, annexed to godlinette and piety, fee upon Pfal. 37. 1. Fret not thy felfe &c. and other verics of that plalm.

Chap.x.

the substance of the wicked 7 Or the wicked for their wickednesse ac cording to Mercerus and others, O: againe according to others, which also feemeth most literall, the wickednesse of the wicked that

is, wicked men, See allo Chap. 14, 32.

V 4 He becommeth poore that dealeth with a flack hand] Chap. 12.

24. The Hebrew words ITIOT 97 HOD UNIT may also (and are by Mercerus) be translated, l'auper facit lingulam bilancium (often, a hand fometimes, the needle, or tongue of a balance) fraude lentam: that is A poore man makes a decentfull weight. Or, Lingula fraudulenta facit pauperem: that is, A deceitfull weight makes a poo man. So there would be an elegant allusion between 12 in the first and " in the fecond member, And certaine it is, that as poverty makes many a one fraudulent, (which made Agur, Chap. 30, 10, to pray against it) that otherwise would be honest so fraudulency or fraudulent dealing, is the undoing of many, who by truth and honefty might have thrived better. However this translation we have here, is as good and warrantable, and more generally embra-

with a flack hand. Or a deceitful hand] Ier. 48.10, for flothful men very frequently live by deceiving others, See Chap. 19, 15, an idle

but the hand of the diligent maketh rich \ So it is commonly which is enough to justify the truth of this faying However though diligence & industrie be the ordinary means which God himself hath appointed to that end, yet it must alwaies be understood, that godsblesling doth go along without which no diligence can prevaile. When Iffa Gods bleffing, I intend it in a general fenfe; when God is pleafe according to his generall order, and appointment, that such and fuch meanes being sled, they shall be effectuall to such an end, Se many men though roid otherwise of piety and religion, come to be rich, by using themeanes to which god in his ordinary providence hath appointed and promised a blessing, that is successed and many, otherwise godly and religious, come to poverty, because they do not use the means that god hath appointed, Yet lest men, if itshould alwaies and infallially be true, that by diligence and industry riches may de got, should east of all thought of God, and wholy depend of the mean and secondary causes: therefore god is pleased sometimes to croffe its ordinary providence or generall order, in this particular: fo that wealth shall come vnto some, they know not how and fome others, though never to diligent and industrious, shall do no good. And this hath given occasion to some other proverb, and sentences, which may feeme to be repugnant and contrary to what is here faid: as in this very Chapter v. 22. The bleffing of the Lord, it maketh ich and he addeth no forrow with it, where fee the references. But they may easily be reconciled, if all things be taken into confideration that ought to be confidered, and all circumstances well weighed: for want of which, ignorant men are apt to make foolish applications, whereby they both deceive themselves, and others; and shamefully abuse the Scriptures; as was said before. upon the fecond verle, Treafure of wickedneffe.

W. 5. He that gathereth in fummer is a wife fon] He that takes his oppertunite for his businesse, credits himself and his: he that negleffs it, discredits both,

V. 6. violence covereth the mouth of the wicked When their wickednesse shall be discovered, they shal be as dumb and not know what to fay : or, other mens violence shall stop their mouths

V.7. The memory of the just is bleffed | Pfal 112.6. Men shall speat of a just man after his death with praise, and of the wicked with distain and disgrace. Or, the just shall leave a sweet sent behind him, and the wicked, a stinking savour.

V.8 a prating sool Heb. a fool of lips. See upon Chap. 11. 12.

defpifeth his name

a trating fool shall fall | He that shows the folly of his heart, by irregular speech shall fall, though he look to rife by his talk, See allo upon Chap. 1.5. A wife man, &c. fhall fall Or, shall be beaten.

V. 9. He that walketh uprightly, walketh surely] Psal. 23. 4. Upright wayes bring peace, though wicked men think them exposed to danger: but crafty plots, to prevent danger, prove the ruine of the devicers. See upon Pfal. 22.9 Thou didft make me hope, &c.

but he that perverteth his wayes [hall be known] Heb. VII [hall be known, is by fome Rabbins, both here and elfewhere expounted, [hall be broken, So Judg, 8.16. and with them he taught, (VIVI) the men of fuccoth. He taught, (or, as in the margin there, he made to know) that is, (and so translated by some) contrivit, he bruised.

V.10. He that winketh with the eye causeth forrow] He that mocks others with his eyes. See Notes on Chap. 6.13. He that winketh with bis eyes, &c.

a prating fool shall fall] Verse 8.

shall fall] Or, shall be beaten. See the reference before, to Chap.

V.11. The mouth of a righteous man is a wel of life] Chap. 13,14. It alwayes refresheth others and cannot be stopt.

but violence covereth the mouth of the wicked | The fame words, in the originall, we had before, verse 6, but whether to be interpreted here, as there, the different coherence, makes it doubtful. There, violence, as a just judgement; is denounced to the wicked : as bleffings, in the first member of the verse, the reward of the just. Here violence, as proceeding from the mouth of the wicked, is opposed to life, that proceederh from the mouth of the righteous: here therefore, violence, active: before, violence, passive. But as we have it in our English, we make but one sense (without any respect had of the coherence, or context) of both places. Eut the month of the wicked covereth violence, as I concevie, is the truer translation. All the difference is in the word DON violence, whether we make a Nominative, or an acculative of it. The original word may be eit her : and why then may not we take that which will fit the context best ? Now because JOH may fignific miquitie also, some make the fense of the words to be, that it is the proprietie of a wicked man to conceale his faults, or fins, and this is drawne to confession by the papifts, I cannot fay but this may be vvithout any great violence to the words. Neither is it very cleare in what fence the mouth of the vvicked is faid to cover violence. But it may be vnderflood of the vvickednesse of his heart, which he covereth by faire speeches, when he doth intend mischief; or figuratively his mouth may be faid to cover violence, that is, to be full of it : full of oaths, and curfes, and raylings, and the like. Pfalm, 109.18. the wicked is faid, to cleath himjelf himfelf with curfing as with a garment : which cometh somewhat neer, though it be not altogether the same. We have had occasion before to observe it more than once, that the fame word, words, or phrase, sometimes in one and the same Chapter, yea verse, is taken differently.

V.12. Hatred firreth up firstes] By discovering and upbraiding mens faults to them, which love covereth, & so extlinguisheth strife. love covereth all fin] 1 Pet. 4.8. James 5.20, in which places by fins, some understand the fins of him that loveth, or teacheth : but more probable, as by this place doth appear, that offences and wrongs, which use to cause strife and contention, are to be under-

V.1 3. In the lips of him that hatb understanding, wisdom is found] Whereby he knows how to speak without danger; which fools do

a rod is far the back of him that is word of understanding] Ch. 26.3.

A to a 13 at the opec of time that is write of macritanary 1.11.26.50 and of that fight the men. It is the most the menth of the foil for in new addituation I comparing with Chap 13.3 At that looped bit immultifulation. I think it not improbable, that by knowledge, any thing that comes to our knowledge concerning other men, neighbours or others, should be understood, Except we make this to be the sense; that whileft wife men are bufie, and in a manner wholly taken up with it, to store themselves with profitable knowledge, which may stand them in flead, in time of need; the fool, that hath nothing to buffe himfelf with, but to prate of other mens bufineffes, meets with speedy destruction. See also Chap. 18.6.7. If we flick to the former lense, then to lay up, here, is as much as, to conceale, See alfo upon Ch. 12. 23. A prudent man eincealeth knowledge.

V.15. The rich mans wealth is his strong city] A rich man trufts in his riches: a poor man fears destruction, for want of wealth. See

In this traces a poor man reast actitutes on want or weather.

before upon verfe a, and Chap, 18, 10, 11, 11, 12.

V.1.6.The labour of the righteess tendeth to life 11 has which a righteess man the colous man greats, a file the to preferve his own life, and other means but wicked men tile their wealth to undo themselves and others, V. 17 .erreth Or, caufeth to erre. The original word will bear either; but the first more proper here, as I conceive. See before upon

Chap 5.23. flatt go affray.
V. (8. with) Oc, hath. But rather, as in many places, gray to be supplied: He that bideth hatred, is [a man] of lying lips; and he, &c. See before upon Ch.7,22, as a fool to the correlion of the flocks. V.19. In the multitude of words there wanteth not fin] Eccl. 5.3.

Jam. 3 2 Not of pondered words, but of rath ones, which willom teacheth men to forbear : or, men that are full of talk, cannot but talk amiffe fometim:s.

V. 20. The tongue of the just is as thoice silver Good mens words are of great price; wicked mens thoughts are of smal value.

the heart of the wicked is little [worth]] First, I would have the reader by comparing verses 8,13,14,20,21,of this Chapter, (not to seek further) to observe that the heart, wague, and lips, are used promilcuously for one and the same; the one sometimes adscribed to the just, or wife; the other, to the foolish; and contrarily : lest men should trouble themselves with groundlesse speculations, and impose reasons upon the Scripture (a very common thing) of their own deviling. See also upon Chap. 15. 14. the heart of fools. Secondly, the original word WYD little, smal, properly may perchance as wel, if not better, with his prefix as, which is in the original, be here englished, as nothing, or if you will, more literally yet, (this very word momentum, by reduplication of the first radical, to supply the guttural, of harth pronounciation, coming as I take it, from the Hebrew, megnat,) as a moment: moment taken mathematically, for the left and lowest of divisions; that is in effect, as nothing.

V. 21. The lips of the righteous feed many | They are able to admonish, exhort, counsel and comfort others, when wicked men cannot preferve themselves. The Hebrew word fignifieth also to rule, to govern so lead.

Chap xi.

Chap.x.

but fooles die for want of wifedeme] Fooles, that is finners as often already hath bin observed, and references made to proper places, The reader, I hope, will not expect that we should makeupon every verse, for explication of words often vsed. If he do not thinke sie to read from the beginning : yet his concordance wil eafily direct him to former paffages, either in this booke of Proverbs or in that of the Pfalms where probably he may find what he doth looke for See alfo riaims where proparty ne may may what he dott 100se for See allo fomewhat to this purpofe, upon Cl. 5, laft verfe, he shall go aftray. 5 that in critect Solomon by these words intends no other than what by the Apostle is expressed in other words. That the wages of fin is death: Rom, 6.1aft veife.

of wygom; rice, of neart.
V. 22. The bleffing of the Lord it maketh rich | Gods bleffing makes
m:n rich, without those careful toils that covetous men are oppresof wifdom] Heb, of heart. led withall, Pfal. 127, 2,3. See olfo Chap. 3, 32 33 and Chap 11, 24, and upon Pfal. 25, 14. The fewer of the Lord, See, and before upon ver.

4. but the hand of the diligent. V. 23. It is a sport to a fool to do mischies Chap. 14.9

but a man of understanding hath wifdom Or, and so u wisdom (or, to do wisdom) to a man of understanding. That is, the study of wisdom, do nifdom) to a man of understanding. I has is, the thirdy of wildom, it the delight and pleadure of a man of understanding. See upon-Chap. 18. Through destrict, See, Or, according to the former translation, which feemen to be most literall; comparing with Chap. 14. 9. and 13.17. Goad understanding, See, by wifdom, here we must understand (as Chap 11.2 with the Lord is wifdom, See theree) the understand (as chap 11.2. with the Lora is without. See there;) the fruits of wildom, that is grace and favour, with 60d, and man. So ordinatily, and it is make "upon which proverbs are grounted, extraordinatily fometimes, and by a speciall appointment, a providence of God, a man may perish (as to the world) through his wifdom, when fools and wicked men flourish. According to fome; a man of unde standing bath wifdom : that is, fay they, to avoid doing mischief But this seemeth somewhat frigid,

micriet but this icenich iomewhat rigid.
V. 24, but the defire of the righteour, it [hall be granted] Sec upon Pfal. 1.1. his hearts defire.
be granted] O1, yield finit 28 Chap. 12. 12. O1, [God] granteth:

according to some, both here, and there,

V. 35, 43 Or. When,

As the wirl aind paffeth | Aftoon as a whirl-wind paffeth away; or,
when the whirl-wind of Gods wrath paffeth over them.

the righteous] Or, to the righteous. as vineger to the teeth! Very contrary to the teeth, by reason of its coldnesse and aciditie, as out of divers ancients by Letenerus, in his Adagia acra, and some others, if observed. Yet verjuice is much commended : but there may be reason for that,

conjunction of that the may be read on for that, for a the flaggard to them that find him] He is but a trouble and grief to them that employ him. You may compare with Chap. 25, 13, 4s the call of flows, and Chap. 26. He that fendeth. V.27. The fora of the Lad pelongeth dayer! Chap. 9.11. See more upon Chap 3.18. Sheir a tree of life.

hydroneril Hest, advant.

prolongeth] Heb. addeth. years of the wicked shall be shortened] Job 22, 16, Plal . 55,23, See

the former reference. V .: 3 The hope of the righteous shall be gladnesse, but the expectation, &c. This base of the rightcous; and this expellation of the wick-ed, here intended, though it may be extended to things temporall alfo, yet to relate chiefly to another world, and things eternal, appeareth first by Chap. 14 32 the wicked is driven away in his wicked neffe, but the righteous hath hope in his death : there is for the hope of the righteous. Now for the expellation of the wicked, When a wicked man dyeth, his expellation shall perift; and the hope of unjust men perifheth, Chap, 11.7. Sec allo upon Plal. 39.7. And now, Lord

what wait I for ? my hope, &c.
the expellation of the wicked shall perish] Job 8, 13, and 11, 20 Pfal, 112,10. They that fear not God are accounted wicked men, in

Scripture phrase, though they be not openly profane.

The way of the Lord That is, godlineste, righteousnesse, see Rom. 2.9.10 Or, The way of the Lord: that is, his sceret dispensations and providences, for the salvation of them that fear him. Hos. 14. 10. for the wayes of the Lord are right, and the just shall walk in them but the tranfgreffer,&c.

V.30. The righteous shal never be removed] Pfal. 37.22, and 125. Out of his habitation : his children shal dwell there after him, Pfal, 37.29. See upon Pfal, 37,2, For they shall foon be cut down, &c. V.31. The month of the just, &c. Plentifully, as a fruitful field doth

bringeth forth wifdom To avoid crofs words, that bring destruction, the froward tongue] Heb, tongue of frowardnesse; that is, accustomed to speak frowardly.

shall te cat out] Like a bad tree, that bringerh forth evil fruit, Pfal 4.52.

V. 32. The lips of the righteous know what is acceptable] That is, a godly wife man will take care both what he speaketh, that it may be acceptable to God; and that it may be in an acceptable time and God doth direct him, to make his speecch seasonable and acceptable (the answer of the tongue is from the Lord, Chap. 16.1.) amone men Compare with 11.27, procureth favour, and 12 2. obtain-eth favour. It is the fame word (187) in both places, as is here, bene placitum, properly, lips, tongue, and heart, as promileuously u-

fed, was observed before, in this very Chapter. the mouth of the wicked speaketh from ardnesse] Things juftly difpleasing to others,

frowardnesse] Heb. frowardnesses.

CHAP, XI,

Veric 1. A False balance Heb, balances of deceit Under this word, he condemneth all false weights, measures and deceit, abomination to the Lord] Though fome men make light of it.ver God hates it,

A falle balance is abomination to the Lord | Lev. 19.36. Deut. 25.16.

A jaje outance summars.

(hap.16.11.8 10.10,33.

a juft weign] Heb. a perfelf flone

y. 2. When pride cometh, then cometh shame] Chap. 15.33. & 16.

18. & 18.12. When man forgetteth hundelf and exalteth himself above his vocation, then God, by some sudden accident, bringeth him to confusion.

but with the lowly is wif iom] Chap. 3. 34: Surely he feorneth the feorners, (by St. James and St. Peter expreded, God refifteth the proud, &c. Jam. 4.6. and 1 Pet. 5.5,) but he groeth grace unto the lewly. The wildom therefore here intended, is Divine wildom, fuch as makes one wife to falvation; and fo throughout the book, the word (though one wije to jawaton; and to thoughout the book, the word (though fometimes allo more generally for worldly widon, and prudence;) must be taken of such widom especially: But this, upon a supposi-on, that by grace) as most understand) spiritual laving grace is intended by Solomon. But there be also who in that place expound the world otherwise : to wit, of temporal temporarie grace and fatne worn ornewine: to way, or temporar with propagate grace and favour (and that too, from God;) with men. Truly, this place doth feem to favour much this interpretation. For, asby flame in the first member, temporal worldly shame is intended, so it stands while reason, that by wisdom in the second, the temporall worldly fruits of wildom; grace and favour : (of which fee more upon Ch.10,23. a man of understanding hath wisdom) should be meant.

with the lowly is wisdom] And, by consequence, honour, from

with the town is windown! And, by consequence, nonour, from them that rightly weigh things.

V.3. integrity of the upright shall guide them? Chip. 13.6.

V.4. Riches prift not in the day of wrath? Chap. to. 2. Ezck. 7.15. Zeph. 1. 18. Though well gotten, and not by fraud, as verf: 1. V. e. dirett | Hcb. relifte.

V. 5, arrety FICE. recipie.
V. 6. The righteenfulle of the upright shall deliver them It shall not only lead him in sace paths, but also free him out of langers, transgressours shall be taken in their own naughtines[6] Clap.5, 22. in their naughtineffel His plots to ruine others, shal ruin himself, Chap cazz.

V. 7. hope] Or, (taking IN as for III as elsewhere, more than once:) expellation of firengils; that is, the most firong hope. V.8. The righteous is delivered out of treuble] Chap. 21.18.

the wicked cometh in his stead It shows the great love of God to his, who brings them out of the snare, and their enemies ino it, as

in Mordecai's cafe, Efth. 7.9.

V.9. An hyperite with his mouth diffrogeth his neighbour] Job 8.13.

A man that diffembles with his neighbour, by fair words, leadshim to destruction, unlesse he be a wife man, that by knowledge finds out his drifts, and prevents them : or, a man that diffembles with God, draws others to do fo ; but good men that know Gods Will, will not be drawn by him,

hypocrite] Or, profune man, Pfal 35.16. V. 10. The City rejoyceth] Because of the good they get by them:

whereas, by wicked men exalted they get hurt verse 11. 11. By the bleffing of the upright the city is exalted] By the prayers of righteous men, a city is exalted. That is the proper fignification of the word bleffing, in this place, though fome intend it to good counfels also, but not so properly. Now if the prayer of any just counfels alfo, but not fo properly. Now if the prayer of any just man may do much with God for the public good how much more theres, that have a partirular committing from God, to pray, and to belde > Especially, if no only lawfully earlied, but finch alfo, as approve themselves by their holy conversation, not unworthy their calling? Truly, in ancient times the publick for prayers of their calling? Truly, in ancient times the publick for prayers of Church were chought for much to conduct on the public wellars of that even Heathen Emperors, as may appear by some Edicts of theirs have made great reckoning of them: and it is a bad sign, at a ny time, when those mouths are stopped, by human authoritie, which God hath appointed to bleffe.

by the mouth of the wicker] Not bad counsels only, which is not fo proper here; (though mouth fometimes be taken for deeds also: as hat been observed;) but abominable oaths, and curses, by which God is extreamly dishonoured and provoked. They might do wel to think of it, that pretend to a good cause. There is no cause so good,

but may be lost by such impicties.

V. 12. void of wisdom] Heb. destinate of heart.
despiseth his neighbour] Speaketh ill of him, or to him; but herefore is thorowly wise (Heb. a man of understandings) will not therefore despile others, nor reproach him, that reproveth him. Or the meaning may be, that a self-conceited sool (as none commonly more felf-conceited, than those that are more foolish) because he thin's no body wife but himself, will not hear others when they fpeak, either to deliver their opinions in a matter, or to give their advice; no body shall speak (by his good will) but himself :

but a wifer man will be content to hear others, and to be filent himfelf. See upon Chap. 1. 5. A wife man will hear, and increase lear-ning, &c. Theognis, (of whom, see before upon Chap. 1. 32 For nugs are annegers, to written, see petite upon they find, 1, 31 For the turning among of the funds, &c.) hat the very fame, and almost in the very fame words, but more fully expected: "One (faith let) rol deals with white 10 flues as also, No. dills public words with the see of the see as also, No. dills public words with the see of the s or altogether vacant: as often: his meaning is, that there is no man, but is wife fometimes, and may speak to the purpose as well as another;) say marles mouth? emisa used a that is, Whoever thinks his neighbour to know nothing, &c. I would wish them that are able to read this Author in his own language, (for by tran-flations they will hardly understand him,) even for Solomons sake to read him accurately, whose sayings will give more light often to divers of these Proverbs, than large commentaries. See also 12.

15. The way of a foil.

understanding | Heb. understanding.

V. 13. A tale-beare | Heb. he that walketh, being a tale-bearer, Lev. 19. 16. and Chap.20. 19. He that goeth about. See there. A tale-bearer revealeth feerers Things committed to him con-cerning the speaker, or some other, upon condition of secrecy. a tale-bearer] According to the propriety of the Original word

apeddler of tales.

apeader of rates.

V. 14. Where no counfel is, the people fall] I King. 12. 1. &c.
Chap. 15. 22. Heb. confiels. Such as finip-mafters use to guide the
finip well: for so the word fignishes, Of the Original word in HITITA

See upon Chap. 1. 5. Shall attain.

V. 15. Hethat is surely for a stranger] Whose condition he knows not : or, for one whom he is no way obliged to, and therefore is not tyed to be bound for him. So a strange woman is she, that is not a mans own wife, Chap, 2, 16, and 6.1. But comparing with Chap. 6.1. My fon, if then be furery for thy friend, &c. and because it is no common case, for men to bind themselves (in any considerable summe:) for strangers, that it should much need this caution; able summe:) 10** transgers, that is hould much need this caution; it is more likely that by librage here, is to be underflood another, fimply, whoever he be, whether fixed or other. See before upon Chap. 6.3; into the hand of hy friend,

[hall limart for it] Heb. float be fore broken, Heb. be broken by brading: That is, to thivers as an earthen por with a fall: and we call to breaking when men are undone,
be that battle fortilipish jier? I loveth it not, and will not do it without just caute. The hatted wife, Deut. 3.1.15, that is, less beloved.

first film I helb. the film to the first broad.

furetifhip] Heb, those that ftrike hands,

V. 16. A gracius woman retained honour, and firong men retain tibbes] Some, because \(\foatigma\) is commonly taken in a bad sense, would have his the meaning-that as violence and opportion is the way for men to get wealth: 10 meeknedle and gentlenesse, for women to get honour, their chiefest wealth. This might do, if Solomon might not feem fo to approve violence in men, as he doth meeknelle in women : or if there were no way, at least no surer way (which Solomon himfelf elsewhere contradicts) for men to get wealth, than by violence and oppression. More probable therefore it is, that (171) is here used in a good sense, for an industrious, active, flout man : and that Solomon by these words intends to fer down the commendation and proprieties as well of the man, that is mafter; as of the woman, that is mistris of a house and family : of the woman, that the must be kind-affable, meck, gracious : this her chiefest care, and credit: of the man, that he must be painful, laborious, resolute, undaunted, and the like: as also to provide for המסומים (חומים מות מות מות מות מות מות מות מות מות המסומים והור המסומים והורות המסומים והורות המסומים והורות מות המסומים והורות מות המסומים ה man ? To which our Saviour alluding, grounds his parable upon it Luke 11. 21, 22. When a strong man armed, keepeth his palace, his Luke 11, 25, 22. Worn a proof, man a more, reception in passes, in gods are in peace, But when a fironger than he, fall tome, upon him, and overcome him he taketh from him all bit armous wherein he truffled, and divideth his foylet. I believe, if this had been thought of, this interpretation of Solomons words would have given all men good content; and that they had forborn to feek further.

V.17.The merciful man doth good to bis own foul He that is of a bountiful disposition affords himself things needful, which a cruel man doth not: or, he that is good to others, shall receive a reward for it, but he that is cruel, troubleth his own flesh According to the interpretation of the first member; So this second also doth afford a double fense, which may easily be gathered. And so we take flesh here to be tente, which may cauly be gathered. And to we take peip here, to be the same as full-before; by both, the body, or whole person (as of-ten;) being understood. Some by 'NU' would have the kindred, or necrest relations, as wife and children, to be intended. And so the word is taken too, as in Genesis often. So the sense would be, that the cruel or extreamly miserable, rationem nullum habet propinquita-tis; hath no regard of them that are near to him, as by Grotius the words are paraphrased. This also may be allowed. Some Rabbins upon the first, and indeed most literal sense, take occasion to reprove them that macerat their bodies by penances which the Law doth not require. Mercerus as a Christian, not ignorant of what St. Paul professeth of himself, and the practice of the Primitive times is more

V. 18. The wicked worketh a deceitful work] That promifeth a reward, but brings none, Rom. 6. 21. Elsh. 5. 11. His reward, or that reward which he promifed himself, and aimed at, even in this world, often faileth: but in case he speed, to the utmost of his defires; yet is it no reward properly, but a bait rather, to lead him to eternal destruction,

to him that soweth] Pfal. 112. 9, 10. It is like good seed: it will ertainly bring profit, Gal. 6. 8. 2 Cor. 9. 6.

righteousnesse] Sometimes it is taken for alms.

righteouphell | Sometimes it is taken for alms a fure reward | Hebrew, מרשה אפר for של Sechar, a reward. But because Esay 19 10, this word של Secher is there also sound; און באר אוני נפשן און דר אוני נפשן לבי there translated in our English, all that make fluces and ponds for fish; or, of hung things,) and by most, (among others, by learned Mercer,) conceived of necessity to signifie there obstruttionem, clausuram, or somewhat (Junius renders it, excipulum,) to that purpose; which granted, it followes, that TIU is there for TIU: a sin, for a Samech: upon this, some Rabbins infer, that it is not without some allusion to that word and fignification there, that TOW is here put for TOW, the more emphatically, fay they, to fet out the certainty of the reward, as a fisherman thinks himself sure, when he hath the fishes inclosed in his net, or drag. Many such secret allusions there be in the Scripture, which makes me, after Mercerus, to take notice of this observation. Yet I will not bind any man to believe it: if it may go for a probable conjecture, it is the utmost that can be faid of it,

a deceitful work --- a fure reward 1 Heb. a reward of truth: So Luke 16. 9. 11. the Mammon of unrighteousnesse, that is, (as upon Chap. 8, 18, is thewed) deceitful; is opposed to true riches. V. 19. As] So.

As righteenfie fee tendeth to life] He unfolderh what he meant in the last verse, expounding the last part first.

אר אויינים אר אר אויינים אריינים אר אויינים אריינים אר אויינים אר אויינים אר אויינים אר אויינים אריינים אריינים אר אויינים אר אויינים אר אויינים אר אויינים אר אויינים אר אויינ

upon Chap. 2. 15. whose wayes are crooked, &c.
V. 21. Though band you in hand, the wicked shall not be unpunished.]
There be no lesse (as I find them reckoned by some, though some of them frem confident) than 14. feveral Interpretions of these words, which are not elsewhere in Scripture, but here and Ch. 16. 5. They may be found in Velrio his Adagies. I do not defire to multiply words where I fee no greater cause. The words seem to me, both of themselves, and by the reason of the context, plain enough. Though wicked men plot and project never lo much, and ftrengthen them-felves by mutual counfels and confederacies, to fecure themselves; yet when the time for their punishment, which God hath appointed is come; all their defignes, plots, and confederacies, in which they truft, as though they had made a covenant with hell, and the grave, shall stand them in little stead. The scope of the words is not, to deshall shand them in little stead. The loope of the words is not to enough the third which canning and policy may prevail a long time; (as we call a long time: though the Propher Habak-and oth teach otherwise: though it early, wait for it is teasife it will stead to early. Chap. 2, 3, 0 dod is willing the hould; and hath some use for them; but to fee out the certainty, and the stead of the ste and unavoidablenesse of their destruction; which the longer it is put off, the more terrible and remedieleffe it will be. This to me feems best. Yet I will give the reader an account of Mercerus his interpretation of the words alfo; not only because of his authority, but also because it agrees very well with the context. Hand in hand, he takes for, From hand to hand, and by that, he would have a succession of judgements and punishments from father to son, to many genera-tions, to be intended. We know the same is threatned in divers places of Scripture : and fo,it will be more opposite (according to the usual tenor of these Proverbs) to the next member; but the seed of the righteous shall be delivered. But we cannot say so of Chap. 16.4. where the former fense seemeth to agree better. These (among fo many) be the two chief interpretations.

many) oe the two center interpretations; the wicked man cannot free himthe wicked fluall mot be unpusified.] A wicked man cannot free himfelf from milchief; but a good man may free his poltetity alfo.
V. 2. A. 4 sieved of gold J What kind of jewel, or ornament this

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11 (the original word) was, there be many conjectures; but conjectures only no certainty; neither doth it much concern the fenfe. or matter it felf. There be people at this day in some parts of the world, that weare rings at their nole, or nostrils, from which hang jewels, pearles, &c. It is possible such a fashion, or not unlike, might be among the Jews of those dayes. However, it is more likely that Solomons words allude to the ringing of fwine, as they call it, to keep them from digging; a thing used in all places.

fo is a fair woman which is without diferetion | Heb, that hath departed from tafte: That is, that wants reason to guide her felf. Or, that hath left her favour : That is, her credit, by light courses.

hat hat left her javoir : a mat 15, net create, by light counter,
the expellation] Or, to the expellation,
V. 23. The defire] OS, to the defire,
The defire of the rightout is nearly good] The good thall have that
suppinelle they defire ; but the wicked can expect for nothing but Gods anger. See more upon the next words,

but the expellation of the wicked As here expellation is not properly taken, but for event, or reward, which ule to be the object of expectamoderate: yet he blameth that excess, which doth rather dul the tions lo diffic in the former member to I take for no other than event, foul, than quicken it, to other more necessary duties & performances, or reward, for the same reason. So that the effect of the words seems no other than this that all things work together (though leemingly otherwise for a time;) for good to them that love God: that nothing can happen to them but by a special providence for their good in the end; which ought to be our chief aim to refer all things to the end, As contrariwife, nothing to the wicked, &c. So that we shall not need to trouble our felves to reconcile these words, the defire of not need to trouble our leives to reconcile their words, the eight of the rightensu is onely good; with divers other places of Scripture, importing that the best of men, are prone enough to covet and defire things that they should not; yea and to pursue sometimes their defires unto accomplishment.

V. 24. fcattereth] Pfal. 112. 9, 10. v. 24. Industried J. 1471 112. 9, 10.

And ye thererafth J He that giveth liberally gets by giving; and the coverous lofe by nor giving. See alfo upon Pla1. 5; 14. The feerer of the Lord. And upon Chap. v. 4. The hand of the dilgent. V. 25. The liberal foul fluid the made far] 2 Cor. 8.57, 10. That

is, rich.

The liberal foul.] Heb. The foul of bleffing.

The liberal foul.] Heb. The foul of bleffing.

be that watereth, shall be watered also bimfelf.] He shall be made

richer, that he may still do good. Heber. ATM N171, which if

richer, that he may still do good. Heber. ATM N171, which if

richer, that he may still do good. Heber. ATM N171, which if

richer N171, as fome think. must signific, he shall cast, cjaciet, profundet,) that is, he shall abound; as Junius expression in But it is more probable, that \times 111 is here for 1111, from 1111, irrigate, that is, to water as it is here

V. 26. He that withholdeth corn] He that keeps corn till it be

the people shall curse him] Heb. strike him thorow. For curses are tike darts

but bleffing shall be upon the head of him that selleth it] They will

but belging fination upon the transport of the belging in the transport of the bletch tim.

V. 27. Methat diligently feelyth good, precureth favour] He that filteh betimes to Celegood to himself, or others.

but he tran feelyth mississ, it fluid come unto him] Plat. 7. 15,16.

8. 9. 15, 16. 8. 10. 2. 8. 7. 7. 6.

V. 18. He that traffich in his riches, shall fail] Like a dry leaf, or as V. 18. He that traffich in his riches, shall fail] Like a dry leaf, or as

one that trusts to an unsure stay, El. 36.6. 1 Tim 6.17, but the righteous that trust in God, shall flourish like a green leaf or branch. the righteous fhall flourifb at a branch] Pfal, 1. 3. & 92. 12. &cc.

[tr. 17. 8.]
branch] Or, a leaf: That is, a green leaf.
V. 29. He that troubleth his own holife, shall inherit the wind]
Chap. 15.27. By imposing too much labour, sparing too much, or raifing quarrels; he shall not mend his estate, but impair it, the fool fhall be fer vant to the wife of beart] He that hath not wit

to keep what his friends left him, must in his old dayes serve them, that are wifer than himfelf, V. 30. and he that winneth] That they learn of some, they

teach others. he that winneth fouls, it wife] Subducth them to the knowledge

and will of God, 2 Cor. 10 4, 5. winneth] Heb, taketh. Or, because the noun that comes from that verb (one of them,) signifies, discipline, doll ine some make that to be the signification of the verb also in this place; make that to be the inguincation of the verb alto in this place; and translare, qui discliptionabit; that is, be that shit influid, or teath: which pointed at the ordinary way of wining of fouls, by teaching; whether by publick preaching, or by private admentions and influidions at home, But it is done often by a godly life, and good example, as effectually; and more effectually too, forestimes.

V. 31. Behold, the righteous shall be recompensed in the earth] 1 Pet. 4. 18. Punished for his fins.

CHAP. XII.

Verse 1. V V Hose loveth instruction, loveth knowledge] Rather, correction. To wit, by word of mouth, called reproof afterwards. It is a sign he loves knowledge, that can bear his masters reproof : but he that cannot bear it, loves it no more than a beaft.

V. 3. the root of the righteous shall not be moved] Chap. 10. 25. The flate of the righteous, though it flake fometimes, yet is like a deep rooted tree, it will not be blown down, whereas the wicked, when they frem ftrongeft.

V. 4. vertuous] Heb. Of vertue, Chap. 31. 10.
A vertuous woman is a crown to her husband] 1 Cor. 11.7. Not

ontly an excellent helper, but also a chief ornament in the eyes of

others, Chap. 31.23.
V. 5. The thoughts of the righteous are right] Heb. judgement.
That is, right as judgements ought to be.
the complet of the wicked are deceit] Not only their rash thoughts,

but also their deliberate ones. V. 6. The words of the wicked are to lie in wait for blood] Chap.

1.1, 18. Or, words, for works and actions, as often, the month of the spright shall deliver them.] Those whose how the wicked seek to fool, 1. San. 19.4, or, themselves. As Chap. 11, 9. An hyperite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

V. 7. The wicked are overthrown, and are not] Plal. 37. 37

V. 8. A man shall be commended according to his wisdom Not al-

wayes foe ; and that Solomon knew very well ! Ecclef. 9. 11. Irewayes 100; and that Solomon knew very well: Ecclet, 9, 11, 1/eturned, &c. See upon Chap. 10, 23, amon of understanding,
of a perverse heart] Heb. perverse of heart.
V. 9, He that is despited, and bath a servant] In some English

Bibles that I have feen, the word hath, is printed in another letter; as though it were not in the Original Text: which may occasion a mithough it were not in the organia vacant might feem to do very well to-fake, because despited and a servant might feem to do very well to-gether, without any such supply. But the truth is, there is a 12 (illn) in the Hebrew, which doth amount to the verb hath, in English. Except we make of it a reciprocal pronoune; as some do: and then the English must be; and is a fervant to himself Neither will the sense be amils fo. For though a man may bring himfelf into contempt by it with the vulgar; yet wifer men will commend, and think him happy too, that can be his own fervant, and fuffice himself, without other help. Philosophers much commend it, (The avlove yiar : felf-minifry:) and it is observed, that Homer (who knew what is com-(ητ) 3 and 11 so observed, that a rooms (who have what is commendable and verticous better than many Philosophers, as Horact thought;) doth fer out his hirders are oldaining founding four very mean fervies. Hence the value of philosophia his which, along men of understanding; is the highest of commendation and highest medical medical than the philosophia ham intered turn O Golfhe only read διβμένη.

nels, and bringeth a man necrett unto Oodsthe only true addabus,

V. 10. A rightesus mån i fegradeth be life of bir beda! I su merciful even to the very beaft that does him fervice. He doth not overwork them, and affords them good keeping, the tender mercies of the wieled are creel. I fit they be cruel, when

they pretend to flew mercy, what are they, when they come with a drawn fword to fled blood?

tender] Or, bowels. V, 11. He that tilleth his land, shall be satisfied with bread ?

Chap. 18. 19.

be that followeth vain perfons, is void of understanding] And, so neglects his businesse, whereby he should live. The Hebr, word significant vain things (and so used often:) as well as perfons, which gives us occasion to consider, whether this Proveto may not have some assume whether this Proveto may not have some assume whether the source that the story of the wind, and the story of the source of the story of the source of the story of the source of the story of fall not fow; and he that regardeth the clouds, shall not few; and he that regardeth the clouds, shall not reap, chap, if A. There may be very good sense made of it: and it puts me 11.4. Ancre may oe very good sense made or 1x: and it puts me mind of many vain precepts and observations that Hefod hath concerning husbandry, in chusing proper dayes, &c. V. 13. The wicked defireth be ned fevil men; but the troop the righteous yield. &c.] Men who have no grounds in them of piety the state of the state of the righteous yield. &c.] Men who have no grounds in them of piety.

rigoteous yield, etc. I men who nave no grounds in them of piety and godlinelle, and are for the present onely; which when they there the prosperity of the wicked, and how they thrive in their bloody designs; who take up men, as sifter with the angle; they said them deligns; who lake up men, as justices. Hab. 1.5; they eay them (chap. 13.17.) and cover extremely to be of their fociety, that they may thate with them: but the root of the rightens, which hath its groweth, under ground, not feen by fleifly yes; by Godstonflant and feere bleffing yieldeth to abundance, without any such violent indirect meanes. So we may expound it of temporal bleffings also. But it is more likely that the fruits here intended, are the myffical fruits of eternal life, to the righteous tended are in the hydroximal fruits of good instruction, and example, to the conversion, and spiritual improvement of many others; according to that we had before, The fruit of the right there; according to that we had bettore, The fivit of the righteen teed fife; and he that winneth foult, is wije, chap. 11, 30. In the first words, why he that defireth the fociety of bloody violent men, thould be called JUII (which commonly imports wided welfer in the highest degree;) and the bloody men themselves Difformed which is a more general word; first I answer, that those distinctions of words do not always hold: as for example, in the first directions of words do not always hold: as for example, in the first. structions of words on the tawayes incur as not extended plain, fifty were, three forts of evil men by way (as may see opinion), of gradation being mentioned, but not fifted opinion), of gradation being mentioned, but not fifted the three Diskutti finants, the next: but not fifty figures the first Secondly, as there is great affinity of lextens, fo frequent permutation of fignifications allo between D)! is the cell TUTs of the have fellowfilip and UVI to bruife in pieces or to define; (as the word is translated chap, 13, 10.) It is not improbable that. Solomon might make choice of that word in this place with alluporomon might make choice of that word in this place with aunifon (as there is a manifer allusion in the very words, chap 13, 10, to fome of those other significations. Lastly, the Hebrew word "NUA" the curaflated the net; signifies houring allo, and (if the De tradical) a castle to futtrelle which significations are been followed by some. But for the first, whether net or houring, there will be no great. lome. But for the first, whether net or busting, there will be no great-difference of fense. But if we transflate, fortress, (a Janius dont: Desiderat improbas presidium malarium; self-andiz informa statistics), then the best fense (whether malarium; be taken for a Neutro, Masculin: either of which the Hebrew Chyl) may be :) will be, that wicked men are very careful to provide for their feurity: but may be the provide for their feurity: but the state of th in vain; because it is the perogative, and as it were, then attered fruit and effect of integrity, and god lines; which is often incultated in these Proverbs; and how to be understood, see upon Pfalm

91.5. Thou shalt not be afraid for the terrour by night, \$0. the net] Or, the fortieller the rots of the rightensy siddleth frait] Meaning, their heat within, which is uright, and doth good to all, yielded frait] Heb. [71] (dabt t) as Chap. 10. 14. where the Roullist & All the control English is: shall be granted.

V. 13. The wicked is snared by the transgression of his lips] Heb.

The judge of the latter part which imperson to this may be the fente of this latter part whicher we translate executions. helps himfelf out, I Sam, 25.

Chap. 13. 2. Pfalm 34. 12, 13, 14.

and the recompence of a mans hands shall be rendred unto him]
good man shall be rewarded, both for his good words and works. V. 15. The way of a foll is right in his own eyes | Chap. 3. 7. His own device: for he thinketh himself wifest, and hearknesh to no mans counsel, See upon Chap. 1. 5. A wife man will hear, &c. and Chap 11. 12. despifeth his neighbours.

he that bearkneth unto counsel is wife] Hefiod (who is thought by fome to have been before Homer: but of great antiquity certainly, and in many economical precepts and admonitions, well agreeing with Solomon:) makes two degrees of wife men: Ooros who mara-piros, &c. The first, of them, that are wife of themselves, and can see them by others.

V. 16. A fools wrath u presently known] Or, A fool u known in the day of his wrath. For then he vents his folly.

presently] Heb, in that day.

Chap. xii.

a prudent man covereth fhame] Bridleth his affections, that he may not speak, or do any thing that may shame him: or, hideth

hay not pears, our any tring unar may mame nim: of, inder the flame of another, by taking no notice of an injury. V. 17. He that feeder in truth flower th for brighten fine [i] Chap 14.5. Though truth and righten fine, are different in themselves (and the Apostle speakes of some that held the truth in unrighten fine.) ness, Rom. 1, 18.) yet they have so much affinity, that a man ma probably prefume, that he that loveth and ufeth to fpeak the truth is a right honest man; just and righteous in his dealings: and be fides it is a great means to preferve juffice and righteousnesse a

mong men, to speak the crutin at all times, a falle witnels, or parlied witnels, or perfidious man, is full of guile, diffinuliation, and hypocrific. V. 18. There is that fraction like they be retained of a lovad Pfal, \$7.4, & \$9.7. It is not every man that doth lo, but there are fome to bad, that their tongues wound like floweds.

V. 19. The lip of truth shall be established for ever A true speak. er can stand it out to the end; but a lyar can shift but a while. Or it may be understood as properly with reference to another world, that eternal life shall be the reward of truth; whereas all that is got by lying, and cheating, and fuch indirect courses is but for

woment, and shall soon vanish away.

V. 20. Descrit is in the heart of them that imagine evil] Or, Deceit returns into the heart. That is, they that feek to deceive others, hurt themselves : but they that give good counsel, fare the better for it themselves.

V. 22. Lying lips are abomination to the Lord] Chap. 6. 17. Though God hate all manner of evil; yet lying is most hateful to him, being a God of truth, Revel. 22, 15

they that deal truly are his delight] That do as they speak, which Ivars do not

systes on nor.

V. 23, A prudent man concealeth [nowledge] Chap. 13, 16, & 15, 2.

He that is wife reveals his knowledge, onely when he may do good with it but fools by prating flow their folly. Some of the ancients have excellent fayings to that purpose, that we should not conceal knowledg, but freely and ingeniously impart it unto others. Their meaning is, that we should not conceal it out of envy; not that we should make brags of it, or prostitute it to the contempt of them. who are not likely to be benefited by it : which is to conceal it, in So-

who are not insery to be comenced by it is mitted to conceast thin ob-lomons fenfe. See also upon Chap. to. 14. Wife men lay up knowledge. V. 24. The hand of the diligent shall bear rule] Chapter 10. 4 The shalful] Or, deceinful! For such men live by their wits, not by their hands. See before upon Chap. 10. 4. with a flack hand.
V. 25. Heavinesse in the heart of man maketh it stoop] Chap. 15.

13. As a heavy burthen weighs down the body.

a good word maketh it glad] A word of comfort from a friend, word] Or, matter, Chap. 15. 20.

V. 26. The righteous is more excellent than his neighbour, but the way of the wicked seduceth them Tr more excellent, here; is by some, (as Mercer and others: and fo by our margin here,) rendred abundant and some that follow this translation, make this sense of the whole (which is agreeable enough to divers other places of Scripture,) that the just and godly shall abound in all good things, when the wicked, through their way, or wickedness, shall erre, or wander for want; that is, in effect, shall beg. I do not see, but this may do well enough; certain it is, that the Hebrew DUM here and by most interpreters, expressed feduceth them, may as well be translated, causet them to erre; or to wander. Yet feduceth them as it is more generally received, so will afford a more general and warrantable sense; to wit, that the way of the wicked first or last, leads them to destruction: or that their wicked life, leads them to wicked opinions, and fedu-

the frace of the wicked is in the transgreffion of his lips, Chap. 18.7. jecth them from the truth, though light before in their faith. And lent, or abundant in the first. But it excellent, Rabbi Konki makes the more commendable, few or none make any queftion : and by confequent, that a righteous man is more excellent than his neighbour, or any other that is not rightcous. What then is the cause, that so sew apply themselves that way, to follow his example? Because they fee, though (Virtua landatur dy alget : as one of the Poets hath it : inflice be commended and commendable, yet most men thrive in the world by injustice. To this purpose see more upon Chap. 1. 32 for the turning away of the simple, --- and the prosperity of fools shall destroy them. The vulgar Latin (which some take upon them to juftific as the most genuine sense: profunde do germane, saith Cornelius a Lapide, which I wonder at :) expressent it : Qui negligit damnum what is excedient, both prefett and future, without taking counfel proper aminum, influe of them, that to blow it, fufficient of others: the fecond of them, that will entertain good counfel given matter of difcourfe (and fo their volumes come to fwell:) how a man matter of difcourse (and so their volumes come to swell:) how a man is bound to neglect his own profit, or advantage, for his friend, or neighbours fake, There may be good use enough of that speculation, but as to Solomons words, I conceive it altogether impertinent.

V. 27. The shothful man restent not that which he rock in hunting]

As if a man fhould fay ; I am not the richer for any thing you ever gave me; the meaning may be, either not the richer, because it did not thrive with me; or, because you never gave any thing : fo here, rofleth not; either when he hath it, lets it spoil, or be lost through neglect and lazinelle : or, refteth not, because through lazinesse he will not take the pains to hunt, or to hunt diligently, and so gets nothing: which, of the two, is the most probable interpretation. In ancient times, before men were incorporated into towns and cities, hunting was a principal object of mans induftry; and it is very likely that the Latin word fludium, came originally from the Hebrew 118 which fignified to hunt. Most likely neverthelesse, (as most are of opinion) that the words are to be taken proverbially, to this effect, that as it often falls out, that they that have taken great pains in hunting, and have got fomewhat, yet through some either sudden chance happing to their own person, as either death or sicknesse; or some other casualty, through which they are bereaved of their prey, they eat not of it: fo it is with the wicked mans wealth, which though he scrapeth and heapeth together with much labour, yet he doth not at all, or not long, en joy. This to be the right meaning of the words, most Interpreters agree: but for the truth of the fentence, it must be remembred. (as hath been often told) that it is enough, if it be so for the most part; or that there be now and then, in every age, fome notorious examples of it: which if there were not, it is not likely it would have become so common an observation among the wife heathen too, who also have divers sayings and sentences to this for it themselves.

V. 2.1. There shall no evilt happen to the just:] Because all things that happen annothem in this world, whether in the nature of connectings, for slope, and therefore, nor the proper call; the wisked, 1 see the former reference upon Plal 95.5. Thus shall not be a frait, and were the case of the righteous and the wisked, 2 see the source of the proper call of the wisked, 2 see the former reference upon Plal 95.5. Thus shall not be a frait, a three wisked upon which the observation is rounded, is in their distributions. &c. And of temporal promities in general, fee upon Pfal, 37, 1.

Fret not thy felf, &c. and other verles of that Pfalm. array in his wickednelle, but the righteous hath hope in his death, Chap.

14 3 2. See upon Chap. 10, 28. The lope of the righteous fluid be gladafelle, &c. See the reference there, and upon Pfal. 37. 1, 2. &c. Fret not thy self, &c.

| flothful man] Heb man of slacknesse, as Chap. 10, 4. Mic 6. 9.

footpas man 1 reo man of naturelle, as chap, 10, 4, but, 0, 9, Or, franklent man, See before upon 10, 4, with a flack hand, rofteth nor] Learned Mr. Fuller, Mifeellan, 1, 6, 2, 12, would have the words translated, non clathrabit, that is, doth not hang upon the rack; to preferve, &c. He hath a great deal to prove that to be the proper fignification of the word : but it doth not concern the fenfe, in general; nor us much, in this place.
but the substance of a deligent man is precious] Heb. but the sub-

stance is precious of a diligent man. Such trajections (as they call them) are frequent in Scripture. Yet the words might be otherwife ordered too, but to the same effect; and this is the most probable construction,

V. 18. In the way of righteoufness is life --- no death] Sec upon 3. 18. a tree of life. And 10. 2. delivereth from death.

CHAP, XIII.

Verse 1. T Nstrullion] Or, reproof.

Chap, 12, 14. He that useth his tongue aright, shall get good by it: he that doth otherwise, shall get hurt.

N. 3. He that keepeh his mush, keepeh his life] Chap. 21, 23, From rath and hafty freeches. See before to. 14, wife men. V. 4. The foul of the fluggard, defireth, and hath nabing] He ever defireth, but taketh no pains to get any thing: and thesefore

must lose his longing.

V. J. A righteous man hateth lying.] A man is not righteous that abstains from lying, unlesse he do it out of the hatred of that fin. See before upon Chap. 12, 17. He that fpeabeth truth, lying] Heb, a word of a lye,

and cometh to shame] By his lying.

V. 6. Right

Chap. 11. 3, 5. 6. the finner] Heb fin. 7. There is that maketh himfelf vich, yet hath nothing : there is that maketh himself poor, yet hath great riches] These words will afford a double sense; the one economical; the other, philosophical 30 | speakstaking philosophy here, for a speculative science pincai. 50 c tpeas, taking pintotophy nees, for a peculiarive reteneet though, know otherwise, that a conomia; is a part of moral philoschy. The first, occionmical, and most literal, tending to ware us, that the world is full of diffinulation: and that we should not judge of mens effaces, in our mutual dealings, and commerces; by what themselves make thew : which is of dangerous consequence: because, for example, some will make themselves poor of purpose, that they may receive support from them, whom they are better able to relieve, or gratific, Others, very beggars, or in a finking condition, make themselves rich, that they may, by their supposed wealth and ability, have credit to take up where they will, and to wearin and addity, nave credit to take up where they will, and to horrow: through whose diffigulation many are undone. The philosophical, this; That some men, (truly vertuous and godly) though outwardly they appear poor, (that mayeth himfelf; that is, that hath the port, & refemblance:prafe fert, as the Latins speak: or, that hatte the parties recentionate type is person to the word, makesh bimfelf poor, because he doth not apply himself to the word, and contens the wealth and pomp of it and so on the other side, makes himself rich, because it is his onely study: see upon to 4, but the hand of the diligent) yet in very truth are rich : rich in their fouls, the best riches. Others who appear rich (vicious ungodly men :) who in very truth, are very poor; naked and flarved in their fouls. Somewhat to this purpose upon Chap, 12. 9 He that is despi-(ed, &c. And Rev. 2. 9. I know thy works, and tribulation, and poverty; but thou art rich. Or, it we will take this maketh himfelf, of purpoled diffimulation, or deluded imagination: then Rev. 3. 17. Lecause thou favest, I am rich, and increased with goods, and have need of nething; and knowest not, that then art wretched, and miserable, and poor, and blind and naked. And on the contrary, that maketh himfelf poor ito wit, through humility of fpirit, abafing himfelf, as the greatest of finnersywherein confileth perfection of vertue and god-linelle.

V. S. but the poor heareth not rebute] A rich man questioned and troubled, may make his peace by his riches; but a poor man is feldom questioned, or quarrelled with, having nothing to lose. See

teldom queltioned, or quarrelled with, having nonling to lote, see upon Chap. 16, 15, "he rich man wealth 8c. V. 9. The light of the rightesus rejected] Chap. 4, 18, 19 The proficitly of good men is like the light of the Sun, which, encreafing, brings more joy fill! I but the proficrity of the wicked is like a called, that leftens till it goes out.

rejoyceth | Or, shall rejoyce. but the lamp of the wicked shall be put out] Job 18. 6, and 21. 17.

lamp Or, candle. 1. 10. Onely by pride cometh contention] Angry men are provoked by wrongs; but proud men contend for preeminence: or, the main cause of contention generally is pride, See Jam, 3. 13. &c Who is a wife man, &c.

with the well advised is wisdom | Proud men quarrel, because they hearken not to counsel: they that hearken to it, are too wife

to quarrel; V. 11. Wealth gotten by vanity, shall be diminished] Chap. 10

by vanity] By wickednesse, as 10. 2. Treasures of wickednesse, Or, more probably (that being more agreeable to the ordinary notion of the Original word:) by vaine means, or courses: as gaming, acting upon a stage, and the like. by labour] Heb. with the hand.

V. 12. when the defire cometh, it is a tree of life] Chapter 13.

y. 12. When the agric comerns in the state of the year. The state of the year of the year of God whereby he is admonified of his duty. (hall be rewarded] Or, shall be in peace.

V. 14. The law of the wife is a fountain of life, to depart from the [nares of death] Chap. 14.27. V. 15, the way of transgressors is hard] Or, harsh. And there-

fore displeasing to others.

V. 16. Every prudent man dealeth with knowledge] Chap. 12. 23. & 15 2. layeth] Heb, spreadeth.

V 17. A wicked meffenger falleth into mischief] An unfaithful messenger shall be punished, because he hath wounded his masters effare by neglect of his businesse: but a faithful one, which hath healed it, thall be rewarded.

a faithful ambaffadour is health] Heb, an ambaffadour of faithfulnesse; that is, a most faithful one, Chap. 25. 13. V. 18. instruction] Or, rebute.

but he that regardeth reproof, shall be honoured] Chap. 14. 5, 31.

words are otherwise both trainister, and interpreted by the state of the state o exposition is; That all men (it being the nature of man, fill to we find a foleran form of bleffing women, when married, then in the fill to we find a foleran form of bleffing women, when married, then in the fill to we find a foleran form of bleffing women, when married is the fill to we find a foleran form of bleffing women, when married is the fill to we fill the fil

V. 6. Righteosfueffe Leepeth him that is upright in the way] be in the pursuit of fomething or other) have their defires, in the it is, that fools or wicked men can fo hardly be reclaimed, because, it is, that foots or wicked men can to natury be rectained, because, being full of defrees, fuch as they are of his phase found founds fuereness. It is a step are they have found for much fuereness in the accomplishment, as they cannot promise themselves from honest ends and defires, to the fuereness of which, for want of exhoust ends and defires, to the fuereness of which, for want of exhoust ends and defires, to the fuereness of which, for want of exhoust ends and defires, to the fuereness of which, for want of exhoust ends and defines and the fuereness of th perience, they are altogether ftrangers; and therefore not cafily perswaded to forsake their wonted courses. According to this interpretation, it should rather be, (which is the most proper and usual fignification of the Hebrew particle 1) and it is aboni-

V. 20. He that walketh with wife men, shall be wife] And so preferved, whereas a companion of fools, learning folly of them, shall

perish.

final be destroyed \ \text{Hcb. shall be broken. Or. shall be worse; \(\rho_i\)

for erry: \ \text{Junius;} \\ \text{from UVII, to be naught.}\) The affinity of letters between these words \(\text{UVI and UVI nakes.}\) (as in many other Hebew words of that kind \) that they sometimes exchange significantly words \(\text{UVI and UVI nakes.}\) tions, See upon Chap, 12, 12. The wicked defireth, &c. V. 21. pursueth] Heb. eagerly pur sueth.

V. 22. a good man leaveth an inheritance to his childrens children? He leaves it to his children, and they to theirs, (as if you should fay; De bine quasitulatatur tertius hares; according to the Poets expression; De male quasitive vix gaudet tertine hares, which comes to the same effect:) whereas the wealth of wicked men many times comes not to their own children, but to good men, that have no relation to them, Pfalm 37. 26.

the wealth of the finner is laid up for the just] Job 27. 17.

laid | Heb. hidden. V. 23 Much food is in the tillage of the poor] Chap. 12.11. If he follow his businesse with judgement, without which, richmen may want. This interpretation is much confirmed by a passage in Efay, where this very word WOWD (1fa. 28. 26.) is used concerning the mystery of husbandry : there translated diferetion : For bit

ning the myttery or nusoanary: there traintacts afferting, per sa God doth infruit him to differents, (or, judgement) and soft teach him However, the words may be otherwise, and warrantably too translated to this effect: That a poor man may thrive and do too translated to this estect: I nat a poor man may trivie and do well, through his labour and industry, (and Gods belling upon it; a must be supplied from other places) when tich men are confirmed. (2000 N. T.), quod non fir et just roctirs judicium; (both, Mercus his experiessons) that is, through uniquieneuslingle. Which may also be confirmed by other like passages. This interpretation Mercus his experience of the confirmed by the supplied of the supp cer doth prefer before any other : but fince the Original words will afford either, let the Reader take his choice. Junius is somewhat different; Sed eft qui consumit se inertià; (and in his margin, in non officio) that is but there is who destroyes himself through his southernesses which sense is, of it self as warrantable, by comparing with other like passages, as any other ; but not so proper, as I conceive, to the Original words of this place.
V. 24. He that spareth his rod, hateth his son] Chap. 23, 13.

Dorh as one that hates him: lets him be corrupted, and foun-

he that loveth him chafteneth him betimes] Ere his fin grow to an

nead.
V. 5, The righteom eateth to the fatisfying of his faul Pfal 34.10.
8 37. 3. Hath food to fill his belly. Of all earthly promites as life, wealth and the like in the Old Testament, how to be understood by Christians, hath often been faid, and references made almost in every Chapter, hitherto to those places, I hope the reader will not fill expect it. We will onely take notice of a feeming contradiction between the words of David, and these of Solomon, David faith, Plat. 17.14. That God filleth the bellies of the wicked with his hid treasure. And Solomon here, that the belly of the wicked hall man. Both true literaly, with some limitations of times and circumflances: as most Powerhead to the man. most Proverbs are to be understood, as hath been observed more than once. But most true, and most considerable indeed, that even when the bellies of the wicked are most full, and they in sphismost acase 3 then may they be falld, to be in most miscrabicate, because by prosperity, they are fatted and culled against the day of decante by property they are rated and cuited against use asy of flaughter: whereas by milery semporal, and bodily vifications, shad God been for merciful unto them) they might have come to repertance. Whereat, the grace of God is sufficient to the godly to make them happy at any time, St. Paul affuring us, that no tribulation, diffress, persecution, famine, nakedness, peril, or sword, can separate true Christians from the love of God, Rom. 8.35.

CHAP, XIV.

Verfe t. L'very wife moman buildeth her boufe I Encreafeth the welfare of it, by looking well to her children and ler vants but footlin women vante the family. Pride then must nor make a man defulfe the counfel af a prudent wife, nor affection force himst opic way to a footlin three may be a further uneming also (if nor the liveral and immediate) in these words, God's shad to have made the could welfare that the footly with the could will design that the footly with the foo With riches and organity.

V. 19. The define accomplished is fireet to the foul] Verfe 1. also (if not the literal and immediate) in these words, God is faid.

V. 19. The define accomplished is fireet to the foul] Verfe 1. also (if not the literal and immediate) in these words, God is faid.

V. 19. The define accomplished is fireet to the foul] Verfe 1. also (if not be made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these to have made the goddy midwise bingts. Exod. 1, 11, but these these to have made the goddy midwise bingts. Exod. 1, 11, but these these to have made the goddy midwise bingts. Exod. 1, 11, but these the words are otherwise both translated, and interpreted by some; as

use among the Hebrews : The Lord make the woman that is come in | deed; and should be defired : and what again is the proper crast of bad carriage and administration,

Chap. xiv.

V. 2. He that walketh in his uprightnesse, feareth the Lord] Mens courses thew, whether they fear God, or despite him.

but he that is perverse in his wayes, despossed him Job 12. 4. V. 3. In the mouth of the foolish is a rod of pride Jome by a rod of pride, would have that rod understood wherewith the fool him-let is punished, often mentioned, as Chap. 10. 13. & 26. 3. A rod for the fosts back, &c., and this sod, here called a rod of pride, be-cause many fools by proud talk (as much as any thing) expose themselves to the lash. Others more probably, by a rod of pride, understand proud scornfull words, words of repoach and contumely, very frequent in the mouth of fools, whereby they firike at other men, as it were with a staffe, The Latines use to fay, virgula Genforia, of rigid and over-fevere judgements and centures. Solo-mon might aym at both, that whilest proud fooles strike at others Atroak, which haply they might have avoyded: according to that of the Poer, cadimus, inque vicem, prabomus erura fagitis. There be allo, who think that fools talk might be called here, a road of pride, because fools oftentimes (as children) speak more freely of great mens faults, than wifer men date do. Which is true enough: the more is the pity. Even a wife man shall be accounted a fool, if he speak freely, though it lye upon him as a duty. However, I do not think this to have been Solomons meaning.

V. 4. Where no oxen are, the crib is clean] By the oxe, is meaning.

labour; and by the crib, the barn : meaning, without labour, there is no food for cattel, much leffe for men :

much increase by the strength of the oxe] Solomons aym is not to commend oxen, for their ftrength, but the care, and labour of men by which oxen become ferviceable for fo necessary a work, plowing &c. (according to the custom of those places:) by which mens live are chiefly maintained. It is a good fign, of a careful and provident husband-man, when either oxen, or horses, imployed in that work; are well kept.

V.5. A faithfull witneffe will not lye] Exod 20.16 & 23. 1 Chr. 6.19. & 12. 17. Many hate the imputation of falle witnelles, which make little or no conscience of lying; especially if it be upon an extraordinary occasion, or for a friend, or in a good cause, or the like. But as he is a faithfull witnesse in very deed, who will not lye; fo he that telleth lyes, let his pretence be what it will, he is a falle witnesse. So many, upon a perswasion grounded upon some outward performances and appearances, (as long prayers, diligent outward performances and appearances; (as long prayers, diligent hearing of the word, and the like,) that they are godly and reli-gious, flick at no manner of unrighteousnesse in their daily pra-ctice, and dealings, and never think the worse of themselves for it: to whom St. John faith, Little children; Let no man deceive you; He that doth righteousnesse, is righteous, (even as he is righteous,) He that committeeb fin. is of the Devill, &c. 1 Joh. 3. 7.8. Or, A faithfull winnesses, &c. That is. He really deserves the title and commendation of a faithful witnesse, who not for his credit only, or any other worldly consideration is faithful; but because he maketh of witnesse; conditions a conficience (before God) to tell a lye; and not only in bearing of witnesse, but even in his ordinary life and conversation doth a voyd to tell a lye : whereas others, who upon ordinary occasions make no conscience of lying, through custom of lying, may be drawn in time to bear salse witnesse also. So some Rabbines, who are followed by some other Expositors. Both good; but I think the former the more genuine interpretation.

A faitfull) Heb, Of faithfulneffes. V, 6. A forner seeleth wisdom, and, findeth it not] That is, When a scorner seeketh. For it is not the propriety of a scorner to feek after wildom : but when he doth , it is for his own ambition, vain glory, (as Simon Magus did, Acts 8,18,19) or fome other Yang 1879, (as simon mages and facts of 1613) of some other worldy end, not in fimplicity, and fincerity of heart, to glorific God with it, or out of love of godlinefic. in which cate, no wonder if the feek, and find not. For he forneth the forners; but he giveth grace unto the lowly, Chap, 3.34.

knowledge is easse unto him that understandeth] Chap. 8, 9,

See there,

V.8. The wistom of the prudent, is to understand his way: but the folly of fools, is deceir] Heb. DID PODIT, translated by Mercerus, Sapientia callidi: by Junius, Sapientia cassui. The matter of this faying, is excellent; and the expression as pithy. There is not any thing, that men ordinarily are more ambitious of, and more heavily (fome fecretly, fome openly), appland themselves in, than to be fubrile, and crafty ; or as we translate, prudent, and worldly wife. Now Solomon tells us, here, what that craft, or prudence is, and wherein it chiefly confifteth, that makes men wife in-

to observe hindel? and the Leab: which two did build the tools. A wife mans craft faith he, is to look into his own actions, and to observe hindel?: and the craft of fools, (or worldly wife men.) buffed fineth &c. Children allo are cause and a second with the fineth second with the first with the f pure? As on the other fide flerility is also threatned, or at least or over-reach, and over-plot others: this is their wildom; this is their wildom; this is their wildom, and that wildom, as thay down, as thay down and the wildom, and that wildom, as thay down, as thay down and the wildom, and that wildom, as thay down, as they down and the wildom, and that wildom, as thay down and the wildom, and that wildom, as thay down as the wildom, and that wildom, as thay down as the wildom, and that wildom, as thay down as the wildom, and that wildom, as thay down as the wildom, and that wildom, as they down as the wildom, and that wildom, and that wildom, as they down as the wildom, and that wildom, as they down as the wildom, and that wildom and the wil godly, to pluck it down, not only by her sterility, but also by her supplyed and interpreted. And so Junius too, Sapientia assuit, est advertere ad viam juam: finlitita autem stolidorum, ad dolum. So that we have here in these words , that by ancient heathen Phylosophers, and others, so much admired wildom, by them confecrated in some of their most holy Temple, expressed in those words, Know thy felf: and by Socrates after wards (whose ordinary speech, and motto, which became very famous in after ages, in-cluded in one verse, "Or lines is unydesign, &c. to this purpose; was; That he that is mife, should be mife at home, to observe his own actions, what just, what injust, what right, what wrong, &c.) surther advanced, for which he was himself among the learned Gentiles; both Romans and Grecians, little leffe than adored; in these words, I say, most elegantly and pithily comprehended. It is a common subject in the writing of ancient Phylosophiers, and they have done so excellently well upon it, that Christians (as many as are able) may be sent to them to learn, and edisse. But with their contumelious tongues, they expose themselves to the especially to what they have written concerning Anacharsis the Scithian Phylosopher, his long fearch for wildom among the Grocians, and his determination upon the matter, and their large Commentations upon it. There be other pallages (fee ver. 14. Their back-flider, &c.) in this Chapter, that would make a man suspect, that Solomon was not unacquainted with ancient Phylofophy; or rather, that ancient Phylosophy hath been beholding to Solomon, Some expound the latter part of the verse otherwife too, which is as agreeable to the Hebrew, and not leffe agreeable to ancient Phylosophy: "hat the folly of foules is deen; that is, say they, the wickednesse of wicked men proceeds from the errour of their judgement. For all men, doubtlelle, pro-pole to themselves the same end, happiness; yea true happiness: for that what they do contrary to that end, proceeds from want of judgement and knowledge, in differing between that which is truly good, and that which is truly good, and that which is truly evill. Or to express it in the words of an ancient Phylosopher ; Whosever sinneth , doth in that decline from his purposed end, and is certainly deceived. And this is decline from our purpose am, and to extrainty accessors. And this is a trained Artificite's doctrine allo, who difference at large and maintains, that he is a good man, who staged keepf is \$\partial \text{sign} of all things; and to whom (w kacesor T chaples and issues); but truth of all things dark appear; and again, that a your mais \$\partial \text{truth of all things dark appear}\$: the tritud of all lungs own appear; and again, that a pron rate of prox they or a 48 most rest; that every naughty man is ignorant. Ethick Nicom, 1.3, c.4, &c. Upon this ground they make excellent inferences against anger; but we will not digrefle so far. Diodar is the man, who commends this fense unto us. See also upon chap. 5. 23. he fhall go aftray.

V. 9. Fooles make a mock at fin: but among the righteous, there is favour] This palsage is very differently expressed by Interpreters. What we have here, Fooles make a mock; is aniwerable to the most usual fignification of the Hebrew word (17), confirmed also by chap. 10.23. It is affort to a foole, to do mischief. And as for the fecond member, there will be found in it a very plaufible (observable in most of these sentences) antithesis, if with some (oblervable in most or titlet tentences) annuments, it wan nome we expound the whole verfe to this purpole; That as fools, being paft all lenfe of goodnelfs, find fome kind of pleafure (linch as it is,) in fin; fo, and much more, there arifeth [187], an inward complacencie, peace, and pleasure to the just from righteous acti-ons, and a vertuous life. But because the same word signifies also to Speak, (properly, to Speak as a mediatour, or interpreter,) some following that fenle, translate, Stulit loquuntur delictum, de inter rellos est benevolentia: (fo Mercer,) and expound, That as the talk of fools tends to give offence, to make bare, &c. or to excuse and palliate offences; for the discourse of the just to maintain good will and friendship. Rabbin Ezra, circed by Mercerus, hath a very different interpretation of the word DWN, and thereupon: grounds a very different sense of the whole verse : but I see so little probability in it, that I passe by it as impertinent. I dare not fay fo of Junius his translation, and exposition, which is not lesse diffay so of Junius his translation, and exposition, which is not tene un-ferent, but more justifiable, if any shall like of it. It is this, Stut-test conciliat reating, Sec. Guillinelle joyns fools, (or, wicked men) together: but among the just, that which is acceptable, (is the means of their conjunction.)

V. 10. The heart knoweth his own bitterneffe] Great is the liberty (and for which, as ancient Phylosophers teach, we owe great thanks to our Creator) vyherewith God hath endowed every manthe meaneft of men, as well as the greateft, in leaving the motions of his heart (in things civil, at least.) not only free, but fecret alfo: fo that it is in our power, (of which good use may be made often: as against our enemies, when we are foyled and the like.) as to conceal our joy, fo our forrow too. But all men have not equal power in that kind. They are accounted wifest, who least beyvray themselves: but most dangerous withall, For they are

most capable to do milchief, if they be so minded. But it is the part of a wife man, never to truft (in matters of concernment) any other mans countenance; till he know him very well: and even to remember, that the face of a man is one thing, and his heart to remember; that the taccor a man is one timing, and its literal another; and that ear the fame time when the face is composed to forrow, the hear (chough unwisbly) may be full of joy; and for on the contrary; it is not whilely; that Solomon by the words, might aym at fome fach caution; that men might be wary, it is might aym at fome fach caution; that men might be wary, it is might aym at fome fach caution; that men might be wary, it is might aym at fome fach caution; that men might be wary. night aym at lone fuch caution; that men might be wary. It is politible also that these words may have some coherence of the wich verse 13, 13, and then the chief sope will be to let us know, that many whom we think very happy (in this world, at leaft:) and sometimester apt to envise their happiness, because they live in great plenty of worldly goods, are richly class, taxwell, and form to as daves mercur was prospelabled. feem to us alwayes merry; may nevertheleffe, notwithstanding all this outward appearance, be fad enough, (especially when by themselves, and out of fight) at the hear; and on the other fide themserves, and out or ingut; at the near than on the other near not a few, whom we cither pity, or definite as vyretched and mife-rable, full of comfort invyardly: and more happy in effect; even in this present life, than the former.

n this present site, than the follows.

his own bitternesse! Heb, the bitternesse of his soule.

V. 12. There is a way which seemeth right unto a man Chap-

V. 13. Even in laughter the heart is forrowfull, and the end of that V. 13. Even in laughter the heart 11 priorwight, and the end of Indimith is heavin([2]) lipse vulpstates in torments aveitature. And again. Sed non jabilaritats lange. I debte colden intra exigumit temperature attermine indere, by a cerrimit haber. And again, plfs volupstates corum treptale, for variis terroribus inquieta: jubique cum maxim exautantes fullvita cogitativa, Hac quaim din; They are Sencea's words, an ancient. Latin [Phylosopher: the words otherwise words, and ancient. Latin [Phylosopher the words otherwise might as well be taken for fome Expositors glotle: for none can be sometiment of the words of the words. more to the purpole. Their very pleasures, faith he, are mixed with more to the propose, near very prequest, saktune, are maxed with fear, and dispared with many terrora: and even when they are at the height of their mints and javialty, this fudden anxiety piercets them through that, how long with this falf ? All this is do worldly must propose of which we think Solomons words properly to be intended; joyce, of which we think Solomons words properly to be intended; Joyes, of which we think Sofomons words property to be interned.
But if extended further, to all worldly joyes and pleasures in general, as divers Expositors apprehend it; see upon Psal, 126, 5. They

that on the sas, shall reap in joy, &c.

1230 by in teas, shall reap in joy, &c.

V. 14. The bad-shide in bear! Heb. 17310 by most translated, averful carde: by Junius, our averfu animo; that is, He that is ted, averjus ande: by Junius, oir averju animo, that is, the that averje in his teart: or, that turns his heart back, or away: to wir, from vviidom, and her fummons, or invitations: as Chap, I. 24 &c. is more fully expressed, See there also, upon verse 32. For the turning away of the fimple, &c. It is the more likely that this here, hashivelation to those expressions there, because there this nere, naturement outnote experiences time; occasion time, occasion time also, is hereighball be filled with his now mayer; verie 31, followes, Therefore finall they rate of the fruit of their own may, and be filled who their own may, and be filled who their own advites. We then that is sure fin theart: that is, which there is a verie for first of the control, it is not filled, a fool; by heart is avoid for form fighted counfiel, &c. that is in effect, a fool; by which expression is racitly implyed, that no man is naturally for which exprefition is trivily implyed, that no man is naturally to foolith, or wickedly bear, but might be made wife enough to falvation, would be but apply himself to good countel, and abide reproof: according to that of the Poet, Rems ado form eft, agit non-mapfing-free polific, Si mode duffers patienter probate autem. But the fame may be called a bath-filder too, in another telpect: to wit, in reference to those firth principles and notions of nature; of which fee upon Chap. 1.20. Wifdom crieth without, S.C., And to another the political properties of the sub-docher of the properties of the without properties of the probability of the properties of the probability of the properties of the probability of the properties of the properties of the probability of the properties of the probability of the properties of the probability of the p

tee upon Chap. 1 20. Wildom creets without, & &c, And to ancient Philosophers expound tile word fragitive too, of one who doth not in all things conform himself to the will of God, and a good man fluid be faitified from himself. I Heb. N°DD ex fef, as Mercerus expressed in: that is from himself, as we have it here; in effect the same as before "DTND with him own wager." in fome, that whether good, or bad, every one shall reap the fruit of his own doings; as both in this book, and elsewhere often, This I take to be the clear meaning, though there be fundry other expositions of the evords. There be that make this to be the sense of the vehole verse: That finners indeed shall be punished propor or the vyriote verte. That inners inneced mail to gunnined proportionably to their demerits, according to the rule of juffice; but the juff, through the fuper-abounding goodnesse of God, shall be revvarded beyond measure. Somewhat to that purpose the Apostic vvarded by ond measure. Somewhat to that purpose the Apostic may feem to fay, Rom. 6, 184 vefe. For the mages of fin is death, see. But this interpretation is chiefly grounded upon the 1170 to we have footen off, which they would have to fignifie, may hely or, above fun: which I think is more nice, than folid. What is (as I apprehend it) the most genuine meaning of the words, I have shewed: which may content ordinary readers. For their sakes that are scholars, I shall further observe, the consonancy of ancient Philosophy, if not in the matter altogether, yet with the expressions of the Divine Scriptures. For that is a main point of expressions of the Divine Scriptures. For that is a main point of ancient Philosophy, that a right is detail: that virtue, or the practice of virtue is sufficient to happinelle: and that he only is to be tearmed wife and happy, eni ex feipfo (Solomons word here to be cearmed whe and nappy, our ex jeppe (30)00mons word nere "1900) apia fant omnia que a de bente vivendum fuerant; as Tully hath it in a place. But ex fele, or feiple, (Execute, in the Greek!) is the word by them all used upon this subject. The matter is thus briefly expressed by Epistetus, 'Idiore saire, il yagantes ou-Penore is laure neurdonar d'ichear il Ghache, &c. The fate and charalter of an idint (that is, of one that is a meer worldling;) is, never to expect either good or evill from himfelf; but from | full, Elay 32. 5.

things external onely. The flate and charafter of a Phylosopher is, neer-pell all good or cui frem himfelf onely. Epice Ench. Cap. 71.

V. 15. but a prudent man looketh well to bit going I hat E, with most: will not calify be ted by talk or applante of flatereers, or others, who freak without grounds for their own ends. A wife man will take more care of his actions, than fo. But may not this his,be referred to the talker as well, or seducer, included in, every word? Many fuch figurative expressions there be in Scripture: whereof we shall have one manifest example in ver. 26. as also chap. 19. we mail have one manner example in ret. 20, as and enap. 19, 23. And accordingly here the words may be supplyed: The simple believeth every man that speaketh: but the prudent, &c. that is but to that is wife, will observe the actions; the life and conversation of those that seek to perswade him to such and such things. According to our Saviours rule ; by their fruit ye shall know them,

Maith, 7, 16.

V. 16. but the fost rageth] The Hebrew verb is here translated by divers others: transfers[felt] or , passible by ; or, passible or; as chap, 2, 3. (repeated also chap, 2, 7, 1.) where we have the fende in click?: A prudent man parsecut the exist, and shieth himssifelf. but the simple passe on, and are punished. It is the same verb in both places, but different conjugations. Either of these translations is warrantable enough, and makes no great difference in the

V. 17. a man of wicked devices is hated] Men can bear with y, 17, a man of wiegen newices in marca; men can bear with him that is rashly angry, but they have him that deviseth mischief to others in cold blood: or, a man that conceales the mischief he contrives, is hated, 2 Sam, 13. 22.

ontrives, is it ited, 2 Sain. 3. 22. V. 18. but the prudent are crowned with knowledge] Knowledge V. 18. but the princent are crowned with governoge; knowledge is their crown: they get credit by it, and wealth too, under a just government. See before upon 10. 23. but a man of un-

V. 19. The evill bow before the good] upon the former verle; and the reference there.

V. 20. The poor is hated even of his own neighbour] Chap.

ter 19.7. neighbour] Or, friend. the rich hath many friends] Heb. many are the lovers of

the rich.
V. 21. He that despises his neighbour, sinneth] He that will not give to the poor, shall be punished as a sinner, although he take nothing from them, Or because it is the propriety and privilege nothing from them, Or occation is the propriety and principle of chartry, to ever a multitude of fins, Jam, s. last verice and 1Pt. 4. 8. he that despitath his neighbour finneth, may be also (and ity fome) interpreted, shall be found a finner; all his fins shall be reckoned to him, and he shall be punished without any mitigation. So I King I 21. I and my fors shall be finners: that is, shall be proceeded against as offenders: fin will be imputed unto us, &c.

but he that hath mercy on the poor , happy is he] Pfal, 112,9. S.c also on Psal. 41. 1. Bleffed is he

V. 22. Do they not erre that devife evill They that feekto hurt others, go out of the way of fafety themselves, and perish

mercy and truth shall be to them that devise good] Gods merciful promile shall be made good to them.

V. 23. the talk of lips tendeth only to penury Idle prating, to which they are addicted, are feldom good for any thing elle, and bring themselves (besides other inconveniences) to much contempt. But of ferious diffouries it was faid before, The lips of the right out feed many: and there is not any thing more beneficial

than fpecch , if rightly ufed. V. 24. The crown of the wife is their riches Rather, A crown to the wife, (that is, an ornament, because of the opportunity they have by them to make themselves known, and to do good:) than, their crown absolutely; which may be mistaken, as though riches iner room, anouterly; which may be mittaken, as noogit tuns were the thing, wherein their excellency, and chiefelt commendation lites: which is not the meaning. In this fenle, wildom felf is the true crown of men, C(hap. 4.9.) whether rich opport but as riches, fo a good wife, a trown: Chap, 12. 4. and fo many

put as rienes, to a good; wite, a trown: \$C. thap. 13.4. and many other things, that are outward, and accellary, but the joinflyne of forbir if the [3] \$S. Solomon faith; A fool is a fool, though he be never for ich. Riches of hemfelves, can never cure, nor over his folly but rather increase, and reveal its If thank with reason it foolid be foo finee deform of a particular than the contraction of the contract (as Arifotle observes in his Rhetoricks) wealth of it self, is more apt to impare wit, than to increase it: and, some mentis foror parpertus; prudence and poverty, are reputed of a kind. However, through vulgar mens basencile, whele hearts and affections are fet where he was a second or the second of the se wholly to the world, and think nothing worthy to be looked after, but weath and tricks; let a man be never for forbig, or fo wited but weath and tricks; let a man be never for forbig, or fo wited be shall be told that he is wife and religious. The good is full of such daughtil worth pipers: which made the Poet fay, and in his forse, rule grounds. Cultivism Addition. fenfe, truly enough; Sulfittan patietra oper their is a reh mass priviledge to be a fool, and yet to be reputed wife, Yet Solomon here in the right, nevertheless, that however men after their names, they cames after the nature of things; a food will be found a food; and wicked man, a wicked man, a wicked man, a wicked man, a wicked man, when the time that come a propheriod of by the Propher Efay, that the edit pring field be na more called liberal; nor the thurt faids be beant.

V. 25. Arne witneffe delroereth foules , but a deceitful witneffe | fpeaketh lies] Verfe 5.

Chap. xiv.

A true winesse delivereth souls Saveth men by witnessing the truth, whereas falle witnesses destroy themselves and others.

foules] Or, lives.

V. 26. and his children shall have a place of refuse] Gods children, or the children of him that sears God, Plal. 113. 12, 14. Though to the fense it be all one, whether we read it, his children that is, Gods : or , his , that feareth God : yet according to the best learned in the language, the tentor of the original Hebrew words doth import the latter: fo that the words fully set out, will be: God or, The Lord u a strong considence to him that feareth him, and his children, (or the children of such) &cc. See also upon ver. 15. Eut a prudent man, &c.

15. Eus apriden then, &c.
V. 17. The fear of lite Loud is a fountain of life, to depart from the finarcs of death. Chap. 13. 14.
V. 28. In the multitude of people is the Kings honour That is, the fitength; as appears by the opposition: for a king without frength hash neither honour not factor. In Traff (but is the definition of a Trane Hebr., In Traff (but his the definition of a Trane Hebr., In Traff (but his the definition of a Trane).

cause [117] in the singular, is not found elsewhere, to signifie a prince; but leanneffe only, as Pfal. 106. 15, aud elfevylicte) is by fome, (as by Mercer, for one) translated attricio maciei; that is consumption of leannesse; by others, timor tenuitatis; or to that pur-pole. It is noost likely that Solomon intended by that word a Prince, (according to the exposition of most Rabbins) and chose

patience, is true wildom indeed, and a great conquelt: whereof patiente, is true windom macee, a ma a gicac conquert mixed fee more upon Chap.14.5.2. But o be able to express watch, or rather the effects of wrath for a while, and to lay it up against an opportunity, as it gives man great advantage to do mischief. So it argues a most Divelish temper and disposition. Such anger the Grecians call xor @ property, and they make it the worlt kind of anger. Whereas cholerick angry men, though they flew more weaknesse, and expose themselves to more danger; yet they are commonly the best natures, that are so, who, as soon angry, so commonly the best statutes, that are to, who, as 1001 angly; to from pacified. Demorram and irritabiles; its common oble-fevation. Seneca goes further; a flat anim mala a defilmor quofigé périmer; action incandance mendiri hominibules; bit hall a faint, i-rejecté, adécui qu'adm fundiciani (a na ingennous mind, voyd of distinulation or hypocifie) indicioni resonadam dicana; c'a vulci créclaius flatinulation or hypocifie).

or hypocritic) indicium transidium dicant; et vulgi crelditu facilimus quilique buic obsoxiue.

be that is halfy of finite exalteth fully] Shews it to all, even as things fee on high arc feen far, halfy of finite Heb. [bart of finite.

V. 30. A fund hears it the fit of the flesh] A heart free from passions, preferred the health of the body.

envy the rottenne fe of the bones Plal. 112. 10. V. 31. He that oppressets the poor , reproacheth his maker] Chap.

17, 5. Matth 25, 40. reproacheth his maker | His own maker, or the maker of the poor : for God made him, and in that flate, not to be despised, but

his maker] God is the maker of the rich; and of the poor: chap.
21, 2. Not creator of their perfons only; which we know he is; but not indeed here; but of their different fortunes: as he hath appointed the one, so the other also: The Lord maketh poor, and maketh rich: bringeth low and lifteth up. 1 Sam 2.7. Therefore, saith Home. this singeth low and lifteth up. 1 Sam. 2.7 Therefore, faith Homeina place, it is not lawful for me; to despite thee: (a. as vai) rejes yaip Δis@ tirru as garris Zaii ir π. παρ. αγία: because all stangers and beggars, (or por:) are from God. But Hefiel yet more pertinently and expectlely to Solomons words Majé παν' δουν μόνη παρ. αγία το με αγία το και με αγία το και με αγία το και με αγία το με αγία τ

but he that homoureth him, hath [Or, shu he that homoureth him hath. V, 3.4. diven away in Or, for, See upon Pfal. 1.4. like the chaff. And chap. 10.2. the flubflance of the wicked.

hath hope in his death J Job 13.15, 8.19 26.1 Pfal. 2.3. 4.2 Cor. 1.9. See upon Chap. 10.28, 1.4 he hop of the righteoms, 8cc. V, 3.3. Wildon refleth in in the heart of him that hath understanding but that which it is in the middly, 8cc.] Laying aside other interpretations, that which both Mercer, and Buxtoric, from some large and Rahline commend uptons (and the august her I. I. ned Rabbins commend unto us, (and the only that I can think probable,) is this, One that is truly wife and learned, can con-ceal his wifdom, but where he feeth occasion to use it: he is not ambitious to make shew of it. Whereas a fool that hath a smack

18. 2. A fool bath no delight in understanding, but that his heart may discour it self] Again, Wisdom resteth, &c that is, A wife man will well consider of a marter, before he deliver his opinion; and rawell coifider o't intarte, before he deliver his opinion; and rather hold his space in company, though airford, gintry interior of him in fearning and wildom, than to utter any thing rathly! But a fool is bot is toon thio. The time emoting they than is, the more tool decommonly and confident. An additionally the property of the prop things, Chap. 15, 28.

V. 34. Righteoufneffe exalteth a nation A mean people grows

V. 34. Righteoinfeile exciteth a nation A inten people grows great and honourable by intitice, wherea a great nixion is ruined by injuttice, and suffering fit to be unpunified.
by injuttice, and suffering fit to be unpunified.
but fin is a represent to any beight There be two wirds in the original text, of different fignifications; which that the great difference of interpretations. The first, TDTI which ordinarily doth fightighteners; and formetimes (though it be denyed by fome) represent the former of the first ordinary doth give for fin, very frequently. As therefore from the first of the feecond, this interpretation we have here doth arise, for from the first, and feecond, this, as naturally first molecular absolution of the dual of legislating we revised. The Et misericodia population [eft velut] sarificium pro peccato. That is: And the mercy of people (or nations:) is as it were a sacrifice for sin. And for the probability of this sense in reference to the context, or paralel place; it hath as much as can be required. Chap. Prince, (according to the exposition of most Rabbins) and chose arather to fay refine 1 than refine, (the plural whereof refiers), of a 8. Mercy and trush priories the King: and the throne is which the principles, is ordinary) of purpose, to allude to refine a sic fignifies the first, is ordinary) of purpose, to allude to refine a sic fignifies the first, is ordinary of purpose, to allude to refine which is without a people; is, (in outward estimation) more like to the carkalle. or the examine of a Prince, than the reality. See upon Pfal. 106. 15. But fent learning into their least of a more first their point of the examine of a Prince, than the reality. See upon Pfal. 106. 15. But fent learning into their least of a more first which is the first of the examine of the refine and the ordinary of the refine of the observation there, out of Daniel, 80. And that which word and upon Pfal. 81. 10 congregation.

V. 19. He that if first to write, it of great understanding, 80. I occurrent within and passion, with the spirit of meckensel and a material and the ordinary of the principle 16. 6. By mercy (TOT) and truth, iniquity is purged. Chap. 20. in matter of luft, indeed; but upon another confideration; as

> 10. To that I would not rely much upon this. Let them both pais, (as well they may) for probable interpretations, and let the reader make his choice. See also upon chap. 16.6. By mercy and truth, to any people | Hcb, to nations. V. 35. his wrath is against him that causeth shame By doing the Kings businesse foolishly, whereas he that doth it wilely, gets the King credit, Ifai. 22. 18.

> a holy word of it felf, transferted to persons most abomina-

ble. However, it is certain that the verb is fouled, not only by

Rabbins, but even in the Scripture, in this very book, chap. 25.

CHAP. X V.

Verse r. A Soft answer turneth away wrath] Chapter, V. 2. but the mouth of fools poureth out foolighnessel verse 28.

Chap. 12, 23, & 13, 16. poureth] Heb. beleheth, or bubleth,

V. 3 The eyes of the Lord are in every place, beholding the evill and the good] Job 34. 24. Chap 5. 21. Jer. 16. 17, & 32. 19.

Heb. 4. 13. V. 4. A wholsome tongue Heb the healing of the tongue. V. 4. A wholsome tongue.] Heb the healing of the tongue.

a treed fille. See before upon Chapter 2. 18. a tree of life.

a breath in the spirit! The original word, here translated spirit,
signifieth alls the wind: as Pla1, 48.7. Thus, breakest his spirit of
traships with an East-wind: where all ow he have the same word to
breaking, as it here. Hereupoa some, Rabbins, and Christiahis, sta
Junius, Pistactor, and others: 2. expelle the left of the word as
this effect; is a breach by wind: understanding, the Eastern winds,
proverbially used to expelle a vehement funden speach or care
ting, as I ferem 18.17. I will scatter them: See. But I conceive the
server translation, he more embasted of the rows and excelled. former translation, the more emphatical of the two, and breach, in the shirit, more directly to be opposed to a tree of life, in the for-mer member; than, a breach by wind. If a man would indulge to his phanfielde might (embeacing that translation, approved by miny, abread by small) think that Solomon might alliance, or the apture of words, which physically are but Wind, as we say sommons!

1y: but I will not give my self to much liberty

V. f. A fold chipseh bir fasters infinithing Chian. 16.15

instruction] Or, rebuke.

infirmation Or, remove, but he that regarded reproof, is prudent Chap. 13, 18.

V. 6. In the boufe of the righteous is much treasure Godlinesse with contentment is great gain, i Tim. 6.

but in the revenues of the witeful is treasure A wicked man may

get much wealth, but he hath much care and trouble with it, because Gods bleffing goes not with it, Plat. 127, 2. whereas a good mans treasure may be his strength, and without trouble, through Gods blessing, See 1 Tim.6.10: and pierced themselves through with many forrows. It is not alwayes to; some wicked, wealthy men.enjoy themselves (as to the world) and their plenty, quietly enough, even to the last. But it hath often been faid, that no moral lenadditions to make new ort. Whereas a root that near a make judge of learning and knowledge, in all places, and upon all occasions, out with it he must, or he is ready to burst. See before upon chap, out with it he must, or he is ready to burst. See before upon chap, a raisely of circumstances, the perfect knowledge whereof is above variety of circumstances, the perfect knowledge whereof is above.

Ghap.xv.

the reach of any man. We shall only say: 1. Some may be accounted wished among men; (especially when men of different parts doe judge) which are not for in the eyes of God: so on the contrary. Which made the Aposlic, to referre all judgeas on the contrary. Which made the Apolite, to reterre all judgement, conterning men, to the great day, when the hidden counfels of every heart final be made manifelts Cor. 4, 5. Secondly, God doth fometimes reward wicked men, whom he hath used to accomplift his will, in some things, with temporal bleffings: Pfal. 17.13, 14. But of temporal blefsings, how to be understood by Christians, Sc. fee upon Pfal. 37.1. Fret not thy felf; Scc. and before, upon chap 3.18. She is a tree, and other places, to which reference hath

often been made.

V.7. differse howseldes | Seatter it abroad in hope of increase, as husband-men do their seed. Psa 1, 112, 9.

dois not [9] "Or, is not right. So Junius, and divers others, making a nound, of that which, more usually is an advertb.

V.8. The set flicts the wicked is an abomination to the Lord Character. It is a second of the worker of the property of the wicked is an abomination to the Lord Character.

Chap. 21. 27. Ifai. 1.11. and 66:3. Jer. 6 20. 7. and 22. Amos 3.22. That thing is abominable before God, which the wicked think to be most excellent, and whereby they think to be most accepted : For they pray folernnly with facrifice, God hates it; but cepted: For they pray foremany wint factine; God nates it; our he accepts the bare prayers of the goddly, without factified V. 9. that following fair rightenified That followers eagerly after it, Chap. 1.2.1. Tim. 6, 11. Heb. 12.14.

v. 10. Correllon Or, Instruction.
Correllon or, Instruction.
Correllion is grievous unto him Or, A grievous correllion shall be-

fall him.
Correllion is grievous unto him that forfaketh the way He that Swarreth in his whole course from Gods Word, cannot endure to

be that hatelt reproof [hall dye] Chap 5, 12, &c. & 10, 17, be that hatelt reproof [hall dye] Chap 5, 12, &c. & 10, 17, V. 1. Hell and defination are before the Lord] Job 26, 6. Pfal, 139, 3; There is nothing to deep or fercet, that can be hid from the cycle of God: he knowes the foules in hell, and the bodies, in the cycle of God: he knowes the foules in hell, and the bodies in the

grave, and much more mens thoughts here. Of the word 'MNU' move that commonly among the Jewes of those dayes, See before upon chan, 9.18, the depths of hell: and the reference there; and upon verfe 24. hell beneath.
V. 12, one that reproveth him] Or, that one should reprove him.

V.13. A merry heart maleth a cheerfull countenance] chap. 17.22. but by forrow of the beart, the fpirit is broken] chap. 12. 25. the [pirit is broken] So much , that a mans grief appeares in

V. 14. the mouth of fools feedeth on foolifhnesse] Their heart receives foolishnesse, as their mouth receives meat; for all things are nourished by their like.

the heart of fools | Here, of fools; the mouth of the wife, the heart: and contrarly, veric 7. the lips of the mife; and, the heart of fools : promiseuously used. See before, upon chap.20,20. the heart of the icked. And therefore the speculations of some men here, and upon the feventh verfe, must needs fall to the ground.

V.15. of the afflitted That vexes himself needlesty through his own peevishnesse, or other untowardnesse. We must not underftand it of godly forrow, or of the temporal afflictions of the godly For godly forrow worketh repentance to salvation, but the sorrow of the world worketh death. 1 Cor. 7. 10. See also Ecclesiastes 7.2,3,4,5. Se lfat 47.11.

V. 16. Better is little with the fear of the Lord, than great treav. 10. Detter it tittle with the jear of the Lora, than great trea-fure, and trouble therewith] Pfal 37. 16. chap. 16. 8. 1 Tim. 6. Better it little with the fear of the Lord] Which usually is without trouble, as on the contrary great troubles attend the treasures of them that fear not God.

V. 17. Better is a dinner of herbs where love is, than a stalled oxe, and hatred therewith] Chap. 17.1. a dinner of herbs] The word fignifics, a travellers dinner, a short

and fudden one without preparation. V.18. 4 wrathfull man ftirreth up ftrife] Chap. 26. 21. and

19.22. V. 19. The way of the flothful man is as an hedge of thorns] He ever findeth some let or flay, and dares not go forward. There is a Lyon nndeth tome tex or tray, and dates not go toward. Interes at Lyon in his way, Chap. 26. 13. But if we compare with chap. 22. 5. Thoms and finares, &c & Hold. s. 6. I will hedg up thy ways as thorns, &c. it may be thought as probably, that this hedge of thorns, is not intended by Solomon of imaginary thornes, (as the Lyon, chap. 22, 13, and 26.13.) in the phantie of the flortful only, but of real difficulties and perplexitles, wherewith the flothful use to be intangled, and which they bring upon themselves through flothfulnesse and delay. I am much confirmed in this fense, by a saying of anci-

and detay. 1 am much continued in this tente, by a laying of ancient Hefood, to this very purpose; 'Are' of "a plankayspote are; 'and water and ten, and for made plans, or; raifed up, &c. in the fecond member, will better agree with this fene, than the former, the phylial man; To whom is opposed in the fecond member, the rightens. Most likely therefore, that the fame is intended here, who ch. 22. 5. Is called froward. That all wickednesse doth proceed from slothfulnesse, ancient both Philosophers, and fathers do mainrain, and Matth 25.26 ourepde and morneds: wicked and flothfull, are joyned together. But of this we have treated ellewhere more

bedge of thorns] Hof. 2.6. and Mich. 7.4.

but the way of the righteom] Then a flothfull man is not righteous, nor a righteous man flothfull.

is made plain] Heb, is raifed up at a caufer.

V. 20. A wife son maketh a glad father] Chapter 10.1. See there.

v. 20. A wife for mayern a gina faint; 1 Chapter 10.1. See there, a foolish man despiseth his mother] And so grieves her: as on the contrary, the father is made glad by honouring him.

contraty, the nature is made glue by nonouning min. V. J. Felly is just him that is definited in which all chap. to. 23, As foolst rejoycing in will live wickedly: fo wife men rejoycing in goodness live up rightly.

adjunte of wifem! Heb. word of heart.

aeguinic of winand 1200, voja of near. V 22. Without comfel, purpofer are disposinted: but in the multi-tude of confellers they are effablished Oct, Break purpofer without comfel; for in the multitude of confellers then shall be stablished.

complet for in the mutitinae of completes to the point of Habilpted.
Without countle, purpole: are disposinted. Things rathly undertaken, are blown away like chafte. Chap. 11.14, See there. However, the word here is "TD more properly ferret complet" and fuch foold date-countle be. Want of fecrecy, that heen the overthrow of many brave purpoles.

counfellers they are established | Heb. it is established , purposes is established, that is, according to the Hebrew idiotisme, every one

established, that is, according to the reduce sanotime, every one of them, and so, frequently.

V. 23: by the anjury of his month! Answer is put for speech, though no man speak before, as it is often in the old and new Teftament. See more upon verle 28.

a word foken in due feafon, how good is it] Chap, 25.11, If we will that our talk be comfortable, we must wait for a seasonable time

in due feason] Heb. in his season.

V. 24. The way of life is above to the wife, that be may depart from V. 24. The way of up is a sour to nor wife; has or ming spent from boll seneath. [Phil], 20. Col. 2, 132. Thole fenences, and saying are a counted molt witry, and elegant, (which Quindlian alleth && megrodowino). It are are grounded upon fone common freech, but taken in a contrary fenie; or contrarily applyed to vulferch, but taken in a contrary fenie; or contrarily applyed to vulferch, but taken in a contrary fenie; or contrarily applyed to vulferch. gar apprehension: as, Shut thine eyes, that thou mayest see; (the A-rabs have a Proverb to that purpose.) to wit, the eyes of thy body, that thou mayest see with the eyes of thy foul; which is the true light of man. Caft thy bread upon the waters, Ecclefiaftes 11,1.) for ingut or man, can into pread upon the waters, externates 11.17for those flast finds t, &c, a thing contrary to ordinary fenfe, And therefore the Grecians, of cost ill bellowed, and as good as lost, (as when a man is bountiful to unthankful men,) used to say, or as your evi worle : to fow upon the water, or fea. But the meaning is, Lole it, (thy feed, or bread,) as to men; that thou mayeft receive it back try (try see a) or means) as to ment that those may be received after from God, who is belt able to repay thee. So is it here in this drine fentence, wherein the acutenetle of the expression seems to thive with the excellency of the matter. The Grecians of one that did not look to his way in going, were wont to fay, that he did are da not 1000 to 1100 to one Thales, a Philosophier, who being in his way, and keeping his one I nates, a trintopier, who cong in in way, and keepig his eyes fixed (for observation, being a good Aftronomer) upon the leavens, as he went along, fell into a Well; for which he was pretty handsomely flowted by a malapert bondflare of his own, which came to draw him out. The way of life, saith Solomon; that is, The way that leads unto life, or happinesse; is above to the wife. whileft he doth not only lift up his eyes often to heaven, but also and chiefly, whilest he fixeth his thoughts and his heart there; by and cinery, which he are in stoughts and an neutrone; if which he may be thought fo minch the more to exple his body, of dangers that are from below. There may be an angelvisular in the words, in another respect too: if he should (in the literal immediate tenfe) far, that the belt way to avoyd precipies, is to go aloft, which is contrary to common fenfe; the furth way to avoid a fall whether our litera may be in denance, being to these. avoyd a fall, whereby our lives may be in danger, being to keep the lowest way: according to that of the Poet, ----telluniur in altum, ut lapfu graviore ruant : and, Qui jacet in terra non habet unde cadat. Now for the mysticall, or allegorical sense, we are referred to Phil 3, 20, Col 3, 1, 2, which certainly was Solomons aym. I make no question but that by the way of life, he intended at present, so soliton to be that by the way of life, he intended at present, so soliton but that by the way of life, he intended at present, so soliton but whether by TIND, which fometimes signifies a pit, or the grave, or the inferiour parts of the carth, he intended that which we now call hell, or onely destruction in general; may be doubted. It is more likely that he intended. destruction in general. Learned Grotius his paraphrase upon the words, is, Homo sapiens in omnibus allionibus said Deum respicit, nt a periculo serverur. Of the word 'INU see more upon chap 9 last verse : the depth of hell. It is well known , that many Jews and Rabbins have been of opinion, that the godly only should arie, and live: and that the foules of other men, infidels and finners, the state of the st did utterly perifh, as brutes: opposed by Christ, John 7 and 1988-39.
And was not this a thing, by all lober men (though some that like huise could be a considered to the constant of the con like bruits, would be glad of the end of bruits, and that there were nothing beyond death:) to be dreaded, to be utterly extinct and annihilated; when others should enjoy life and immortality? It doth not follow therefore, that if 7180 were dreaded after death; it was therefore known as a place of torment, hy rhem that dreaded it. What therefore is grounded by some men upon these words,

I do not apprehend to be of much validity.

V.3.5. The Lard will defroy the bowfe of the provd]ch.13.75&14.14.

he will establish the border of the widow] Who hath no cause to be moraud.

proud. And therefore the word widow is used proverbialy sometimes, to denote men of very low condition, and de jected spirits. Pfa, 107 40,41. He poureth contempt upon! rincest &c. where thepoor is opposed to Princes (lawleffe and tyrannical) as the widow here to the proud in general.

V. 26. The thoughts of thewicked are an abomination to the Lord] c.6. 18 wicked mens thoughts &words displeaseGod; good mens please him.

but [the words] of the pure] Or, but to the pure, pleafant words] Heb, words of pleafantneffe.

Chap. xvi.

V. 27. He that is greedy of gain, troubleth his own house Hinders the comfort of himself and his: whereas, he that hates bribes, to that he will nor receive them offered, much leffe ask them , he and his shall live comfortably.

and his mail live commortany.

I roubleth his own houle? Chap, 11:29.

V. 18. The heart of the righteous studieth to answr: ? Every man that hath some knowledge of the Hebrew, or is acquainted with Scripture phrase of either Old or New Test, must need sknow, that to answer, is as much, often, as to speak; and might have done in the text, (I think) better, than, to answer: except those that put i there, had thought themselves bound to keep all Hebraismes; which we know they do not. Studieth then to answer, is as much as, will premeditate when he is to speak. It seems that, that inspiration (as they call it : that is quicquid in buccam whether fense, or non-fense:) was not in use, or not well thought of, in those days: especially upon facred occasions: Eccl. 5, 2. Be not rash with thy musth, &c; what would become of many a man, in these days, that lives in good fashion, if non-sense, and vain prailing were banished out of Pulpits But, the people love to have it for Jer. 5.31. and lo it is like to be , untill God mends it. Yet weldeny not, but there be some, who, by the advantage of fome natural dispositions and long practice, are able to speak very well without premeditation if need be, which ability of theirs, deserves great commendation; but their modesty more, if in reverence to God, they avoyd to put themselves to it, (whether in preaching, or praying) but when there is great need. See also ch. 16.23

the mouth of the wicked poureth out evil things Rafhly &abundant ly, for lack of premeditation, See upon ch. 14.23. Wisdom restets. &c V.29. The Lord is far from the wicked Ps. 34.16. God is far off from wicked men, and will not hear their prayers: but he is nigh to good men & hears them quickly: therefore the former must not presume

men, & hears them quickly: therefore the former mult not prelume, nor the latter deplar of the good fuccefs of their prayers, feelf-1.1: the hearth the prayer of the rightenul Pfal. 145, 18.

V. 30. The light of the eyes righest the heart As I light delights the eyes, so good newes; or a good name joyes the heart, a good report] See upon 8,505, 7,7991? Heb. hearing. Chap. 13,55, 65 life, which the momentum of the property of the heart, a good report] See upon 8,505, 7,907.

V. 31. The ear that heareth the reproof of life, abideth among the wife] Verse; That suffereth himself to be admonished by Gods word, that bringeth life, and fo amendeth,

V. 32. inftrutlion] Or, correttion.

heareth] Or, obeyeth]
getteth understanding Heb, possession an heart.
V.33. The sear of the Lord is the instruction of wisdom] Job 28.28. See the references, upon the next words,
before honour is humility] Meaning; that God ufeth to exalt them

that are truly humble, See upon chap. 3. 34. For God ref. and shap, 11,2, with the lowly,

before honour is humility] Chap. 18. 12. CHAP XVI.

Verle 1. The preparations of the heart in man, and the answer of the tongue, is from the Lord Chap. 19.21. & 20.24, Jer 10,23. He derideth the presumption of man who dare attribute to himfelf any thing, and yet can enther prepare, higheart to fpeak, nor fpeak what he hath prepared, without Gods affiliance: or, though man have never to well prepared himfelf, yet without God. he cannot utter his conceptions; as ver, s. In divers of thole sentences, the first part (erven) only to their, in the Becond, and to make the expression the more emphatical: and ought not there-fore to be pressed as as a thing positively, or dogmatically, and abso-lutely delivered. So 19.14. House and riches, are the Inheritance of fathers, and (or, but) a prudent wife is from the Lord. The intent is not, to deny that riches come from God, which is elfewhere often affirmed; but only to fet out a good wife, as a speciall providence and gift of God, more confiderable to man than riches are. See alfo upon Pfal, 10, 17, thou wilt prepare their bearts, &c.

preparations] Or, difposings. in man, and] Or, are of man, but.

V. 2. All the wayes of a man are clean in his own eyes Ch. 1. 2. He sheweth hereby, that man stattereth himself in his doings, cal ling that vertue which God calleth vice, Plal 36. 2. Elay 5. 20. the Lord weigheth the fpirits] God weighs mens thoughts in an ibe Lord weigheth the firits! God weights mens thoughts in an even-balance, and finds them too light, and their actions also, Dan 5. 27. For I know nothing by myself, yet am 1 not hereby justified; but he that higheft the nit she Lord, 1 Cor 4.

V. 3. Commit thy ware unto the Lord, 1 Cor 4.

(Special Conditions of the Lord, 1 Cor 5. Lake 13.32. 1 Pet. 5.7.

(commit Heb. Roll.

Commit thy works unto the Lord Those things that are too

and he will effect them according to thy Intention. V.4. The Lord hath made all things for h.mjelf | For his own glory.

This is (hath been I am fure) the most received interpretation Junius, omnes, all men; not, all things; restraining it, (the sense of the words here; I meant) to men only, The difference is not great, But exceptions be made against this translation of the Text; and confequently, against the exposition, as grounded upon it. For the thing is not denied, that God hath made all things for himselfibut this denied to be the fense of the words in this place : Geierus, the laft I have feen, that hath written upon thefe Proverbs, (a man of great difference, and good judgement, for the molt part: a Lutheran:) is much against it. Two things are objected: First, the accent under 179207 - And fecondly, the irregulatily of the affix Pronoun, if a przepóliton, according to our translation, be made of the word. These be incited for contents of the proposition of the made of the word. which might be answered well enough. There be examples of far greater irregularities in many places, which no man sticks at. But the question will be: If the words will afford another more literal interpretation, (that is, without irregularities:) & that interpretation of the words, as good and warrantable fense, or matter: why not to be preferred? This we are now to consider of The translation commended unto us as moft literal, is: Omne operatur Dem ad responsum ipfius: thas is, God hath created all things to answer him : or, to answer one another ; for both are in the Hebrew affixe : or , to lpeak more properly; The Hebrew affixe pronoun is indifferent to either. The Chalde paraphrase is for the first; ut obtemperent ipsi: that is, to obey him. There is no difficulty in this. But from the other translation, the fense that is made of it, is not so obvious: By Junius in his Scholia, (as I find him quoted: for I have them not:)it is fo fet out: sapientissima vi dy ordinatione Dei sic disponi omnia, ut singula ante-cedentia salla consequentibus,&c. that is: That all things by the great power and wisdom of God, are so ordered, that every antecedent deed (or action) and thought, doth answer to the consequent; and every consequent, to the antecedent. I do not well know, what he intended but I am fure that the Stoicks anciently used the same words in the exposition of their Fate, or Destinie. Others more plainly, draw the words to that mutual harmony and confent of all natural things among themselves to their mutual preservation: observed by many, with admiration. But what then for the coherence? How comes in the wicked? Male culps permiffe, responder malum pana immissions saith Geierus, with some other words to that purpose. I must profeffe my felf not much facisfied with any thing that he hath to this purpole, either of his own; or from others. I shall speak what may seem strange; yet no more, I am sure, than what will be made good, (if taken) in the most literal sense. Ancient Greek Philosophers have written much more to the illustration of this fense, than hath been done by any Commentator: This answering of things to one another, they call most appositly; The M nearest an all 1100 positive. yea so necessary, some say, that the world could not subsist without fuch. This is not a place to dilate upon philosophical speculations; neither have I the books by me. For indeed if we take this; (with tome Rabbins, and many Christians) to have been Solomons meaning, why should it be thought more philosophical, than theological? But I have them not; at this time:neither, if I had, would I fo much presume upon the readers patience. Grotius is for this sense coo, Singula Deus Jacit (ordinars) ad id qued fingulis convenit. Etiem impiss ad diem calamitojum, Jordinarur d Deo Jac exhibited by Geirus, where allo his Nore is NARTI My, at you explanded lattist, figuifiest 12 propriets at Cols. 10, 10, 50. he. I think 2018 years of the been better, and more fuitable to, the fyle of ancient. Philolophers: though over a zar I know be the word used in the New Testament.

yea even the wicked for the day of evil! In whose condemnation he intends to glorifie his justice, Job 21.30. Or rather, to be executioners of his wrath for the punishment of others : who therefore Pfal. 17.13.14, are called the fword and, the hand of God, See also Pfal. 80.17, Let thy hand be upon the man of thy right hand i upon the fon of man, whom thou madeft strong for thy felf: out of Esay and Hab. pallages there to this purpole. See allo uponPlal 105,25 He surned, &c.the same Authour being as earnest upon this place also, to vindicate God from being the authour of fin, or true cause of any eyil, which some ignorantly from such places would infer. Thus, if we stick to the first and most received, I faid, translation of the words of the first member, But if we like best of the second, as more literal, and approved of by eminent men; fee what hath been faid there,

V. 5. Every one that is proud in heart, is an abomination to the Lord) Chap. 6. 17. & 8. 13.

proud in heart] Ch. 11. 21. wieled. So, superbia, is used by the La-

tines for any particular vice; and for vices in general. Hence came the denomination of Tarquinius Superbue; by which they intended, the wicked and tyrannical or unjust as bymany hath been observed. though hand joyn in hand \ See upon ch. 11. 21. Though hand, &c.

unpunished | Heb. held innocent.

V. 6. By mercy and truth iniquity is purged , &c.] Or , Where hard for thee, trust God with them; as men use to lay their burdens on other mens shoulders, when they cannot bear them, it felf by departing from evill: that is, piety is a furc token of reremiffion of fins, and not facrifices, withour ir, See alfo Matth. 23. 23. ----the weightier matters of the Law, judgement, mercy, and faith, &c. This I conceive to be the aym of Solomon in these words, tacitly to reprove their error, who did think, (which was the opinion of many both Jewes and Gentiles:) that they could purge or explate any fin by facrifices, and oblations and whileft they acquire explace any into y lactifices and objections and whilely they acquire ted themselves of the duty, (& perchance above duty) with care & conscience; were carelesse otherwise, of their lives and conversations. ons. Some would have the immediate aym of the words to be, to commend bounty, and charity to the poor, & would have th, 10, 12. Harredfirreth up frifes: but love covereth all fins: (as they interpret Hatrea purrous by project on leave concerts at junts. (as they interpret infec there.) to be parallel to othis, Of that lends & flubject fee upon the x-retie of that ch. retgirer of wickefnells, &c. But 1 do not be the there will be the control of the they would make of the words to belong to the cl. 1 am glad I have Meccess on my fide, And I am much confirmed in this opinion by the second member

and 1 am muca continued method you are seen attention, the following words: and by the feat, &C. See there. Yet and by the year of the Lord men depart from evill? By the fear of the Lord, according to the Hebrew phrafe, religion in general, and the Lord, according to the Hebrew phrafe, religion in general, and the Lord, according to the Hebrew phrafe, religion in general, and the Lord according to the Hebrew phrafe, religion in general, and the Lord according to the Lord accordin Gods worthip, is underflood. See upon Pial. 130-4. Plus there a sprayword with the Res. And, so forg is as much as, a wordips, in many place. So Jet, 154. Let us now joar the Lord, that give his rains and, Frant he Lord, and his goddiffe. Hof., 3 lath verfe And I remain and, Frant he Lord, and his goddiffe. Hof., 3 lath verfe And I remain contently a state of the Bushims (a very learned man) doth fomewhere comend, and defervedly) he sept. (as we call them) for exprefing (in the place) the Hebrew words by 3 vor\u00e4\u00e4re hebre.

The second of the Wheelers words by 3 vor\u00e4\u00e4re hebre.

The second of the Wheelers words by 3 vor\u00e4\u00e4re hebre. is: The worship of Gad. Whereas therefore some men did take upon themselves to be very religious:great worshippersof God, because of their facrifices, wherein they were not only punctual, but free: Solonets action consistent new were not only purcusaryout and mon would have them know here, that true religions (or, fear of the Lord) did not to properly confit in factifies (to the Prophets, and David in many places we know) as in departing from evil. Just as \$1 \text{ area.} Pure religion, and undefied before God and the Father is this, \$1 \text{ area.} Pure religion, and undefied before God and the Father is this, St. james. Fure rengion, and unaequed before voa and the state of the following (therewe have the effect of the first member :) and to keep himself unspoted have the effect of the first member:) and so keep himsely unspared from the world: that is, to depart from evid. Jam. 127-30 St. Vaul. (as to this second member) Nevertheligh the foundation Handeth for exce. and the every one that nameth the name of the Lard, (that is, proteflect to be religiously for ar God, depart from inquity. 2 Tim. 29 y. Y. 7. When a mans wages plagt the Lard He that will enjoy the favour of men for good, must get Gods first, Luke. 2, 43. See upon chap 3, 4. 50 shadt how find favour.

V. 8. Better it a little with lightensinfs, 8c.] Pfal. 37. 16 ch. 15, 16.

Al litcle well gotten, is better than a great deal ill gotten, is better than a great deal ill gotten, is better than a great deal ill gotten, is the lard direflith bit flept] See Notes on verfe 1.

V. 10. A divine feature if the, divination.

A divine feature is in the lips of the King] Divine features and favings become them be the rate en greaterf authority. See before

layings become them best that are in greatest authority. See before in the Preface, and upon ch. 1.1. The Proverbs. Or, divination, as the in the Pretace, and upon th. 1.1. The Prowrbs, Or, divination, as the word doth properly import of which furface how deviatation may be afferited to Kings and Princes more particularly than to other men, fee learned from this Notes you pon Joh. 1.7. And this place then performed the mental properties of the propertie divinare regale ducebant, &c.

Or if we understand it rather, of a certain discerning power and faculty, wherewith God doth endow many Kings & Princes, in maters of judgement, and the like, above other men; we have an exof jungement, and the life, above orner men; we have an example of the Ming Solomon himself, ix Ming, 34, 46 can do ther like examples of other Kings also, are there produced by the fame Grocius in his Amoutations upon that place; to which divers others might be added out of ancient and later Histories, So of David, might be added out of ancient and later Histories, So of David, 2 Sam. 14.17. for as an Angel of God, fo is my Lord the King, to difeern 2 Sam. 14, 17; 10r as an Angel 9] Uses, just any Javanier (English ships good and bads; and again, ver. 20., and my Lord 1s wife, according to wife my life of the ship of any kind of divination, or aftrology, which is unlawfull and forbidden. See upon Pfal 38 5. to the wyce of charmers, charming never fo

wifely. V. 11. A just weight and balance are the Lords] Lev. 19.36. chap-

ter 11, 1. all the weights] Heb all the ftones.

all the weights of the bag are his work] If they be true and just, they are Gods work, and he delighteth therein: but if they be falle, they are the work of the devil, and ferve to their condemna tion that use them.

V.12. It is an abomination to Kings to commit wickednesse] Wife Kings hate injustice, knowing it will overthrow their Thrones.

for] Or, but.

V. 13. Righteom lips are the delight of Kings] Chap. 14. 35. &
22. 11. Many things are abfoliately delivered in the Scripture,
which must be understood, rather, of what should be, or usually happens, than what is a stually, or necessarily must be. So I Cor.

6-19. Kews y sent that your bust is the Temple of the Holy Obell 2nd

7.31. &C. He that is unmarried careth for the things that belong to

the Lord, how he may please the Lord; and the like.

ine Lora, now we may piease ine Lora; and the like.

V. 14. The wrath of a King is as messengers of death] Chap. 20.2.
That is, he findeth out many means to execute his wrath,
a wise man will parise in]. For there is no resisting it, V. 15. In the light of the Kings countenance is life. The kings cheerful countenance rejoyceth the subjects, like sun-shine; and

enricheth them like the later rain. his favour as a cloud of the laserrain] Chap. 19. 12.

V. 16. How much better wit to get wifdom, than gold] Chap-V. 17. The high way of the upright, is to depart from evill : he that keepeth his way] It may be Solomon doth allude to travellers, who

are fafeft, when they keep the road. So literally, to keep his way, may be understood; but otherwise, to keep his way; that is to take care : to walk circumspelly, to make a conscience, &c. V. 18. Pride goeth before destruttion] Chap. 11. 2. & 18. 12.

Mens estates are like earthen ware, the higher they are listed, the greater is their fall and breaking. Pride makes many break in our dayes, Chap. 17.19.
V. 19. Better is it to be of an humble spirit with the lowly] Hu-

mility, the best of gifts; as pride, the worst of vices, and most inmitty, the bett of gitts; as prince, the work of vices, and molt in-compatible with true religion. For 9 od givent prace to the humble, 8cc. Jam, 4.6. and every one that exafterth binjelf; 8cc. Luke 18. 14, and God dardleth with the humble, Elay 9.7. 13. than 10 divide the [post with the proud]. A proverbial exprellion

of highest worldly joy and exultation. I rejoyce at thy word, as one that findeth great foot, Pfal. 119. 162, Sec upon Pfal. 76. 4. than

V. 20. He that bandleth a matter] Or, He that understandeth a

matter.

He that handleth a matter wifely shall find good He means. That he that will bring his affairs to a good end, must have undestanding in his businesse, and trust in God. Or thus; It is good and commendable for a man, when he goes about any bufinelle, to use deliberation, and to make use of his best discretion concerning the carriage of it : there is the better hopes of a good iffue, when that is done. But nevertheleffe, let no man truft to his own wildom and discretion, But put his trust in God, and depend of him for the event : which for a man to do in all things, is chiefest hap-

pineffe. trufteth in the Lord, happy is he] Wal, 2, 12, & 34 8,& 125, i. Ifai

30, 18, Jer. 17.7. V. 21. [hall be called prudent] Shall attain to the reputation of a prudent wife man : and by the effects , he shall approve himself fo. Shall be called, may be also interpreted, shall be, or become as often, in the Scripture. He that affects wildom in his heart, and applyes himlelf to the study of it, shall in time attain to it: as fore, often.

the [weetneffe of the lips increafeth learning] Wildom joyned with loquence, doth much good.

V. 22. Understanding is a well-fpring of life unto him that halb Chap. 13. 14.

him that hath it] Heb. the owners of it. the instruction of fools is folly] Either that which the wicked teach others, or elle, it is folly to teach wiffull fools.

V. 23. teacheth] Heb. maketh wife. A wise man will confider of his words: nothing shall come out of his mouth, but what hath first been weighed in his heart. See before, 15. 28. and upon 14. 33. Wissom resteth, &c. and upon chap, 15, 28. The heart of the right, The heart of folds is in their mouth; but the mouth of the wife is in their heart, Ecclesiafticus 21. 26. Or, if any doth affeft to Speak well, (as anciently it was the readiest way, to wealth and houour) let him first take the care to flore his heart with good literature. For, fribendi relle, (there is the same reason for disendi too) fapere eft principium, d' fons; as a learned Poer tells us : but a better per egy principium, or jons; as a learned roce tells us: out a decided that, (to the same purpose) that, Out of the abundance of the heart the moust be peaked. Matth. 13, 34, and addeth learning to his lips! To himself or others.

to] Or , by. V. 24. Pleasant words are as an hony-tomb.] Chap. 12. 25. [weet to the fout] Pleafant and profitable.

V. 25. There is a way that feemeth right unto a man) Chap-

V. 26. He that laboureth] Heb, the foule of him that laboureth. rer 14. 12. craveth it of him] Heb. boweth unto him. All the labour of a man is for his mouth; and yet the appetite is not filled , Ecclef: 6. 7. We fay commonly (and somewhat answerable to that all languages that we cannot maintain life otherwise; for which we think no ransome too great. All that a man hath will he give for his life, Joh 2. 4. They are Salans words there: but we have better authority for it, if need were. Though this may ferve, yet we may extend it further; that as we retule no labour to maintain this life; that is in effect, for the body: fo should we take pains as

Chap. xvii. Labour not for the meat which perifheth, &c. Joh. 6. 27. that is : if for Lapper we for the case water perspects, S.C.; On. 6, 27, that S: It for that, much more for the other. And, If thou be wife, thus shall be wife for thy self: chap, 9, 12, We shall reap the fruits (though not externally visible:) of those labours too, that we take for our foules : Our labour is not in vain : 1 Cor. 15.58. Yet there be, who make a far different sense of this whole verse, Qui molestus est, mo-lettus est sibs : nam restessitur in ipsum os eius. So Junius: not he alone, I know; fome Rabbines go that way too: and most Lutherans. The sense is very good so too: very well expressed by old Hefiod. Of dillo κακά πύχει ανής αλλο κακά πύχον: Η Al κακή Cean το βουλεύσετη κακίτη. We need no other paraphrase to Solomons words. If he had intended it, I know not how he could have done it better, And I should sooner be induced to believe that Solomon words are to be taken in this lenle, by this paralel place of that ancient Poets. (He that contriveth mifchief to another, dath contrive it to himself: Evill consider till light upon the head of the Consillers, what can be more werbaire?) than by that reaof the Conspilors, what can be more verbative?) that no tractea-ion which is given by fome, because fay they, by the former, non re-conditium quid videtur proferri; &c. no very hidden, or my flerious thing feems to be spoken, but what every body knowes, &c. In-deed, by this rule, every, man taking to himself the liberty of his own judgement; we shall not leave perchance to Solomon many Proverbs; or shall make him fay what we would have him; not what he intended

V. 27. An ungodly man] Heb. A man of Belial, 2 Sam 20, 1, in his lips there is a burning fire I For he consumeth himself and others. See Jam. 3, 6. And the tongue is a fire, &c.

V. 28 A froward man foweth ftrife] Chap. 6. 14,19. & 15. 18.

& 26.21. & 19.22. [oweth] Heb. fendeth forth

a whisperer separateth chief friends Heb. a guide. One that is of our intimate counsel, Pfal. 55. 13. Mich. 7. 5. See more of the ori

ginal word, upon chap.2. 17. the guide of her youth.
V. 29. leadeth him into the way that is not good] Either to undoe him, or to make him joyn with him in undoing others. See Chap. I 10.11. &c.

V. 30. He (hutteth his eyes to devise froward things] The He brew word may be translated also, He winketh : as by Junius and DETAY WHEN HAVE OF TERMINECT AND AS BY MYREFO : AS BY JURIUS AND BUXTOFFILES. BUT however translitated, that winking, a nod fuch like gelliculations are intended, is very probable: of which he before upon Chap, 6. 13. He winketh with his eyes. Some would have this flustring of the eyes to be referred to the intention of the mind, which then is most it felf, when not distracted by external objects to which the shutting of the eyes doth not a little conduce; as if he should fay, with his whole endeavour he laboureth to bring his wickednesse to passe.

V. 31. if he be found in the way of righteoufnesse. Old men that fear God ought to be reverenced, Levit. 19:32. Or, it is found: that is, God, for the most part, gives old age to righteous men, a a reward, Pial 91. 16.

V.32. He that is flow to anger , is better than the mighty :] It is the opinion of many that are not very wife, that anger, is an effect of a great spirit, and of magnanimity; whereas there is no anger (we speak not of moderate anger; upon a just provocation; an ef-ted of nature:) but proceeds from weaknesse: and to induse to passions, is alwayes an argument of a base and cowardly disposition : to which therefore, as children, fo women, (as the weaker fex,) are naturally more subject than men. The Latins therefore very properly, and naturally, expresse all passions, (anger especially,) by the yord impotentia; and Solomon here useth these fimilitudes, to let us know how much more true generofity there is in meeknesse, and clemency, than in passion and revenge, Senece is in meekenelishis eiemene yataran pomoni ana evenge, estemallo in one of his Epitles, uleth the lame fimilitude, Multa inveni-untur, qui ignem inferant uibibus, qui inexpognabilia proflemant, en wurvoi mirama altitudiem addubes, arietibus' ae machinia quasffent, &c. Nemo illis venientibus refliiti, fedate ipfi ambitioni, crudelitatique reffirerant. But Cicero's words come yet nearer, In omnibue feculis pauciores viri reperti funt, qui fuas cupidirates, quàm qui hofti um copias vincerent.

V. 33. The lot it caft into the lap : but the whole disposing thereo h of the Lord | See before verle 1.8 9 This is not appliable to trivial light occasions nor to such lots, as are not warranted by the word of God : nor inferences to be made, from fuch, of Gods approbation, or rejection. The Devill, by Gods permiffion, and juft judgement, may have the managing of fonte lots for his own ends; yet God fill faid to have the dilpoing, because of his overtuling power, when he pleafeth; and that nothing can be without his per-

whole disposing] Or, every judgement (or, sentence.

CHAP. XVII.

Verle 1. A Dry morfel, and quietneffe therewith, than a house full than a house full than a house full of sacrifices with strife | For where were many sales. crifices, there were many portions given to the people, wherewith they feasted. Or, the word may signific cattel slain to eat, not to saerifice. See before upon chap.7.14. I have peace-offerings,&c.

[acrifices] Or, good cheer,

V. t. A wife fervant shall thave rule over a fon that causeib ver flothful children, and hath part of the inheritance with them. V. 3. The fining por is for filver, and the furnace for gold Pfal. 26.
c. chap. 27. 21. Jer. 17. 10, Mal. 3.3.
but the Lord trieth the hearts Men can find out other things, but

out the Lord riven he hearts, men can him out once timing some not other mens thoughts, Yea, it is a work for a man to know his own heart. Nothing more deceivfull, and wherein men are more fubject to be beguiled, then in judging of themselves. Without great diligence, and humility, and much leading unto God by prayers, it is not to be done. Hence it is, that most men live so secure, because so insensible and ignorant of their condition: as hath been observed before more than once. The words may be understood of trials by afflictions, by which God usually doth use to cleanse and purific those, whom he hath destinated to glory: That the trial of your faith, being much more precious than of gold that perifheth, &c. I Pet. 1.7. that we may be partabers of his holinesse, Heb. 12.10.

V. 4. a har giveth ear to a naughty tongue No tongue so bad, but a lyar will hearken to it. naughty tongue] Heb, of naughtinesses; that is most naughty.

V. 5. Who so mocketh the poor, reproacheth bis Maker] Chap. 14. 21. See there.

undunished | Heb. held innocents.

and he that is glad at calamities | Whom the Grecians very properly call ἐπιχαιρεκάκους; and the vice it felf, (rejoycing at the calamities of others,) in one word, ἐπιχαιρεκακία.

V. 6. Childrens children are the crown of old men] Plal, 127, 3. & 128. 3.

V. 7. Excellent speech] Heb. a lip of excellency, Excellent speech becometh not a fool] As eloquent speech shews a fool speaks not like himself; so a Prince speaks much lesse like himself, if he speak fallely. See upon chap. 1.1. The Proverbs.

excellent] Or, high, magnificent, lofty language: fuch as fools, that think themselves wise, (especially if in some authority:) doprincipally affect

a oprincipally succe.

Jing lips] Heb. a lip of lying.

V. 8. A gift is as a precious flone in the eyes of him that hath is 1

Chap. 18. 16 Heb. of the mafters of it. Which some refer to the giver; as if he intended, that rich men, with their mony, presume they may do what they will. Others, to the taker, more properly. However, the sense is the same; and for the truth, we have daily experience.

the tenie is the lateral state of grade,
a precious flone.] Heb. a flone of grade,
V. 9. He that covereth a transfereffion, feeketh love.] Chap. 10. 12.
Concealing in juries done us, breeds peace; ripping them up, breeds discord among nearest friends.

separateth very friends] See upon ch. 2.17 the guide of ber youth. feeketh] Or, procureth.

V. 10. A reproof entreth more into a wife man. &c.] A wife man is more affected with, and mends fooner after a reproof, than a foolifh person after many stripes.

A reproof entreth more into a wife man, than an hundred ftripes into a fool] Or, a reproof aweth more a wife man, than to strike a fool an hundred times.

wantes umes. V. 11. therefore a cruel miffenger shall be sent against him]. An hangman or executioner, the wrath of a king is at mellengers of death of Chap, 16-14. The Hebrew wood PNPO may likewise betransstated angelin; an Angel: and so some Kabbins understand it here; and think the same to be intended both here, and Plass, 18-49. Of which fee more there.

V.12. Let a bear robbed of her whelps meet a man] It is better to meet a she-bear, that falls on every one she meets, as if he had stol-

nect a me-ceat, that rails on every one in emects, as in a rad roter len her wheley, than ro meet a wicked man, in a volent pation, a felil his fell?] A fool, for, a wicked man is observed many times februe. But by a fool here, we may allo undertland, a great calkers for, lutch, most fools are: lo good an opinion they have of them felves tulsally. So Horace, Setemilist, [a.p., 1 bom free! vil. &c. He doth there very wittily and elegantly fet it out, as death yea a cruel violent death: (sub cultro, &c.) to fall into the hands of a great talker.

talker.
V. 13. Ferhaideth evill for good, evill shal not depart from his house?
Rom. 12, 17; Y Thele, 15; 1 Pet. 3.
V. 14. The beginning of shrife as when one letteth out water? He that raiseth stelle, knows not how to say it, no more than he that opens a breach to let out waters to drown a country; therefore begin not to contend at any time.

-- V.15. He that justifieth the wicked, and he that contemneth the just, &c. Exod. 23. 7. Chap 24,24. 112,5.23.
even they both are abomination to the Lord | Men think it mercy

to favour wicked man in judgement, but God accounts it as ball

to Tayout with an anning programme to condemning an innocent.

V. 16. Wherefore is there a price in the hand of a fool to get wildown I fa man have never so much opportunity and means, yet he will not use them, unless the have an heart delirous to learn. See

will not the them, under he have an heart demonstration, upon chap. 18.1. Through defire, no beart] That is, no defire; as before, Or, no natural ability, without which all labour is loft. Non exqualibet lifts fit Mercurius. Hence it is that Ariftotle doth aferibe fo much to eutufe (a good natural disposition) in his Ethicks , See also chap. 27. 22. Though thou fhouldest bray.

6 X 1

V. 17. A friend lovelb at all times, and a brother is born for adver-

fity] chap 18. 14.

a brother is born for adverfity] They are true friends, and kindred, that for fake us not in adversity.
V.18. A man word of understanding striketh hands] Ch. 6, 1, & 11, 15. See there.

understanding] Heb. heart. in the presence of his friend] Openly, in the presence of the credi-

friend] Or, neighbour,
V. 19. he that exhibit his gate, feeketh destruction] He that where him fairer gates than his neighbour, feeling to exalt him-makes him fairer gates than his neighbour, feeling to exalt him-felf above his degree gives others occafion to feel his ruine. Broad by the following verfe, and to this fenfe, faring of breath, or felf above his degree gives others occafion to feel his ruine. Broad gates break men many times. By high gates, we may also (with wind) (as thap, 7 11. Afoil utterth all his mind, I tis the lame gates neak men many times. Dy nign gates, we may also with fome Rabbins) understand sumptious houses and edifices, the very cost whereof undoeth many, before they be up and finished; and the envy, more, when finished. Which made the Poet say, Aurean the envy, more, when finished. Which made the Poet fays Auteum quifquis mediscritatem Difficit, tutus care objoict; ordisus tellis caret invidends Sorius audia. But Heberew word TIPIO may also be expounded (as Mich v 5) of the mouth, He that make the wide his mush: or, the that peakerth big. See Pial 12, 3, to peak proud things, rhe Lord flulliate off; ——and the tangue that frestreib proud things, And to among the Datines, 'erba jupeds y used for an argument of great sind dangerous pride: and is not supported to the Grecians, Solomon, by using this word common to words and edifices might have a respect to both, to condemn pride, or affected or careful in both. ed greatnesse in both. V.20. He that hath a froward heart] Heb, the froward of heart.

V.21. He that begetteth a fool, doth to to bu forrow]ch. 10. 1. See there, that begetteth a fool] He that begetteth a fool, and , the father of a fool; in the next member feem to be all one. Because of the certainyou; in the next memper teem to be all one, necessite of the certainty of the thing, they fay. I know it was fo in Pharaoh's dream and there was great reason for it. But doth not hold so in words, of things present and obvious. I should rather say, to make the things prefent and obvious. I should rather lay, to make the peach more pathetical, and thereby, more operative. However, best writers, have some tautologies so apparant in some, that they be thought to have assected them. Neither were it allowed and bound or improbable, if we fald that by 71's here, shough mateutin, and joyned with a masseculin verb, the mother is principally understood. I could say more to that; but I would not be soo Grammatical.

V, 22. A merry heart doth good like a medicine] Chap. 15. 13. & 12. 25. A cheerfull heart helps well to recover health lost: but a fad one breeds deadly difeafes.

tad one precess acasily attentes.

The a medicine of the a medicine. Which fense seemeth to be most literal, because without any supplement. A cheerful heart helps the operation of Physick; that it may do good to the body, which heavinesse (so the Rabbins, and Mercer out of them) doth hinder But it comes all to one.

hinder, that a comes all to one.

1.32 A whicked man take the gift int of the beform? That is fecterly, as it were one of the bolom of the rich

2.44 Wifdom's before him that hait handelf and ing., but the eyes

of a feel are in the entit of the earth. He feems to intend the fame of a fuel are in the entit of the earth] He lecuns to intend the lame by this verfe, as before, Chapt., 46. A floren Celegith middlem, and finders it not : that knowledge is egle unto thin that underflandeth, before the shart por that purpose ellewhere Verf Come, by before him, understand by him, and conspicuous in his very countenance and carriage; simil reference Declet 2. 14, 28, 8, 1 where the face is a paparatuly flockering. But I think the first interpretation is the

most genuine. See upon the next word at metipieration is the most genuine. See upon the next word in the earth] As one that hath fost his way, (faith one there) and is besides himself, nor knowes where he is, nor which way to turn. &c. I am very confident (though find It rigo objected by others; which I wonder at) that Solomon by these words, doth allude to the words of Moses, Deut. 39.11 &cc For this commandment which I command thee this day, it 19.11. See For this commandment which I command, they this day, that fine higher from the energy for the energy to the fact that the flouddef fog; White field go be for us to the even, and thing the holder fog; Who field go be for us to the even, and whing it will be the feat; then thou flouddef fog; Who field go over the feat for us, and bring it must out, that we may have it, and do it? Y with the words yet; migh uneas these in the mouth, and in the pleasify that thou may it do it. So lowes the energy that the words that the words yet; migh uneas the energy that the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words were the words when the words were the words words were the words words words were the words words words were the words words word and direct im; which is able to make any man wife unto falvation: and outcet in minima and to make any man wife unto falvation; 2. Tim. 3. 15. Whereas a forl, that feeks wildom for credit, oftentation, profit; or any other worldly ends; he keeps a great deal ado; feeks far and near; and when he high ath done all, is never the

Wildom is before bim that hath underftanding] Eafie to be gotten or ready to guide him, or, appears in his face by his modelt carri age: in fools, all is contrary.

age: in foolsall is contraty.

V. 2, A fools flow is a grief to his failber, and bitterneffe to ber
that base him Chap. rot. & 15,20.8. 19. 13.

V. 2.6. Allo to possify the just possed of one refer this alfo,
to verse 2, A wielegatman, &c. Others, (and so Mercer) interest, Topanifishe just alfo, is not good but we need not be
follicitous about the coherence; in slich Collections; as was faid

nor to firife Princes for equity] Or; that Printes should firife for equity; which is the part of a right Tyrant; to punish them that do well; no rod a King See before, Chap; 16: 43, and the Nace there. According to the first translation, (which is ours here) by Printest, must be understood inferiour Magistrates, who are of paramithed by professed Tyrants, for doing their duties; that is, for

being just.
V.27. He that hath knowledge fpareth bis words] Jam. 1 19. It is a fign of excellent wildom, for a man to moderate his freech at any time, but ofpecially in his anger.

an excellent [pritt] Or, a coal [pritt] But the first, as more gene-

word:) had been more proper, I think; than as we have it here, excellent in spirit. See also upon 12 23. A prudent man.

V. 18 Even a foul when he holdeth his peace, is counted wife] Tob 13. 5. The fen e of this fentence hath been many wayes expressed by the Grecians as by Dion. Laertius, Plutarch, and others may appeare, and divers apochegmes made of it; but by all to one purpose: yet by an ancient Poet, a man would think (though he did not think of him perchance) in solomons very words: Has

CHAP. XVIII.

Verle 1. T Hrough desire a man having separated himself, seeketh and intermedieth with all wisdom? Or, He that separateth himfelf feeketh according to his defire, and intermedich in every bufineffe. The lenfe of this, and the next verfe, is generally to aght very obleure; and there is great variety of Expositions, The main question is whether this separation here mentioned, be The main questions we tree time the position of one fide ris objected, that the word NATH is never bound in a good fine; but on the other fide, that The word NATH is never bound in a good fine; but on the other fide, that The WITH, never in a bad, Molt Rabbuns interpret the wonds of a laudable I paration, when a man', through an carnift defire of wildom, or any good literaa man, through an earnin denire or windom, or any good intera-ture, doth leps are and fequester himself from the world, and all other impediments, that he may apply himself to his businesses of which ki d of separation, Philosophers treat at large, Plato especially) and them the necessity of it to all that will speed in the engerally a water the necessity of it to sate that will press sib-partitul of turn willoan, or learning. And that the ground of this leparation must be a flrong delite, or an ogood to be done, the fame ceach also. Mercer; and fome others, with the Yulger Land would have conventions since here intended, who our of private ends and delires feparate themselves, that is, make quarrels, and ends and diffices reparate themselves, that is, more years, so break of friendship, and are apt to meddle in every matter, upon a pretence of reason, what seever they do, though, really, they will hear no reason. Others, again will have the werds to be mass the second of fuch as out of a humour at firft, feparate themfelies from or men as our or a numour ar mrs, reprared tenuments from the Church, and afterwards proceed so further acontempt of God, and his word, as that they openly foort, and deride both Lally, fome think phantalisk fools, and forth as affect fingularity, and to be strate or all the world, and yet to meddle in all things, to be the guest have intended, Of all these sixpositions, the finished the strategies and holden down as four I am industed that the strategies are industed to the strategies. or the men mus mechanic. It at trace expontions, no amount pleaften me; and befides other reasons, I am induced to this judgement by the observation of the contrance of sense between this and the next verse; this verse (as I apprehend it) containing a lively character of one that is truly fludious of wildom, and gons the right way to attain unto it : the next , of one, that is an ambitious oftentator of it; who doth not fludy to benefit himfelf, or any other, by it; but only to make a shew, and that he may make himfolf known, and get fome reputation about the kind the collectation of two words of YIM in the first vertestowhich, (opposit in sense, apposite in sound, to make an allusion) in ININITY loth answer in the nous. But let the Reader make his choyce.

V. 2. but that his beart may discover it salf | Nist cum revelat car faum; as fome in Mercers that is, but that he may different his hearts or, wildom; such as he hath, according to that of the Poets Scire thum nikil eft, &c. See bafore upon chap 14.33. Wifdom refteth, &c.

inum num. eff, ecc. see natore upon chap. 14, 33, v musin registre V, 3, then cometh Alfo contempt! Either contempt and flame from God light upon wicked mensor elfe, he means, they contemn all others: both true, but this the more likely to be the fante

and with ignominy reproach | Some reanflate, dy sum viro ignominiofo, opprobrium: The Hebrew will bear it, and it answers the first ragmber bett tan Yet this, as we have is here; is the more literal of the two; and to the same purpose, so that there needs no alteration. Contempt : ignominy : reproach : a wicked man's moft ordinary livery; and accordingly, they are called ofeisal, in Greek; and oces (confumely, reproach, properly:) any kind of fin, or outrage.

Y. 4. The words of a mans mouth are as deep waters, and the well-

fpring of wisdom as a flowing brook] Chap.20.5.
as deep maters] Which can never be drawn empty, but ever

on seep waters) which can have a so were waters? Which profit Chap to.11.

and the well-spring of wission, as a flowing brook.] He that he also we shall show it is bell spall flow rileveth on me, as the Scriptore hath said, out of his bells shall show it were of living water. Joh. 7.38. It is not sectain what place of Scriptore hath.

unto divers; of which this also might be one. This very similitude, great men] Chap. 17. 8. of wildom compared to a fpring, is found in the writings of ancient Philosophers also, "Erdy Brine, faith one : irdor i mari To ara-

Chap. xviii.

νου, χ' απ' α τα εκύτης δυναμένη, ταν απόσκατη.
wildom] By wildom, may also be understood here eloquence; o fluent freech; as many do, Zoola, wifdom, in the N. T. often for eloquent speech, as we have shewed elsewhere, soma & soolar, Luke 24. 15. Nestors eloquence is fet out by Homer, in words equivalent to thefe.

V. 5. It is not good to accept the person of the wicked, to overthrow the righteous in judgement] Levit, 19, 15. Deut, 1, 17. & 16. 9.

ne riginous in juagement | Levil, 19, 15, Levil, 17, Values, Values, Chap, 24, 23, It is not good to accept the person of the wicked | To savour and Import him, to the injury of him that hath the right on his side.

V. 6, his mouth callets for froke; | Encourageth others to sight, or causeth himself to be bearen, wester, v. V. 7, A fools mouth is bis defrudition, and his lips are the snare of his civil Collection.

bis foul] Chap, 10, 14, & 12, 13 & 13.3.

V. 8. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly] Chap, 12, 18, & 26, 22,

tale-bearer] Or, whisperer. mens reputation irrecoverably. The Hebrew word DOTTED is not found elsewhere, but here and Chap, 26, 22, where the same verse is repeated. It is by some Rabbins, interpreted, blanda; that is, foft: as Plal. 55. 21. The words of his mouth were fmoother, &c. and by others, hidden, or elofe. But this is the most likely fignifi-cation, (approved by Mercer) that we have here: grounded up-on the affinity of the word with Dilpercuffit, &c.

as wounds] Or, like as when men are wounded, innermost parts] Heb, chambers.

V. 9. is brother to him that is a great waster] Will be as poor as he; for one gets nothing, and the other fpends all,

V. 10. The name of the Lord is a firong tower] P[al, 18.2. & 27: 1, & 144. 2, God rightly known, and speedily called upon, keeps him fafe against trouble.

is safe] Heb, is set aloft. V. 11. The rich mans wealth is his strong city, and as an high wall in his own conceit] Chap, 10. 15. See upon Chap, 10, 2. Treasures

of wickednesse, &c. in his own conceit] The same word in the Original signifieth pidure, image, idol: and, conceit, imaginations. There is no que-tion but rich men's conceits and imaginations, (that trust to their wealth, as most do,) are meer Idolatry: and so described and filled by Job : If I have made gold my hope, &c. Chap. 31. 24, 25, 26, &c. How much better might many men imploy their zeal-indeftroying the filled sof their hearts; than in perfecuting poor

throughly, thews his own folly, and brings diffrace upon him-

answereth a matter] Heb, returneth a word.

. 14. The spirit of a man will sustain his instrmities | That is, he that is of a choteful temper naturally, and enjoyes peace of confeience, he may bear much; though his body be caft down, yet he may hold up (and his body will be the better for it or 0) in his foul and frient. Some aneign Philosophers have gone very far that way, maintaining that the pains of the body were nothing to the foul of man, because of a different nature from the body; and it cannot be denied but their doftrine and discipline did bring forth fome marvellous examples of parience, and refolution, in greatest bodily, pains and corments. But generally, their arguments have more of subriley, than folidity; and failed them when they came to the trial As for the forments of a wounded spirit, they have been geknowledged by all men, and both pithly and pathetically fer out by divers Poets and Orators: those of a bad conference, especially: but by none better, or more fully, than by Aristotle, Ethic, Ni

that is, Whofball lift, or, raifeup? Indeed, it is a hard thing to apply comfort to a man that is funck in his spirit. Especially, if it proceed from any natural diftemper of the body, as often; though neither the patient himfelf, fometimes, nor they that are employed to administer comfort unto him, through ignorance, suspect any fuch thing t who therefore do more hurt, commonly, in fuch a mi fisken cafe, than good. It were much more expedient, in fuch a cale, to repair to a learned Physician; than to men utterly ignorant of all natural caules and effects. But if a man be very pufillanimous naturally, it is almost impossible to make a good Christian of such a one. But the fearful and unbelieving, &c. Revel, 21.8.

V. 15. and the ear of the wife feeteth knowledge] A man must use both heart and car to get wildom ! that is, both meditation of his own, and instruction from others,

sure Christ did especially intend. It is conceived, that he alluded V. 16. A mans gift maketh room for him, and bringesh him before

A mans gift maketh room for him] Getteth him liberty to speak; and favourable audience of great men; or, brings him out of pri-

fon, and exalts him to honour. V. 17. He that is fust in his own cause] The accuser seems to be in the right, till the detendant shews the weaknesse of his plea. But there is another sense made of these words, of excellent use. The plan is the substance of the end works, or excellent use. The plan is plan is some one, so, 17,121: that is, he begins with himlelf first, to examine and learch his own onference, that he may judge himfelfe, and condemne, if he fee caufe, (as molt likely) before he meddle with other, Julius, piro fir neighbour and as the Villgar Latin here, yeve will. Then cometh his neighbour and (after he hath done with himfelf; ftrictly and impartially:) be searcheth him. We are not forbidden to reprove our neigh-bour, or those whom we have to do with, except we finde our felves altogether innocent in the fame kind (licentious wicked men would be glad of that: but Seneca hath met with them, and their objections long agoe:) No; but instructed to begin with our felves; not to spare our felves; and so shall we be in a better dispofition to deale with others. An excellent fentence any body will fay fo much; but few will be perfuaded, to put it in practice effectually.

V. 18. The lot caufeth contentions to ceafe 1 A lot is a good way to end contentions, for the avoiding of part-takings,
and parteth.] It parteth, literally, whileft it affigueth unto every one his portion: and parteth, figmatically, (but very truely too whileft it keeps them from falling one upon another through ftrife and contention.

V. 19. A brother offended is harder to be won than a firong city] Because he findes hurt where he had reason to look for help. Fratrum contentiones: an ancient Proverb, mentioned by Ariftorle, and divers others. Yet some of the Rabbins make a quite different sense of the words, that a brother, though offended, will nevertheleffe upon occasion be as a strong city, &c. The Greek and vulgar La-tine go further from the Hebrew : but their sense is more warrantable; to wir, that the conjunction of brothers, is as a fenced city, &c. Thefeil mention onely : but the Hebrew words are clear, and the fenfe of them unquestionable

their contentions are like the bats of a saftle] Which being ftrong,

will neither bow nor yield. V. 20. A mans belly shall be satisfied with the fruit of his mouth]

Chap. 12. 14. 8 (3.) and 3.1.3.3.

V. 11. Death and life are in the power of the tongue T A mans tongue well used, brings life ill uled, brings life : ill uled, brings life : ill uled, brings life. 3. 3.3.3.8c.

and Math. 12. 37. For by thy words, &c. V. 22. Whoso findeth a wife, findeth a good thing, and obtaineth

favour of the Lord] Chap. 19. 14.
Whose findeth a wife, findeth a good thing] Marriage is good in it telf, for a wife is an helper. However by what followes, and obraineth favour of the Lord, (which words upon another occasion we had before, Chap. 8.35.) compared with Chap. 19. 14. a prudent wife in from the Lord: it is very probable, that good, or prudent, must be supplied. And so most Expositors think.

N. 23, roughly I James 2, 3 Plain 3.18, grevious things. The fame word in the Original.

V. 24. A man that bath friends, must show himself friendly I Some make this to be the fende, Pansjurjus diligit amons, ut ami-Some mike this to be the lenle, "Dudguifque difigit amois, ut ami-citas currichan feams, "Qui amitus, Re. this, Bevery man is co-versus of friends, to contrast friendfish with them; Becaust, a friend will fite, Re. But Gome others very differently, Fir gai whites the bee amicus, finis eft, I ar conteratur; i front another frost, which is ufual enough; and is warrantable enough by frequent experience, a man of friends, filiat is, who hatth imany friends? his end will be. I that he fhall be broken in preces ; or , undone; Bue this dotte not fuit fo well with that which follows:

and there is a friend that flicketh closer than a brother] . Chap. 17. 17. Oft-times friends are found that are more ready to do us pleafure, than they that are near to us in the flesh, and so more obliged to us. And in trouble, a friend flicks close to us fometimes, when & brother forfakes us.

CHAP, XIX.

Verse 1 D Etter is the poor that walketh in his integrity, than he that is Derverse in his tips, and is a fool 1 Though he be rich, as must be supplyed from Chap, 18 6; Better is the poor that walketh in his uprightnesse, than he that is perverse in his wayes, though he be in this designate life in a train is preview in min subsequent the first the world, perhaps in the librat because it is the property of many rich meh, '(inf form a feet is, as well becoming, they think, their grainfiel') or fresh roughly; (which is a kind of perver feet have all of the become yet in the stand of perver feet from the men and the feet per by form him the first per on the thirt rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per on the first rather; it is the feet per of the

Detrote by stommon annuals, some the stoke of the stoke o or a dangerous thing. An excellent faying, I have read it in fonte Comicks very well exprest. There is nothing to be objected Chap.xix.

against this translation, but the accent; which I do not conceive | to be of much weight, except it be granted, that vowels and accents were ancienty: which 1 do not believe. And then the coherence too, will be much better.

he that hafteth with his feet, finneth] He that doth things rashly without premedication, or fore-cast: finneth; that is, (as the word is often used) shall suffer, or smart for it; according to the ancient ent Greek Proverb, ngonireta wothols iste airia nande : Haft;

(or precipitancy) is to many the cause of evils.

V. 3. and hu heart fretteth against the Lord Though mans foolish carriage makes his businesse not succeed well, yet he layes the fault upon God Gen. 3. 12. Homer in his first Odysse, faith the very fame, that Solomon doth here; to wit, That men, what evils they incur through their own folly and perversenesse, they lay the fault of them upon the gods: "Ωπόποι , διον δή νυ δε-

V. 4. Wealth maketh many friends; but the poor is Separated from kis neighbour] Chap. 14 20.

V. s. A falle winnelle shall not be unpunished, and he that speaketh

v. f. A jaye winnyje jnau nos oc unpanjipen, man ne inat jpenegin bes shad not estate 1 Exod. 2, 1. Deut. 19 16. Chap. 6.19, 8. 1 1 8. A false winness shad not be unpamshed 1 Heb. a winnesse of fal-shoods: That is, a most false witnesse. Let him be as cuning as he can to invent lyes, all his tricks cannot keep him from punifiment,

unpunished] Heb, held innocent. V. 6. Many will intreat the favour of the prince] Heb, the face. Because they that sue for favour to a great man, fasten their eyes on

nn 1800, vial, 133, 2, 4, 4, 5, 6, 6, 6, 7, 17, 8, a friend so him that giveth gifts] Chap, 17, 8, bim that giveth gift] Heb. a man of gifts. V, 7, All the brethere of the poor de hate bim] Chap, 14, 20, Neglech him, as if they hared him, Marth, 6, 14.

Neglech him, as if they hated him, Matth. 6. 14. how much more do his friends go far from him] Are far off in affection, and help him no more, than if they were far of in place, the purfect b them with word? [To have comfort from them, or help. Os, puts them in mind of their promities, they are wanting to him] Heb., TOT MY, that is, they for how they have or these roots.

(or, but they) not: pr, they are not. So in the Text: but in the margin inflead of N? it is noted \(\frac{1}{2}\) as the more correct reading. In this English, both the one and the others, (the reading of the Text, and that of the margin) feem to be expressed: as in many other places besides. What sense some Rabbins make of the 17 a-Ione, may be seen in Mercer: he likes it not, neither can I. The B? alone, may ferve to make this fense we have here ; but they not: that is, they are wanting to him. Such expressions are ordinary in

V. 8. He that getteth wildom, loveth bis own foul] Shall pre-ferve his life, and thrive, though all men fail him.

wifdom] Heb. an heart. he that keepeth understanding shall find good] Heb, be keepeth understanding to find good.

V. 9. A falle witnesse shall not be unpunished, and he that speaketh

lyes shall perish | Verice s.

V. to. Delight is not seemly for a fool | The free use of things
v. to be permitted to him that cannot use them aright. Os,
is not to be permitted to him that cannot use them that left. delight may be taken here for dainties and pleasures; the usual effects and evidences of wealth and greatnesse. As if he said, Wealth and abundance doth not become a fool. See Chap. 30. 22. Fer a

for a servant to have rule over princes] Chap, 30.22. Eccl. 10.6,7. V. 11. The discretion of a man deferreth his anger, and it is his glory to paffe over a transgreffion] Chap. 14. 29.

diferetion] Or, prudence.

it is his glory to paffe over a transgreffion] To take no notice of it, or to forgive, and forget is, Levit, 19, 18. The Heathens them-felves could fay, (and they have many fayings to that purpose) that in nothing man came neerer to the glory and perfection of God himself, than in goodnesse and elemency. See also upon Chap.

God himlelf, than in goodnetic and elementy-level and experience of § 3.3. He has it flow to angree Bec.

V. 13. The Kings weath is at the roange of a Lion: but his favour is at deep wayn the graffe [Chap. 16. 14, 15, 8.20.2. & 28. 15. Where the word of a King is, there is power 1 faith Solomon. In Ecclefathes: and who may far not him, What doff thou? Ecclef. 84. And where power is, (without which the name of a King may be, but not the realities) there he Kings wards is at he roaring of a from a thing much to be dreaded; of fad confequence, commonly: as a meffenger of death, Ch. 16.14. But, it a King ftudy goodness, more than majefty; or bring himfelf to want and penury by bad counfel, and ill husbandry: himfelf fuffer his people to grow upon him, and thereby (as the nature of people is :) to contemn him t Or, if God, thereny (as the nature or people is 1) to content that (3), it does (for the fins of either King, or people, or both 1) doth pour contempt known princes, Job 12. 2. 1. a King may have occasion enough to roar perchances, as David speaketh of himself) but all occasion of terror will be from them, where the power is: who, the more vile, originally ; the greater will their terror be ; because, Corpora magnanimo sa-tis est profirasse leoni ; but (every School-boy can tell) Asperius nihil off humili cum surgir in altum. However, there be examples of strange judgements. But this is enough to Solomons words; and Iesse could not be faid, to make him understood.

V. 13. A foolifb fon is the calamity of his father] Chap. 10. 1

Chap.xix. & 15.20.& 17.21,25. Heb. Calamities. That is, the greatest calamity. and the contentions of a wife are a continual dropping] Chap. 21.9. & 27.15. As rain that droppeth in, and rotteth the house at length. V. 14. House and riches are the inheritance of fathers] Parents can leave their children wealth, but not good wives. See before upon Chap. 16. 1. The preparations of the heart, &c.

upon Chap. 16. 1. Ine preparations of the nearly 600.

a prudent wife is from the Lord] Chap. 18. 22.

V. 15. an idle foul findl fuffer bunger] Chap. 10. 4. and 20.13.
Or, deceitful. For such persons as live idly, necessity for the most part, makes them deceitful.

V. 16. He that keepeth the commandment, keepeth his own foul? V. 16. He that geepetis the commandation, Septem but how the six hall live; as appears by the antithetis, shall dye; in the next words. Of eternal life and death; as Luke 10, 25, &c, this do and thou shall live. Of temporal; He that kept the law, avoided those punishments, (whereof some were capital) which the breakers of it did incur. And in reference to this, some tranflate supplicio afficietur: that is, he shall suffer ; to wit, by judgement of Law.

V. 17. He that hath pity upon the poor, lendeth unto the Lord] Matth. 10. 42. & 25. 40. 2 Cor. 9. 6, 7.

that which he hath given] Or, his deed.

V. 18, Chaften thy son while there is hope] Chap. 13. 14. & 23. 13, and let not thy soul spare him for his crying] Some, Et ad inter ficiendam eum ne eleves animam tuam : that is, And do not lift the foul (to lift his foul unto any thing ; that is, to covet, to defire, to attempt: a known Hebraisme: as Jerem. 22, 27, and elsewhere:) to kill him. This pleafeth fome, as the most literal, who except against that other, as forced, or not sufficiently warrantable. But it is not fo, as will appear by examining of particulars. First, the same verb that fignifies to lift fignifies allo to fpare, or to forgive; as Num. 14. 19. according to all translations; and Gen. 4. 6. & 13. according to some. So that taking the substantive soul, (which they make an acculative) to be the nominative to the verb ; thy foul spare bim, will be the literal fense of the words. This cannot be denied, What then ? Mion they fay, is not found elfewhere for noyle, or crying. What if it be not? How many words besides, that are found but once in the Bible ? or twice? Besides, though the word, as here pointed be not elsewhere, in this sense; yet with other points it is: El. 14 11 and the noyse of thy wiels. And why may not that be the right pointing and reading of this place also? But that will trouble them more, that would have the pointing to be of the fame antiquity and authority, as the consonants. Let them chuse, therefore ; for either of those two wayes we have spoken of, the word is justifiable in this fenfe. And truly it is much more likely, that Solomon should warne us not to spare, which is done so generally, and the undoing of so many children; than not to kill, which though it happens sometimes, yet rather as a prodigy, when it doth, or a mischance, (so contrary to nature it is:) than as a thing purposed, or intended: not a thing certainly, that any father should be suspected to lift his soul unn; which is an expression of a great longing or eager putsuance after a thing. But lastly, let us quit that controverted (though there be little cause) notion of the word and flick to that which is more common, of killing : yet even so shall we come to the sense that we would have, & avoid that, which they embraces but we think it not fo convenient. And this difference comes from the different exposition of the verb NUJ which we first spake of, and different ordering of the Substantive, Let not thy foul spare him to his destruction ; or, to kill him. This needs no further explication. Onely we may observe, that in this cale, as in many others, noted by many ; Too great indulgence,

proverly greated crucky.

for his cyling 1 Or his defirution; or, to east bim to be, So

Mercer. See allo upon Chap. 23, 13,

V. 19, yet thus mild do's again 3. Though he be brought out of
danger, yet his passion will bring him in again. Some make this

Method and the second of the verle to cohere with the former, translating ; Magnus eft excande-centia, condonans mulliam : dicens te, si eripias, deinde amplius mulliaturum: That is, Though thou forgive him, yet make the fift very and gry to him, faying, If he escape now, that his punishment shall be the greater hereafter: So Junius; but he onely: neither do I see any

reason, why any man should follow him,
do] Heb. adde. V. 20. Hear counsel and receive instruction, that theu mayest be wife in thy latter end J Some (as Junius) of this thy latter end, make but a tandem of it : as if he meant, that theu mayel be wife at the laft, (tandem aliquando) and no more. But I rather take it, that Solomon had a further aim than fo: That thou mayest be wise in thy latter end ; that is, Provide wifdom against the time of death, when most needful, that thou mayeft not die a fool, Much to this purpose is the prayer of the Pfalmift; So teach us to number our days that we may apply our hearts unto wifdom, Pfal, 90.12. He that hath wifdom enough to die well, need to care for no more. But it is a great chance if they that have been ftrangers to it all their lives, find it at their death & if a wicked life, beget a godly death. So that he that prayes for wildome at his death; and he, that the confideration of his death; and he, that the confideration of his death is death. his death, may make him live wisely, though they feem to differ in their words, in effect pray but the same,

V. 21. There are many devices in a mans heart, &c.] Job 23.13. Pfal. 33. 10, 11. Chap. 16, 1, 9. Efay 46, 10.
neverthelesse the counsel of the Lord, that shall stand] Mans device changeable, Plal. 33, 10, 11, Ila. 14. 26, 27.
V. 22. The defire of a man is his] Ot, That which is to be de

fired of a man is hu.

Inter of a man is nu.

The defire of a man is his kindnesse? A mans will is to be accepted for the deed, if he have nothing to give, 2 Cor. 8.12. This is a good sense; but much different from that which is made of these words by other Expositors. The truth is, the words are ambiguous ; and admit of more fenfes than one. The defire of a man, &c. that is, faith Mercer, with the most Rabbins; It is the greatest and choisest ornament of a man, to be kind and bountiful; if fo really. But many, because they covet the praise and reputation of it, are very forward in promiles, but fail in performance, Better a poor man, that really performes what he is able, than fuch gaudy undertakers. Such men are very lively described by the Comick; id est genus hominum pessimum, in Denegando modo queu pu-dor paululum adest &c. he sets them out at large Others make this dor pathlam add! Ec, he tets them out at large. Others make the fine, it he kindnefte of many (of the richer fort efpecially) is most covercounfiefic: they give, but it is, that they may receive more. A poor man, that hath little or nothing to give, is far better than fluch benefactors. Such men there be, there is no queftion; too many : Comicks and Poets, if not experience, will tell us. The different exposition of the word TINN is the chief ground of all this difference.

V. 23. and he that hath it shall abide satisfied : he shall] Or and he that is filled with it shall abide : he shall. Or rather thus to be Supplied : The fear of the Lord, &c. and [they that fear him,] Shall

he shall not be visited with evil 3 Besides former references to divers places in this Book, see also upon Psal. 91. 5. Thou shalt not

V. 24. A flothful man hideth his hand in his bosome] Chap. 14 v. 24. A puriph man meet no begins in the begins of Chap. 14. 19. & 26. 13, 15. It greiveth him to bring it again to his mouth; which doth fomewhat abare of the hyperboly. Yet St. Chryfoftome tells us of some in his time, who for meer wantonness and daintiness, would say, that it was a labour to them to eat, and could have found in their hearts, to have their meat chewed unto them, to spare their pains. There is some controversie about the word 17178 which some translate, betem: others, manticam; not bosom, as here. But fince it makes no difference of fenfe, (as they expound it) we need not trouble our felves

V. 25. Smite a scorner, and the simple will beware] Chap. 21. 11. Men that do ill out of ignorance, will amend by the punithments and reproofs of fcorners, though they themselves will not: or, scorners must be smitten that offend out of malice, that others may amend; but he that fins out of trailty, will amend if he be but reproved, though he be not smitten, when he duely considers what he had done.

will beware | Heb. will be cunning.

, V. 26. He that wasteth his father, and chaseth away his mother, is fon that caufeth] The words may be taken reciprocally also and that perchance the most literal sense: A son that can set shame, and bring-eth reproach, is [as] he that wasteth his father, and chaseth away his mother, Which may be an aggravation of childrens riotous courses, (as, Rebellion, is as the sin of witcheraft, and stubborness, as idolary, (as, receiving to at the first of writering); analyteowings, as fluorarly, it Sam 15.23.) which may cause as much grief to parents, as solle of goods, or life it self: or, a prognostick intimation, that they that take such courses which cause shame and reproach; may in time also, &c. See also Chap. 28. 24. And so TWD may be translated more properly, defroyeth: or, fooleth. For it imports properly, a violent and sudden destruction.

V. 27. Ceafe my fon, to hear the instruction, &c.] Some, because TOTO instruction, or, discipline, is commonly taken in a good sense, inverting (as fometimes it must be) the order of the words, tranflate, Cepfe my fon, to erre from the words of knowledge, that thou may

inter, ceage my jun; were to jun to work my converge; sont tow may-them influents. So Junius; and Mercer likes it well. V. 18, An ingudy wineff? I help. A wineff of Betin. I the mouth of the wicked decourte hingin! I lack ha ar much plea-fure in I peaking failiy, as glutrons and drunkards do in fwallow-ing down abundance of delicate meats and drinks, Joh 15, 16. Eph, 4. 19. Or, flicks no more at it, than at the cating of bread, or any other daily and ordinary bufineffe.

devouretb] Or, bideth : covereth , as Numb. 14. 20. when the boly things are covered. But the other, the usual fignification of the word, and better answering to forneth, or derideth, in the first member

CHAP. XX.

Verse I. V Ine is a mocker] Wine, immoderately taken, makes men scoffers and furious : or, it overtakes men before they are aware, Gen. 9.21.

V. 2. The fear of a King is as the roaring of a Lyon] Chap. 10. 14. & 19. 12. See there. Sinneth against his own foul] Putreth his life in danger

V. 4. The fluggard will not plow by reason of the cold] Chap. 10. 5. & 15. 19. 22. 13. cold] Or, winter.

V. S. Counfel in the heart of a man is like deep water] It is hard

shall not have successe, except God govern it, whose purpose is un- to find; for it is as deep waters, whose bottom cannot be found, yet a wife man will fetch it out of him, by observing his words and manners. But if deep water liere, be meant as deep waters, Chap.
13. 4 as most think; then the meaning will be, that though wildom be very protound, and as it were concealed in a wife man's breast; yet a studious understanding man will find a way to draw out of it, for his need, and for his imitation,

V. 6. Mift men will proclaim every one his own bounty] Some translate. not, his own goodnesse: but, uniuscujusque misericordiam; that is, the bounty, or liberality of another. The fenfe; Many ate prone enough, fay they, to proclaim or publickly to acknowledge their benefactors: but few to be found, that are really thankful, in point of requital, if occasion be,
but a faithful man who can find ?] Heb. a man of faithfulnesses

that is, a man faithful in every thing.

V. 7. his children are bleffed after him Pfal. 112.2. See there.

V. 8. scattereth away all evil with his eyes Where righteous judgement is executed, there fin ceafeth, and vice dares not ap-

all evil] Or, every evil man, as ver. 26. V. 9. Who can fay, I have made my heart clean, &c.] 1 King. 8. 46. 2 Chron. 6. 36. Job 14. 4. Pfal, 51. 5. Ecclef. 7. 20. 1 John 1.8.
V. 10. Devers weights] Heb. a stone and a stone. An heavy one

to buy withal, and a light one to sell withal.

Divers weights, and divers measures, both of them, &c. 1 Deut. 25.

13. &c. chap. 11, 1, & 16, 11.
divers measures | Heb. an ephah and an ephah

V. 11. Even a child is known by his doings] Children shew betimes whether they be enclined to good wayes or bad; and must be dealt withal accordingly. This is the common exposition. Another is proposed by Geierus, grounded chiefly upon the most usual signification of the Hebr, word 70151 which in this sense, to be known, or to make himself known, (though most lesse proper to the Original verb) is not found any where elfe ; but, for, to carry him-felf in a stranger; to conceal himself, Sec. in divers places. It is this: Even a child can h dignife his doings, That whether his work be pure andright, I thou canft not cafily different.] And if a child; how much more a man? How careful then ought we to be whom we truft ? This indeed is a caution of fo much confequece, as that it can never be too often repeated, or varied in words. Whence it is, that the heathens made an oracle of Epicharmus his words tending to that purpole : Nige, &c. However if we like best of our translation, as more commonly received; yet I am not fatisfied, that Solomons aim was onley to tell us, that even children can diffemble. I rather conceive, that his words might drive to this; to tell us, that a probable judgement may be made of a child or youth, what he will be, when a man, by his education, and by what he is accustomed unto in those flexible years: because, Quo semel est imbuta recens, &c. The onsideration whereof would oblige parents (one main subject of this Book) to all possible care of their childrens education. See alfo upon Chap. 22. 6. in the way he should goe.

V. 12. The hearing ear, and the feeing eye, the Lord hath made even both of them] Exod. 4. 11. It is not possible then, that he from whom we have received these faculties, should want them himself Which if he do not, and is privy to the actions, even the most secret, of men; as little doubt is to be made, but he will in due time reward all men according to their deeds. This to be the drift of these words, may be collected from Plal, 94. 7,8,9.10. Tet

they say, The Lord shall not see, &c. See there.
V. 13. Love not sleep, lest thou come to prverty] Chap. 12. 11. 82 19 15.

open thine eyes, &c.] That is, Be vigilant, watchful ; take pains, and thake off droufineffe.

V. 14. It is naught] He often dispraiseth it, that he may buy it the cheaper. But what the principal aim is is not certainly known. Whether Solomon, by these words, intended onely to reprove the covereou fineste of many buyers, who care not what they say, though never so much against their own consciences, so they compasse their desires. Or whether the inconstancy, or partiality, of mens judgements ; who now commend, because their own ; what they but now diforaifed and flighted, whileft it was anothers. Or whether he would intimate thereby, that we should not regard bare words and thews, because most men can, and will diffemble for their own ends and advantage. Many fuch things may be thought off; but we can not be very confident of any thing, more than what the bare letter doth offer.

V. 15. but the lips of knowledge are a precious jewel] He is richer that can speak wisely, than he that hath much treasure. See allo upon Chap 18 4. Wifdom.

V. 16. Take his garment that is furety for a ftranger] Chap. 27. 13. Truft him not without a pawn, that cares not whom he be furety for. But this must not be precisely understood according to the letter: (for fo, it would be againft the Law, Exod. 22. 26, 27.) but rather proverbially, importing no more than if he faid, Trust him not by no means : make no account of him, as of a fober man or of credit, &c. Of furetiship in general, see upon Chap, 6. 1. Surety for thy friend,

V. 17. Bread of deceit] Heb. bread of lying, or fallhood.

Bread of deceit is sweet to a man] Chap 9 17.
bis month shall be filled with gravel] Fabius Verrusosus, an ancient Roman, was wont to call a kindnesse unkindly done, that is, with has function of language, and fome thew of reluctancy, panem lapidosum; that is, gravelly bread : (quem esurienti accipere necessarum fit; cfe acerbum) which a hungry man must needs accept, but cannot eat without much difficultre.

V. 18. Every purple it eliablished by counsel] Chap. 15, 22, & 24.6.

with good advice make war] Heb. advices : that is, by flore of

good counfel. Luke 14, 31. make war] That is, make not war ; take heed of it, without good advice, and mature deliberation. So the words must be understood not as a command, but as a warning ; rather diffwading from it,

than incouraging to it.
V. 19. He that goeth about as a tale-bearers everaleth secrets Chap. 11.13 December on the Original word, 10 which may be address; in the december of the proper notion of it, to be, fraudalential (in the abstract) and thence, fraudalente; which is an adverb: and both fired;) and thence, fraudalente; which is an adverb and both the can delether, Qui ambulat fraudalenter, Whatever it may do and the can delether, Qui ambulat fraudalenter, Whatever it may do and the same of the can delether, Qui ambulat fraudalenter, who are the can delether, Qui ambulat fraudalenter, who are the can delether of the can deleth 11.13 See there, of the Original word. To which may be added, that nere and elements, an amoutal jumposemer, withsteen and to elfowhere, (which makes me to take notice of it) here certainly tale-bearer, will do much better. The meaning of this fentence is well exprelled by an ancient Poet: Percontainem Jugito, nam garrulus idem eft; that is in effect : Take heed of a man, that cunningly infinuates himfelf, with questions and quares, where he is not concerned : for such a one, if not a traytor, is a pratier, and will do you

tongue: which to manage well, as it is accounted great wifdom; fo, to have no power of it, must needs be great folly and simplicity; and of dangerous confequence, Others again, qui dilatat : that is, who openeth wide: which is justifiable too, See Gen. 9, 27, God shall inlarge Japhet: and that is the more common use of the word in the Syriack tongue.

V. 20. Wholo curfeth his father or his mother, &c.] Exod. 21.17

Levit, 20. 9 Matth. 15. 4.
his lamp fhall be put out] Or, eandle. See upon Pfal. 132. 19. lamp for mine anointed : and Chap. 24, 20. the candle of the wicked

in obscure darkness Plat. 112.4. Ifa. 58. to, then shall thy light, &c. It doth much aggravate the case, then, to lose the benefit of the light. when there is most want of it as on the other fide, we are most fensi ble of the benefit of it, when it affords it felf in time of extremity.

V. 21. An inheritance may be gotten hastily It hath been observed by them that never heard of Solomons name; and it is a great chance, but in the compasse of 20, or 30, years a man (if he take heed:) may meet with examples enough, to perswade him, that it is so indeed. See also upon Ch. 21, 5, of every one that u bassy. The reader may take notice, that the reading of the margin, not that of reader may take notice, that the reading of the marging of that of the Text, as in divers other places, is here experted. Yet a man with little labour, might make somewhat of that which is in the Text; but when all is done, it must be granted, that the Sacred Scripture (neither was there any promise past, that it should:) hath not been altogether exempted from the fate of other books.

V. 12. Say not thou, I will recompense evil] Deut. 32.35. Chap. 17. 13. & 24. 29 Rom. 12. 17. 1 Theff. 5. 15. 1 Pet. 3. 9. See more upon Plal. 35. 4. Let them be confounded, &c.

V. 23. Divers weights are an abomination unto the LORD] Verse 10. a faife ballance] Heb. ballances of deceit.

a jaye vanance j reco, oattanees of accest.

V. 24. Mans goings are of the Lord] Pf. 37.23 Ch. 16.9 Jer. 10.23.
bow can ama then underfland bit own way?] To underfland hit
own way, in this place, feems to imply; to forefee the event of things, in the course of ones life; what is expedient, and what not: and the like, It was taken in another sense, Chap. 14. The wisdom of the prudent is, to understand his way, &c. But some translate here yet doth not he understand his way; that is, as they expound it, Though Gods providence shew it self towards every man in the course of his life, many wayes; yet who is it, that takes notice of it, as he should? Or to that purpose. The Hebrew will bear this too:

neither is there want of paralel places, to make this fense plausible. See upon Pf. 28-5. Beeause they regard not the works of the Lord, &c. V. 25. It is a snare to the man who devoureth that which is boly That is, to apply it or take it to his own use, which was appointed I natis, to apply it of take it to its own the, which was appointed to Gods; yea, to go about to do it, by enquiring how the yow might be made void. Oh, that the godly men (as they perfusade themselves) of these times, would consider of this in cold blood; and how wretchedly they expose their understandings to the De vils illusions in all that they do ; when they study evasions against fuch manifest light!

V. 26. A wife King scattereth the wicked | Psal 101.5 &c, ver, 8, and bringeth the wheel over them] Which was a kind of punish-

ment then in use; and in many places is yet.

V. 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly] There be fundry kinds of knowledge, (as all from one fingle and fimple fountaint but of all knowledge, that city: and upon it, their pride and infolency. That which wishes

which they call reflexam cognitionem, whereby man doth reflect uson himfelte, and is able to reason concerning himself, both of his nature, and actions; whether natural, or moral; is the most admitable, and a great evidence of the fouls immortality. It is called muante, and a great extense of the load, because of the divine origine of the soul, (whereof this is a principal faculty.) which is as is were a sparkle of the Divine Nature; and because of the office; hath, under God, as it were, in man; to fee and over fee the whole man; to learch into the most inmost and secret thoughts and actions; to guide and govern: and in fum, to be a light, both in matters of practice, and speculation. If a man might suspect, that matters of practice, and speculation, it a man might Inspect, that ancient Heathens had any thing out of Solomon. I should suspect this as soon as any thing. They tell us, (the writings of the Stocks and Platonifts are full of it:) of a certain despect, demon, or spirit, fo they call it, orrenden ouralne i ingenina & Dids Edwier. αποσπασμα cauroù : whem God (being part of himfelf,) hath given

those things, which his eyes cannot. Belly, for heart; is ordingry in Scripture and fo zozaia too in Greek fometimes. V. 18. Mercy and truth preferve the King] Pfal, 101, 1. Chap.

29. 14. Sec upon 14. 34. bu fin is a reproach.

V. 29. the beauty of Id men is the gray head] Chap. 16. 31. V. 30. The blewnesse of a wound cleanfeth away evil; so, &c.] Others with more probability, translate; he blewneffe of a wound with his tongue.

19 And the state of the most literal fignification of the Office and for the office and fo perual bafting, and ftripes, they will not be good, or do their duty. fo do ftripes the inward pares of the helly | Sharp punishments

make wicked men to bewail their fecret fins,

CHAP. XXI.

Verse 1. He kings heart is in the hand of the Lord Though what they will; yet are not their very wills altogether of their own diposing, no surther than God is pleased to leave them to themelves; who, if he see good, can over-rule their very thoughts and wills, that themselves (against their own wills, in a manner) fiall defire and endeavour not what is most suitable to theirown proper temper and disposition; but what God will have. Neither are the hearts of Kings onely, in the hand of God; but (according to that of the Pfalmift, He fashioneth their heart alike, &c. Pfal. 33. 15. and before, Chap. 16. 7. when a mans wayes please the Lord, be maketh even his enemies to be at peace with him; and divers other places to the same purpose) of all men equally : but of Kings and Princes eminently, as they are more eminent; in whose wills allo, by reason of their power and authority more men are concerned the Kings heart is in the hand of the Lord] This hath been thought so wise and notable a faying, that some wise heathens of the later

times have made use of it, by whom it is called Aangion xon@: a speech, or sentence of the Assyrians. as the rivers of water] As water is drawn in trenches this way

or that way : or, as a boat in the water is eafily turned this way or V. 2. Every way of a man is right in his own eyes] Chap. 16. 2.

See there: and upon 15.6. in the revenues.
V. 3. To do justice and judgement, is more acceptable, &c.] 1 Sam.

15. 22. Chap. 15. 8. Ifa, 1, 11. Hof. 6, 6. Mic. 6. 7, 8, Marth. 23 12.

23 12.

An high look] Heb. haughineffe of cree.

An high look, and a proud beart, and, &c. [Chap. 6.17, 27 217]
here, and Chap. 82. 25. translated a proud beart t doth properly
figuite largenfle of beart, as it is rendred I King. 4. 3nd largenfle
gave Solomon wildom and understanding exceeding much, and largenfle
for beart, (21 2177) even as the familiant is in the fam fort it
ont therefore always used in one fense. Some take it here, and Chap. 29. 25. for toveteoufnesse: or for excelle of joy. But by the tenor of the words in the Original, (בום עונום ורחברוב) which run with some kind of alluston, it is more probable, that ex-ternal and internal; that is, all kind of pride is intended; and so Mercer, and most others understand it. There is more difficulty in the next word, בר רשעים by molt, as here, translated, aratio impiorum: which fome refer to the former words, High looks, &c. the plowing; that is, fay they, the practice and ulinal carriage: the marks, or evidences of wicked men: or the field, as it were, wherein they daily exercise themselves. Others, take it by it felf, and by it understand, the deep plots and projects: as UTIL which properly signifies to plow, doth also signifies to plow, doth also signifies to plow, dothalso signifies to plow. But the same word "I may also, (and is by divers,) be translated the lamp, or light: (as it is in our margin ;) by which fome underfland the cunning and worldly wifdom: others, the goodly fliews and outward appearance; that is in effect, the diffinulation and hypocifie. Others, the pomp, statelinesle, and worldly felimakes this tenie more productive js, that in two other places of this book, (Chap. 13.9, and Chap. 24. 20.) we find thefe two words to opened 5 the lamp () the word here; though not altogether pointed here, as it uleth to be in that fenle; which may be thought fomewhat; but indeed not much confiderable) of the wicked. Befides the word II fingly used in divers places, of some worldly enjoyment and selicity, what ever it be. But oratio is the more recrived interpretation

the plowing of the wicked. Or, the light of the wicked, the plowing of the wicked, u fin.] A bad crop follows their plots Job 4. 8. Or, w finne: that is, fore-runner of their destruction, which is the fruit and effect of fin. For. When the wicked spring as the grafs, and all the waters of iniquitie do flurifh, it is, that they shall be destroyed for ever, Plal. 92 7, and before destruction, the heart of man is haughtie; and before honour is humilitie, Chap. 18. 12.

V. 5. The thinghts of the diligent tend onely to plenteoniness]
They that do their business wifely and carefully, shall thrive: they

that do it rashly, shall not prosper.

Chap.xxi.

V. 6. The getting of treasures by a lying tongue, is a vanity, &c. Chap 10.2.& 13.11.

of every one that is hafty, onely I want.] Before, An inheritance may be gotten hastily at the beginning, Chap. 20. 21. Hastily there then in respect to the time, chiefly: as if he had said, in a little time: here bafly, that is, rath, precipitate in his actions, and carriage of his businesses. Neither is that the same word in the Hebrew in both

piaces, toffed to and fro] Like dust, or chass, by the wind; not constant to abiding as wealth that is well gotten.

V. 7. The tobbery of the wicked | Their spoyling and destroying of others, shall turn upon themselves; it will be their own undoing, and destruction.

deftroy them] He b. faw them. A fit word to express, the torments of an evil conscience, Act. 5.33 ! Dinglord, they were cut to the heart ad verbum; they were famen : or the grievoulnels of their punish ment : Hebr. 11.37. (#3idnoav they were fawn afunder) or, dwell with them they shall have no rest, no respite, (when their time, the time of vengeance and just judgement, is once come;) from

because they resuse to do judgment] Unjust judges are robbers then, who poll others, to maintain their lufts.

V. 8. The way of man] The wicked : or, a man left to himfelf. Gen. 8.21. & Job 15. 14. Other, (and I think better) Perverfu via vir etiam alienus. Junius also to the same purpose: Quisquis via fa volabilis est, alienus est. That is, in estect; that a man of a perverse conversation, cannot be religious.

V. 9. It is betetr to dwell in a corner of the house top than with,

&c. Chap 19.13. & 25.:4. & 27. 15.
a brawling woman] Heb. a woman of contentions: that is, a very

contentious woman.

ometacous woman.

a wide house] Heb, an house of society.

V. 10. The soule of the wicked desireth evil] James 4,5. It may be Solomon by these words, aims at those men, whom the Greek properly call sary area x sus; who rejuyce at calamities, Chap. 17. s, who are so far from relieving a poor neighbour in his need, that they rejoyce at his mifery, findeth no favour] Heb, is not favoured.

V. 11. When the scorner is punished the simple is made wise] Chap.

19 25. V. 12. The rightcoas man wifely confidereth the house of the wicked] Observing Gods judgements on wicked mens families, he takes heed of their wicked waves.

but] Or, how. See upon Pfalm 29. 5. Because they regard not,

&c. V. 13. Whoso stoppeth his cares at the cry of the poore he also, &c.]

Matth. 18 30. 1 (a. 58 7, 9.

he also [hall cry himself but shall not be heard] He shall cry as loud to God, in vain as the poor did to him.

V. 14. A gift in secret passifieth anger] Chap. 17. 8 and 18.

16. To do a pleasure to an angry man, in secret, pacifieth him.

V. 16. The man that wanderehout of the way of understanding v. 16. The man into wanter one of the way of materianaing fall remain, sec. 3 Heb. 1713 I quiefets requiefets; properly: that is, fhall reft; and is oppoied (wherein the elegancy of the Sentence dort chiefly confift) to his mandring in his life time. The Grecians also nic to express proverbially the life of a worldly minded man, alio ute to experis proverously title of a wordisty mineae man, by \$is_68.84, to wander : and \$is_48.85 a wanderer. See allo upon Chapter 5, laft verse, be shall go aftroy \$ball remain, &c., that is, he shall one day have rest enough in his grave, from whence he shall never rise to life. See upon Ffalm 49 last verse; is like the beafts

Chapter 21 verse 16, shall remain in the congregation of the dead. Somewhat to that purpose we had before, Chap.2.18, and Chap.9
18, where we conceive TAST the dead, (with most Interpreters) The be but a finanous of 1NW the grave, or hell, of which word (1NW) there hath enough been faid upon Chap. 5. verse 5. and ellwhere, But the LXX,& that is, after them, the vulgar Latine: in catu Gigantum) translate it, έν συναγωγή γιγάντων: in the congregation (or company) of the Giants. And a very learned man, in a Particular Diatriba, upon this very place, and text doth endeavour to prove that catus gigantum in Scripture, is used for the place of the

makes this fense most probable, is, that in two other places of this damned which we commonly call hell. He doth examine many places of Scripture, and doth make it very probable, as all things elfe, that he doth undertake; fuch was his learning; and the flrength of his brain and ratiocination; but among all thefe places of Scripture, that he doth examine; I doe not observe that he doth take notice of those places, that make most against him, where the same word or words are used: besides what elle might be objected. But I shall not enquire into it further at this time. It is enough that I give notice of it to my Reader, who may make use of it as he shall see cause. All I shall further fav, is that I have read him (which may be some degree of satisfaction to fome perchance) and am not yet convicted, that it is otherwise than as I have delivered it, concerning the word TINO in the Scrip-

V. 17. pleasure] Or sport.

that I weth wine and Oyl] Of Oyl, fee upon Pfal, 104. 14. Orl to make his face to shine.

V. 18. The wicked shall be a ransome for the righteour] Chap. 11.
8. God shall cause that to fall on the wicked, which was intended against the just, by delivering the just, and putting the wicked in their places.

their places.
V. 19. It is better, &c.]verf 9.
in the wildernesse! Heb.in the land of the defert.
V 20 and oyl in the dwelling of the wise! Meaning abundance of all things, Some translate pingwednem, which the word doth also signifie. But it comes to one Oyle, anciently was much used inwardly; and outwardly : and was not only a treasure it felf; but a fign of plenty of all other goods, where it was plentiful,

but a foolish man spendeth it up) His own treasure, not the godly

V. 21. followeth after righteoufnesse and mercy sindeth life, &c.1 V. 22. A wife man fealeth the city of the mighty] Ecclef. 9. 14.

&c.

and tafteth down the strength of the confidence thereof] Wisc-dome overcometh strength, and stratagems in war win strong cities.

V. 23. Whofo keepeth his mouth and his tongue keepeth his foul from trouble [Chap, 12.13. & 18 21. See also Plal, 34.12, 13.
his tongue, keepeth bis foul from trouble] Which bring others into

fuch straights, that like a man in a narrow room, they know not which way to turn themselves.

V. 24. Proud and hangty feorner is his name, who dealeth in proud wrath.] A man, though oherwise of a good nature, and plausible conversation, may be cholerick, and subject to anger: but he that gives way to his anger; that cannot moderate himself in such a cale, cannot avoid the doing and speaking of such things for which he shall be accounted proud, &c. he shall suffer in his reputation very much. The fcorner is an abomination unto men, Chapter

in proud wrath] Heb in the wrath of pride,

V. 25. The defire of the flabiful billeth bim Because he cannot attain defired food, he vexeth himfelf to death; and yet he wil not

V. 26. but the rightenes giveth, and spareth not] Pfalm 112. 9. Hath enough for himself, and to relieve others daily, while the flothful man pines.

V.27 The facrifice of the wicked is abomination] Pfal . 50.9. Chap.

15. 8. Isa 65.5. Jer 6.20. Amos 5.22. with a wieled mind?] Heb, in wielednesse. Either thinking to sa-tissic God thereby for his sin. or that God will accept of it, notwithstanding his sin. Jer 7.9, 10. Mic. 6.6 7, 8. Or it may be, doth offer (or pray :) that he may compasse somewhat that is wicked and unlawfull, himfelf doth not think fo, perchance : but it is his wickedneffe that dorh blind him; elfe, he would judge more rightly. Some make a contrarie fenfe of the words : etiam quando folerter illud offerunt, that is, yea though they offer with great art, or skill. There be wicked men in the world, that know how to do it; to fet out their devotions to the best advantage, in the eyes of men, that they may be thought religious and holy ; but God will not be mocked, though he wink for a time. Others again, yea though he offer with a good wilor mind; That too, is done fomtimes There be that are liberal enough of their goods to the poor, or to pious uses: but otherwise very vicious in several kinds. But they cannot honour God with their gifts, that dishonour him in their conversation. All this va-riety proceeds from the Hebrew word TOPI which hath different fignifications, and uses. But none so probable here, as the first, wickednesse, or, a wicked mind:) nor so generally received.

y, 28, A false witnessed mina.) not to generally section.

V, 28, A false witnessed leb, a witnesse of les.

A false witnessed shallperish. Chap 19,5,9.

but the man that heareth speaketh constants. The true witness: that fpeaks no more than he heareth himfelf, shall be left alive to bear witness again, when God hath destroyed false witnesses, and

fhall be heard with credit.

V. 29. direfteth] Heb. (13): but some Copies have it (13) (with a Beth) which fignifieth he confidereth; which feems to be more proper. It is the propriety of an ingenuous modest man, and one that makes a conscience of his wayes, (opposed here to him that is hardened) to pause and enosider.

V. 30. There

Chap.xxii.

V. 30. There is no wifedome, nor understanding, nor counsel against

V. 31. The hossess prepared against the day of battel] Pfalm the Lord] Jer. 9.23.

33. 17. [afety] Or, willow, fafety] Or, willow, fafety is of the Lord] Pfalm 3. 8. There was no trufting in but fafety is of the Lord] Pfalm 3. 8. There was no trufting in humane policy, yet 1. 30, nor fivength, yet f. 31. Itay 30. 1. & 31. I. humane policy, yet 1. 30, nor fivength, yet f. 4. 8. 8. See upon Plalm 33 16. There is no king faved by, &c.

CHAP. XXII.

Verf. 1. A Good name is rather to be chosen than great riches]

Eccles 7. 1. Credit and f. icndship is better than

loving favour rather than, &c.] Or, fav ur is better than, &c. V. 2. The rich and the por meet together.] Chap. 29, 13, Kich and poor must love one another, because they live together, have and poor must love one amount, because it. It is orgently, have need one of another, lie together in the earth, and have the fame Maker for God made the rich to help the poor, and the poor to prove the rich, Deut. 15. 11. Matth. 26. 11.

The Lord is the maker of them all] See upon Chap. 14. 31, his

V. 3. A prudent man foresteth the evil, &c.] Chap. 14.16. (See there:) and 27.12. The evil of punishment, and withdraweth there:) and 27. 12. The even or punctument, and withdraweth himfelf, but fools run desperately into danger.

V. 4. By bumility, Sc. Or, the reward of humility, Sc. By humility and the scar of the Lord, are riches, and bonour, and life]

V. 5. Towns and snares are in the way of the froward] Ch. 15.19. Pfalm 112.3.

See there. V. 6. Train up | Or, category.
in the way he should be libed in his way. Bring him up vertuously,
and he shall so continue. Quo semel est imbara recens, &c. It is a
common observation: yet it faileth sometimes, which is the case of most of these moral observations; as hath already been observed, more than once.

V. 7. The rich ruleth over the poor] Especially, if he lend him money; as follows in this verse,

money; as tollows in this velic, and the borrower is a fervant Greek, david bury offe, in many respects a debtor; (if a debtor in necessitie) becomes a servant, (if not a flave) to his creditour. It needs no further illustration, than common experience : especially when the creditor himself (as ordinarily feen) is a flave unto Manmon, and faith (as Job intended oramarny scen) is a nave time manimum and jair (as) or interned it; that is, by his actions;) unto hit gold: Thos are, my confidence but in another telepth alfo (besides which is ordinary;) Rabbi, Malmon, in his Halatbath (which is a subdivision of the Books of his maimon, in its Halachorn (which is a induvinion of the Books of the fad, divided into fourteen Books, and every Book flubdivided into balach, and every balach, into Chapters) Sanbedr, cap. 6 would have the words of Solomon verified: because faith he, it was in the power of the creditout to draw, or to compel (if he, faw occafion) his creditour unto the Synedrium or judgement of the LXXII. Judges, the power whereof fee more in learned Master Selden, his 111, de Spinder, esp. 11, 9, 38, to the lender Heb. to the man that lendeth.

V. 8. He that foweth iniquity, Shall reap vanity] Chap. 21. 4.

Job 4.8. Hol. 10. 13. and the red of the anger shall fail Or, and with the red of his anger he shall be consumed. His wealth and authority, whereby he oppresfed others, fhall be taken from him, Efay 14. 56. See, also upon ch,

led others, that the taken from him. Lisy 14, 56, 50c, also upon ch. 31 4. The ploring of the wickleys! Heb, good of eye.

9. He that bath a bountifuteye! Heb, good of eye.

He that hat a bountifuteye has be beliefed 2. Cor. 9.6.

V. 10. Coff out the former, and contention fluit go on? Pfal, 101. 5.

V. 11. for the grace of his lipy! Or; and hath grace in his lips.

Some with no lets probabilitie. He that continues pure of heart, his Dome with no less probabilities, ne that continues pure of nears, att lips shall be grace, (or very gracious:) and the King shall be sirriens: according to which, a truits are here proposed of an upright conversation; and simplicity of heart: acceptable vein of words, and with it, (as very confequent :) the Kings favour. This feemeth to

the King fall be his friend I Good Princes use their familiarity, be the plainer of the two. whose conscience is good, and their talk wise and godly. Righteon

lips, are the delight of Kings, &c Chap. 16, 13, See there.
V. 12. The eyes of the Lord preferve knowledge] Favour them that love knowledge.

the words] Ot, the matters. V. 13. The flothful man faith, There is a Lyon without] Chap. 26. 13. See there.

There is a Lyon without] He derideth them that invent vain excules, because they would not do their dutie Ch. 15. 19.

V. 14. The mouth of strange women is a deep pit Ch. 2. 16. 5. 3.

and 7.5. and 23.27. See upon chap. 5 15. Drink maters out of thine own ciftern. &c.

were concern, e.c., he that it abhorred of the Lord, shall fall therein So God punisheth one sin by another, when he sufferest the wicked to fall into the acquaintance of an harlot, Eccles, 7. 26.

V. 15. Foolifungs is bound in the heart of a child] He is naturally given to it, and can hardly be parted from it, Job 11, 12, Hence our frouts, admias, the bond of iniquitie, Acts 8,23.

the rod of correllin shall drive it far from him] Chap. 13.24. & 19. 18 & 23.13.8 29 15.17.

Chapxxiii.

18 & 23,13, & 29 15,17.

V. 16, and he that growth to the rich, shall furely come to want.]
To encrease his riches, as before. But most interpreters understand
the word, as spoken of one min. He that oppresses the poor, and to that end bribes the rich, that he may do it fecurely, o to redeem to that end brides the rich, that he may not recircly, o to redeem himfelf, if he be called in question; a thing among worldly men, that have no conscience, ordinarily practifed; he that doth so shall be called in the conscience. not theire long by it; except it be for his further confusion and condemnation in another world: to which other world, most of these sentences concerning temporal rewards and judgements have reference. See before, Ch. 2.7. He layeth up sound wisedome, &c. nave reference see octore. Ch. 2.7.15 (1950) on page 189 (2000) Reference &c. and upon Platin 37.1. Free not thy felf, &c. Os. He that give his the rich; having mer with his march at laft, one more powerful than himself, who strips him of all that he hath unjustly gor from others whom he could mafter; as the greater fifthes cat the lefs. So worldly men devour one another oftentimes, and through their unwortery men acyour one another occurrence, and through their unjust coveronines, become executioners of Gods just judgements, Here Mercerus makes the Monofliel Sentences (that is, those that confift every one of one fingle verfe,) to the end in this fentence. After this verse indeed we may observe some alteration of style and After this verte indeed we may object to inheateration of Hyle and method. Yet there be many Moneflie's Sentences in the following Chapters too; especially, from Chapter 25, where Solomons name is again prefixed; to Chapter 30, where the words of

Nous tasks. Squir begins them within thee, they fluid withal be fited in V. 1.3. if thou keep them within thee, they fluid withal be fited in V. 1.5. if flow keep the abundance of the heart the mouth fleedkeep that. 1.2.4.and(a so nee before a lexady.) Sheen diendis, sheep epind. Max. 1.2.4.and(a so nee before a lexady.) Sheen diendis, sheep epind. pind they for 1.3 aboth Oraxon and Philosophers teach. Others make pind within thee; and can fluid the sheep within thee; and can fluid the sheep within these and can fluid the sheep within these and can fluid the sheep within the can dear fluid the sheep within the can dear fluid the sheep within the can dear fluid the sheep within it a double precept: If thou keep them within thee; and canft make use of them skilfully, upon occasion, with thy lips, &c.

they shall be fitted] Or, prepared, See upon Ch. 15, 28. The heart within thee] Heb. in thy belly.

of the righteous;
V. 19. That thy trust may be in the Lord] He sheweth what the end of instruction is; to wir, To direct us to trust in the

even to thee, Or, trust thm also.
V. 20. excellent things in counsels and knowledge] Hebrew, No. executest tuning in complete and engourous j recovery, No. principally, properly. See before upon Chap, it Others, retain the more Original figuiliation of the word and turn, term or triplins; (Ione, testor, inferies, Which is variously expounded by them, Some principal or triplins; (Ione), testor, inferies, Ione, testor, the second of the complete of the principal or triplins; (Ione), testor, in the principal or triplins; (Ione), the principal or triplins; (Ione), the principal or tripling or t thinke that he alludeth to that threefold division of the Old Teftament among the Hebrewes: The Law, the Prophets, and the Hagiographa, as they call them, Others, to the threefold division riagingrapha, as they can them. Others, to the three and and of Wifedome, Moral, Natural, and Theological: by them called, of Wifedome, Moral, Natural, and Others, that he intends his three Books, to wit, Proverbs, Ecclesiastes, and Cantioles, Many other such conjectures there be; but so weakly grounded all, that we stick to the first Interpretation: much construed by Chap. 8.6. where there is a word equivalent to this, See as before upon Chap-

V. 2x, to them that fend unto thee] Or, to thise that fend thee. That send unto thee; to be resolved in doubtful cases, or hard queftions. That fend thee; that is, whose infruedion is committed unto thee; or those, to whom thou art sent. To send, is a proper word; in this Argument : the word Apolle, comes

V. 22. Rob not the poor] Oppress not the poor by might, nor by

neither oppresse the affiliated in the gate] Zech, 7 10, See also upon Plaim, 127, last verse.

V. 23. For the Lord will plead their cause] Job 31:21. Cap-V. 24. Make no friendship with an angryman] Chuse nor him for thy friend that is not able to rule his affections; for he would hurt thee by his evill conversation: and if he be very angry by

Nature, (Heb. a man of wraths) come not in his company at all thou shall not go] Of the danger of evil company; See upon Pfalm 26 4. I have not fat ; and upon Chap. 4.16. unlefs they caufe

V. 26. Be not thou one of them that strike hands] Chapter 6. 1.
11. 15. Which rashly put themselves in danger, by surceiship for

V3 28. Remove not the ancient land-mark | Deut. 19 14. & 27. 17. Chap.23 10.

V. 29. he shall not shand before mean men] Men that live as it were in the dark, and observed but by few, whereas Princes are the light, and all these light, and all mens eyes are upon them,

mean men] Or, objeute men.

CHAP XXIII.

Verf. 1. Confider diligently what is before thee] Eat with fobriety and differention,

what] Or, who. V. 2. And put] Or, elfe thou patteft.

And

And put a knife to thy throat] Bridle thine appetite, as it were, by force and violence. Or, what foever thou faift or doft, be as careful, and circumspect, as if a sharp knife were set against thy th oat. Every man knoweth when he is under the barbours hand, and the rafor is about the throat, it concerns him to be careful how to be have himself : Or, if with some others we translate, Impones cultelif, &c the sense will be, Thou mayest endanger thy life, if thou give way to thy greedy appetite.

if thou be a man given to appetite] Heb. שם כער נפש Si domi the meaning will be, as it is here expressed, if thou be a man, &c. But fom: supply, rationall or intellective; and then the meaning will be, If thou be wife, But with Mercer, I rather incline to the

V. 3. for they are deceiffull meat] For oftentime, the rich, when they bid their inferiours to their tables, it is not for any love they bear to them, but for their own fecret purpofes. A court complement deceitfull meat I Heb. meat of deceitfulinesses, that is, most deceitful mear.

V. A. Labour not to be rich] I Tim 6.9, 10. Weary not thy felf to

get riches, nor take more pains than thy strength can bear.

sease from thine own wisedom] Chap 3.5. and leave not. Men that are coverous, and have the art to gather wealth, think themselves the onely wise men of the world. All other wisedom that tends not to that end, they despise, Luk, 16, 14, But the Pharifees, &cc.

V. s. Wilt thou fet thine eyes upon] Heb. Wilt thou cause thine eye to flee upon.

upon that which is not ? for riches certainly & c.] See before upon ch.2.7. He layeth up found wifdom, &c. and upon c. 8.18 durable riches
V. 6 of him that hath an evileye] That is, of a covetous man. who looks fowrely on his guests; as on the contrary, a man of a good eye, is a liberal man, ch. 22. 9. for he looks chearfully on his guests.
V. 7. For as he thinketh in bis heart if is it be effected. ed according to his heart, not according to his words, now he think

ill towards thee though he speak kindly to thee, V. 8. (halt thou vomit up) He will do thee some mischief for hi

and lose thy sweet words] Which he hath spoken to thee; or thy chearful words at his table. Or, thus many studied complements wherein vain men please themselves very much, and think to please

V. 10. Remove not the old land mark] Deut. 19.14. & 27. 17. Chap.22.28, land-mark] Or, bound.

enter not into the fields of the fatherlefs] To take away their corn, or do them harm.

V. 11. For their Redeemer is mighty] Job 31. 21. Chap. 22.23. V. 13. With-bold not correction from the child] Chap. 13, 14. and 19. 18. & 12.15.

for if thou beatest him with the rod, be fhall not die] The rod used with reason, will not kill him; and it may save him from eternal death; or from death; which he may incur by Law, if he continue in his wickedness. So before Chap. 19.18. let not thy foul spare, to cause him to die; that is, let not thy indulgence be the cause of his death.

V. 14. and shalt deliver his soul from hell) From destruction both

of body and foul. But of hell, how commonly taken in those dayes See chap. 5.5. Take hold on hell : and Chap. 9. 18. in the depth of hell and ellewho

V. 15. my heart fhall rejoyce] Chap. 10. 1. See there out of Plutarch.

even mine]Or, even I will rejoyce. V. 17. Let not thine beart envie sinners] Pfal. 37. 1.& 73.3

Chap. 3.31. & 31. & 24.1. fear of the Lard all the day long Chap. 28 14.

V' 18, For furely there is an end Ch, 24, 14. The profperity of the wicked shall not continue long; or there is a reward for thy pietie in the end,Pfal.37.37,38,& 58 11. See also before uponCh.10,28. The hope of the righteous -- but the expellation, &c, and upon Ch 19. 20, that thou mayest be wife in thy later end, end | Or, reward.

V. 19. guide thine heart in the way In the observation of Gods Commandments or in all thy courfes.

V. 20 Be not amongst wine-bibbers Rom. 13.13. Eph. 5.8. of flesh Heb. of their flesh. Or rather, of flesh to themselves: which to themselves, according to the Hebrew idiotisme, doth redundare. or abound : and it is accounted an elegancy in the Greek and Latine, when the Pronoun doth fo. Of their fleft, therefore would be but an improper translation.

but an improper translation.

V. 22. Hearken unto thy father that begat thee, &c.] Ch. 1.8.

V. 23. Buy the truth and fell it not] Spare no coft for truths fake, neither depart from it for any gain: , be a Merchant in buying it, but fell it not again for any pretended or promised gain, as they do their best wares.

V. 24. The father of the righteous shall greatly rejoyce Ch. 10.1 and 15, 20, See upon v. 15.
V. 26 Give me thine heart] Give thy felfe wholly to wife-

dome, and to walk cheerfully in the wayes that I prescribe unto

V. 27. For an whore is a deep ditch] Chap. 22.14. See upon ch. 5: 15. Drink waters, &c.

astrange woman is a narrow pit] So that a man cannot ger out again.

V. 28. She alfo lieth in wait as for a prey] Ch. 7.12.

as for a prey] Or, as a robber, and encreasesh the transgressours among men] She seduceth many,

and causeth them to oftend God. Who hath wee, who hath forrow : Some conceive these words 11N

and WIN To have the original acclamations in the Batchica facta; expressed by the Grecians, by ever, and outer; or at least to have given occasion unto them: very plausible I confels at first hearing. But when we shall consider that these (the Greeks:) were acclamations of great joy; these, (the Hebrew:) words of sorrow and lamentation; I doubt whether it will hold so plausible.

V. 29. Who hath woe ?] Ifai 5. 11. V. 30, mixt wine] Pfal. 75.8, Ch. 9.2

V. 31. When it moveth it self aright] Heb. when it goeth up and down in uprightnesses: that is, when it sparkleth, as the most generous wine useth to do. 2

rous wine utent to do.

V. 32. an Adder] Or, a Cochatrice.

V. 33. Thine eyes shall behold strange women] That is, drunkenness shall bring thee to whoredom: or, make thee see strange sights, by diffurbing thy brain, Hebr. HVI, may be translated (and is so by Metteerus, and others) strange things, as well as strange women. Strange things, say they; which hath reference to that which sollows, ver. 34. Yea, thou fhalt be as he that lieth down, &c. See there, women] Or, things.

V 34. in the midft of the fea] Heb. in the heart of the fea, Ezck. 27 4. Jonah 2.3. In flich great danger shalt thou betor, roll up and down as ships upon the sea, Pfal, 107, 26, 27. Or, as some would have it, we threference to some former words; Thou shalt fancy strange things, and think thy self to be in the midst of the Sea,&c. And there is an old story to that purpose, mentioned by divers Ancients, of some that were drunk in a room, and fancying themselves to be in a boat, in a great tempest, threw out of the windowes what fo ever was in the roome, to fave themfelves. But fince the Pfalmift compares them that are toffed in a Tempeft, to drunken men, Pfalm 107, 27. I should think it more likely, that drunkards are here compared to them that are toffed in a fhip, by So.

V. 35. and I was not fiel] Drunkennels makes men senselelels so that they feel no blows

I felt it not] Heb, I knew it not.

when I shall awake, I will feek it yet again] By these words Soonjon doth most emphatically set out the conditions and miserie ikewise, of practised drunkards : who though many times they ind the inconvenience of drunkenness, and are so sensible of it, for a while, that they purpose with themselves to leave it : yet their redlution commonly doth not hold : they are no fooner out of the loutino commonly doth not hold: they are no looner out of the mixtr of their excess, but they begin to long again after their beloved trade and company. So Horace the Poet, having represented one 'Alphins, and old uiter, highly excolling and admitting the happirats of a quiet countrey life, after a long distourte to that end, by which he doth most fiverely fer out the several pleasures of it, according to the several feasines of the year in the end he con-Cludes, Hac whi-locutus fenerator Alphius, Jamjam futurus rusticus; Omnem relegit Idibus pecuniam: Quarit Kalendis ponere. Associas he had done speaking, (faith he) as one fully resolved, with all possible speed, to turn countrey man ; he did earnestly bestir himfelf to get in all his money : but no fooner had he got it in, but his minde was changed, and he was as much, or more troubled, with all possible speed how to put it out again. It is also partly from a natural caule; because drunkennels they say, will make a man very thirstie : whence came the Proverb, to adde drunkenness to thirst, Deut 19. 19. of obstinate perseverance in any evil thing. See also Esay 56. 12. The words will bear an other Interpretation; or Exposition rather, keeping the same Translation. But tion; or Exponent rather, seeping the same I radiation, but [final] only propole it, because I have no met with it elsewhere, When I awate, were words in those dayes among the Hebrewes Proverbially used, of things that could not be understood, though carefully sought into, and considered of. Of which, he upon Pfalm 139, 18, when I awake, I am still with thee. See Vatablus his Notes there. See also Mark 4.27, should sleep, &c. and grow up, he knoweth not how. And would not this be very proper to the which goeth before, of the strange effects of wine: To make this flupified ecstaticall man conclude with it: That his understand-ing is lost in the consideration of those strange things that have happened unto him in his excess of wine: That he must rest in aftonishment, and passe the rest in silence. The words for ought I know, are as proper to this fense, as to the former. However, I dislike not the form, not command this to be received, but onely to be confidered of,

CHAP XXIV.

Verl. 1, ENvious against evitimen Pfal. 37,1, &c. and 73,3,&c. See there, Chap. 23,17, verl 19.

Chap.xxiv.

Chap.xxiv.

V. 2 For their heart fludieth deftrullion] Though to others immediately, yet to themselves also in effect; yes, worse to themselves, that they can bring upon others. See upon Chap. 16. 16. cravesh it of him. The second interpretation, and Hesiod's words there; of mischief intended to others. See upon chap. 4. 16. unlesis

they cause some to sau.

V. 3. Through wisedome is an bouse builded] The building of a bouse, is a thing that requireth good deliberation and judgement; for want of which, many by fuch attempts have been tuined, Luk. 14.18. For which of you intending to build a houfe, &c. But by a houfe here, with best Expositors may also be understood, what soever dorh properly belong to a house; and house keeping, as competent wealth

a good wite gift,
which fome translates interiors, or, conclusing that that is, secret places, that are for force and provisions as Grantes, Barris, Greet places, that are for force and provisions as Grantes, Barris, Greet, though contwardly, and threstore called out houses; I feated.

outwardly, and therefore cantel out houses;) reated.

V. 5. A wife man is firing His wifedome is to him in stead of strength, and he can do that by wifedome, which cannot be done by strength, Chap. 21.22 Eccl. 9.16.

See there : and 11, 14, and 15, 22. V. 7. Wisedome is too bigb for a foot] Heb. wisdoms: that is, the

V. 7. wifesome is two maje por n por s. 1.

not excellent wildowns c Chapp. 1.

two high for a fool] Ch. 14.16. A former feelyth wildom, and findeith it not: whitethy it appears, that a fool, and a form, are put for
the fame in this book: as a fool, and a wicked man; as hath been shewed, and why.

too high] There is an Aleph in the word more than should be: which makes some Expositors to interpret its, cord; as Job 28, 18, and Ezek. 27, 16. But there be many examples of such superfluous supernumerary letters : and the sense however will come to one. he openeth not his mouth in the gate In place of judicature, where

ne openetin not his mouth in the gate it in place of junctaurite, where wijedome should be shewed! Ruth A. 1. See Chap 8. vert 3. etc. V. 8. fadb to called a missilicenous person Heb. a master of mischievous person. Let him plot ebievous devices: that is a most mischievous person. Let him plot never for cunningly, and fecretly, in hope to keep his reputation among men (which is the endeavour of most wicked men); yet he shall be known, and men will speak of him, if not to his face, (because of his power) yet among themselves and behinde his

V. 9. The thought of foolighness is some Taking foolighness, for wickedness, (as usually.) The meaning will be, that the very thought of wickedness though it proceed no surther than bare thought, is sinne. Nam sellus intra se tacitus qui cogitat ullum, falli crimen habet, and divers heathens have said the same. Or, if we take thought here for deed, (as is ordinary:) then the meaning may be that every wickednels is a finne; that is, hated by God, and liable to his wrath. For lo is finne taken fometimes; whereof we Hable to his wrath. For lo is finne taken lometimes, whereof we have had examples formerly. And to this fenfe, the opposite member will andwer very apposite; so that the meaning of the whole verie will be, that wickedness is abominable both to God and man, or (which comes to one) that wicked men expose themselves to the hatred both of God and man

V. 10. If then faint in the day of adversity] Man hath no trial of his strength, till he be in trouble: faintness then discovers weaknels. Some, (so Mercerus for one) joyn the words thus : If thou ness. some, to successus sor one, look the worst sums? If 1080 begit remifs, (to wit, in time of proferie; that thou do not then by applying thine heart unto wildom, provide against adversity the fireigh will be but fund in impered adversity. The Gine is good but ways can do be writings of ancient Philosophers are full of admoways can do be writings of ancient Philosophers are full of admown and the writings of ancient Philosophers are full of admown and the writings of ancient Philosophers are full of admown as the succession of the profession o nitions and instructions to that purpose. But there be also, who muno mus musucuous to that putpone. Dut que ee alto, who make this week to ochere with the next; if thus beif flack, or remissionered others, to their relief in their need) when thou the flack flath the in different took flath find the frength but flath for whole flappered bits car at the ery of the part, &c. Chapter 21, 13. See

V. 11. If they forbear to deliver them that are drawn unto death]
Pfalm 82.4, Elay 58. 6. 7. See also upon Pfalm 70. Those that are

appointed to die.

V. 12. doth not be that pondereth the heart confider it?] None can be excused, if he help nor the innocent when he is in danger, having ability and opportunity so to doe, Chapter 31. 8. 9. so God observeth his neglect, to punish him. See Job 7. 20. Jer. 17 9. 10.

keepeth] Or observeth.

according to ble works?] Job 34.11. Pfal. 62. 12. Icr. 32. 19. Rom. 2.6. Rev 2 1.12.

V. 13. eat thou honey] This must not be taken as a command but as a similitude, onely grounded upon common practile; as if he said; as honey is sweet and pleasant to the taste of most men; so, &c. as followeth in the next verle. Comparisons taken from the sweet ness of honey, are very frequent in all authors.

to thy tafte] Or, upon thy palate. V. 14. So shall the knowledge of wisdom be unto thy soul] Pful. 19. 10. and 119, 103.

Annotations on the Book of Preverbs. then there (ball be a reward] Chap. 22.18. See there, and upon Chap. 2.7. He layeth up found wifedom, &cc. V. 16. For a just] Or, For though a just.

V. 16. For a just man falleth feven times] These words have been understood by many both Papitls and Protestants, of falling been understood by many both Papitls and Protestants, of falling been understood by many both papers and a spiritual fall. into fin, or by fin; (which we may call a spiritual fall:) according to that of the Apostle, Let him that thinketh be standeth, take heed left he fall, 1 Cor. 10. 12. and accordingly applications, have been made in dispute of the words by many; but by as many or more since of all sides so opposed, that it is in some manner for saken. cave de peccatis hac accipias, faith Mr. Grotius here. The objections against it, are: First that the original word 191 to fall, is not taken so, in this whole book; some say not in the whole Scripture, (writen in Hebrew:) but of temporal losses and calamities onely. Secondly, that that sence doth not agree with the context; either antecedent, or following: which indeed (as I apprehend it) is the most materiall objection: which makes me to forbear the further examination of the former. See also the next ob-

falleth feven times | That is, often ; as is ordinaty in Scripture, So that it may very well be thought, that solomon by these words intended the same as David, where he saith, Many are the affillions of the righteous, but the Lord delivereth him out of them all, Plal. 34.
20. and by Job (a great confirmation of that interpretation comnended unto us by later Expolitors,) speaking of the righteous:
He shall deliver thee in fix troubles, rea in seven, (which is as much as if he had faid feven onely : as appeareth by Proverbs, Ch 30.15. as it he had had jewen oners : as appearent by reveros. In 30.15, 18.21, compared with verie 24.) there shall no evil touch thee. Touch thee 3 that is, (as I understand it) take such hold of thee, that thou shalt not be delivered. And this word seven times here; puts me in mind of Luke 17. 4. And if he (thy brother,) treffals against thee feven times in a day, and feven times in a day turn again unto thee, &c.
It is likely that these words might induce some to understand Sotes heey that there words might maure some to understand so-lomons words of spiritual falling, the rather; which we have the more reason to believe, because it is very probably conceived by some, that from them, those words in a day were intruded frome Copies of the Lazine vulgar, in this place, which are not in the original, nor in any other Translation that I know

and rifeth up again] Though thou bring him down often by thy wicked devices, yet God will raife him up again still, but thou shale fall for good and all.

For a just man falleth seven times, and rifeth up again, &c.] Job 5.

19.Pfal. 34.19. and 37.24. V. 17. Rejoyce not when thine enemy falleth] Job 31. 29.Pfal. 35. V. 17. Repose not when time entry journey journey 1903 1. 19.1. 19.1. 31. 11. 1. 11. 17. See upon Plal. 3. 4. Let them be confounded, & concerning thefe very words. But divers other places of Scripture may be objected against this precept or counsel: as for example, Plal. 8. 10. ou Jectea against tims precept or counter; as to examine, real, 50.10. The righteous fluil rejoyee, when he feeth the unganter ske, and many other like. To this we answer, that there be private enemies, upon private quarrels and differences: and publick enemies in a publick cause, whether of State or Religion or both Upon the falling of a publick enemy, there is no question but we may rejoyce; nay, must, in some measure, in thankfulness to God that hath delivered us: it is no small part of that thankfulness, which he doth expect at our hands. But yet even then, our joy should rather be in reference to Gods glory, (often not a little interested in our deliverance) and the publick good; than out of any pleasure we take at the miseries of others, who though our enemies, must still be remembred as Gods creatures, of the same flesh and blood, as we; descended of the same first-father Adam, and in that respect, (even whilest we rejoyce at their overthrow, because of the consequence) an object of con-passion, in their particular persons. As for particular enemies, though we must be thankful to God for them too, if they were our nemies without cause, and such as might do us hurt : yet our joy must be very moderate and wary; and if we have any generolity at all, their fall will make us to forget our wrongs, (if they have done us any) and rather dispose us to help them in their mifery, than (as it doth some base natures) provoke re-

V. 18. it displease bim] Heb, it be evill in his eyes.

and he turn away his wrath from him] To be averaged on thee. Some conceive that open thee, is fufficiently included in the original 17100 which is not without fome reason; and therefore as I conceive ought to have been supplied in the very contexts from him upon the; there being many such supplements in translations, upon lels ground of words, and lels need as to the fence For without this supplement, the words may seem to allow, though not outward rejoycing, and exaltation, yet inward contentment of mind for the fufferings of our enemies and a defire (which is most uncharkable) of their contentment. of their continuation.

V. 19. Fret not thy fetfe because of evill men] Pfal. 37. 1. Ch 23.

17. Or, keep not company with the wicked.

V. 20. For there shall be no reward to the evil man No good reward: for reward: in Hebrew it is end, because the reward is not given till the work be ended, and the general reward will be in the

the candle of the wicked shall be put out 1 lob 21.17. Chap. 13.9.

See upon Chap. 2 1.4. the plowing of the wicked.

Chap.xxv.

see upon Chaptata, the porting of the Newson, and the king] First, the V. 21. My son, fear thou the Lord, and the king! First, the Lord, and then the king! so that if kin s command that which God hath forbidden, God must be obeyed before men, though

meddle not with] Or, mix not thy felf with.

them that are given to change? Heb. changers. Cum rebellibus & feditiofis; as Mercer here; with rebels, and feditious Persons; whose proper work hath alweyes been, rebus novis studere, (as the common Latine phrase expresseth it) to endeavour changes and alterations in a common wealth, the benefit whereof they

V.22. For their calamity shall rife suddenly Though sometimes put off for a long time; yet when it comes, it usually comes very fuddainly.

who knoweth the raine of them both ?] Of them that fear not God, and of them that fear not the king: or proceeding both from God and the king. There may be also some allusion in the original words between half and half which although it adde nothing to the sense; yet it makes the words to run more sweetly in their natural channel.

V. 23. Thefe things also belong to the wife | Some would have here a new division, and make an inscription of these words: These also are [layings, or fentences] of fome that have been wife: or to that effect. By this, Solomons Proverbs should end here, But how can that be, when the very next Chapter dorh begin with a new inthat be, when the very next chapter doubless with a new in-feription bearing. Solomon name? Except they would diffin-guish of Proverbs, which Solomon himself left; compiled into a book: and those, being his also, which were gathered after his death, But there is no need; the words may tend unto this, to make that which followeth the more confiderable, as indeed nothing can be more, than what belongeth to the administration of

It is not good to have respect of persons in judgment] Levit, 19, 15

It is not gold to have respect of persons in pragment 1 Levil. 19, 15, Deut. 1, 17, & 6. (6. 19, Chap. 18, 5. & 8. 3. 1. 1, 0. 1, 12, 4. V. 2. 4. He that faith mote the wireled. Thou art righteous, him shall the people carief, Chap. 17, 15, 11 shalls, 2. 3. V. 2.5. a good birling. I Heb. a birling of good. V. 3.6. Every man shall slight on they that giveth a right answer? Or, he that giveth a right answer, slighed the lips: that is, shown thindle a fattend. See upon Chaptery 1, 23, and slight dim.

that giveth a right answer] Hebrew, that answereth righ

V. 27. and afterwards build thine boufe | Be fure of the meanes how to compasse it, before thou take any enterprise in hand. Luke 14. 28, &c

thy work] We may understand of the materials of a house, as stone: timber, &c. which if provided in time, and ready, before work men be entertained; will fave both money, and trouble, not a little. Others, by thy work without, understand matters of husbandry, which should indeed, (as the most necessary of the two) be well provided for, and settled; before we think of building of

V. 28. against thy neighbour without cause. Heb. [], that is, for nothing; or without a cause. The sense may be; Do not offer thy self, and shew thy self forward; rather avoid it, if thou canft. Or, without cause; that is, where there is no just ground; against thine own conscience; that is, in effect; be not a false witnesse : and so is the word here translated by some of the best In-

and deceive not with thy lips Or rather, (with Mercer, and other) and intice not with thy lips : that is, Neither be thou thy felfe; nor suborn any other to be a false witnesse; which many will, do when themselves are loath to appear. Some Rab bins would have the Original word ming to come from man, not ming; and so the sense will be; Bruise not the neighbour with thy lips, by bearing salse witnesse against

V. 29. Say not, I will do so to him as he hath done to me] Chap. 20 22. See the reference there.

I will render to the man according to his work] He sheweth what is the nature of the wicked, To revenge wrong with wrong, Math, 5. 39. Rom. 12.17. V.32. confidered it well] Heb. fet my heart.

and received infruttion I learned by another, mans damage, to look well to mine own affairs.

V. 33. Tet a littlesteep, &c.] Chap. 6. 9. &c. See there. V. 34. poverty] Heb poverties.

want | Heb, wants

an armed man] Heb, a man of shield.

CHAP, XXV.

Verle 1. These are also Proverbs of Solomon, which the men of Hezekiah | Here begins a new collection of Solomons proverhs, made by some, appointed by the king Hezekiah; whether thole mentioned, 2 Kings 18.18 (as some are of opinion) or any others. Divers fludions Princes, we know, among the later Empe-

rours of Greece especially, have had their Eclogarii, whose office was, by certain heads and common places, to gather out of feveral Books, what was thought most usefull and profitable. It is likely Books, what was thought more merting and promisers. It is a fact, that these Proverbs were collected out of forme writings of Solomon, then extant, (as doubtleffe there were many) which he had written since his own collection of Proverbs.

copied cut] Heb. partyr, by most interpreted, transcripferunt, that is, copied out; as we find it here. The word doth properly fignifie the removing of a thing, from one place to another; as Job. 14. 18.8 18.4. and the rock is removed out of his place: אור מחקום And fo here the vulgar Latin expression in anglulerant. Upon which and Chap. 9, 1,2, &cc. Wifdom bath builded ber house, Upon which and Ciray-9, 132, occ. wijam bain owilded her hule, &c. She hath bulled her bealth, &c. is grounded Salazar, (one that hath taken great pains upon this Book) his opinion, wich though perchance more accure, than probable, yet because it hath no abs furdity, and may please many, I will impart unto the Reader. His conceit is, that Solomon wrote this book of Proverbs in the manner and method of a Συμπόσιου, or Banket-meeting: of which kinde of writing we have some examples in some ancient books, as Plato, Plutarch, and fome others : where fome learned men meeting together, speak by turns, upon some learned subject nothing meeting together, pleak by turns, upon some tearned subject nothing differing from ordinary Dialogues, (a way of writing then much in the but that it was at table, when they did both cat and feak. The collocutors here repreferred, he would have to be, Solomon, Agur and Lemuel: and this to be the place, according to Solomons own order and method, where they should come int to wir, immediatly after the 24. Chapter, and then after them, Solomon the chief fpeaker, and master of the feast, to come in again, and conclude all, from Chap 25. (as now digested, but Chap. 27. according to that order they would have) It is the glory of God, &c. to the end of Chapter 29. An unjust man is an abomination to the just, &c. This to have been the order, till Hezekiahs time, at which time, to the end that all that vvas Solomons might be together, Agur and Lemuel, their parts, to have been caft at the end, as nove they are . and this to be the proper meaning of this prings transplerunt, that is, they did remove. But how this will fland with the interpretation of that word Lemuell, which by most is received. I must leave to Salazar himfelfe to answer: It cannot be denyed but there is somewhat plausible in this conceit: the reader may be pleased to consider further of it, there is no heresie in it if he like it

confiner intriner on my interes in one meeting in it in the meeting. V. 2. It is the glory of God to conceale a thing.] God doth not reveal the cause of his judgements to manineither doth he need any counfellors, to advise him. Elay 40.13, Jer. 2, 18 Rom 11.34. His judgements are unfear chable : to be adored by men, though not under-

the honour of kings is to search out a matter] Though kings of-tentimes by a special providence, are endowed with extraordinary tentimes by a lpecial providence, are endowed with extraordinary parts of wit and judgement, (whereof fee upon Chap, 16.10. A distance of the control of the refolve. Besides, an honour to a king too, not to trust others alto-gether, but himself to be present and affistent, at the search and examination of things; to judge himfelf and deliver his opinion, ac-cording to the quality of the cause.

V. 3. and the heart of kings is unsearchable. He showeth that it is too hard a task for a subject to attain to a reason of all the fecret doings of the king, even when he is upright, and doth his

is unsearchable] Heb. there is no searching.

Y. 4. Take away the droffe from the filter] When vicious perfons are removed from the king, he is a meet veffel for the Lords

V. 5. Take away the wicked from before the king, &c. 1 Chap 10.8. It is not enough that a king be upright himself, but he must also put away from him bad counsellours and servants if he defire to have his throne firm,

V.6. Put not forth thy self] Heb set not out thy glory,
and stand not in the place of great men] If thou be none of

them V. 7. For it is better that it be faid unto thee, Come up hither, &c.]

Luke 14. 10. whom thine eyes have feen For as it was an honour to thee to be admitted into the kings presence; so thy dishonour will be the grea-

admitted motion is single presence; to the unmonour will be the greater, because it is in his fight,.

whom thine eyes have feen An expression (among Eastern people,) of great favour and honour done to a subject and inferior, from a King or prince. And hence the Satrapa (or noble Persians) had their denomination from this priviledge, of beholding their kings face at all times, as learned men in those languages do fuppole. To this also is alluded by Christ, Math. 18, 10, their Angels alwaies behold the face of my Father which is in heaven.

V.S. Debate thy cause with thy neighbour himself] Matth, 5. 25. &c

discover not a secret to another] Or, discover not the secret of another. Let not others, through your contention, become privy to your fecrets, which may afterwards prove prejudicical to you both. But especially take heed, that through heat of frife and conten-

Chap.xxv.

will be an eternall blot unto thee; all wife men will abhor fuch

V. to, Left be that heareth it, put] Or, Left he hearing, put, put thee to shame] By passing sentence against thee, and so thou

or annamed for ever.

V. 11. A word filly folcen is live apples of gold in pillures of filter?

V. 11. A word filly folcen is live apples of gold in pillures of filter?

Chap. 15. 33. Some kind of ornament used in those dayes, whether about beds. tables, or houses, or fomewhat by it self is not there about beds. tables, or houses, or fomewhat by it self is not known; nor much material. The conjunction of gold and filver together, is also mentioned, Cant. 1. 11. borders of gold, with fludds of fileer: which must needs be very beautiful to the eye: but the curious inlaying, and artificious interlacing, is the thing here chief-ly aimed at, in this similitude, Some translate, in reticulis argentby that is, in net-work coverings made of filver : others, in thech: the

Hebrew word "MYOUNG may bear it, fifty fooken [Hebrew word "MYOUNG may bear it, fifty fooken [Heb. fisheen spon his wheels.]

V. 12. wife reprover upon an obedient ear! Chap. 9.9.

V. 13. As the cold of fnow in the time of barveft. fo n a faithful mel

fenger, &c. Chap. 13.17.
In the time of harvest In the time of great heat, when men have

n not time; payed, bit in a sift of fallhood.

V. 14. of a laife sift litch in a sift of fallhood.

V. 14. of a laife sift litch in a sift of fallhood.

Which have an outward appearance, and are nother within 1 sich are coverous men, that pearance, and are nother within 1 sich are coverous men, that pearance, and are nother between the normal ment hat promise much would be thought to be taken have been but their ambition. but performe little. It may be they have it not, but their ambition to be thought fome body, makes many to undertake freely, beyond either power, or purpole.
clouds and wind without rain] Jude verse 12.

V. 15. By long for bearing is a prince persuaded Gen. 32.4. &c. 1. Sam. 25. 24. &c. Chap. 15.1.& 16.14. By not ministring occasion to provoke him further.

a foft tongue breaketh the bone] That is, the heart that is bent to anger, and hardest to be pacified. V. 16.eat so much as is sufficient for thee] Use moderately the plea-

fures of this world: or, go not too often to thy neighbours house, as

verse 17. V.17. Withdraw thy foot from thy neighbours house or, let thy foot be seldom in thy neighbours house. weary of thee] Heb. full of thee.

weary of toce I rico. Just of toce.

113. A man that beareth false witnesse against his neighbour; is a
wall, and a flowed and a sharp arrow? Plat. 120.4.Chap.12.18. See
the Note upon Chap.24.18, and deceive not &c.

Confidence in an unfaithfull man] Or. The confidence of an unfaithfull man (that is, a transgressor, a wicked mtn.) in time of trouble, 8c. to which purpose we have divers proverbs before, Or, A falle, (or, decenful) confidence in tine of trouble. The Hebrew will be are cither of these, as well as the sirst; and the sense will not be amile, either of their, as well as the hirst and the ienne will not be amilie, let us take which we will. If this laft pleafe, we mult hoppofe the words to have reference to rithes especially, which are properly flyled decityfull (the decityfullnesse for rithes, Mark, 4,9, and the Mandelin and the state of the sed aeeessymi (we aeessymmelje of romes, dark, 4.9, and we mammon of unrighteoussess, but et 6, 11. that is, deceivall, as before noted) and of which it was said before, richer pross mot in the day of wrath. Chap. 11. 4, besides other proverbs to the same purpole.

like a broken tooth and a foot out of joynt] That makes a shew, but

is on no une at all.

V. 10. As he that taketh away a garment in cold weather] This
fenence doth admit of two contrary fenfes and interpretations; of
which, which is the truefly when both the words, and the nature of the thing will admit of either, is hard to determine. We shall therefore propose both, and leave the choyse to the Reader. But first of niter and vineger it must be known; that anciently they were often, and upon feverall occasions (as by the testimonies of feverall ancients, diligently collected by Salazar, and some others doth appear:) joyned together: and in some cases, vineger adds virtue; in others, it takes away from the niter. Now the Hebrew word here used TIVE as it dorth fignific to put on, or adorn : fo alto, to take away. The lenfe therefore may be: As he that puts on a garment in cold weather, and tempers niter (as in divers cases it must, to make it operative, and physicall; or tempers it, to take away the force of it, which Ariffotle faith it doth, being of a contrary nature:) with winegars, so is he that singeth songs to a heavy heart; that is, in effect: as those things, are most proper, and seasonable; so is Musick, or fongs, &c. That musick, in general; and fongs, particularly, that are fitted to that end, to comfort and to revive, may do much with many (for all are not of one temper) to allay forrow; befides what we read in the Scripture to that purpole, as of Saul, 1 ded to, and with Mulick; nor all Mulick of one kind; and there be degrees of forrow too. As true therefore, (to be generally fioken) that Mulick, or finging of longs, (which for the most part are a find) that Mulick, or finging of longs, (which for the most part are a find) that finding flocken of fome one at first, that was not willing, thinny of a light heart; by every unfeafonable to an heart pheart, and to this effect, it feems were Solomons words understood by Six and the standard of rates to this criects, a technowere soundness words understood by Si- on his head that he milit either burn or go some must under rathylic author of Ecclefiafticus; of whose imitation of Solomon, might be occasion enough to make this a proverbial speech, speech as the substitution of t

tion thou do not discover thy friends secret; which when known, we have spoken in the Presace. For so he: A tale out of states, we have spoken in the Presace. For so he: A tale out of states, the states of the secretary states and the states of the secretary states. as Majick in m uring. Grap 22.0 c the altern Orterans allo hid a Proverb to this very purpose, as by Druffus upon this very place is very well observed: "Ου ναύλα κακυθοίστη, δυ λύρα φίλα, And Plutarck in his Symp fia, or Table talks, excepts against. Euripedes for his contrary judgement, Symp. 7. Zuaft. 7, as I find him cited by the same Drusius, in the same place.

V.11. If thine enemy be hungry, give him bread to eat: and if he be thirfly, give him water to drink] Exodus 23. 4. Romans

V. 22. For thou fhalt heap coals of fire apon his head] Pfalm. 40, 10. Thou shalt bring Gods vengeance on his head, and Gods blefling on thine own. So mot interpreters, both upon this place; and upon Romans 12 20, where this Proverb is used or rather, this very passage, cited by the Apostle. So most, later Interpreters, and fo divers, if not most ancients too, collected by Salazar upon this place. But this feems to be too uncharitable an interpretation, and contrary to what in this very book of Proverbs, Chap. 20. 12. & 24.29. and cifewhere, (whereof fee more upon Pfalm 26.50 mil I compasse thine altar, Scc. and Pfalm, 35 4. Let them be confounded, &c.) is commanded. For what greater revenge, or more malicious hatred can there be, than for a man either to wish or to use means, that his enemy may incur the wrath of God; the utmost ute means, that his enemy may incut the wrath of God; the utmost of evils, and most direful imprecations? Divers things. I know, are answered by divers; but nothing that fatisfies me fo much, as 2 Sain Chrysfotomes aniwer; which is, that 50 domon and after lian Sain Pauls intention was not by these words to allow, much lefter command fuch vindicative policy, but because most mean in the part of their course, are incombined for my characteristics. heat of their anger, are incapable of any other reason or consideration, but what tends to revenge; this by way of condescention is proposed unto them for the time, that it they must needs be revenged, and nothing elfe will content them; this is the only way to turn the wrath of God from themselves upon their enemies, not to revenge our selves, but to leave them to God, and rather to require good for evil: that afterwards when the edge of their anger, and the danger of their fury, is taken away; they may be perswaded to do that out of charity, which before they did out of mere policy. But if there be danger in this interpretation, as certainly their is and matter of feandal too; why should not we rather prefer that which may be as proper to the words, and muter for the fine. Which is according to Saint Auflins golden rule, whereof he gives an instance, these very words of Solomon : Si praceptiva locatio eff, an initiance, there very works or automont : I praceptive issue off, faith he, aut flagitim aut facinus vetant, &c. that is, It is be a precept forbidding any lewdn:ffe, or wickedneffe, commanding fomething that is profitable or beneficial; there is no figure in the words, If otherwise it is, a figure. For example, If thine enemy, &c. water to drink. Here goodnesse and bounty is enjoyned: no sigurchere therefore, But in the next verse; For thou shall heap coales, &c. here malice feems to be commanded : Doubt not therefore but that the words are figurative; and whereas they admit of two feverall interwords are ligorative; and whereas they admit of two leverall inter-precations; the one, tending to evil, the other to good it let thy char ity rather imbrace that which is to good; that these coales of fire thou mayest understand to be nothing essentially burning groanes of heavy repentance, whereby his pride is healed, who grieves with himself, that he hath been his enemy, who was fo good as to endeavour his good, whileft he did him evil; So Saint Augustine Others by coales of fire, understand such, by which the sire of love and charity is kindled in the heart. Did not our the me or love and charty is kindica in the feart, Ind an embearts burn: Luke 24 22, in a different fenfe, it is true, but that oo, figurative; and in a good fenfe too. Of a live coals, taken from the alters, to take away iniquity, we read Efay 6 6,7. And the word, here ufed, feems to have particular relation to the altar, or cenier, which from thence was called TITID. But of this metaphor, of coales of fire, that the words may be taken as well in a good, as in a bad lenle, there is no question. All that can be objected is, why these coales should be laid to be beaped upon the head, which why thete coales thould be fait to be beaped upon the beads which founds more like an imprecation, (its sepand) rol, the ancient Grecians were wont to fay) than in the before, (as before Chapele, of the beaped with the proper leat of love and charity. Some think the ground of the fipech might be as way that aneiern Phytians had to cute apoplexies and phrenfies, that proceeded from cold caufes, by applying coales to the head. Saint Augustine indeed, in one of his Sermons, feemes to apprehend it (b). Others would have it a comprehen what from founding and the proceeded proved by a daing were always to a form the most power of the services when the saint was the saint who was a support of the saint who was a support of the saint was the saint was the saint who was a support of the saint was t comparison taken from founders, or casters of metal, who by adding much fire, will make the hardeft iron, or feel at laft to melt. A probable conjecture; but that it doth not fatisfie, why the head particularly, not the heart, or any other part, should be mentioned, But it is a very difficult thing, to give a reason of old Proverbs, when at some times some extraordinary chance, for which no reabefides what we read in the Scripture to that purpole, as of Saul , i i Sam, 16.44, and of others ellewhere, dayly experience may fufficiently faitsife. This fenfe is followed by Junius, and Iome Rain of an Degiven, but that it half to Inpaged, is enought to give interest place of Provers. If a house both a great and highly be on fire, occifient on a Provers. If a house both a great and highly be on fire, occifient on a Provers. If a house both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on a Provers. If a louse both a great and highly be on fire, occifient on the provers and highly be on fire, occifient on the provers and highly be on fire, occifient on the provers and highly be on fire, occifient on the provers and highly be on fire, occifient on the provent in the prove as we man denote, an incident one temper, not equally after a man be need, in the before do than unitare one of this property of the control of the control

fomewhat o: other, which of themselves they are most averse from, Such a thing is, when a malicious enemies obstinacie is overcome with goodnesse, and unexpected kindnesse. And doth not Saint Paul himself interpret it so, when he adds presently, (which to me seems to make the business, very clear,) Be not over some of evil, but overcome evil with good ? How is evil overcome with good, but when the malice of an implacable (of himself) enemy is overcome; for that of a for, he becomes our friend? Besides, there be passages in divers ancient authors of best account, so pat and pregnant to this very sense, of overcoming the most obstinate and malicious. By cery terms, or overcoming the most obstinate and matterious. By constant unconquerable goodnesses, that it is very likely the same thing might be intended by Solomon also. There is a very pregnant passage in Xenophon to that purpose. But I will content my felf with one, out of a Greck Author too, but already done in English to my hands : consider, (faith he, exhorting himself to goodnesses, and patience, I that meeknesse is a thing unconquerable, (or, irrelistable; that is his meaning,) if it be true and naturall, and not affedied (or, not seefingly) or hyperiticall. For how shall even the miss fierce and multicious be able to hold on against thee, if thou shall still continue meek, and loving unto him, and that even at that time when he is about to do thee wrong, thou shalt be well disposed and in good temper with all meeknesse to teach and instruct him better? Not so my fon,&c. So he, Seneca : Vincit malos pertinax binitas,nec quifquan tam duri infestique adversus diligenda animi est, ut etiam of trattus bo nos non amet : that is, Pertinations goodnesse will overcome evill men neither is any man so rigid and perverse against that which of its self is herties is any main prigat name every engagement and worked year. I self-levely, that even when he is drawne by force he should not live them that are gold. Among later Interpreters, (though most, as hath been said, for the contrary,) yet Mercer is for this interpretation and likewise Drussus, in his Hebrew Proverbs, Classe 11. 1. 1. Benefit centia erga inimicos. See alfo upon Plal. 35.4. Let them be confounded, &c. And as for that maine objection, why the head rather than any other part, which makes it to found as an imprecation; whatever the Greek phrase may be; yet in the Hebrew, in matter of bleffings, as well as curses and imprecations, we find the head mentioned as in this very book of Provels, Chap. 10.6. I fiffings are upon the head of the juft, and 11.26 but bleffing, &c. It may be also that upon his bead, is no more than upon him: which is not without ex-

ample. See more upon Plal. 140.9.10.
V. 23. The North wind driveth away raine] Job. 37.22.

The North wind driverb away raine : fo doth an angry countenance back-biting tongue] Or, The north wind bringeth forth rain: [o doth aback-biting tongue an angry countenance. This, as to the fecond part, or member of the verife; I take to be the trueft translation, because IIIO [1007] here; foems to answer to [1018] in the first part, the North, which in Hebrew comes from a root that fignifies to hide, And certain it is, that the Hebrew 77177, may be translated, bringeth, or begetteth, as wel as driveth away. It fignifies both, But then the question will be, how the North wind can be said to bring the rain, which by most authors, (as by Homer, and divers others) is faid to drive it away. Some Rabbines tell us, that it doth so in Jerusalem, because of the Sea, though in most parts of the world Jerulalem, because of the Sea, though in most parts of the world otherwise. They say fo, but contradicted by fome other Rubbines: neque ego techderim, faith Mercet, and fo say I (00.1f then we trainflate, as we think most probable, The Northwist driverth away the rainfly dath a facete tongue (for that is the proper fignification of the Hebrew words) an angy cointenance; by a feerer tongue, we mut understand, a lost, infinuating, close; opposed to a rough and plain to the contradiction of the same property of the same parts. tongue: to the fame purpole, as before verte 15, and a fift tongue, &c. and chap 15, 1. A fift anjwer turneth away wenth, &c. and chap 15, 1. A fift anjwer turneth away wenth, &c. and chap 11, 1. A fift anjwer turneth away wenth, &c. and chap 11, 1. A fift in feerer (1002) as here "110 [1007] pacificath anger, &c. So feere low, Chap 27, 5.
V. 2.4. It is better to absell the a some of the boufe top than with a

brawling woman and in a wide house] Chap, 19, 13, and 21,9
V 25. from a far country] 1 see no antirbesis in the words which should make Solomon, (as Mercer would have it) though he intended neer, as well as fat, rather to fay far, I take his meaning to be from a far country, that is, altogether unexpected; and the more unexpected, the more welcome

V.26. is as a troubled fountaine and a corrupt spring] Which is thing to be grieved at by all men, as being a publique mischief. Or rather, falling, not to be understood of any outward calamity; but sauses, jaming, not to be understood or any outward calamity; but falling, that is, yielding to him through timotosinfiele, in art will thing, when he should generously have opposed him t compared be-fore to a well of life Chap. 10.11. for his good instruction, and other good fruits of his mouth.

V. 27. good] Or, burtfull, Chap. 10.2, to eate much hony] verse 16.

to eate much nony vertice to.

fo formen to fearch their ownglory is not glory]Hch.

That is, and to feek (or fearch) their glory, glory, Which
most understand of too much curiosity in the fearch of things abstruse and Divine; as of Gods nature, counsels. &c. By then abstruct and Divince as of Gods nature, counters. &c. by their glov, flow understand God particularly; called their glov, Plasm to 6. 20. Thus they thanged their glov, 8c. Others, refer it to thoney, as if plurall, honey; but coth e lame purpole, as they that understand God. And Go. glov, the last word, fome lupply, or repeat the negative, is not glov; others, but to the same purpose, expound it as it is used sometimes; it given you know, And you have a suppose, expound it as it is used sometimes; it given you know, And

able to them, who in a manner against their wills are forced to do | to this purpose the Vulgar Latin is not amis, er ferutator Majestatis

opprimetur a glorià. V. 28. He that hath no rule over his own spirit, is like a city that is broken down, and without wals] Chap. 16.32.
is like a city that is broken down | Which lies open to all af-

failants, and fo is in extreme danger,

CHAP, XXVI.

Veile I. A S fnow in fummer] For these things are then unseasonable, I Sam 12 17.

V.2. Asthe bird by wandering, as the swallow, &c.] Sicut passeris est vagari, &c. that is, As it is natural to the bird (or, the sparrow, particularly, as the word is interpreted by others;) to wander: and to the In allow, to flye; a thing not to be wondered at, &c. lo causelelle cursing is as little to be regarded. But if we read 17 ac-cording to the Hebrew margin: then; As the sparrow, and swallow, after some wandring, return often to the house they are used; to cause lesse curses will return, or fall upon him that is the author of them.

V. 3. A whip for the horse, a bridle for the affe, and a rod for the

V. 4. A lipwer not a foole according to his folly, &c.] Answer him not according to his folly. That is, as foolihly as he speaks with vain speeches, and railings : or, consent not unto him in his sayings or doings, but, answer him, to convince him, though thou have no hope to inftruct him ! or, observe a fit time and place to answer him : or, answer him briefly, and be not full of words, as he is. See also in the Preface : and upon Chap. to. 2. Treasure of wickedneffe,&c.

V.s. his own conceit | Heb, his own eyes,

V.6. cutteth off the feet] As he that cuts off his legs, or the legs of his mellenger, receives losse thereby: so doth he that implayes a sool in his businesse. Or, He that sends a sool about his businesse. finefle; is as if he fent a man on an errand that hath no legs; and he is fure to fuffer for it, Yet I must freely acknowledge. that I am not very well fatisfied with any thing that I have read upon this verse, Further time and consideration may bring some-what to light, that as yet is hidden. The understanding reader, upon this warning, if he he please, may take it into his consideration. damage | Or violence.

V.7. The legs of the lame are not equal] One goes up, and the

other down, which is an unfeculty thing.

are not equal Heb. are lifted up. But I think their opinion are no equal 1450, are upted np. But a tunne timer opinion very probable, that take typ's hive, not for a verb, but for a noun fubflantive, there being examples of fuch formes (not to fpeak how frequent it is among the Rabbins:) in Scipure. If fo, the fenfe will be; As the lifting up of the leggs in one that is lame, by. Sc. that is, As danding doth not become a dather time, Sc. a most elegant and appointe similitude, as any can be imagined. For as dancing is an extraordinary kind of going; or motion of the feet, not naturall, but according to art; lo is a Proverb, or fentence, an extraordinary kind of speech; the right using, and application whereof, according to several circumstances, of rime, place, person, &c. doth require much judgement and discretion; and therefore very ill becoming much judgement and direction; and therefore very 111 becoming the mouth of a fool. Yea, shough we should make an imperative of the word, attallite, lift up, as fome do; or an indicative are une-qual. (to wit, in or, for danking;) as others; yet the same sense may be made of it, and will fit much better, than any thing else, that I have lighted upon.

V. 8. As he that bindeth a Stone in a fling \ That is, Sicut aliquis lapidem alligat vel applicat balifta, ut enm ejaculetur,&c. As he that doth hind, or apply a ftone to a fling or ftone-engin, to caft it of, fo doth the honour, that is given to a fool, foon palle a way. So Buxtorf in his Dictionary.

tors in its Dictionary.

As he that bladeth allone in a fling! Or, As he that putteth a precloud showin a head of floort (where it is not feen but trampled
upon, with other floors) for he skeet, Some think that he alludes to
those heap of floores, used in a pricient times, as your Mee withder
heap of those success the state of the decidence of the state of the state of the decidence of the state of the s by travellers, by casting of a stone into the heap, &c. Some would have 70170 to be the same as 70178 that is spiriple: Ut off ligatio lapidis wills in repretiosa, &c. As the binding of an ordinary stone in purple, (or, a precious thing;) so is honour to a fool. See Buxtorfius who before

V. 9. As a thorn goeth up into the head of a drunkard That runs into his hand and hurts himself: or, which he takes up to hurt others. Or, as a thorn coming, (lowe, growing:) into the hand of a drunkard,&c. The handling of thorns, for any use; doth require, we know, much circumspection; else, it may do more hurt, than good : fo a parable, &c. And here it may be observed, that by a Parable, or Proverb, any divine sentence, or piece of Scripture, may be understood. It is the sortishnesse of many they think if they can utter many places of Scripture upon any occasion, with expedition; they are great Clerks; and expect to be admired for it by others: whereas it is well known, that fools, and phrantick men, because they want judgement, have often a great advantage of memory above other men. Scriptures, in the hands of such, are very thorns indeed: they do themselves much hurt, by their ignoChap.xxvli.

rant gloffes and applications; and a ive great feandal to others, But yet worfe than thefe. (If worfe can be,) are those, we o affect prophane jefts, to make themselves, and others (not march better than themselves;) sport, because when themselves;) fort, because of Seripture plantes and speches: who if Magistrates were as zealous of Gods honours, as they should would have their tongues, some; and others, their eares: (the hearers and approvers of luch profane mirth;) boared with hot irons, that they might be examples unto others.

pies unto others.

The great God that ferved all things, both rewardeth the foole] The best sense that can be made of this translation of the words, is, that God hath created all things for himself, and remardeth, or hireth : (the mo? proper and immediat fignification of the word,) even the fools and transferflour. See upon Chapter 6.4. The Lord hath made all things for himfelf, some make this fense (without any great violence to the original words:) of the words: A wife, Chillian and the control of the words: A wife, Chillian and the control of the words: A wife, Chillian and the control of the words: A wife, Chillian and the control of the words of the words. (or fulful man) doth forme all things, (that he goes about,) rightly,

any years somewhom to one of the property of the control of the co no conscience what burdens they lay upon their poor subjects, that they may have the more to beflow upon fuch as they fettle their affections upon, as fit inftruments of their pleafures, or cruelty,&c. Junius his translation; Ut plurimum dolore afficit omnes ebrius, though I find none that follow him, yet since that obscurity of the place, is fuch, that it is not ease to determine any thing certainly; may deserve to be taken into consideration: He makes it a continumay delerve to be taken into confideration I He makes it a continu-ed lenic, with the foregoing veric, concerning drunkards; to this effect: For the most part [the derunkard] giventh all men, As he re-wardsb, (that is, punishesh:) bimpelfs, that is a fool, (or, through his falls) Jo others also that split by. The great God that formed all things] God rewards all manner of transserious, whether they singoit oily, or of malice, Chapter

V.11, As a dog returneth to his vomit] 2 Pet 2.22. That is, A fool, who after correction, promifes, &c. returneth to his folly, is as a

dog &c., yetured is bit fally] Heb, iterath his fally, Y. 11. there is more honge of a foil than of him.] For the fool will rather be councilled than he, and so may looner come to true wildom Matth. 13.1. To this purpose Thoughdish that han excellent saying, Apacolae adja congressions a stratuture of the Africa terral sackadaist, that is, Simplicity with fabricy (or humilar, it to be preferred before until wils or dexterity.

V. 13. The safety almal his, there is a Lyon in the way, a Lyon in the street.

In Heb between.

V. 14. As the door turneth upon his hinges And never goeth off the hinges: so a fool toffeth to and fro in his bed, but will not

V. 15. The flothful hideth his hand in his bosome, it grieveth him to bring it again to his mouth] Chap, 19.24 See there'

it grieveth him] Or, he is weary. 17 medleth] Or, is enraged.

is like one that taketh a dog by the eare] He that being not called, goes about to end frife, may fooner catch hure, than do good, by

bringing himself to danger on both sides.

V. 18. a mad man] Or, one that feight himself mad, I Samuel

21. 13. fire-brands | Heb. flames, or sparks.
V.19. So is the man that deceivers bis neighbour | Wrong done in sport may work much mischief.
V.10. Where no wood is | Heb. without wood.

where there is no tale-bearer , there ftrife ceafeth] Chapter 22.

tale-bearer Or, whisperer.

ceasetb] Heb. is silent. V. 21. As coales are to burning coales, and word to fire; so is a contentious man to kindle strife | Chap. 15.18.& 29.22.

6 is a contentious man to kindle strife | Heb. a man of soutentions.

That is, a very contentious man. V. 22. The words of a tale-beater are as wounds, and they go

down in the innermost parts of the belly] Chapter 18. 8. See

innermost parts] Heb. hambers.

V. 23. Barning lips, and a wicked heart] Burning with affection, and making profession of much love to us, when evill is intended, as an earthen veffel covered over with droffie filver, which makes a thew as if it were good maffie filver.
V. 24 diffembleth] Or, is known.

V. 25. Speaketh fair] Heb, maketh his voyce gracious, for there are seven abominations in his heart] Meaning many, He feth a certain number for an uncertain, Chap. 24.16. V, 26. Whose hatred is covered | Or, hatred is covered in fecror :

or, his harred. his wickednesse shall be shewed before the whole Congregation] God will give him over to some great fin, that he may be publickly pu-

N. 27. Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him] Psal. 7. 15,16. & 9. 15. Eccles

he that rolleth a stone, it will return upon him] Up an hill, which

fals down again on his own head. V. 28. A lying tongue hateth those that are afflilledby it] Seeketh V. 28. A lying rougue materia integral are applicated of it! Seeketh to do them more milichiet, whom he hath hurt before. Some (making the verb to be active here; which is more commonly paffive;) king the verb to be active nert; which is more commonly pallive!)
Lingua fallax odit atterents fe: (or, qui illam reprimit: Vatablus!
A lying tongue hatelt blofe that erufuit, (or, represse i): which is very plausible. Some, turning the passive plurall into a singular, invert the order of the words, thus: Attritus (i. c. modeflus) home linguam odit mendacem: that is, A contrite (modeft) man bateth a lylinguam odit mendacen: that is, A contrite (model) man bateth a jug tongue, Indeed, lying mult need she very odious to a mortion and, and it is a quettion, whether any man can avoid the occasions of lying fometimes; that is not alrogather dead to the world, and all worldly wanties. Hence, to Joe, in Scripture, for, to schoult plant are afraid to oftend superiors, of whom they depend out they that are afraid to oftend superiors, of whom they depend, and they that are afraid to oftend superiors, of whom they depend to the superiors. and whom they feek to please in all things, are forced to this base this sale this continues according to the old faying, Oblegaium, amios, verilas, odium parit, that is, Complyance, begetteth love; truth, en-

mity.

and a flattering mouth worketh ruine] A flatterer feeks to undo
men, as well as false witnesse: but the one doth it secretly, and the other openly.

CHAP. XXVII.

Verse x. Boast not thy self of tomprow James 4, 13, &c. tomprow Heb. tomprow day.

thou knowest not what a day may bring forth Every day is as it were child of fomthing. To morrow may bring forth that which may croffe thy bufinefle, or thy comfort; therefore prefume not of either, if thou neglect the present occasion, Matth. 6.34.

v. 3. heavy, Heb, heavinesse.
V. 3. heavy, Heb, heavinesse.
V. 4. Wrath is cruel, and anger is outragious] Heb. wrath is truel-

ty, and anger an overflowing.

but who is able to fland before envy?] For the envious are oblinate, and cannot be reconciled.

envy] Or, jealousie; Chap. 6.34. V. 5. Open rebuke is better than secret love] He doth us more good hat reveales his hatted to us by railing on us, than he that profesfeth he loveth us, and dare not reprove. See upon Chap. 24.13.4 fecret tongue, &c. and Chap 28, 23. But the meaning may be allo, That open rebuke from a friend that deals freely with us upon occasion, is better than much profesied love, that never shews it felf, (though there want not oppertunity,) by any effects. This feemes

to me the better of the two. V. 6. Faithful are the wounds of a friend] Pfal, 141.5. The rebukes of a friend that pierce deep, are better than the fawning of an

descritfal] Or, earnest, or frequent. Or, depresanda; as Junius and

V.7. The ful foul loatheth an honey-comb] Want fometimes is better Buxrorf

loatheth Heb. treadeth under foot.

to the bungry fade every bitter thing is freet.] Job.6-7.

18. As a bit that wandere from a neft.] And so is unsetted, and independent from a neft.] And so is unsetted, and independent from a neft.] And so is unsetted, and independent from the face of the set of t

before too, out of him, that would do well here too.

werns con, out on him, that would do well here con.

V. 9. Opment and perfuse rejeyet the bear! See upon Pfal.45.8.

Whether they have the been gled.

Jaccentle of a man from the by bearty comfel! Pfal.45.14.

by hearty ounfel! Heb., from the counfel of the foul.

V. 10. neither go into] Or, but go not into.
neither go into thy brothers house in the day of thy calamity] Seek neither go into thy brothers house in the day of thy calamity] help from an ancient friend in time of trouble, rather than from thy kindred; for these will sooner fail thee, than he, who loves thee better, and dwels neerer to thee,

better is a neighbour that is neer, than a brother far off] Chap.17. better is a neighbour that is neer, than a brisher far off J Chap. 17, 18, 18, 24 Old Hefood, whom we have been beholding to already more than once, gives a reason, which it is probable, that Solomon might have in his mind: "Et pas for it, Xefain \$7,000 at 200 Aborats, Villoret along sixtup, Couran's A mel. It amy fuddain occasion (list he) call for helpneighbours will run half naked to thy affillance, when kindred, that live further off, must take the passage of the time to drelle and prepare themselves,

V. 11. My son-be wife, and make my heart glad; that I may answer him that repreacheth me] Chap. 10, 11, & 23, 24. See there,

that I may answer him that repreacheth me] See Notes on Plat,

V. 12, Aprudent man foreseeth the evil, and hideth himself] V. 12. A primate than forejector to construct the Chap. 22. 3. See there.
V. 13. Take his garment that is furety for a stranger, and take a pledge of him for a stranger woman] Chap. 20. 16. See there.

for | Or, that is surety for. V. 14. He that bleffeth his friend with a loud voice] He that praiseth a man before others continually to his face, is as tedious to a wife man, as if he curfed him.

to a which man, as in electrica min, with a loud voice, rifing early in the morning] If we take it literally, it must be supposed that the custome falutationum maturinarum, (of morning falutations) was in the among the Hebrews, as well as among the Romans. But it may be, that all these words tend but to this, to tell us, that unseasonable praifes are as odious and troublesome, as a loud voice or noise, early in the morning, to many that sleep best then, and would not willingly be disturbed.

V. 15. A continual dropping in a very rainy day, and a contentious

woman are alike] Chap. 19. 13. See there,
a contenteous woman] Heb. a woman of contentions: That is, a

very contentious woman. V. 16. Whosever hideth her, hideth the wind] Though husbands many times, to cover their own fhame, do their beft, that their wives may not be known abroad to be fuch foolds; yet it is to as much purpole, as if they would hide fome bluftring wind (not louder perchance than fome womens tongues) that it might not be heard; or keep in the fent and fragrancy of fome precious ointment, which they have about them, which is impossible,

bewrayeth] Heb. proslaimeth.

V. 17. Iron sharpeneth iron: so man sharpeneth, &cc.] By mutual friendly conference (and sometimes emulation) the wits of men grow commonly more vigorous and quick; and their induftry too. There be other interpretations tou. I know: as Ferrum cudit ferrum, dy homo cudit hominem : commended unto us by con-Stanting the Emperour; and well approved of as to the fenfe, by fome others. But fince this is the most literal, and not inferior to any, for the fense; why should we nodum in scirps quarere? There be divers Proverbs (in ancient authors) to the same purpose : as,

Unus homo, nullus bomo. Edyla d'un epy opisun, &c.
V. 18. Whofo keepeth the fig-tree, shall eat the fruit thereof 1 Co., 9, 7. It fould be as natural to a good mafter, to recompence a faithful fervant, as it is to a fig-tree that is well kept, to yield good fruit. On the other fide, fervants should not be discouraged, if they be not prefently rewarded; but must wait patiently. as the husband-man doth, who takes a great deal of pains, before he reaps any benefit : especially they that plant young trees, they must expect a great while before they ear of the fruit.

waitethon] Or, observeth.

(hall be honoured] That is, rewarded: or plentifully provided for. So honour, is often taken; as I Tim. 5. 3, 4. Honour widdows &c. where fee learned Expositors, Grotius, and others.

V. 19. At in water face answereth to face 1 As a man can guess at his own face by seeing the shadow of it in the water, though he eannot fee it immediately: fo may he gness at another mans thoughts by his actions, although he cannot directly see his heart, Or it may be understood of a mans own conscience, which the true looking-glaffe, wherein every man may fee and know himfelf. Or he might mean perchance, that a man may ex suo ingenio (as some ancient Latine Authors exprelleth it) alterum ingenia estimare : an honest man may easily guesse by himself, what is in another honest man, like himself, his mind about a businesse: and likewise a wicked man judge of another like himself, by himself. By not a few, this fense, (as literal indeed, as any other:) is most approved: That as a man carries himself towards another; so he may expect to find him towards himself : if friendly, sincerely, liberally, &c. It falls out fo. very commonly: and good use may nersuly, e.c., at rais our 10. very commonly: and good ule may be made of it, by them that are wife. However, the contraty (as in most morall fayings; as before often hath been obterved;) is a strue fometimes, and it hath been the undoing of many, not to know it in time. Some men, (fuch natures there be:) the more they have been obliged, the greater and fiercer enemies they prove. King David found it fo in his particular, as he complains in divers places: and there be other Kings, (not to speak of private persons:) besides David, that have found it so too, And therefore his caution was necessary.

the eyes of man are never fatisfied] Ecclef. 1. 3,

V.1. As the fining-pot for filver, and the furnace for gold 'Ch. 17.3. folia man to his praise True praise is gotten by well-doing, as gold is made praife-worthy by the fire. Or, a man may be known by bis praifes, according as he is affected when he is praifed, or difpraised by others. He that admirs of all praises, whether deserved, or undeferved; that greedily hunts after popular applause; that easily swells when he is commended; he is a vain glorious weak man. A pufillanimous man, that can bear no reproach patiently, though undeferved; and the like. Some would have this the meaning; A man may be known what he is, by them by whom he is commended: He good and vertuous, whom good | counted, generally, the best of governments.

and vertuous men commend; He fober, or intemperate; as those are, that speak well or ill of him; and the like. They that for fale the Law, praise the wicked, Chap. 28. 4. See also 29. 27. Some would make a more general fense of the words, That every man may be known what he is, in point of vertue, or vice, by common fame, and report. This too, may be true fometimes, and wife men (as we faid a little before) may make good use of it; but subject to so many limitations and restrictions, as the contrary may seem the more true of the two. Neither do I believe, that Solomon intended it.

intended it.

V. 22. yet will not his feelishnesse depart from him] A fool will be beaten to death, before he will leave his folly, Jet. 6. 29. This must be understood chiesty, of those that are grown in wickednesse. by long continuance, and past the years of ordinary correction : that it may be reconciled, to Chap 22.15. Foolifhnesse is bound, & C. Yet Horace delivers it more absolutely, Nemo ado ferm est, qui non manjuescere possii; si modo cultura, &c. 1 believe him as he doth ex-presie himself: If men will lend a patient ear, and will be attentive to good counsel, and instruction. For in this case, though long custom, or natural inclination, may refift for a time: yet at laftithe tenet of best Philosophers will prove true, that: Uoluntas determinatur ab intellectu: the will will be overswated by reason. But it falls out fometimes, that the will is fo ftrongly fet before; and the affections, fo flagrant; that the power of ratiocination being quite blunted and obstructed by it, and them; whatfoever comes to the outward ear, though never fo often inculcated, sticks there, and makes no impression at all, I will not lay upon the heart, but not upon the understanding; and for want of such impression, never comes seriously to be considered of: and in that case, no wonder if all the reason-ing in the world, though of it self never so solid, and con-vincing; prove altogether ineffectual. I speak this of them, that have the power of reason and ratiocination in all other things, but what concerns their amendment, I do not think that Solomon intended here natural fooles.

V. 23. look well] Heb, fet thy heart. V. 24. For riches are not for ever] If thou wert never fo rich, or hadit a crown, yet thou mayeft be poor; therefore look well to be educated in some trade that may maintain thee, it wealth fail. More probable, that Solomon by these words, from the 23. verse, to the end of the chapter, intended to commend husbandry unto us, as the most natural, most profitable, and most certain occupation: and withal, to give them that follow it, (though the use of it may be extended further) a caveat, that if they mean to thrive by it, they must not altogether trust to the care of others, under them; but take good notice themselves, of all things; and truft their own eyes moft,

riches] Heb, ftrength.

tions; Trees, Irequire, to every electric to and generation, V. 34. The bay appeared by This declareth the great goodnedle of God towards man, who given him food for himlelf, and his fervants, and his cattel, fummer and winter, and by confequence, requires care in man to preferve all thefe things for their feveral ules, Gen 1.28,29 Pfal 104. 14 & 147.8,9. This tends also to the comendation of husbandry, which affords so many commodities; and should not therefore be neglected, though a man think himself otherwise never so well provided for. This may help when other things fail.

V. 26. are] Or, which are. V. 27. maintenance] Heb, life.

CHAP. XXVIII.

Verl. 1. The wicked flee when no man pursueth] Levit. 26. 36.

Because their own conscience accuseth them.

as bold as a lyon] That is, in time of peace, and under a just government, according to lawes established; not arbitrary; which is to be presupposed in many of these sentences: as we have noted before. See alfo verle 12, 28, and chap, 24,2. Yet even in times of greatest trouble, confusion, and tyranny; religious men, if they see themselves called to it, may and ought to be bold and resolute, upon fure confidence of Gods love and mercy; and (as to the world, and mans judgement:) their innocency. However, boldness in troubles, is no certain evidence, either of a good cause, or a good conscience. Great malesactors, (besides notorious schismaticks and hereticks,) have been known; some in all ages, to behave themselves with great resolution; to the last. It doth often proceed (as timorouinels, in fome truly godly) from the temper of the body, belides divers other circumstances, in particular cases; which wife men, and well verfed in matters of the world, will eafily understand.

bold] Heb. confident, V. 2. many are the princes thereof] The Princes and Kings thereof live but a little while; they are foon taken away, fo that within the compalle of a little time, they be many that reign successively; whereby the State of the common-wealth is oftentimes changed; very different (as often) tempers and dispositions. Or, many are the Princes and Governours of It at one time; which is not at-

Chap. xxix.

idiots, or superstitious fooles.

10. 9. He that walketh uprightly, &c. V. 7. The righteom considereth the cause of the poor] Job 29.16

V. 7. The righteon confidered the cause of the poor] Job 29, 156, 1, Iwas a facility to the poor, and the cause which I kew most fleat the ed out. And I brack the jaws of the wicked, 8cc. To consider of the yor, Pfal, 4.1, in another fence; of which fee there.
V. 8. Scornful men bring a city into a finer] Ambitious perform, which form all but themselves, as Chap. 3, 24, do by feeking their own ends bring mischlef upon a finer which men of better temper.

help to turn away. Or, more generally, and according to the most wicked men, that make a mock of godlinesse, and contemn them that sear God, and make a conscience of their wayes; as

hants, or inpertunous rootes, bring a fig into a finare.] Or, fet a city on fire.

V. 9. whether he rage or laugh, there is no rest.] Whether the fool look angerly or merrily, he that contends with him, shall never be quiet. Others; whether the wise man deal with him rushy,

or more gently, and as it were laughing, (Ridentem dicere verum

Quid vetat ?) it comes all to one; there is no end : neither fair

m:ans, nor foul, can do any good upon him. This therefore must be understood of one that is hardned in his wickednesse, and past seel-

thirfly, to bring him to just punishment. The original words will afford any of these lenses.

th, &c. and 17. 27. He that hath knowledge, &c. See there.

mind] Heb. (pirit or, wrath) Ital 25.4.

V. 11. all hk fervants are wicked] They will tell him lies daily

to please him. Regis ad exemplum : fuch as the ruler is, such wil

the Lord lightneth both their eyes] Both to the one, and to the

the LOTA infinites over these eyes j bount of the one, and to the other, (and by confequent, unto all) God is the Author of life and being. He makest bis fun to rife (here, be lightness the eyes) on the evil, and on the yord, Sec, and Joh. 1, 9, of Christ. That was the true light which lightest every man that contest into the world be-

ing spoken of natural light, but whether rational, or vital, we will not here dispute. The same God also, that hath appointed that

fome (though not any by unlawful means) should be rich; and others poor ; by which diversity of states and conditions, Common

wealths are maintained. To inlighten the eyes alfo, in Scripture

is fometimes to comfort and cherifa; to revive: as Ezra, 9. 8

that our God may lighten our eyes, and give in a little reviving in our bondage. Poor men oftentimes, whom we account miserable for

their poverty; by a special blefling, have a greater share of cheer-fulness, and inward contentment; than those that we account

very happy, judging by the external appearence onely.

the decetiful man [Or, the usurer.

V. 14. The King that faithfully judgeth the poor, his throne shall

be established for ever] Chap. 20. 18.
V. 15. The rod and reproof give wisdom] Verse 17.
a child left to himself, bringeth his mother to shame] Chap. 10. 1.

Chall redeem their fouls, &c.) fo, moft, rich.

V. 11. A fool uttereth all his mind] Chap. 14. 33. Wisdom rest-

of understanding and knowledge, the princes life shall be prolonged.
Which is a great benefit to the land, for many troubles come where the government is often altered. Or, by a man of understand

ing, a wife King, or Prince may be understood, by a man of understanding and knowledge the state thereof shall be protonged] Or; by men of understanding and wisdom shall they like-

wife be prolonged. V. 3. like a sweeping rain which leaveth no food] Which sweeps

all the corn away. V. 4. Juch as keep the law, confiend with them] Nor onely con-

V 5. understand all things] This may be understood of prudence and distertion in matters of life and conversation; and daily occurrences. Bur rather, (which will agree better with the former week of the first independent agree occur was me towner of he is first independent, concerning Godd providence; whereof, fee upon 1:lal. 25. 14. The feeter of the Lard, &c., did 1:lal. 28.

5. Because they regard not the whyle of the Lard, &c., See his or Joh.
21.0. 8.27 and 1:lal. 211. last wells.

V. 6. Better it the poor that walketh in his uprighineffe] Chap 19. 1. perverse in his trayes] Heb, in hop trayes : That is, which goeth out of the way to the right hand, or to the left, or, that tuns goeth out of the way to the light hands of the distribution of the first min the cities extremtly Delite, 7, 3, 1, 0 fb; 14/1.

If which keeperd the law, it is wife for 1 Chap. 29, 3.

It is companion of frontous men 1 Oc. freeding lightime.

V. 8. He that by uftery and unjuft fail with recreaffelth his sulfrance, he could be suffered to the control of the control

Shull guther it for him that will pity the poor] Chap. 13. 22. Ecclef. by ufury] Secupon Pfal. 15. 5. He that putteth not out his money

roujury.

"while gain mereafelb his substance.] Heb. by increase.

The shall gather it for him that will pity the poor.] For God will take have the riches of the wicked usurer, and give them to him that shall do good with them.

19 y even hip rayer (hall be abonination 3 He that will not be thught by God, must not think that God will supply his need Chap 1; 8. Zech 7, 11, 13, 3. See alfo [6], 93; 0°7, he that liveth leandsloufly, and doth not apply himself to the keeping of Chap 15, 8. Zech 7, 11, 13, 15.

(Chap 15, 8. Zech 7, 11, 13, 15)

(Divelifendisoufly, and dechone apply himself to the keeping or liveth sending the confidence of the confid

HIS PERFORMANCE CARIFORM THE PROPERTY TO GO Affrey in an evil way, the fluid faul bindieff into the own pit] He that feeks to draw good men into a trap, shall fall into it himfelf, while they hold their

V. 11. in his own conceit] Heb. in his eyes.

the poor that hath understanding fearcheth him out] All his outward pomp and statelinesse removed, he considers him in himfelf, and judgeth of him, that his condition is milerable; rather to be pityed, than envyed by any that is wife; and doth underfland, what true happineffe is.

V. 12. When right com men do rejoyce. there is great glory] Verfe 28. Chap. 11. 10. & 29. 2. Eccl. 10. 6.

when the wicked rife, aman is hidden] Good men hide them-

bidden] Or, sought for. V. 13. He that covereth his sint, shall not prosper] Psal. 32.5.

and for fake them] It is not enough to confelle our fins, unlesse we also for take them. V. 14 happy is the man that feareth alway] Which constantly

standeth in aw of God, and is afraid to offend him at any time, Chap. 23, 17.

but he that hardneth his heart fhall fall into mifchief] Rom. 11.20. V, 15. fo is a wicked ruler over the poor people] For he leaves nothing, but undoes them utterly.

V. 16. underflanding] Heb. underftandings: That is, void of

is also a great oppreffour] And therefore final foon be cut off : as appears by the contray in the end of the verfe. It may also be tran flated, The Prince that wanteth underftanding, (the 1 in 271 may abundare, as elsewhere fometimes) is 'a great oppressour : that is The Prince that greately oppressen, waiteth understanding. Some think it great wildom to find out wayes how to extort money: but that wildom is meer folly. The event will flow it, in time; though it may do for awhile.

great oppreffour] Heb. great of oppreffions : That is, & very great

opptellour.
V. 19. A man that doth violence, to the blood of susy person, shall slee to the pit, set anoman slay him! Gen: 9. 6. Exod. 21. 14.
A man that dath violence is the blood of susy person; Or, is oppressed with. For blood services you a murticleer, and will bring him to

an untimely end, in despite of all his friends, doth violence to the blood] The Hebrew word DIOD is properly,

of a paffive form : bue there be divers others of that kind, which

but by a man of underflanding] It may be read, So because of men ineverthelelle are interpreted actively : So that it may be transla-

ed cither way.

perfora] Heb. foul.

V. 18. Whose walketh uprightly, shall be faved] Chap. 10, 25,

but he that is perverse m his wayer] See notes on verte 6.

(ball fall at once] Heb, in one. He that ufeth to halt now on one fide, and then on another, will be fure to fall on one fide or other. Or, EADIT (his wayes:) though it have the form of a Dual, may be (as fometimes) for a plural; which is most likely. And for TIRD may as well be translated at once. Of the fudden tuine of the wicked, to often threatned in the Law, &c. fee more upon Pfal. 37. 1. 8cc. Fret not thy felf, 8cc.

V. 19. He that tillerh his land, shall have plenty of bread] Chap. 12. 11. See there.
V. 20. A faithful man 1 Heb. a man of faithfulnesses: That is

a very faithful man.

A farthful mur fhall abound with bleffings] God will bleffe them that are true in their contracts, and curse them that deal fally, that they may be rich quickly.

but he that maketh hafte to be rich, fhall not be innocent] Chap. 14. 11. 8 13. A. i Tim. 6. 9.

V. 21. To have respett of persons, is not good] Chap. 18. 7. &

for apiece of bread that man will transgresse. He that useth to take bibbs, will cassly be corrupted, and do unjustly for the smallest reward that is, Ezek. 13, 19.

V 22. He that hasteth to be rich, buth an evil eye] Or, he that hath

an evil eye, hafteth to be rich, verle 20.

hathan evil eye] That is, a covetous eye, Chap. 23. 6. poverty] Or, reprouch. Nor that the same word in the original Text, doth afford both those senses; but because the original Text doth afford, according to variety of Copies, two feveral words, or readings: IDII and IDII: the one whereof fignifieth want; (or property:) and the other, repreach. But IDM poverty, ir the reading of most Copies. Neither would the sense be amille, if the other were embraced.

V. 23. He that rebuteth a mun, afterwards fhall find more favour than be that flattereth with the tongue] Chap. 27. 4, 5, 8. See

nowing their counter, and then they cutte them.

V. 24, and faith, it is no transferfilm 1 That either faith 6 whhin-himself, 6 to dispence with his conscience, as if he did not offend Got therein: o being found, and charged, maker that ha
pretener to law his readir. But the very headtens might have
taught such a one more conscience: winterfe him in the Comody;

a delirojer] Heb. a man destroying. Philid Win7, us before roboer: a companion unto fuch; that is, either like to become one of them himself; or, conversant with such wicked persons, from

when the wicked rife, a man is hidden. I Good men hide them to the wicked fife, a man is hidden. See upon verfe 1. as hidd as a hidden. Or, fought for the hidden of hidden of hidden or hidden. Or, fought for the hid water that his goods at law: but he that crusts in God shall be rich. See it low: but he that crusts in God shall be rich. See it low: but he that crusts in God shall be rich. See it low:

21. 4. an high look and a proud heart, &c.
V. 26. He that reulterh in his own heart, is a feet] And thall

V. 27, He that giveth unto the poor, [hall nor lath] Deut, 15. 8,

Chap . 12.9. but he that hideth bis eyes 1 1fai. 58.7.

petifle, the righteous increase] Chap. 29, 2, and verle 12, of this Chapter, See the reference there.

CHAP. XXIX.

Verse 1. He that being often reproved] Heb. Manin of reprosfit.
without remedy] See before, Chap. 8, 15.
V. 2. When the righteons are in unthority, the people rejuge]

Chap: 11, 10. & 28. 28. Eccl. 10. 5. in authority | Or, increased,

V. 3. Whofo loveth wildom, rejnyceth his father] Chap. 10. 1.

have a service and the service

Spreadeth a net for his feet | He that givethear to the flatterer, is in danger, as the bird is, for which the net is laid. V. 6: In the transgression of an evil man there is a fnare] To catch

the fervants be : All books are full of observations to that purpose See also Ecclessatious to. s. As the judge of the people is himself &c.
V. 13, The poor and the decritful man meet together] Heb. man
of deceits: That is, the most deceitful man. But here, comparing

caught usen a one more continuence: without finit in the Common's Egon' pairi furthere quicquain possin, suito sent i shape ando sifu-gere possen, pietus probibet. And, By mehitri dan fallere insueun patram, aut Audebit; tanto magh undebit cateros, of actions. A constraint of the same the poor meet together i the Lards' the maker of them all) it is most probable, that by a man of deceits is meant an algerer; and by an algrer, a rich man, in general: because, as most usurers, (those that make it their profession) are unconsciousable and fraudulents; (See more upon Plair, 2, 14, He

Chap, 18, 9, by which may be understood, a high-way theef and

bring himfelf into many dangers, which he cannot get out of, for nor confidering wifely of his wayes.

hall have many a gurfe 1 Chap. 11, 16.
V. 18: When the spicked life, men hide themfelves: but when they

& 17. 21, 25. V. 16, but the righteous shall see their fall] Plat. 37, 36, and c8. 10. & o1. 8. V. 17. Corrett thy fon, and he shall give thee rest] Chap. 13. 24.

& 22. 15. & 23. 13, 14. he shall give delight unto thy foul] Heb. delights , or, dainties.

That is, abundance of delight.

V. 18. Where there is no vifion, &c.] That is, no prophecy

for Prophets were called Seers: and because it was the office of Prophets alfo, to teach and inftruct the people, by prophetie is fomerimes intended, (as here) publick teaching and preaching.

the righteous by their bad example: but the righteous avoid it, the righteous by their vac example; but the righteous avoid it, and rejoyce, Or (according to belt Expolitors) the meaning may be, that a wicked man (what by terrour of conficience, inwardly; what by chances and cafualties, outwardly) is never out of fear what by chaince and canadiac solutions, of them-felves in full fecurity: of which fecurity, fee upon Plat. 91. 5. Thou shalt not be afraid for the terrour by night; &c. See also Chap.

perish] Or, it made naked. he that keepeth the law, happy is he] Want of preaching may damn men, but ftore of it cannot fave them, unlefte they be obedient to it, 1 Sam 3.1. And, Not the hearers of the law, are just before God, but the doers of the law fhall be juftified, Rom. 2. 13. and Jam. 1. 22. Or, as some others: Though, where no preaching is, the Church be in a manner diffolved, and the generality of people be in great danger; yet it followeth not, but that they that live conscionably, and practice what they formerly have learned, and know; may do well enough, and be saved. Another interpretation, (in reference to those times under the law) not lesse literal, offers it felfe also: Where no vision is; that is, When God doth withdraw himself from his people for their fins, so that no Oracle, no figns of his appearance, (as Pfal, 74.9. We fee not our figns, there is no more any Prophet, neither is there among us any that know-.neer en no more any report, neutron us toer among us any that know-teb how long.) Are left, no wonder; through multiplicity of pub-lick woes and confusions, many, both good and bad, do pertil: yet even then this may be their comfort, that are plous and godly; that through their perfeverance in good, they shall be happy in the end. See apon Pla1, 9, 6, 0 thus neuron, See, and upon Pla1, 91. 5. Thou fhalt not be afraid, &c. Some ancient heathens also did maintain, that is marries, that is, Oracles, were necessary to the preservation of a Common-wealth: as Socrates, in Xenophon, disputeth, and Plutarch somewhere doth confirm out of

V. 19. Aservant will not be correlled by words] He that is of a

fervile, and furthy nature, will not anemd without blows.

though be understand, he will not answer.] He will not answer to thy call, but make as though he did not hear thee. Or, though underflood of one that is hardred in his wickednetic, and past reciing. See upon Chap, 27:22. Though their flowladf bring, Sc.
V. 10. The blood-birly] I Heb. men of blood.

When the july face, the field J Or, and feek the food of every july man.

Plaint feek the field J Cake care to preferve other mens lives,

Plaint feek the field of a right cours man, and the control who we divalue the life of a right cours man, and the men the course of the he know his masters will Luke 12.47. (which is a great aggravation of his disobedience : because masters sometimes expect that fervants should do their duty, without speaking to them) and be told of it never so much; yet he will not obey. So some take answering here, for execution, or performance; and Job 19. 16. I called my fervant, and he gave me no answer: I intreated him with unto min at any tinks, to oring inin out of uniger. It way includes this danger, so be theirs, and as they would do for their ownlives, fo shey will for his, Others: The juffeet his foot, that is, they require it (the life of the uppight:) at the hands of the blood. thirly, and will not faffer them to escape unpunified. Or, which comesto one) they feet, the foul (or life) of the blood-

V. 20. Seeft thou a man that is hasty in his words] Rather, in rebus suis; as Mercer and others: that is, in his businesses. It agrees with 26. 12. Seeft thou aman wife in his own conceit? there is more hope, &c. For a felf-conceited man, ufeth not to deliberate long: but trufteth to his own wildom, and thinks it a disparagement to take advice from others: hence is his hafte and precipitancy in bufineffes,

in his words] Or, in his matters.

V. 21. Shall have him become his fon at the length] He will think much to do any servile work. V. 22. An angry man ftirreth up ftrife, and a furious man aboun-

deth in transgression] Chap. 15. 18. & 26. 21.
V. 23. a mans pride (ball bring him low] Job 22. 29. Chap. 15.

33. & 18. 12. Matth, 23. 12. Luke 14. 11.
V. 24. be heareth curfing, and bewrayeth it not] Some refer these words to that publick examination of persons suspected, mentioned, Exod. 22. 8. which was wont to be, fay they, (grounding upon Levit. 6. 4, 5.) with tender of an oath with imprecations to the party: but more likely it is, (with some others) that Levit f.

1. And if a foul sin, and hear the voice of swearing, &c. is intended. But of the right meaning there too, there is some controversic among Expositors, some translating, the voice of adjuration; others, the voice of blafthemy.

curfing | Or, an oath; Ifai, 24, 18. curying J Or, an oath; 11a1, 14, 18.

V. 15. The far of man bringeth a finer] He that fearrell mian more than God, falleth into a finare (which he feeks to avoid) and is deflroyed, Chap, 10, 24, Or, by the far of man, may be underflood a continual worldly fear and treplidation, which they that fear not God, and put their truft in him, are fubject to: opposed to that fecurity of the godly, of which, fee before upon verification of the godly of which, fee before upon verification of many few five trethic conserver. 6. In the transgression of an evil man, &c. Neither is this contraty 6. In the transferssion of an evid man, &c. Neither, with contrary to Chap, 38, 14, 44ppy is the man that faceted alwayse's because that is spoken of another kind of fear; A religious, or consciencing the normal point of the state of the s

every mans judgement comet b from the Lord] He needeth not to flatter the ruler, but rather pray to God, who can incline the Judge to passe sentence as he please, Chap. 21, 1. Or, by judgement (Heb. QUO) may be understood, state and condition of life; riches, or poverty speathfile, or lownelle, in point of dignity; which though they feeme to depend from the power and will of Princes, (where abfolue) elpecially; yet he Wifeman tells us here, that it is God in heaven that doth rule, and over-rule all things:

CHAP, XXX.

Verf. 1. He words of Agur, the fon of Jaketh, &c.] Though thele names be found no where elfe in Scripture, which hath made fome men to interpret them, as mystical ! (fo E ZX

the Vulgar Latine, and divers ancients :) yet it is more probable, that such a man there was really, famous in his time for his wifdom; whose Disciples, among others, are conceived to have been these two here named, Itbiel, and 'Deal. But when, or where he lived, is altogether uncertain: Most Rabbins would have Solomon himself tobe the object of these several names; and they make strange interpretations of them to that purpose : but there is no appearance of any folidity in any thing they deliver concerning

even the Prophesie] Any instruction may be called a prophesie, (and fo in the New Testament sometimes) because it was the office of Prophets to reach and instruct, as well as to prophesic : as hash been faid already upon the 18, verse of the former Chapter. But fome would have the word to fignific here, comportatio; that is fay they, our op is, a collection; and these Proverbs here inferted, to have been collected out of other Writings of this Agur : or out of his fayings, and fentunces, then extant. It is but a conje-Aure, for which I see but little ground.
unto I biel and Utal] Which were Agurs scolars, or friends

V 2 Swely I am more brutift than any man | It may be read thus; Surely I'am too fcolifb to be a great man, nay I have not the knonledge of an ordinary man in me. o the words are ufed, Pfal. 49. 2. & 6219. It feems Agur had not his knowledge by humane infruction, but by divine infpiration, as Amos had, Amos 7 14. Herein he declareth his great humility, who would not attribute any wildom to himselt, but all unto God, fal. 73.22.

V. 3. I milber learned wisdom ! Or thus, I have not learned wifdom, but I know the knowledge of the boly ones; That is, I have not been taught by mrn, but by God, as the Angels of heaven are, by a more immediate illumination. They are called holy ones, Dan. 4. 13, 17. & 8. 17. Or, I have not artained to any great medfur e frue middem, or, of the howhedge of holy and havenly bling. There is a not, in the first member, which some (as in ordinary constructions;) would have to belong to the second member also; fome confine it to the first onely : whence this variety is.

the knowledge of the holy] See upon Chap 9. 10. and the know.

ledge of the body is understanding.

V 4. Who bash ascended up into heaven, or descended !] This, and what elle followes in this verse, tendeth onely to this, to set out the difficulty, or rather impossibility of Divine heavenly wifdome to man: to which purpose there is a whole Chapter in Job, to wit, the 28. Eurely there is a win for the filver, 8c of which, fee what is faid upon Chap. 1. 20. Widom cryeth without, 8c. as for those particular words, Who bath a frended &c, see john 3.12. Rom. 10, 6, 7, and upon Chap. 17, 24, but the eyes of a fool are in the ends of the earth.

Who bath ascended up into heaven] Who is every where, &c. None but God

who bath gathered the wind in his fift ?] Job 38.4. Ge. Pfal. 104. 3. 6c. 1fa. 40. 12. 6c.

what is his Name, and what is his fons name, if thou canst tell?" If any fuch man, that could do thefe things, ever were in the world, sell us fomewhat of his generation, or pedigree? either father, or fon. The word father is not here, but it may be included in the word name, because it was, and is yet the tashion among the Hebrews, and most Orientals, to name every man by his father; as here, Ag m, the fon of Jakeh, and the like; Or thus ; if yet alive and in being ; what is his name ? Or if dead; where are any of his posterity ? what is his fons name ? Of Chrift, Elay 58. 8. Who fhall decla e his gene ration ? And it feems to have been a proverbial speech among the Tews, of one that was but an ordinary man, that they knew whence he was; (that is, his generation, father, mother &c.) as of one that was not that they knew not; as of the Messias. John 7. 27. (though verse 42. of the same Chapter, that Christ was to be of the feed of David, they knew well enough,) they speak.
V. 5. Every word of God is pure] Pfal. 12. 6. and 18. 30. and

19.8. 119. 140.
pure] Heb. purified.
heis a shield unto them that put their trust in him] Psal. 18. 30.

V. 6. Adde thou not unto his words, left he reprove thee and thou be found a lyar] Deut 4. 2. & 12. 32. Rev. 22. 18, 19. To adde, here, is as much as to counterfeit, or to impose : as when a man pretends to have had a revelation, or to deliver some message from God; which, if not true, he doth impose upon God, and at the same time, but in another sense, doth impose upon men too: a right im-

poster, in either lense.

lest he reprove thee, &c.] God sometimes suffers imposters, through the credulity of men, and some false figns (though true fometimes in the event, and that, by a special providence of God, to try us Deut. 13. 1, 2. If there arise among you a Prophet, &c. to prevail very fare fometimes he speedily reproves them, when their forgeries and impostures, and pretended enthusialmes are foon discovered, and come to light: for which they are justly abhorred by all that have any folidity of either faith, or judgement

V. 7. Two things have I required of thee \ O God, deny me them not \] Heb withhold not from me. deny me them not before I die] So long as I live.

V. 8. Remove far from me vanity and lyes] Take care of my fout and body, so as to keep me from falling into any vain or deceirful course, and to afford me a competent livelihood, fit for my estate and charge.

feed me with ford convenient for me] Matth. 6. 11 Heb. of my illowance, or, my part. For in well-ordered Families, every fewant hath his proportion daily, Chap. 31. 15.

V. 9. Left I be full, and deny thee, and fay, Who is the Lord?

Deut. 32. 15.

Left 1 be full, and deny thee] Meaning, that they that put their trust in their siches, forget God, and that by too much wealth, mea have occasion to do fo,

deny thee] Heb. belye thee. and take the name of my God in vain] By false oaths:

V. 10. Accuse not a servant unto] Hob, burt not with thy tonene.

Acouse not a servant unto bis mafter] For no fault, or for a light one. A servants good will is not to be contemned.

and show be found girlly] To wit, Before God. Or, and thou be made defolate. That is, lest the fruit of his ill wishes fall upon thee. V. 11. There is a generation that curfeth their father, &c.] Here begin his quaternaries, that is, his coupling, or comparing of things, by four in number: to which kind of expression his owngenius, r feems, and phanfie did lead him : and being not ordinary, it is the more emphatical; and apt to make the more impression in the phanfie of the Reader, as alfo, eafior to be committed to memory.

Of these quaternavier, from this to the end of the Chapter, there be fix in all. In this first, he proposeth four kind of men or finners, which of all others he conceived most abominable both in the fight of God and men. It is not fo fully expressed here; but that to be the aim, may be confirmed from, Chap. 6.16. Thefe fix things doth the Lord bate, &c.

that curfeth their father, and doth not bleffe] The fenfo of this is further expressed verse 17. The eye that mocketh at his father, and despiseth to obey his mother. &c. so that, to curse, and, not to bielle is in effect no more, than to flight, and disobey.

V. 12. that are pure in their own eyes, and get not washed, &c.] There be two kinds of pride; Spiritual, and worldly pride, Som times they meet together in one; as when a man hat a great opinion of his own goodnelle and excellent parts; and thereupon in his ordinary convertation openly after beth to himself, and defiging feth others; as the proud Pharifee did in the Gofpel; and those in Efay, Chap. 65. 5. Standby thy felf; come not near to me, for I am belier, &c. And sometimes they are severed: as if a man behumble and lowly, outwardly ; but proud in himself, for this very humility, and whatfoever effe he phanfieth good and commendable in himfelf; whether real, or imaginary. For diffinction take, we may call the one internal, and the other external pride : though commonly, neither the one be without fome external evidences; nor theo-ther, ever found, but from fome inward cause and distemper. The first kind scems to be specially intended here : as the second, in the next verfe. By worldly pride, we comprehend that also, which is altogether grounded upon external things, as wealth, honour, beauty, and the like.

V. 13. lofty are their eyes] Chap. 6. 17.

V. 13. 1011 are incir eget J Chap. 6. 17.
V. 14. There is a generation, whose teeth are at swords, and their jaw-teeth at hinvers, &c.] Job 29. 17. Pfal. 52. 1. & 57. 4.
V. 15. The horse-leech hath two daughters, &c.] It doth not appear clearly what this, and the nout verse tend unto. For totake them barely, as if he intended only to tell us of fome natural things that are unsatiable, is more proper to a Naturalist, (as by some is well observed,) than one that takes upon him to teach and prephofie, verse I. This hath moved some of the Rabbins to leck out ftrange interpretations, and they have found a way to make cohe rence of lenfe between the three verses here following, and those tense or tense between the three vertex nere indicating another four before, from ver, it. There is a generation that originality failure, &c., They would have TIP1 39, by invertion of letters (FIV) or TIPV 10 (against here, not brinding, or bayl-tens). but perverfination, that is, wickedness; and so make these four mentioned infatiable things, to be intended as particular punishments to those four kinds, or generations of finners infifted upon in the former verses. To make this good and plausible, what they say of every particular word, except I apprehended more folidity in it than I do, would not, I think, be much to the purpole. Yet frany be fo curious, they may read Aben Ezra, either in hit own language. age ; printed with divers Bibles : or, if they will, in Latine, as it is let out by Antonius Giggeius, a Doctor of the Ambrolian Colledge in Italy. Most Expositors are of opinion, that by these several examples, the covetous unmerciful extortioner, and opprellour of the poor, mentioned in the 14. verse, is aimed at : which is very

the horse-leath hath two daughters 7 The leach hath two forks in her tongue, which here he calleth her two daughters, wherewith the fucketh the blood, and is never fatiate: even fo are the coverous extortioners unfatiable. But this of two forks is denyed by fome, who quote Authors, that have written of that fubject. Not two they fay, but three; and therefore by two dambiers here they understand any that resemble, in their conversation, the unstailablesse of the horse-leech; such as are particularly Inequioned in the following voite, A certain number, for an

Chap:xxx. the word, give, give; doubled.

V. 16. and the barrren womb] Some; and the narrow womb. And there be reasons from nature, given for both, But I will not entertain my reader with fuch discourfes,

It is enough] Heb. Wealth. V. 17. the raven] Such children shall come to an untimely end, and be denied burial. Those horrible judgements which, as of all finners the most inhumane and unnatural, they must expect one day at the hands of God, are here fet out by such temporall evils, as among men are commonly most dreaded. See before upon ver. 11. There ua generation that curfeth, &c. Some fuch faying also ancient Grecians had concerning tyrants, the worst of

of the valley] Which haunt the valleyes to fock for carrion.

the valley or, the brook V. 19. The way of a ferpent: Others in the order of the the way of a ferpent: Others in the ord of vide, that is, the way: they translate, well ignore, the foot-flep. The words may from to differ but little: but the different words is more anference of fenfe, thar is made of these different words, is more apparant, and confiderable. If we fay foot fleps, in the ordinary notion; it is fure enough, that neither , Eagle in the aire ; nor ferpent upon a rock; nor thip, upon the fea, leave any print of either feet, bulck; or body, by which they may be traced. But then say they, how shall this be verified of, the way of a man with a maid: is not impregnation, or being with child (the natural and ordinary confequence) a very fushcient token or argument, by which the way of a man, in this kind maybe known & deleried? They may be though aman, in this kind maybe known & deterred? They may be thought to fay fomewhat: but upon further confideration, the objection will appear but weak and impertinent. For the quedition is not of confequents, (whicher prohable or necessary), which antecedent actions may in time be discovered; for for it may be objected of the reft, as for example, if a septent pathe by, though he mayence be known by his foot-steps, yet by fome noyle, (shital lambeant singuis with antibus or at in the Poett.) or by some effect of his freezemble, or the like he may necessary and after the rest in the second of the secon neffe, or the like he may perchance : and fo of the reft : but of cergain fignes and marks, in the place, in the nature of tootfteps. But this will bring us to a physicall confideration, never (though han led by many Physicians and Naturalists, at large;) to be determined; who her there be any certain natural fignes of virginity, by which a maid may be known from her that is not. As for thole fignes mentioned in Scripture, most agree, that it was by a speciall dispensation of od, for a time, and no general case otherwife. They that will be fo curious, as to defire further refolution in this particular, may read (not to mention others at this time:) Joh. Ferevonici Epiftalicas Queftiones, where they thall find this matter agitated both by a Physician, and a Divine; both learned men : yea and this very place we are now upon , confidered of upon this occasion. Now those that are against this translation of the word, by westiginm, or footstep; and maintain it must be, was:
(the most literal, to the original word:) they are put to it to tell us, what it is that is so extraordinary in the flight of un Eagle, &c. that Solomon should here insist upon them, as things of fuch abstrusencie, and not to be comprehended by the wit of man. Of an Eagle, they fay , because of all birds the onely flyeth ftrait upwards : of a ferpent, because of his swift motions without feet ; of a fhip, because of her ftructure , mafts , fayles ; and especially her rudder, by which so vait a body is guided and turned at will; and lattly, for the way of a man in a maid, they tell us of some mysteries, affections, passions, secret wooings and communications, by which the most watefull are often deceived. I will forbear further arguing t and deliver my opinion as brief-ly as I can. When I have well weighed all circumstances and particulars; what is faid by others, and what my own judgement doth luggest unto me; my opinion is, that of the three first par-ticulars, being but an introduction, as it were, to the last; footftebs will do best t of the last, wayes. I conceive that Solomon his aym was, to fer out the fecret wayer of young lovers, (not easily to be difcerned or prevented by the greatest care of parents, or others, that have charge of them;) by things that have foine affinity, in that they leave no print, or footilep after them; and confequently, to warne such whom it might concern, to be the more careful: not to trult words, countenance, protefiations, and the like; but according to the custome of those times and places, to keep their virgins out of all fight, and accesse; which places, to keep liter virgins out of all light, and accelle; which irom this very cultions of clote keeping, and recluifeantleft, were called TIDATy in the Hebrew tongue Many fuch warnings we may finde in ancient Authors. And there may probably be those emphasis here in the very word TIDATY Bolomon intimating by this word, that though wirgins be retuly, a dout of fight, according to the ordinary cultome; yet for all this, if there he not fome extraordinary care and observation; a man may find a way, or make his way, to compasse his designes. Of the secret waves and communications of lovers, besides Comicks; Ovid. De arte amandi will fufficiently fatisfie them that defire further Satisfaction. And as for the nature of love, in reference to secrecy there is an ancient inscription in some part of the world, which beginneth Alia Lalia Crifps : written fo mistically and

uncertain, as they would have it. Or, two daughters, because of conigmatically, that it hath poled the wits of many learned men to find out the meaning; and divers expositions have been made of it; Both philosophical, and others: some supporing the philosophers Stone to be intended; others, some other thing; until at last fome happily lighted upon the truth, and id to throughly unriddle it, that no further question, I think, can be made about it. As for the Jewes exception, and objection against Christians, that the word The doth not properly fignific a maid; it can have no ground at all from this place, fince it is ordinary, in all languages, and among all men, to call things by their names, and titles, according to outward appearance and protetion; though in reality of truth it be quite contary i hat the fame word 117 in the original Text should be ta'en for the traine will have the state of the following for the property, and for may more generally; there being for thuch affinity in the thing; can be no wonder at all: and it hath been observed before more than once, that the same word, or phrafe, where there is no fuch affinity in the thing, is fomerimes used in different senses, in a very little compasse of words: sometimes, in the same verse, or line Besides, there is no necessity that TD W here should be taken of a tainted, or corrupted maid: according to that interpretation of the wayes of aman; of fe-cret wooing, communications, &c. that hath been infifted V. 20. of an adulterous woman Though not the same spoken of

in the former verse; yet the same thing, in effect, is still profecuted: the mystical hidden courses of love, whether a maid, or a married woman be the object.

midst 3 Heb. heart.

and wipeth her mouth] She hath her defire, and after counterfeiteth, as though the were an honest woman : as a licourish, and filching servant, eats stolne bread, and wipes his mouth after it, and appeares as if he had not stolne it.

V. 22. For a fervant when he reigneth, &c.] Chap. 19. 10.
These commonly abuse the state whereunto they are called, and the comforts they receive. There is no obscurity in the words, and no man, that hath any knowledge of the world, will require further confirmation or illustration of the fense.

V. 23, an handmaid that it beir to ber miftresse \ Which is mar-ried to her master after the death of her mistresse.

V. 24. but they are exceeding wife] They contain matter of great instruction in them

exceeding wife] Heb. wife, made wife. See upon Chap.6. 6. confider her waves and be wife.

V. 25. The ants are a people not frong, yet they prepare their meat in the fummer] Chap. 6. 6. dec. ants are a people] Or, ants a people

V. 26 The conies are but a feeble folk] So Gods people, though feeble, have God as a powerfull rock to protect them, Pfal. 18. 2. & 40.17. See upon Pfal. 104.18. and the rocks for the conics.

v. 27. The localis have no King] How much more should those that have governours over them, live orderly under

have] Or, which have,

by bands] Heb. gathered together.

V. 28. The fpider taketh hold with her hands, and is in Kings Paluces Chap.22 29.
tuketh Or, which taketh.

V. 3t. grey-hound Or, horfe. Heb. 7177 of which word, not lewhere to be found in the Scripture, there be divers other tranflations, as, cock, &c. but not any grounded upon so much probability as either of these, grephomd, or hose, See (who can, and desires surther satisfaction) Fulleri Missellanea; lib.s. cap. 12.

grey-hound] Heb girt in the loins. againf whom there is no rifing up | Eccelef. 8. 4. A king whofe order, fo that there is no infurrectioon in the flare, This fense is reader may take notice from a very learned man, Mr. Edward ocock, (as for his other abilities, but especially for his fingular knowledge of the Oriental tongues, a great ornament to the University of Oxford:) that the same words according to University or Oxford: I that the iame wouls according to which divers places of the Arabide origine, according to which divers places of the Scripsore; in Job elpecially; (fee one example upon Pfal. 104, 4.8. that Letvishan whom the half made, &c.) by learned Expolitors are inverpreted; may also be trafflated, Receim properlies if: vol. 20, game flequitien popular.

be trafifated, Rescuin quo populus eft: avel, Sheim lequitta populus. That is, A Ring, with his people adout him: or or, whom his people adout fullow. And this would agree well with Chap. 14, 28, In the multitude of people his the Rings bosons, Ken In the multitude of people his the Rings bosons, Ken I was a result of the Rings house, Ken I will have will thoughts against thy King, give them over, for thou wile not prevail, were 31. Ecclet 8, 3 & 10, 10, The word alfo (according to best Expositors) may more generally be interpreted, of any evill, which through errour, or rathnelle, we are in the purfult of. Many are of that riature. They would not willingly trespasse, but if once they have entred upon a businesse, (or opinion;) though the unreasonablenesse of it doth appear to them afterwards, they are fo rigid and inflexible, (which they in-terpret conflancy and relolution) they will hardly be per-fwadeded to go back. This advice may belong to fuch.

Iwaded to go back. This advice may belong to tuch.

In this band apen thy must] Job 2.1, S. 40.4 Mich. 16.

V. 33. John foreing of weath bringed by the flift. For, channing, and joint foreing twent bringed by the flift. For channing, and joint flight for the control of warded in numbers onely; N and □9N) to the control of warded in numbers onely; N and □9N) to the control of warded in his makes the whole experifion must be control of warded by the control of the con in any any translation, And foit is, not here onely but in many

in any any cranitation, and tours, not tiere onery out in many eithers of thefe Proverbs. By foreing of wrath, or foreing wrath, as fome render it, is meant long, and reiterated provocations, able to extort an indignation even from the most gentle, and patient, to exect an insignation even from the motignite and patient. Then by contention, we must understand fuch as St. James with on where environment and frield in the standard and the standard for the standard from the standard frield and michief.

CHAP. XXXI.

Verse 1. The words of King Lemmal 3 That is, of Solomon, who was called Lemmel, that is, of God, because God had ordained him to be King over Israel, rather than any of his elder brethren, 1 King. 115.12. Or, it may be, was fo called of mother, in his infancie, with some invertion or transposition of letters, for more casie pronunciation; from his right name Solomon. It is very

mote cashe product actions from 1887 part sales composed to 1874 your ordinary, in all places of the world, the prophety that his mother tanght him] The Doctrine, see upon Chap. 30. 1. even the prophety) which his mother Bathsheba taught

num.

V. 2. What my son | and what the son of my wimb. &c.] This abrupt beginning, and often repetition of the word sin, doth well fer out the affectionate care of a tender and wise mother, for her dearest child, in this main businesse. Many mothers, yea most, have affection enough to their children (an affection of fondnesse and cockering:) but they use it not aright, for their good and vertuous education. Leste of that affection, would do their chil-

dren more good,
the son of my vowes Whom I made many vowes to God for, before I had thee, as 1 Sam. 1. 11, Or, that thou mightest be

King. V. 3. Give not thy firen gib unto women Solomon was forewar-ned to avoyd wantonneffe by his mother here, and by his father, Chap. 5, 9, yet he fell into it, Wildom and instruction fail of

nor thy wayes to that which destroyeth Kings Meaning, that wo-men are the destruction of Kings, if they haunt them, Chap-

v. 4. is in not for Kings to drink wine] That is, the king must not give himself unto immoderate drinking, and so neglect his office, which is to execute judgement. See Ecclesiastes 10.

to drink wine] Fither, to drink wine without mixture, a thing not used in those hot countries, (whereof fee upon Pfal. 75. 8. ful of mixture:) but by intemperate men, in Latin properly called merabibi: or to drink wine not for firength (for which use it was ordained by God, and for comfort in time of need:) but for drunkenneffe : Ecclef, 10.17.

Examelje: Eccession, and forget the law 2 Rid non ebietas de-fignate as the Latin Poet. There is no manner of wickednelle that drunkenneffe is not capable of, and they guilty, in fome mea-fure, that wilfully, and wittingly, expose themselves to the danger of it. pervert] Heb. alter.

pervert. Itch. alter. of all the font of affillian. V. 6. Gwe firing the infilled. Itch, of all the font of affillian. V. 6. Gwe firing drink to him that is ready to perify, and wine to those that be of heavy hearts! Upon this place, (as is conceived by many), elipecially, was that custem of the lewes grounded, to give mice to them to them that were condemned to death: a we read wine to them to them that were condemned to death: a we read while to their to the transfer of the transfe of the condemned; according to fome; though otherwise, and more probably interpreted, by most, But that there was such a custome among the Jewes no man doth question; and all Rabbins bear witnesse; but whether at all, or how justly grounded upon these words of Solomon, is another question; concerning which all are not of one opinion. But this is not a place for it. Certain it is, that Solomons words, (and that according to beft Expositors) will admit of a more generall interpretation; ready to perify that is, through poverty, &c. as Deut. 26.5. a Syrian ready to perify was my father, &c. which is confirmed by the verse following, Let him drink , and forget his poverty, &c. and that wine is proper and natural, to revive the heart of the diffressed and afflifted, whether through want, or any other croffe and affliction, we are told, Pfal, 104. 15.
of heavy beart] Heb. bitter of feul.

V. S. Open thy mouth for the dumb] Defend their cause there are in great danger, and unable to help themselves, Chap. 14. 11. [uch as are appointed to desiration] Heb, the sons of desiration.

See upon Chap. 24, 11, 12.
V. 9. judge righteously, and plead the cause of the poor and need,]
Levit. 19. 15. Deut. 1. 16. See also upon Pfal. 72. 4. He shall

Levit. 19, 15, Deut. 1. 16. de and upon 1 in. 72. 4. He hall high get he pow of the people, &c.

V. 10. Who can find a veriueus weman] Chap. 12. 4. He hall he commendation of a good wife is let our elegantly in the Hebrew. Every verfe to the end of the Chapter begins with a feveral Hebrew letter, according to the Alphabet : as divers choice Pfalmedo See upon Pfalm 25. at the end.

V. 11. The heart of her husband doth safely truft in her] Commits with confidence the houshold affairs to her, as Potiphar did

to Joseph, Gen. 39. 4,6.

be finall have no need of fpoil] He shall not need to get riches by indirect means, as many souldiers do; for his wife will fill his house with goods, as the camp is sull after the spoil of a city: O, poils may be put here for all manner of provision; which is the more likely, and, by most, approved interpretation. See the like

more likely, and, by moft, approved interpretation, See the like P[6]. 111. 5, and wrete 15. here, jewth mate the beapfuld.
V. 14. She bringeth her food from a far 1 She fells has cleahted the marchans for things needfull, well 24. Or, rather; the provides to all necessaries for her house, and house-keeping, (where-diverse things come from far places) long before hand; and in due season; that she may not be to seek, when she should use

tnem.

(V. 15. given meat to her houshold] As a lyon rifeth betimesto
get a prey, that may serve him and his all the day; so doth she
rise her self, and raise her maids betimes, to get sood for her samily

meat] Or, prey, Pfal, 111.5. See before upon 11. no need of foil, at portion to her maidens] To appoint every one their fine of work or, of meat.

V. 16. and buyeth it] She purchafeth it with the gains of her

buyeth] Heb. tabeth.

with the fruit of her hands she planteth a vineyard] She not onely looks that her servants work, but works her selse also,

verfe 27. V. 17. She girdeth her loines with firength] She uleth vigilancy

V. 17. She girdeth ber hiner with Jirength J. She utch vigilarcy and diligence; in her labour, s king, 4:29.
V. 18. She perceived J. Ort, When heperceived. She perceived J. Ort, When heperceived. She perceived has bee merchandife it goal Her circuits, or negatiaris; as the word FTVIDE is also translated; that is, her dealings, doings, negotiation. She confiders of it upon her pillow, (which is the best time for confideration) and hading that all matters thrive with her, according to her own hearts defire; the matters there with mer, accounting to her own matter them; are trans the first of her labours, proper to her felf, and, and greater than any other: a complacency within her felf, and fweet contentent of mind. This is likely to be in the night, efpecially, when the thoughts are most free; which, as I conceive, gave Solomon the thoughts are most rece. Which, as a Concern gas a concern occasion immediately upon it, to mention, here candle burning in the night. Most others make this to be the coherence, (which is very good to coo,) that finding how all things three with height is thereby encouraged to encread her indulty, and to labour night and day; which nevertheless must be understood as period. hyperbolically, or figuratively, implying no more, in effect, but that the plyeth her businesse with great constancy and ala-

Were it not for this coherence between the two members of the verfe; this her rafting of her merchandife, might very literally be understood of her both skill, and care in rasting and trying her several wares and commodities, before she paid for them; trying her feveral water and commodities, before the paid to them, no contemptible commendation, in point of eccomony, and domestick providence. **Operate by** (faith an ancient author to this purpose) the study of pieu and part and part

or wome ever eye is is state the orings, naving mase rimay 1931 from 2004, you hop of it; if it do the not, you leavest : \$8, &c. V. 19. She layeth her hands to the shindle! There be divers things in this description, that seem to be long to an industrious poor woman, such a one as the best of Latine Poets doth describe the state of the stat at large in that excellent Poem of his called Moretum: one, who by her labour, and industry, makes a hard shift to get her living: uy net anounty, makes a hard init to get net initiage other things againe, that fet out an indutrious indeed, but very wealthy woman, a woman, of great rank and quality. It may be that Solomon might of purpote, mixe both of thew, that whether rich or poor, a woman may be vertuens. and industrious in her kind, according to her temporal estate and condition. But withal, we must know, that diversthings have reference to particular customes of those times, much different frem ours; (at least in England,) as that which is written here of the finalle, or diffaffe. For certain it is, (as by divers technionies of ancient authors may further apparent black the second of the rear.) that time was, when even Kings Daughters were not assamed of that employment.

Chapeexxi.

her bands] Or, then her handt.
V. 20. Shelhestebith] Heb. the spreadeth.
yes, the reachest forth her hands] She not onely gessto maintain her family, but also co give to the poor, which she dorth liberally, not with one hand alone, but with both, when need is,

W. 21. Leady D. Or, dubble account.

39, nor write one mana armes our write over 18.

V. 21. fortel] Or should garment:
ber chatking is filk, and purple] This may be understood, as spoken hyperboitally, or metaphorically, for choice and good,
Biffler (which may be translated, ethier fift, as there, or, fire
finiters, as in Luke: the Hebrew UB doth comprehend both) by junter, as in luse: the nearest was not completed out of years, as in considerable when an expression of exceller, luse it. 19. However, rich and honourable women may be cloathed with file, and purple; it becomes them well enough; to they do not make that their chief-eff ornament, and be proud of it, which dork very ill become true

file and purple] Some learned men (fee Bochartus, in his Geo exaphia Sacra:) would have lik and purple, by a figure called in the door (often mentioned in the coblorvations) to be by flum purpara tintlam; that,is; filk dyed with purple. I will not difpute it, be-

caufe it is not material to the fenfe.

A. 3.. She makesh her felf coverings of tapeftry] For bods, W. 3.. She makesh her felf coverings of tapeftry] For bods, W. 3.. Her husbandit power] Noted, because of his wives good houlwidery, or by the good cloathes the makes him, in the gates] In the allemblies and places of judgement, Chap. W. M. Ruth 4. 1.

V. 24. and felleth it] She not onely provides cloth for her fa-

ceffary for her family, that the fears no want. See Job 5, 21, 22.

V. 26. She openeth her mouth with wildom] She teacheth her children and fervants, not onely the fear of God, but also how to labour, and get a living, and also how to be provident, that they may be bountiful unto the poor in future times.

and in her tongue is the Law of kindnesses. In struction of partial sup-per lingua ejus; according to some: that is, And instruction of grace in, or upon ther tongue. Instructions of grace, for, gracious instructi-on; according to the Hebrew idiotime, very frequent in all parts

V. 18. Her children arife up] To do reverence to her, when the comes in, and they speak highly of her, as well living as dead, ber] Or, ber saying, as Psal, 105, 15.

V. 29. Many daughters have done vertusuffy] This is the commendation her husband and children give her.

have done vertuously] Or, have gotten riches. excellest them all] Heb, ascendst above them all.

V. 30. a woman that feareth the Lord] Before he fpake of the pparel of her body, now he declareth the apparel of her mind, which is the fear of God, and that is her greatest ornament, I Per.

Annual Steel and the beauty, or levered from it.

Jue fall be praised.

Just a lie to all men of the full pair few felf. That is, shall give just cause to all men of the few, yets 21:

V. 31. Give her of the fruit of her handid Confesse and the dispersal babours, and commend her therefore.

let her own works praife her in the gates] Forasmuch as the most honourable are clad in the apparell that the made, Acts 9. 39. Or, let them speak in the publick assembles of her curious works, mily, but allo to fell, and for a great price.

V. 25, and the that frequent into some J Or, and the laughtth
at the time to one. That is, the is to well provided of all things not the time to one. That is, the side with the time to one. That is, the side with the time to one. That is, the side with the time to one.

ANNOTATIONS

On the Book of

ELLLESIASTES.

Ecclesiastes, Or, the Preacher.

The Argument.

He Authour of this Book both by the Style, and by the Title of it appeareth to have been Solomon, fine no o-ther fon of David was King in levulalem, but he: He feemeth to have written it in his old Age, when he took a more ferious view, of his past Life. The Honours, pleasures wealth, wisdom, he had so abundantly enjoyed. The Errors and miscarriages which he had fallen into ; The Large experience, and many observations he had made, Errors and miscarriages which he had jatus into; I ne Large experience, anamany to jet outcome to insmark, of things Natural, Moral, Domessical, Givel, Sanjua, Divine: The Liviness and Critical inquiry he had nade after true happinesse, and what Contribution all things under the San could associate the sant Concerning which, she detho, a, in the general discover the utter vanity and insafficiency of all things here below to make a man shelfed, in regard of their machile nature, of their weakings and disproportion to the Soul of man: as the weariness which is contrasted by the stude on the sand the sample shall be not proved with the same of the weariness which is contrasted by the studying of them: another Impossibility of over drawing from them more than shat heen somety extracted; and configuration from them, 2. It demonstrates the same part of any that should ever after go about to receive statistion from them, 2. It demonstrates this General proposition touching the most Vain Vainty of all things under the San by an Industrien of those particular and the same of the same statement. These are the same should be most the most the same statement. These are the same should be most the same statement and the same statement. culars, from which , above all others, men usually expett the groatest contentment. Those are, 1. Wisdom and Knowhadge both natural and moral, for inquiry whereinto no man was ever furnished with greater abilities and stronger inclimations in himselft; or with more fitting provisions and allistants from without, than Solomon was, in regard of the greatness of the greatness of the greatness of the dignity and estate; and yet after all he concludet . That Wildome and Knowledge of the greatingle of his augusty and selecte; and yet after all the concentration, then reliably fairlife the defines thereof. a: Pleasures and Delights, which behad as muchadvantage by his greatings to Enjoy, and by his wishomsto Examine, as ever any other man should have: and yet all the content he expected from them, did and in haired of them, and despair of ever mending his condition by them. 3. Honour, greatness, and power in the world, concerning which, he showeth that it is so far from making men Happy, as that without the sear of sold corrects and temper it; it is the occasion of much wickshurs; to those that have it, and of much missey, to those that suffer under it. It usually breaking forthinto oppression and violence, whereby mon in power carry themselves like beasts towards their brethren, and shall themselves like like beasts, undespread and unsamented. It being slikewise matter of much discouragement to men that we consolled he is making themselves. are oppressed by it, making them weary of their lives, careless of their labours, resolved rather upon idleness, than up. n envied imployments; and to get what they can privately to themselves, than having been publickly useful to be repayed with no other Rewards than wrong and danger: by which means Society and Community of services among st men, so greatly beneficial to publick interest, are obstrutted and dissolved. 4. An outward form of Religion and of Divine worsh p, into which foolish men by carnal considence, and superficial performances, do also put diversevanities, and make even Sodis fervice unslessed to their Happinesse. So, Riches and great possession, which are so farre from satisfying the heart of man, as that they occasion more cares, less lessed unit, are have and occasions of much Hart to the owners of them, who, living, possession with services and dynamics. Having litle benefit by them in their life, as having not power to enjoy them nor in their death any comfort from them, as

Chap.i.

leaving them to they know not whom, being not at all exempted by them either from mifery or mortality. leaving them to they know not whom, vering not at all examptes of them council your mortality,

And having thus discovered be vanity of the principal things from whence the Heart of man night have expetited fatisfaction: He doth thereupon prescribe many excellent means for bealing and abstaing of that Vanity, and for procuring
tranquility unto the mind: and peace and comfort to the life of aman, Such are, Contentation of heart in the sweet and
free Enjoyment of all outward Belgings, with thanking imng, and in the sear of God. Quiet and Humbel Acquisifence,
under the boty and powerful providence of God in all the Events which befall us in the world. Sincerity of heart in his mornuder the boly and powerful previdence of God in all the Events which befall us in the world. Sincerity of heart in his wor, blo, and prudent piety in our vowes, prayers, and adderss into them. Patience of pirit under all the oppressions we meet with in the world. A composed preparations for must ounders of forein and pout mode, ration of spirit in our behaviour towards all men, that so we may preserve our names from Calammy, and our person from danger. Meekness, patience toward shed, so flexing Common fraitly, and our war weakness, so with a measure of wisdom and knowledg, and not buss juing our selves with things too high for our prainting our selves with things too high fir the Prateiness which may render us be an inful in the eyes of others. Loyalty and obedience towards Musissistication, that our lives may not be made uncomfortable by third spleasive. Visidom to differ a silven as silven nejte of neare against inections.

ring his judgements. Jostul frustion of Comforts, Confcionable and industrious walking in our particular Callings, Wildering his judgements. Jostul frust of Callings, Wilder and how to courty our selves amidst the many Casualists which meet us in the world, so as that we may by our loyalty todom now to carry our sever among the many Capanies when the ment and the mental special properties deline the danger of diffeologic from thoses; and by our (Darity to Infrience), any a good foundation for our fives, againft the time to come. Lafty, Moderation in the 11c of comforts here, And preparation by the fair of Cod, and keeping of his Commandments, for death and Judgement hereafter. That they thefe means a wink Life is fives, fo our Death may be vedicante. That the piety of our youth may help us to bear the infirmities of our age, and to life is fives. our Heads in the day of Redemption.

CHAP. I.



Chap.i.

N this Chapter, we have, I. The Inscription of the whole Book, verse wherein the Author thereof is described by his Natural Relation, the son of David, His Civil Relation, King in Jerusalem: and his Church King in Ferilaten: and his Church Relation, a Verakhey or a penitent out, returning into the bosome of the Church, from whence by many grolle miscarriages he had lectuled himself. a A general Proposition of cetting for the the utter infoliation whence by many when he was a man Bieled, and the water per variety which is them in relation unre such as Federal Proposition of the perilateness of the perilate

extreme vanity which is in them, in relation unto fuch an End, (however otherwise useful and beneficial they may be, within their own fphere, when fanftified, to sweeten and comfort the life of a man, who hath placed his Happinesse in God :) insomuch, that all the labour which is taken, to extract happinelle from the Creature, will be wholly fruitleffe, and without any profit at all, verfe 2,3. 3.

The proof of this general Proposition; I. By mans mortality, whereby he is quickly removed from the fruition of them, whereas that which makes a man happy ought for

ever to abide with him, verfe 4.
2. By the Instability of all other Creatures; they come, and pre fently they go, and are never in a fixed condition : If coming, they make happy; then departing, they leave milerable again. By which make nappy; tuen opparting, they leave naterious eagain. by Which inflability of the Creature, being themselves continually unfatified, is implyed, 1. Their weakness to minister fatisfaction to froble a creature as man, yerfe 5, 6, 7 2. The relibel and fruidles labour which is taken in seeking fatisfaction from things which on-ly affect the closels, since the Figure 1 and fatisfied with seeing, nor the jets nor fatisfied with seeing, nor the

are with hearing verfe 8.

3. By the continual! Vicifitudes and returns of the lame things, which having failed once, yea often before, are never likely to after the property of the lame things. ford further supplies, than already they have done (which indeed are none) towards the happinelle of a man. And therefore except they can minister some new matter of latisfaction to the foul, which was never found in them before, and which indeed they will never do; impossible it is, but the same disappointment which others have met with, must likewise befall those who shall from the same things feek for that, which the wifest of men heretofore were ne-

were able to extract from them, verie 9,10,11.

A By Solomons own experience, who by the dignity of his place, by the inclination of his heart, by the greatnesse of his wifdom and learning, and by the abundance of his wealth; was able rogo as far as any other man could in this enquiry after true happines; and when he had fet himself to make a most Critical and accurate fearch into all things here below, doth conclude of them all in general, and of the most excellent of them all in particular, namely of wildom and knowledge, that they are not only Vanity, and fo unable to fatisfie the foul, but are further Vexation of fpirit, as crufing much grief and forrow to that heart which is immoderately conversant about them,

Vetle 1. The words of the Preacher, the son of David, King in:

Jerusalem J These words are the inscription of this
Bock, setting down the Authour thereof by his parentage, dignity, and defign in this writing. The Authour is prefixed, as owning and avowing the doctrine therein contained: His dignity is added, to fet on the drift and scope of the Book the better. A King. Such a King, the for of David, to pioufly educated, 1 Reg. 2. 2, 1 Chr. 28,9, Prov. 31. 1. so solemnly by God selected, separated to that Humour, 2 Sam 7, 12, ---15, 2 Chron, 1,1, so admirably endowed with inward wildom, whereby he was fixed, as in speciall for the work of Government, I Reg. 3. 12, 28. fo likewife for all natuwork of Government, 3, Keg., 3, 12, 28, 10 likewise for all natural and moral inquiries, 1, Reg. 10.3, 1Reg. 42, 29, 32, 34, 50 fglk-19 furnished with all outward means to further fuch an inquiry. 2 Chron., 9, 2, 16 fixed and wholly taken up wich it. 6 meetines viriously taking his fill of outward pleafures, 1 Reg. 11. If onceitines virially taking his fill of outward pleafures, 1 Reg. 11. If onceitines virially taking himself to extract the quinteflence of all tubunary perfections, Eccled. 1, 27, and fastly, being instructed by God, an influided period, and called out to publish his as a Preacher of so necessary a truth to Gods people; In all these re-spects, there is much authority added to what the wise man deli-vers in this Book, and he doth hereby excite the acception of the people thereunto, as unto the words of a penitent Convert, and of a wife, holy, and potent Prince.

The Words of the Preacher] Some read it as a proper name, the words of Koheleth ion of David, and so would have it to be one of the names of Solomon as Jedidiah, 2 Sam, 12, 24. Lemuel, Prov. 31. 1. It is usually our of the Greek rendred Reclefiaftes, or the Preacher : as if Solomon had publickly delivered it to the Congregation, (as vve find fomerimes Kings and extraordinary persons have spoken to the people in their Church assemblies, 1 keg. 8. 1.
12.) But it seemeth chiefly to signific Solomons repentance, and 12.) But it feemeth chiefly to fignific Solomans repentance, and remulting himself to the congregation of Gods people, from whence by his idolatries and other aportance he had departed and for the fine is, The words of the following period on orgetzed orgenthered unto the Church, or congregation of Saints, Pill 396, with the first of the fon of David, King in Jeruslam, Some were not to the fon of David, King in Jeruslam, Some were not to the office of the fon of David, King in Jeruslam, Some were not to the office of the fone of the fone of David, King in Jeruslam, Some were not to the other standards of the fone of the fo affemblies of the Saints, by joyning themselves to other gods, Now here Solomon doth by serious and solemn repentance return into the bosom of that congregation, from which by his idolatry he had departed, and turned his heart from the Lord God of Israne man departeo, ann curnen nis near trom the Lord Osdo Jin-reel, 1 King I1.9. And doth therein, and thereunto declare the vanity of all other wayes, fave onely the fear and worship of the Lord, unto true happlnesse. And herein he imitates this subter David, whose name is haply here for that cause mentioned, that is David being converted did publish his repentance unto the Church, in that folemn penitential Plaim, Plat. 5t. So his fonhaving fallen from his integrity, did take the fame course to give gory to God in the great congregation Pfal. 40. 10, and to make known his repentance to all the Church, that thereby he might glorific God, and firengthen his brethren. Whence he frequent in this book giveth himfelf this title, as of a penitent convert, chap 1.11. & 7.29 & 12.8.9,10. The word is a Participle or Adjestive of the Feminine gender, ver joyned here to a verb maken-line, as elsewhere to a verb feminine, chap. 7. 27. There, be-cause

it is faid, Gen. 49.6. My glory, be not thou united unto their affembly; the Noun is masculine, the verbe feminine, to fignific that by verbs and Canticles: Though it be not necessary to be curious in questions of this nature, yet this may be inoffensively conjectured; r. That he seems hereby to intimate, That by his former sins he had as it were forsited his name of Peace, and so we find that by reason of those his sins, God stirred up adversaries against him, I King. 11 14, 23. 2 To note his sincerity, who now chose to be known rather by the name of a penitent convert, than of a peacea-ble Prince, as if he who had troubled Ifrael by his fins, did no longer deferve his name of peace, as the prodigal faid to his father, I am no more worthy to be called thy fon, So in Scripture, men have taken new names sutable to a new condition, Gen. 32, 28 have taken new names lutable to a new condition, Gen. 21, 28, Ruth. 1, 20. Mark 3, 16, 17. Nehem 9, 7. The other additions likewife to his name of penitence may feem to be looked on by him as agggavations of his fins. 1. That he was the fon of David, a godly fathers who had given him fitch holy education, who had provided him materials to build Gods house, and greatly encouraged him to advance the worthip of the Lord; who had been an example to him to take heed of falling into große fins, that the ton of such a father should fall so fouly. 2. That he was a king on his fathers throne, and that not by right of inheritance, but by special defignation from the Lord, who had fingled him out above his brethern, and had appeared unto him twice, and gave him wildom and princip endowments for fo great a place, that he flould defile the throne whereunto he had been fo gracioully advanced; and from thence give roal! the propels fol and a reample of fenfalairy and apostacy. 3. That he was a king in Jerusalem, an holy city, where was Gods throne as well as the thrones of the house of Da vid; that he should defile the Lords land, and his dwelling place These were considerations worthy for such a penitent to have his I field were confuserations worthy for facts a pentient to have his eyes on, for his greater humilitation. Thereby teaching us, 1 That the fins of the child are greatly aggravated by the godlinefie of the parent, Jer. 22. 15,16,17, 2. That the fins of the child are greatly aggravated by the falls and mildearriages of the parent, Dan 5,18. and priviledges of those that committhem, 2, Sam. 12, 7, 8, 9. Deut, 3. 1.3.—19 Amsz. 9.—13.3.2. 4 That the greater the person is that sinneth whereby the sendal to the Church is likewise the greaterythe more solemn ought his repentance to be, Numb. 12. 14, 15, 16. 2 Chron. 33. 1 , 13, 15, 16, 18, 19. 5 That the power of grace is exceeding great, which can lubdue the hearts of the greatest mon, unto the heaviest yoke of publique and solemn repentance, 2 Cor. 10. 4, 5, 6. And further, from the description of the person, and his writing of this book; we may deferment of the perion, and nis writing of this book; we may observe, 1. That eminency of wildom without the continued affidance of grace, cannot keep a man from grofs and foul lapfes. Never a wifer man than Solomon, and never any Saint fell into more foolish lusts, God is pleased somtimes to suffer men to fall into such fins, the contrary graces whereunto they had most eminently been adorned withall. As David, a most spiritual man into fleshly luft; Lot, whose righteous foul had been yexed at the filthy converlation of the Sodomites, into another fort of unnatural impurity by incest with his daughters: Joh, into impatience: Moses, the meek eft man alive into great passion of mind Numb. 20, 10. Peter, the boldest disciple, into base fear and cowardise of spirit, in denying his mafter. 2. That hight of honour and abundance of wealth, are fore fnares and temptations, even to the wifest and most excellent fore mares and temperations, even to the wheet and most excellent men, Mark to 23, 25, 1 Tim 6.9. Islaid 39, 1,2, 3. That repen-tance fets a man most against that evil, by which he had most dif-honoured God, and been folled under temperation. Abundance of knowledge and treasures drew Solomons heart too far from the Lord, and being converted, he sets himself most to discern the emptinesse and vanity of them. So Zacheus, Luke 19. 8. And Mary Magdalen, Luke 7, 37, 38. 4. That the Lord maketh the salls of his Servants very beneficial unto his Church; Davids fall was an occasion of his penning some excellent Psalms, and Solomons of writing this excellent book, setting forth the vanity of those worldly things, whereby even wife men are, many times, drawn away from God. 5. That the Saints, after some great offence given by their falls to the Church, make it their bufineffe, upon their repentance, to do some more notable and eminent service to the Church : as Peter, who had been most fearful in denying Christ, was after most forward in preaching him, and most bold in the profession of him,

toward in preacting init, and most out in the protein of itim, ARS 1.15, & 2.4 & 3.15, & 4.8 & 5.29.

V.: Vanity of vanities: faith the preacher, vanity of vanities, All is vanity The Groep of the wife man is to direct us in the right way to true happinesse. And this he doth, first, negatively, assuring as that

cause of the grammatical congruity, Here with relation to the per-fon thereby fignified. They use to supply the sense with the word-ty, which Solomon made into the utmost excellencies of creatures, nephelh, foul, which is mentioned prefently after it, Chap. 7, 27, and for that word is effewhere supplyed, 2 ann. 13, 29, so where ty of requisites for such a work, for himself-extiscity and all varies ty of requisites for such a work, set himself critically about it, to diffect as it were, and take a thorow view of the creature, and having bly the Noun's malculine, the verbe tenninne, to lignine that my 100 ounce, the strength of th so done, this is the upflior that all is nothing but very vanity. And the Noun, according to the use of that tongue, supplying an Adjethe Nounaccount to the use of that congue, supplying an Aug-citive of the superlained degree. Gen. 9, 35. Cant. 1, 1, Hof. 16, 15, 1 Tim. 6, 15. And this proposition he doubtesh and repeateth again, thereby intimating, 1. The unquestionable certainty of it, Gen. 46. thereby intimating, 1. The injunctionable certainty of 11,0 en. 40, 32, Ifa. 89, 2. The great confequence of it, as being a truth necellary to be inculcated, that it might make the deeper impression of the heart, Exck 2.1.27. Pfal. 6: 1.1.Rev 18.2: 3. The natural unaptneffe which is in us to give credit to it, or to take notice of it except it be thus inculcated upon us. Jer. 22.29. 4. The earnest affection of the wise man in pressing this necessary truth, with which he himself in his repentance was so deeply affected Repetitions argue nimen in his repertainer was to deeply anected repetutions argue vehemency of affections, and carneft contending for the things for repeated, Ezek 16.6.Luke 23.1.Cal. 1.8.9 Pfal. 9.3.3.

And because it might be thought to be to us onely of fortic things, and that fome other things which Solomon had not looked so nate.

nowly into, might haply have more excellency in them, therefore he addeth, to prevent this objection, that all u vanity. All, not fittle ply, but with limitation to the subject matter of which he treater! in this book; every thing severally, all things joyntly. Not any one thing alone, not all things collectively and together are able to fatissic the foul, and to make it happy. It is true, the works of God are all good and excellent, fought out of all those that have plea-fure in them. But good in their kind and order, of excellent use to there in them. But good in their kind and orders of executent use to fee forth the gloryspower, without and goodnelle of God, and of neaching ferrice for the ufe of man, t Tim. 4, 45. Yet withall vain in other reflects; 1. Compartively vain, when put in the balance with 30d, and heavenly things, Joh f., 15, 16, 40, 15, 16, 17, 1. Vain by that fuper-induced wanty, whereanon they are the field by the fin of man, Rom 8.20.3. Vain in order unto happinelles, the fin of man, Rom 8.20.3. Vain in order unto happinelles, the ful policifion, the most vigeous fruition of them, cannot being real fatisfaction to the foul of a man, Man himfelf, the nobleft of them tstatetion to the following at man; but intimetr, the nonless of them all, and that a his bed elates, being allogother vanity, Pla1, 39, 7, 6.11. Pfa1, 62, 9, & 144, 3, 4. They are vain, 1. In regard of their unprofitablenedle unto fach an use Jer, 16, 19, 4. In regard of their falleness and deceirfulness to those who lean upon them, jobs 7 the foul, and must withal be of an equal duration and continuance herewith; neither of which is to be found in any worldly thing.

tracewing actifier or which is to be found in any worldly thing, faith the preader J Both by infipitation, as a Bern-man of the holy Ghoffiand by experience, as one who had learned it dearly and to see for the first soft, He fees his name as in the infeription to the whole book; fo here, a feeond time to this, which is the lumme of the whole book, confidently owning the truth thereof is foundations the Apolite addeth his name emphasically, to let on what he affirmed to deficeth. 2 Cor. 10. I, Gal. 5, 2. Philem, ver 9, 19. So 1 Pet. 5. 1. 1 Joh. 1. 1. 3.
They who speak to the Church should do it experimentally, and from demonstration of the truth to their own hearts, that they may e confidently able to own, and to avow what they fay.

V.3. What profit hath a man of of all his labour which he taketh under the fun?] Os, What remaineth and abideth with a man of all his labour? What is added to him, or what more hath he by it? of his labour] The word imports toylfom and troublefom labour, and fo rendred by the Septuagint, ωρχ 3 @ ; and by Aquila, κόπ @ under thesun This may relate to either passage of the verse; either,

what remaineth to a man under the fan; that is, nothing under the fun wil tarry or abide with him Or, Of all the labur which be hath labou. red under the fun; do in relation to worldly matters here below. There is a conversation and a labour in order to things above the funswhich wil remain with a man, and profit him, Phil. 3.20. Col. 3.1,2. Joh. 6:27. But labour in earthly things wil not do fo, We are faid to labour under the fun, because earthly labour is done by the light of the fun,Pf 104 22,23. Joh. 9 4, and because by that light we are more comforted in the frution of worldly things, as Ecclef, 11.7. and because the benefit we expect from our labours, is wrought inftrumentally by the warmth and influence of the fun Deut. 33. 14. Here then the wife man proveth his general proposition. What foe-ver is unprofitable and perishing is very vanity: all things under the fun, about which the anxious and toylfom labour of man is converfant, are unprofitable and periffing, for nothing of them wil remain unto him, or abide with him. Therefore they are al vain. And this he propoundeth by way of interrogation, which maks the negative mo e unquestionable, as appealing to the conscience of every man, and challenging any man to disprove it. The Scripture usually denies it is not to be found in any thing under the fun. Secondly, affirma- more emphatically by way of interrogation as Gen. 30.2.2 Sam 7. tirely, that it is to be found onely in God and his service, For sempared with 1Chro 17,4, Mar, 16,26, Zech, 1.5. And he forth r

Chap.i.

infifteth on this point as certain and necessary, Chap. 2, 11, & 3. | the fun moves, the winds blow, the rivers run after one constant 19. 8 c 15. The fam is this; 1, Whatever fruit we have from wordly things, we get it with very hard and toylfome labour; cither of the mind or body. Gen. 3, 17. 19, 190 5, 7. 2. However that labour be ultimated and toylfome be under the mind or body. Gen. 3, 17. 19, 190 5, 7. 2. However that labour be ultimated and fubbrevient to our temporal condition, any happy, they never will, because they do minister but the fame comforts again.

4. Mortality and mutability here is as naturall to man, as standing to the earth, the motions of the fun, the circuites of the windes, the flowing of the Rivers: fo that yet it is wholly unprofitable in order unto happinels. 3. The founit is as impossible for him to be happy by creatures on carth, as dation of this unprofitableness, is; 1, it doth not cause a man to excell, it adds nothing of reall we th unto him at all, it is to alter the covenant of day or night, or to stop the regular and invariable courses of the Heavens. 5. The sun runs his course, observe his time of rising and setting, and though James 2. 1 ---- 6. Ecclef. 9. 14. 16. Pfal. 49. 12, 13, 20. 2. It doth not abide with him; all the comfort it brings, is dying comhe fet, he rifeth in equall glory again, but when man goes, he returns hither no more, Job 14, 7, 12. 6. Observe the constant and steady obedience of other creatures, to that law of fort; it stops at the grave and goes no further. Now nothing is profitable to a man which he cannot transport heyond the grave, which he doth not carry with him into another world, Job 1 working, which was primitively implanted in them, they act as 21, & 21, 21. Pfalm 49, 14, 17. John 6, 27. 1 Tim, 6, 7. Those works are beneficiall which follow a man, Revel. 14, 13. thereworking, which was plant 194 19, willingly, Rom 8, 20, vigoronf. It were knowingly, Pfal, 104 19, willingly, Rom 8, 20, vigoronf. Iy with joy and ftrength, Pfal, 19, 5, and thereby shame those who works are denentiall which tollow a man, never, 14, 13, therefore we mith lay out our labour upon a life that abides and abounds, John 10, 10, Haish 15, 2, and not labour in the fire and for very vanity, Habbac, 2, 13, Luke 12, 6, Matth. 24, have indeed a principle of light and reason, but act not in conformi ty thereunto.

38 39.

V.4. One Generation greth, and another generation cometh, but the earth abideth for ever] By Generation is meant the time wherein a body of men do live and continue together, to we read of this or that generation, Luke 21, 32, Heb. 3, 10, the fecond, third, or that generation, Like 21, 32, 100, 5, 100 the recond, third, tenth generation or ages of men yet to come, Deut, 23, 2, 3, 8, A mans own generation, or the age wherein he liveth, Acts 13, 36. There is a constant succession of men to one another, a fixed time, I here is a contant nuccettion of men to one another; a fixed time, as the dayes of an literling, Job 7. 1---10. & 14.14. The inward principles of change and mortality are alwayes working, and life is like a fhepherds tent, which doth not continue in one place or flay,

Hatan 68.12.
But the earth abideth or flandeth for ever Continuerh much longer than the men that are upon it; for ever, noteth often a long time, fo long as the present courte and order of nature is to continue, to nue, Pfal, 119, 90. fo long as fuch or fuch an administration lasteth. Gen. 9.12. 1 Sam. 2. 30, 1 Sam. 13. 13. otherwise we know the earth is to be changed, and in some sense at the least to passe away, as now the inhabitants thereof do, Matth. 24, 35, Plal, 102,25,27,
There feems to be a double fense in the words, both Consonant to the present argument. 1. That man cannot be happy by any thing the present argument. 1. I have man cannot be napply or any thing which is here below, in regard of his transforty condition, fathers going, and children sinceding, a mans labour haply may enrich him, or bring him to chonour, but it cannot lengthen out his debyond one Sentration, and then he and all his a equirements must beyond one Sentration, and then he and all his a equirements must be some of the sentration. beyond one generation, and then be and at 1 ms acquirements mult part, and in this respect the earth on which he treads, is in a better condition than himself, for it abides to the end, 2. Man seeking happinelle from the earth and earthly things, must needs be dispnappinette from the earth and earthly things, mult needs be difap-pointed of his expectation, because he passeth away, and the earth Raies behind him. If he could earry the earth along with him, he might happly promise himself his wonted contennent, but the earth abides where it was, when he goeth from it, and can enjoy it no more, Job 7,12. Pfal. 49. 17. Here then we may observe. First, a determinate time prefixed to the life, states, honours, offices of a determinate time prenaga to the lines trates, nonours offices of men; at utermod, they are but of one generation, wherin every man hath his fewice odo, his warfare to accompilin, his race run, 109 7. 1, & 24.5.1. Cor 9.34. Phil. 31.4.2. Tim 47. Afte 13. 6. Secondly, the providence of God, in continuing the feveral 36. Secondly, one providence of Jose, in continuing the leveral faceeding ages of men, that he may fill have a feed to ferve him, that one generation may declare his works to another. That the admione generation may acciate his works to another. That the aumirable contexture of the works of providence, carried along bypieces, through various fuccellions of men, may at laft most giriously fer forth his wisdom, justice and goodnesse, Plalm 22, 30, 31, and 102.18, Ifaiah 38. 19 Ecclef. 8.17. Thirdly, a mans labour under the fun is for himfelt and his posterity; but his labour about heavenly things will abide with, and benefit himself for ever. Fourthly, fo long as the generations of men continue, fo long doth the Lord by his decree continue the earth for their supportance and salvation, because he hath given it to the children of men, Deut, 32. 8. and when the generations of men are ended, it shal then appear o. and when the generations of mentate chart, it may then appear that the whole Creation was subject to vanity, and to the bondage

of corruption, Rom. 8 10. 2 Pet. 3. 5, 7, V. 5. The sun also ariseth, and the sun goeth downe, and hasteth to the place where he arase] Or, panteth towards the place. A metaphor from one who runs earnestly to some mark, or present forward with strong desire to something it would attain, Psalm 119. 131. Job 7. 2. A like expression, Psalm 19. 6, 7. & 104. 19, whereby is fignified an unwearied, yet constant and regular motion founded in a covenant or ordinance of heaven, Jer. 31, 35, 36, & 33, 10. Job 38, 33, from which without a speciall and extraordinary restraint from God (as John 10, 12, Ifa, 38, 8, Job 9, 7.) it never varieth. Having thus affirmed of all things under the sun, that they are vain, he here beginneth with the fun it felf, which doth as it were weary it felf out of breath, with continual motion, I. If it did bring happineflet to a man in its rifing, it would remove it again in its fetting.

2. Though the earth abideth for ever, and the fun moveth regularly over it with its warmth, and the winds blow on it, to refresh the fruits thereof, Cant. 4. 16. and the waters passe through it to make it fruitful, Gen. 2. 10, 11 yet all this can benefit a man onely in his own generation, but connot convey any durable happinesse unto him, 3. The earth abides alwayes alike,

V. 6. The wind goeth towards the South, and turneth about unto the North, Scc.] As the fun, so the winds have their confus, whereby is noted the uncertainty of outward things, if they please the matter of happiness must disquiet in their departing, whereas the matter of happiness must be ever present, and permanent, Here we may also note the wife providence of God in the circuites of the winds and other fublunary creatures, which he bringeth out of his treasure and directeth as it pleaseth him for the uses of men. one while making them helpful to one part of the earth, and another while to another, Plalm 135.7. Job 37.7. & 38. 22. Jer. 10. 14, Deut 28, 12. Plalm 78. 26. Gen. 8. 1. Exod. 8. 1. & 14. 21. He seemeth likewise to have respect to those windes which in some parts of the world, have a very regular and uniform moriin Jone parts of the world, have a very regular annumorm morting of in forme months of the years blowing conflantly out of one quarter, and in others, our of another. The world feming in whitting about, returning 1 are used to five whe refiles, and unquier nature of these things, their busic and speedy motion, as if they were ever out of their place; all which shew how ful of vanity they are, and represent the disquiet agitations of the mind of man, till it fix upon him that is immutable.

V. 7. All rivers run into the Sca, yet the fea is not full: unto the place from whence the rivers come thither they return again | Though not filled, fo as to fwell above the earth, or overflow the bounds within which God hath decreed it to flay, Job 38. 8 .---- 11. Plal, 104. 8, 9. Jer. 15, 22. The reason whereof is, because there is a perpetual and proportionable return, as sast as by some channels, perpetual and proportionance counts as fair as of some channels, waters go from their fountains to the fea, by others, they return from the fea, into the earth again. Thus, which way ever we caft our eyes, we every where meet with evidences of inconflanty and our eyes, we every where meet with evidences of montaney and murability here below, as teltimonies of that vanity which all things under the fun are subject unto. I. By the continual motificial motification of the continual motification of the co ons of these creatures, he seemeth to describe the restlesnesse of the onsortness creatures, he seement to determ the renements of the mind of man, in enquiring after good, 2. The diffarisfaction which it every where meeteth withall, finding no reason to reft or flay there, whither it had formerly hafted with greatest speed, As all rivers cannot fill the fea, fo all creatures cannot fill the hears of man It moves every way, forward and backward, to the South, and to the North, from one content unto another for full fatisfacti on, but can finde none, Pfal.39.6.& 74. 11,19. Prov. 19.21, Luke

v. 8. All things are full of labour, man cannot utter it: The ve is not faitified with feeing, nor the ear filled with bearing I All things, to wit, all these and the like things. This is a close of the former argument. Having thewed the unquiet motion of fun, windes, rivers, he here concludeth his Induction of particulars, with a generall affertion, that as it was in them, fo it is in all things elfe, no man is able with words to run over all particulars, but as it is in some, so is it in the rest which cannot be numbred. They are faid to be full of labour, or wearinesse, because they weary out man in his studies, and edeavours nene, because they weary out man in his studies, and ceavours about them, Genef. 3, 17, 19. Plalm 127. 2. Here is also another arguments, proving the main proposition, whatever things bring toylfome labout and wearinesse with them, cannot make a man happy, but are altogether vaine, as to such a purpose; But all things under the fun do bring unto him that is conver-fant about them toylfome labour and wearinefle, therefore they cannot make men happy. This toyle and wearinefle doth not onely appear in grievous and umpleafing labour, whereano men are againft their wils compelled, Job. 5, 7. Lament, 5, 5 lecem 20, 18, not onely in those labours which the Lord is pleated by the Lord is pleated by the Lord in the Lord i led to blaft and fruftrate of an expected end, when men labour as it were in the fire, and reap no fruit of all their pains, Habac, 2. 13, Hag. 1. 6. Levit, 26. 20 Islash 17, 11 & 57, 2. Eeelf, 5, 16. Luke 5, 5 But li sa afform of those labours which a man fees about with greatest delight and willingness, they also have man fees about with greatest delight and willingness, they also have meaning and the same me man fets about with greateft delight and willingseffe, they allo have wearinefs and fatievy attend on them, the very honey comb bringsth a loathing with is, Prov. 3.7.7. And this general he proveth by a double inflance. The get in on fairified with legin, while the ear with barring 1 and accordingly, it is in all other number of the provided of the provided by the provided by the service of the fets particulars. A man may cloy and the out these facilities before before he can at all farisfie them. He feemeth to instance in these rather than others, 1. Becaule the exercise of them is easiest, and leaft labour is spent in the using of them, there is not much force or fress put forth in feeing an amiable and beautiful object or in having fom: excellent mulick, 2. Because they are the most curious and inquifitive fenses 3, Because their delights are sweetest: as being lentes which have nearest cognation unto reason, and are principal infruments and handmuids to the foul in her nobleft operations. Now if the most spiritual, unwearied, rational senses perations. Now it the most institution is more ready actional tentes cannot be for farisfied, but that they are pricked with tharther defices of new objects to delight them, Ads 17, 11 of fatiated and glutted with the excell, of what did delight them before, how much more is this true in those other faculties, where there is more much more is this true in those other faculties, where there is more them, P.Ov., 27, 30. And this is luch labour and weasunch as non-cast attering no man can expect flow many wayes any one faculty minutes from earlier than the properties of the properties of the minutes from eadileght, doyer leave no fastistation behind them. As the, happiness which we expect in God, cannot be utcered, I Cor. 2, 9, 3 Cor. 12.4, for the labour and verainess which the mind contracted by excellive fearth into the creatures, cannot be, uttered neither.

V. 9, 10, 11. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done : and there is no new thing under the Sun, &c.] The substance of these verses is this, If no man hath ever hitherto been able to find out happinelle in the creature, let no man think novy or hereafter to punets in the creature, are no mai tripis-novo receaser to do fs, fince there is no new thing out of which it may be extracted. All natural causes and effects continue as they were at the beginning, Gen. 8. 22. Jerem. 31, 53, 54 and all lumane and voluntary actions, countels and fludies, having the fame principles. ples of reason to produce them, and the same objects to draw pies or reason to promice them, and the tame objects to draw them out, are in fubdiance the fame now as heretofore. And though fome discoveries of new things have been made, as the Marriners Card, the Art of Printing, Gun-powder, &c. of which learned men have written, yet from defective and insufficient principles of happinesse, such as all naturall things are, no thing, though new, can be fufficient unto fuch an end, fince the particulars cannot afford that which the general hath nor comprized within it. As face answereth to face in water, so the courses of naturall causes and effects, and the hearts desires; counsels of the men in one age; do answer unto those of another, Matth, 24.38,39, Prov.

27.19. Is there any new thing whereof it may be faid, See this, It is new]. This is a chalenge to any man to produce any new thing if the carn, which a personney repeating of the former affection, and denying the facettle of any thich account. It is preacted to face how which are may for far fampate the produced before, as not the fampate which had been allowed before, as not this he confidently dehear, and make it cruly belief. nyeth, that any thing can further be extracted out of the womb of nature in order unto humane happinis more than had been already difcovered. Men may haply flatter themselves in their inventions, as if they had invented now things which were not before, and such as may afford more matter of content and fatisfaction than other men in former ages have found. But he hews that this is but a miffake, for, It bath been already of all time which was before us.] The discoveries of former ages have been as pregnant towards faitsfaction of the heart, as any of after ages

V. 11. There is no remembrance of former things, neither shall there he any remembrance of things that are to some with those that shall come after. I If new things he found out, as many old things are forgotten, so that shill the shock of nature is as describive towards happiness in our age, as in another. Shortness of life, and narrownels of experience, caufeth us to forget the things which have been before us, which were they all in our distinct view, no one thing would occur without its pattern and paralel, at least something as excellent as it in former ages : and as things past are fo gotte by us, fo things present will be forgotten by those that shall come

Here then we fee, I. The aptnesse which is in man to nausea and grow weary of the things which he is used unto, though the be otherwise never so excellent, Num. 11.6. 2. The wantonnesses of our hearts in having an itching defire after new things, and fuch as former ages were unacquainted with, Acts 17. 21. 3. That it is Ignorance and inexperience which maketh things appear new which indeed are old. 4. That the vanity which our forefathers have found in things here below, is an infallible argument that we shall find the same, and shall certainly miscarry, if we think to get more fatiffaction out of the Creature, than others have gotter before us, Job 8, 8, 9, & 15, 18, 5, That new things are not to be looked for under the Sun, or in the course of natural causes and effects: But in a spiritual and heavenly conversation all things are newidurable, excellent, In the study of Gods word and ways, there are ever new and wonderful things to be discovered Plat. 119 18.2. Cor. 5. 17. 2 Pet. 3. 13 Rev. 21. 5. Gods mercies and Judgements are wonderful, and he doth many times strange things, which neither we nor our forefathers have known, Deut.4.32 --- 36. 1 Cor.

V. 12.12. I the Preacher was King over Brack in Terrelation, And e. 1213, 1 the reacuer was using over 11 ret in Terefatem, and I gave mine heart to feel, and fearch out by wildom, concerning, all things that are done under heaven: this fine travel hath God given to the font of men, to be exercised therewith.] Having showed the vanity Join of men, to be exerciped intereums. J. In a may never the vanity of things under the Sun in general! He now proceededs unto fome lipecial and principal things, wherein men are row apt to place felicity, and he begins with the logosledge of things natural and humane: thewing, that if any man could in that exteplet make himfelf thepsy, he himfelf that donor meanes to do it than any other man. And the better to gain belief to what he should deliver, He gives it them upon the word and experience of a Convert; a King, an inspired King, a most wise and active King a King in Jerusalem, an impired king, a most wile and active King a King in Fernileon, the feat of God, provoked uno this inquiry ab the flast of God, provoked uno this inquiry ab the flast property labour in purfuling their objects and more loathing in fution of them. Flow, 3.7.3.0. And this is finely and write the same man the god, 3.7.3.0. And this is finely about and weatine is as mean the god of them. Flow, 3.7.3.0. And this is finely about and weatine is as mean the god of and by his zeal towards the people of God, and towards his house at and by his zeal towards the people of Oddards and shift his hold per Jerufalem. I, being such a person, so compleatly furnished with all internal & external advantages do testific the truth which I have delivered upon mine own most exact & accurate trial, that all is vanity.

I the Preacher] Or the Convert, who am returned by repentance unto the Communion of Saints, from whence by my fins I had forminot the Communition of Salits, from whence by my fins 1 and for-merly wandred, am able now by fad experience to feat the truth which I have to dearly bought, touching the vanity of all outward things. So this Book was the fruit of Solomons convertion and returning to the bosome of the Church.

was King over Ifrael | This book therefore was written when he was on his throne furnished with wisdom from God to manage his Royal Office, and with abundance of wealth to profecute this in-

quiry after true happinelle, 1 Reg. 1.7---16.

over [frat] Gods peculiar people, a wife and understanding people Deut. 4, 6,7. for whose good Solomon had sought his wisdom, and out of the care of whose welfare in soul and estate, he had made this solicitous sear. h

in Jerufalem] This being expressed thus twice, in this, and in the first verse, hath some emphasis in it. In Jerusalem was the house of the Lord, and the Testimony of Israel, Psal, 122, 1,2,3. Here God was in a speciall manner present and might most comfortably be fought, Pfal. 132.13.14. There were continual attendances of the priefts, officers, and wife men about the Temple, 1 Chron. 25. 16. There were the thrones of justice, and publique conventions of State, Pfal. 122. 5 There were the Masters of the Astemblies, or Colledge and Senate of the most learned men of the Nation, Ecclef, 12, 11, 2, Reg. 22, 14. fo that there he met with all the fürtherances which a learned and wife man could defire in the profe-

cution of such a design.

And I gave my heart] I did cheerfully and purposely let my self about it, and made it my businesse and delight, 2 Chr. 11.16.1 Cht. 2.19. 2 Cor. 8.5.

to feek and search out] Searching is more than seeking, and de-notes an orderly and accurate exploration, such as merchants use, who with great diligence procure rarest commodities out of several Countries, Ecclef. 7.25. Ezek 20 6.

by wifdom] An excellent instrument in such an inquiry, all things dine under the Sun) All natural causes and effects, all hunan counfels & events: this phrase is much used by Solomon in this book, whereby is Innited the fub ject matter about which he inquires now, metery a limited the local manufacture the fire travel] Or, affilling labout; as Chapter 2, 23, and 4, 8, bath God given to the lons of man] It is his ordinance, he hath called them to learch his works and wayes.

to be exercifed | Or afflicted and distracted therein, therefore not at all to be made bleffed thereby.

From hence we may observe: First, That the best way of teaching

is out of our own experience, and exact disquisition,Plal.66.16,17.

2 That found Repentance doth notably fit a man to know and fearch out the will of God, and to discover and teach the vanity of all other things,2 Tim 2 25. Jam. 1.21. Luke 22. 32. Pfal. 51.12,13. 3. That men in higheft authority are by their fludies as well as their power to feek the welfare of those over whom they are fee; and to en leavour with all their hearts to fit themselves with wisdom and abilities for discharge of their office 1 Reg. 3.7,8 9. Luke 2. 52. Acts 6. 4. 1 Tim. 4. 13. 14 15.

4. That the piety, age, dignity, authority, experience of a per-fon, though it adde nothing to the truth it self, yet hath a great power to perswade and prepare the hearts of hearers to the entertainment of it, Philem verse 9.2 Cor. 10.7 8. & 11.5,6.22,23. & 12.

1,2,3,4,5, 11. 1 Cor. 9. 1, 2. & 15. 8, 9, 10. 5. That largenefic of gifts and helps from God, should quicken us unto a more cheerfull and vigorous study of our duties, Matth.

6.That largenes of heart in knowledg of things natural, moral human divine, are royal endowments, and things fit for aKing to fet his heart upon, Prov. 31.4. The greater our place, power, wealth Is, the more noble and ferious should our thoughts and imployments be.

7. The more men abound with worldly things, the loofer should they keep their hearts from them, and the more should they study the vanity of them. left otherwise they steal away their hearts from God Pfal 62,10.

8. The dignity, wildows, piety of the people being duely confidered, doth wher and adde vigour to the studies and cares of those who are set over them for their good, 2 Reg. 3.8.5. Mark

6.5,6.

9. We should improve the benefit of places and persons amongst whom we converse, to six our selves thereby for the service of the whom we converse, the a comfort, but a surtherance unto wise and Church. It is not only a comfort, but a furtherance unto wife and learned men, to live in places where wildom and learning is profeffed, Acts I. 4.

10. It is a great comfort when men have helps and encourage ments, answerable to their imployments, and having such, wher they have hearts to use them, Prov. 17.16.

they have hearts to use them, Prov. 17.16.

11. Here are the right principles of successful diligence in our place; 1 A willing heart, when a man goes about his work with all his strength, Eccle 9 10. 1. Attendance on the call of God, and for that readon fubmitting unto ravel and pains. Ads 36.19. Gal. 1.15. 3. Stirring up the the gifts which God have given us are the prepared to the property of the strength of 1.15. 3. Stirring up the the getts which God hath given us as interferences unto duty, 2. Tim. 1. 6. Exquifite inspection into the businesses about which we are imployed, that we may not through

bunnents about which we are improved, that we may not through our own negligence come behind in any gift, I Cor. 13, 18, 14 13, 13, It is the will of God, that even our honourable and our necessary improvements should be accompanied with fore travel, that we may be kept humble in our felves, weared from the creathat we may be kept number in our leves, weared from the tea-ture, and made the more thankful for any affiftance the Lord giveth us in our labours, and for any bleffing upon them, Job 5.7., Gen.

3. 19.

13. The fludy of the creatures is of excellent use to lead us to the knowledge of the Creator, Rom. 1.19. Psal. 111. 2.

V. 14. I have seen all the works that are done under the san, and behold all w vanity and vexation of Joint 1 The former works showed the exactness of Solomons search into natural and humans things. the exactnetic of solomons tearers into factors a minimum trungs.

That it was the labour of an aged Convert, (for Solomon was from God in his old age, I Reg. 11.4) of a wife King, drawn away from God in fils of a age, 1 Acg, 11.4.) or a wife thing, furnished with all helps for such an inquiry? That it was an accurate and deep scarch, not loose or superficiall, That it was undertaken with great impulsion of heart, and with a special call of God: and

now after all t. is he concludes, 1. That he had [sen] That is, diligently heeded, and fully underftood, as to the iffue of this inquiry: all the works done under the

fun, Exod. 33. Ecclet 2.13,14.

flun, Exod. 33. Ecclet 2.13,14.

all the things] That is the feveral kinds of them, I Reg. 4. 33.

all the things] all the things.] That is the reveral kinds of them, I Keg. 4. 33. He had gotten as large and as intuitive a knowledg as human curificory or indultry, with all manner of furtherances could attain unto. Which appears not to be an arrogant boath, but a true accurate the country of the country compt of the fruit of his studies, the Holy Ghost restifying the same

compt of the fruit of his ituates, the flory contact entrying the safe thing of him. I Reg. 4, 29 34 & 10.23. 2 That he found all to be vanity and vexation of fiviri 1 Not only vain and ineffectual to confer Happinetle: but, which is worfe, apr vain and inclication to context supplience; outgwinen is worte, and to bring much affilication and rouble upon the heart of him who too carnettly convertion about them. From feverall original Roots there are by interpretent given feverall explications of this word Evill or Affiction of Spirit, Breach, contribino, torment of Spirit, Breach, contribution, Evill or Affiction of spirit, Breach, contrition, corment of spirit, feeding upon or confusing of the spirit: or vanity and feeding upon wind, as finiteles labout: sexpefield, 416.1 z 1, 1 Cor., 9.5.6. Thus he applies his general conclusion particularly unto all kind framework of the spirit of t make knowledg it felfe, as to the procuring of true Happinesse, alto-

gether Vain. V 15. That which is crooked cannot be made firait] This is the rea V 17. Ibst which is crowged common or mace prairies 1 into a can fon of the vanity of knowledge, obscaule it cannot rectific any thing in us which is amilie nor (upply any thing which we want to make us happy, Eccled, 1.3. The wifelt and wealthlick king with all his us nappy, eccient, 13, the when and weathers king with all his power and knowledg was not able to rentedy all the evils which he faw, or to supply all the defects which he could discover.

law or to supply all the detects which he could alleover.

The words may be underflood two wayes; I in relation to Know-ledge it felf, to thew the vanity and vexation thereof. For. I Much of it is exceeding tortious, intricate, and abstrule, there are many of it is exceeding tortuous, intricate, and autitue, inter are many knots and difficulties, Dan 5, 12, foir cannot be clearly and plain-demonstrated, but in the inquiries thereunto, the mind will be left dark and unfatisfied; there are dour will, not onely in the Scripture, 2 Pet. 3.16. but in the book of nature too, Job 18.20,21.8: 37. 14,15,16.8 38.16 -- 33.2. The defects of this kind are innume rable, the things which a man knoweth nor, are infinitely more than those which he knoweth, Job 116 --- 9.

2. In relation unto the efficacy of knowledge. The heart and life of man is naturally crooked and perverse, very tortuous wicked, into of man is naturally cruoked and pervetie, very cortuous wicked, and decktiful, Jer. 17, 9. Plal. 13, 5, 6 and it is exceeding defective both in principles, and in power to do good as it ought, Rom. 3, 23, 2, Cor. 3, 6, Now all the most exquisite natural knowledge is not able to rectifie these things, either to restore man to his original integrity, or fupply his manifold defects. Such knowledge wil puffe up, 1 Cor. 8, 1 but it will not fanctific Rom. 1.20,21.32. Jude verfe up, 1 Cor. 8.1 Dut it will not inneume 10011,120,21,32,14de verte 20. The Lord indeed by his grace and spirit doth both, Luke 3.5. 20. The Lord indeed by his grate and ipin doth both, Luke 3, 5. Pfal, 84, 11. 1 Theff. 3. to Eph, 3. 19. 1 Cor. 1. 5. but no natural or acquired knowledge is able to do it.

3. As it cannot rectifie that which is amiffe in man, fo neither in any other thing Sin hath brought much diforder corruption confusion upon the whole Creation, Rom, 8. 20, infinite are the defects and failings every where. And none of this can all the wifdom of man be able to correct, but he must fill leave it as he found dom of man be able to cotted, but he must fail leave it as he found it, vain and imported: So it will be till the time of the reflictation of all things, when God will make a new eath and a new heaving, and deliver the Creature Front the bondage of corruption, into a glorious liberty, 461: 1.1, 1 Pet 2, 1; 3, And all this he affirmed the most excellent natural knowledge; how much more vain and unprofitable are the petyerfe and importance that dies of mainty man, which have nothing of folidity or talefunded in them, Col. 2.8, 1

which have nothing of foliatity or utefulnelle in them, Col. 2.8, 1 Tim. 6.49; Rom. 1. 2.2 1 Cor. 1.20. V. 16.17; Lomminand with mine own, &c] This is a proleptin wherein he meeteth with an objection, ov; That the knowledge of the creatures might make a man happy, though he had not attained unto it, not for any detect in them, but in the narrownelle of his own understanding. To which he aniwerst, That if any man could have found to us in them, he mould have found in the country of the magnetic of the heart and resource. regard of the greatness of his parts, and exquisite industry; as Chap.2. 12.

Chap. 2. 12.

I communed with mine heart] I cast up my accompts, and exactly viewed the fruit and tum of all my labours in getting knowledg. I did seriously deliberate, and take a view of mine own heart, . 4. 5. True wildom makes a man thoughtful and discursive

within nimeir.

I am come to great estate, and have gotten, or added, more wishing 1 Or, I have gotten great estate and wildom, and added roit, 1 have exceeded and increased in wildom. So the word feems elsewhere to import, i Sam, 20 4t. Etay 9. 3. Amot 8. 5. Of, I have come to be a great man, Joel 2. 20. to do great things, \$\frac{1}{2}\text{things}\$, \$\frac{1}{2}\text{things}\$.

than all they that have been before mel 1 King. 4. 30. & to. 27, yea all that come after him too, Christ onely excepted, i King,

in Jerufalem] Where the ftudy of wildom was, more than in

other places,

my beart had great experience. Had free much wifding and kennledge! Wifdom feems to note the general knowledge of things,
divine and humane; Koopledge, the experimentat: or wifding the
habite and infruments; kowledge; the acquired perfection grown
by the help of that habitual wifdom. Here, 1. He feems to have
the first that this choice which all few week to instead in the magnified wisdom in his choyee, which also may be implyed in the magnined whom in his choyee, which also may be improved in the word 171171. 1 Reg. 3. 9, 11. 2. To have increased it. 3. To have increased it to his heart, it was inward and experimental knowledge. 4. To have delighted in it, and gone ferioully and with full

purpole about it.
gave my heart] See verse 13. The more wise any man is, the
more he laboureth to grow in wisdom.

to know wisdom, and to known madnesse and folly Chapter, Hereby he understands moral, political, and practical knowledge; in order to his better government; to oblerte modern the oblerte political to the difference between wife and verticous, and between foo-lifts and well-dead actions. The word renderd [9], is in this object written with the letter U Sin in all others with the letter D street, and fo may be there rendered either [9], or predictions of the property o observing how short men came of the one, and how much the other obterving now thort men came or tine one, and now must the oldrid do bound. Or finding by his own experience, that neither the perfection of morall wildom fo far as it is acquireable by humane diligence, nor yet the pleafures and delights of wittous and foolith outgence, nor yet in e pieauret and delignit or vittous and nounin couries could quiet and fettle the hear of man, I Cor. 1. 20. Ecclef. 11. 8, 9. A bare speculative knowledge of good, and an experimental prelimpruous knowledge of voll, such as Adams was in eating, the footbidden fruit, are so far from making then happy, that they increase their misery.

that they increase their misery.

But here Solomon may feem to have committed an errour against the moral widom which he here profifed to enquire after, analy, in freaking to much of his own enhancey in gifts byond when here, both as 13. He doth it not failty, arrogamly, nor proudly and an endealing the solomon of the production of th scenario, Joan gires, and necessarily to discover mercoy use tuture of that doftrine he was now teaching the Church by his own experience: and for its lawful to make mention of Gods gifts and graces belowed on us, as the Apoftle doith, I Cor. 14. 18. & 15. to 2. Cor.

11.5,6.
V.18. in much wifdom Or, in the abundance of wifdom, as Ph.1.
72.7, & 51. 1. Prov. 20.6 15 Hoffs, 12. Or in the man who is much in wifdom, or who hath much wifdom, Joh, 11.2. The fence is every

is much grief] Or, anger, or indignation. Whence the Chaldee paraphrafe. The more knowledge any man hath, without repentance, the more wrath is upon him from the Lord, as Luke 12.47. But the meaning, according to the fcope of the context, if, That abundance of wildom is alwayes accompanied with a proportion of trouble and perturbation of mind; as indignation to fee how little full, and howmuch disappointment a man doth meet with in it, and how little accompt is made of it in the world, as Ecelef 9. Grief and difcontent, when the more wifdom a man hath; the more ignorance

Chap.ii. he doth discover in himself, and the more paines fill he must rake to go on unto more knowledg yet unattained; and yet fill find his crookednesse of mind, and monifold defects uncorrected: unsupplyed crooseanene or minimani nominou assets are referred in the fearer of loofing, and forgetting what with fo great paines had been gotten. Some begin the next Chapter with these words, and so make them a transition to the next endeavour of Solomon, to find out happinesse in some other thing, and so the sense runs thus. For-asmuch as in much wisedom there is much greise, &c. and this was not the way to attaine true happinelle and content to toyl and weary out my lelfe with paine, forrow of mind and body in the attaining ry out my tette with pain-corrow or mine and body in the attaining of wifedomer, therefore I faidining beart, Got one my, will prove the with mirth &c Yet the puipole of the wife man is not to deter men front io noble a labour as the fludy of wifedome and learning, but to raife up to the fludy of heavenly wifedom and the fear of God, whereby their other knowledge world be fanchtined, bweetned, and made excellently ufeful and comfortable to them.

CHAP, II.

Being disappointed in his expectation from the knowledge of the Creature, he now resolvesh to search what good may be found in the use and fruition of it, and so sets himself to try what content either fentual, or rational pleasures could bring to the heart; which he doth, from verse 1, to verse 12, and finding concludeth, that there is no comfort nor tranquility to be found in the use of Creatures, till by the favour of God it be sweetned unto us, verfe 24, 25,26.

Verse : Said in my heart I purposed within my self, and did resolve with intimate affection to try what pleasures would do, Chap. 1.16. Luke 12.19.
Go to now] le is an adverbial form of exhorting and quickening

Gy 10 now] It is an adverbial form of exhorting and quickening his heart unto fach a course.

I will prove the with mirh! Or, by mirch, as by the infrument of enquiring after happines, Judges 6.39 1 Kings 1.0 1 will make typal another way, whether pleasures will content thee, Pfalm 56.2. The word being deriveable from another content of another fords. but no the form another though with the property of the pro tent thee, 1/13 m a.c. 2. Inc word noting active axion in another fende, but to the fame purpole, I will pour not my felf in delights, or I will abound in delights, Pleatures do melt and poure out the foule; hence Reuben is faid sures on mut and poure out the loule; hence Keuben is slad to be unfable as waters, Genel, 49, 4. Exek, 16, 15, Lufs whence a greediness and excess in them, Ephel. 4, 19, 1 will wholly give my fells, my heart shall flow forth into delights, I will tilly gratific my fenfets, and indulge my fancy in all pleasing

things, therefore enjoy pleafure? Or, fee good. To fee, is to enjoy, Tislah. 33 11. Plalm 34. 8. 8. 4 6. Live plentifully, indulge to thy left all delights, reftrain not thy felf from any delice of thine

syes. W. a. I faid of laughter] By laughter, he meaneth any excels of joy, and metriment, when the heart is fo full, that it cannot contain its delight within, but it breakth forth into the face, voyce, and outward behaviour, Gen. 21.6, Pfalm 126. 2. Luke

6. 21.

or I faid to laughter, Thou art mad] By a prosopopoeia. Excelle of joy
transporteth the mind, and as it were displaceth reason, argues
much levity, vanity, incomposednesse of judgment. True joy is a semuch territy vanity, incomportaneue or judgment, i tue joy is a fewere and ferious thing, keeps the heart alwais sin a flavyed and ferious thing, keeps the heart alwais sin a flavyed and the deciding, but the joy which breakes forth into laughter, is like the ctackling of thorns, Ecclef, 9, 6, and hash fortow at the bottome of it as a mad man the more merry he is, the more mide-

with it? Job 35.67. Matth, 20.32. The interrogation bids a chal-with it? Job 35.67. Matth, 20.32. The interrogation bids a challeige to all the mafters of mirth, to produce any one fatisfactory fruit which it affordeth. Thus we fee by the example of Solomon that the heart cannot stay long on any one enquiry wherein it meeteth with dif-satisfaction, but it quickly hasteneth unto another, as a bee flyeth from flower to flower, when there is not enough to fatisfie it, as a fiek man that removes from one bed couch, chamber, unto another for ease, and finds none; Esay 17.
10. Jer. 2. 23, 36. 2. That in such kind of changes usually the heart goeth from better to worfe, as here Solomon from wildom to pleasures, 3. Here is observable the nature of sensual mirth, it tends towards excelle and fo towards undecency and madnelle for here is not condemned moderate, but excessive pleasure, when a man gives up his heart to it, and makes it the bufinelle of his

V. 3. I [sught in my heart] upon ferious deliberation, and further exploration of that good which men may in this life attain unto, finding that neither wildom alone, nor pleasures alone, could bring me unto it, I purposed to temper them together, and fine I found that wildom and knowledge was accompanied with grief and forrow, I intended to mitigate those griefs with bodily delights: and yet fo, as that my wifdom might roftrain those delights from

any excelle, and from disabling me in the duties which I owed to God or men.

to give my felf unto wine] To draw thy flesh with wine. Or, to or give my jest mine wine; I to araw my near with wine. Of, draw forth my felt unto wine, Abfinence doth thinks and contract the body, and keep it under, 1 Cor. 9, 27, Dan. 1. 10. feasing and mirth doth draw it forth, Pall, 73, 7. That learnefile, or washing of body which by hard fludies I had contracted, I now pursuits of the part of the p aming or wony whiten ory maratitudes 1 had contracted, 1 now purpoded by more delicacy of living, and indulgence to draw forth into fitchinelis, fulriclis, and beauty again, Or, so draw with wine, to fjend more time in fealthing, banqueting, and delights, than formerly I had done, So drawing fignifies from time storouridance and prolongation of a bufunelle, Plal, 85, 5, 1fai, 13, 23, Ezek, 13, 28, 80 the learners all living from the storouries of the property of the storouries.

longation of a burnieties Fish. 95, 5, 1811, 13, 22. Ecce. 22, 20. 50 the glutton, Luke 16 19.

unto wine (i.e.) By a Syn-chdoche, unto all kind of dilicates in eating and drinking, in banquetting and feafling. As bread fignifies all necellarles, Amos 7, 12, with 6, 11. fo wine all delicates, Prov. 9. 1. Cant. 8. 2. & 2. 4.

rrov. 9. 2. Cant. 0. 2. Ca. 2. 4. y. acquainting mine heart with wildom. Or, leading my heart by wildom, refolving to keep such a remoer, as to carry my self nor licentiously, but wisely, in the use of pleasures, to keep my self from being captivated unto, or swallowed up of the se carnal delights as using capturates untoper wattowes up or traite earnal delights as using them not efundly, with a brutift excelle, but critically and rationally, to find out what teal content they do afford unto the heart of an intelligent man. I did for give my flesh unto wine, as though I kept my heart for widom thill.

though I kept my fact or wildom (fill).

and tolg biddon fold) By Gilly, he meaneth those pleasures, the laying hold on which he found in the event to be nothing but folly. Thus to lay hold on them, is fully to polifical a mans felf with them, and to embrace and apprehend them with all once frength, II, 5-6, 4, 1 Tim. 6. 1). Phil., 3, 1, 2, 1, 6 may like-wise feem to intimate thus much, Task he held folly foun mixing with his pleasures, or coming into this heart along with the Judge of the transfer of the control of the search of the control of the search hold it, as a man holds an enemy from doing him any hurt, Judg. 12. 6. & 16. 21.

12.6.6 Co. 21.

181 Insight fee what was that good for the fans of men! This was the end of his enquiring; it was not to drown himlef in fenfuality, but to difcover what kind of courfe was that, which would render this prefers mortal life more comfortable to a man. He did it not vitiously, but to make an experiment only. Solumn found in him felf emptiness and indigency he felt strong appetitions after some good which might supply those wants and he had active princigood which might supply those wants; and ne mad active principles of reason to inquire what that good was, which nature did so much want, and so greatly defire. And this reason and habitual wisdom he imployed to the uttermost, to discover that good under heaven, which might most perfectly fatisfie the wants and defires of the reasonable soul.

under heaven] As before under the Sun. He was not ignorant, but that in the heavens there was a supreme and infinite good, which the glorified fouls should enjoy unto endless satisfaction; but he speaketh here of that good under the Sun, which may most swee-

all the dayes of their life) That is, true good which is durable, and commensurate to the soule that seeds on it. Now most of and commendurate 10 the foule that teeds on 11. Now most of the things, he here reconnects, are onely for forme feasons of life, as paintal fluidies, vigerous pleafures, aftive nogetiations, when age and infirmities come, they forfake him; and fo thele good things dye before the man that should enjoy them, a Sam. 19. 31, Plain 90. 10. Eccl. 14, 34, 45. Therefore in this enquiry, the domain of the good, is as requisite to be confidered as the quality of it, whether it will conti use with a man as a flay and con-ting the continue of the property of the property of the property of the continue of the property of the former of the property of the pr godlineste, Pfal. 92, 13, 14. There can be no time no condition in a mans life, wherein the fear of God will not be comfortable unto

Here we observe; I. That in all these inquiries Solomon begirs Here we oblever; 1. That in all thele inquiries 500mon begins with his heart, thereby noting unto us, that the good which must faitife a man, must be ar proportion to his heart, and to his inward man. 2. That he tempers his pleafauters and his pains in feeking knowledge, to goether; teaching thereby, that the right use of pleafures, is not to take up the the whole man, but to mittigate the bitternefs, and pains of feveral fludies thereby. 3. That a man hath never greater need of the bridle of wildom, than when he is a suppliance of canal delibers. 4. Than relatives and obligate math never greater need or the order or widom, than when he is in purfusince of carnal delights. 4. That pleatures and folly revery neer of kin; and a very hard thing it is to hold folly forful in, but that it will get loofs, and immixe it fell in earnal delights.

That a free and full indulgence unop pleafure, though not upon sensual, but critical and more curious aims, will by degrees steal away the heart, and much abate more spiritual and heavenly deaway the neart, and much abate more spiritual and nearemy de-lights: corruption ever creeping in with euroifsty, frow, 20.1, & 3,3,6. It is a noble and high frame of spirit to look out in ever thing which a man undertakes, after that which is truly and prin-cipally good for his heart, in the use of that thing. 7. That the comfort of a mans life under heaven, is to the doing of that good which God hath given him his strength and life for. 8. That nothing is truly the good of a mans life, which is not commensurate in duration and concinuance thereunto, and which will not properly minister comfort unto him, into what loever various conditions of life, as ficknels, overty, bond ige, disfavour, old age, &c. he may be

V . Having

and the delights of the fons of men, vit. mulical instruments, &c.] V. 4. Having upon further deliberation, declared his purpole, to fearch for good amongst pleasures and bodily delights; he now theweth what magnificent and royal provisions he made, in order to that defign, jumptuous diet, flately buildings, vineyards, gardens orchards forcetts, parks, fift-ponds honourable retinue of ter-vants, poff. flors, of all forts of catted, tecafures of gold, filver, and all preclous things; mufick, vecal, inftrumental, and all thele in great abundance, as far as royal wealth could procure, largeness of hearts defire, or exquiitte wildom contrive in all which he took exnearts define, or exquince windom contrivers in all which he cooked ceeding much joy and delight, being withheld by no manner of impediments from the full fruition of them; yet in the conclusion, is mufical instruments. he passeth the same censure here, as he had done before That al was

I made me great works] I did not floop to base and inconsiderable I make me great wore) I ato not toop to one and inconderable things, to find out that pleafure which might fatishe my defres, but floogh it in magnificent works, becoming the royal flate of a King, as Efh. I. 4. Of which works he doth immediately fubjoyn a large

Catalogue.

I builded me; Or to my felf, or for my felf (it is datious commodi) I builded me; Ure on yetter for or my tert (it is antivus commonly builes), large and flately, thirteen years in building, 1 Re; 1 3 and 3; 15; 18; 19. Houtes for labitation and houte for labitation and houte and pleature thouses, and tummer-houtes, flammer-houtes, flam (spin), 2; David had built an boufe of Cedar before, 2 Chron, 2, 3, but Solomon contenteth not himfelf with that,

oincontenteeth not nimert with that, vineyards] Cant. 8. 11. David likewife had vineyards and orchards, and cattel, and treasures, and servants set over all these, 1. Chron. 27.25. 31. yet Solomon will have them in greater magnificence, having no wars nor troubles to interrupt

him, as his father had,

V. 5. I made me gardens and orehards] Gardens for flowers property of the state of the st

V. 6. pools of water, to water therewith the wood, &c.] Artificial ponds and receptacles of water, whether arifing from fprings, or otherwise by aque-ducts, and other means derived thither, 2, Reg. 18. 17. These used to be in, or near great gardens, and near princely works, 2 Reg. 20.10. Neh. 2.14. & 3, 17, Gen. 2, 9.10. Cant. 7.4.
To water the wood or forrest, whereby he seement to mean the gardens and orchards, before mentioned, for the spaciousness of them. So a forrest is elsewhere called an Orchard, or Paradise. Neh. 2, 8. These things in these hot countries, were accounted special bleshings

Incie things in thele not countries, were accounted special bielings and from thence, they have their name, John, 1-19. Their things he had as materials for his wildom, Reg.4-33.

V. 7. Lyaim e fervants and maidear! Some hought or hired from abroad, others, were born unto him in his house; and their he had for the manifold duties of his royal family: Such had David Lewis and the Colonne. vid, 1 Chron. 27. 26 --- 31 and fo Solomon, 2 Reg. 4. 7. & 5. 16-

17 and 10 5.

Anthad fervants born in mine house] Sons of mine house; the children of an handmaid born in her mafters house, were born servants into the mafter of the houte, Gen. 14, 14, & 15, 3, & 17, 12, Gen. 14, the faith, I am thy ference of the country of the second of the country of the vant the fon of thy handmaid, Pfal. 116.16 The fervants of Solo mon, which were certain publich Officers, appointed by Solomon, we read of long after, Exta 2, 58. Nch. 7, 60, who may feem to be the Canada and the Canada those of the Canaanites, whom Solomon made bondlaves, 1 Reg. 9.
21. Some by sons of the house, understand those Officers whom Solomon did set over his house, to order the affaires thereof, 1 Reg.

possessions of ereat and small cattel] Or, I had cattel both great and small, or herds and slocks. The first word is generall to all cartel, great or small; the two next, the species of that general, Gen.

34.23, 1 Reg. 4 22,23,26.
above all that were before me in Ierufalem] As more wisdom, Chap1.16. so more wealth, and provisions for that wisdom to work upon,

1.Reg 3 13. & 10.23.

V. 8. Igathered me also filver and gold I heaped it up; as Pfal. 33 7. I Reg. 9. 28. & 10. 14. 15.27. The wayes of this great gain were Tribute, 1. Reg. 10. 25. honorable prefents, fent out of the high admiration of his wildom from other Princes, 1 Reg. 10. 10 & 4.34, and merchandize, or free-trade into remote Countries,

1 Reg. 9 26.28. & 10.15.28.

and the peculiar treasure of Kings and of Provinces] Precious rarities, or most choice and desirable things which men use to lay up in their treasures; the chief rarities of several countries, I Chr. 29,2.3. Hence what soever is intimately dear and honourable, is 29.2.3. Hence what looker is intimately acer and honourable, is metaphotically called fegallab, Exod. 19 5. Pfal. 135. 4. Mal.3, 17. The Apolle rendreth it as from the first the distribution, Tir. 114, others, it adjaces, that which is of principal worth and officers, Ilai, 39.2. The preciousest and most desireable things, which Kingdoms and Provinces could affin d, or wherewith Princes and Provinces did use to present him, 1 Reg 4.21.& 9.11.& 10.2.10. 2 Chron.9.9.10.

I set me men-singers, and women-singer.] These as well as those, secure naturally their voice is sweeter than mens: So we finde them joyned, 2 Sam 19.35, 2 Chron. 35 25, and we read, that not only Moses and the men, but Miriam and the women did sing at the overthrow of Pharaoh, Exod, 15, 1, 20, 21, 1 Sam, 18, 6,7.

The word translated, mufical influments, is no where elfe ufed in The word transaction, "implies the state of the Scipture, and hath various inceptestations put upon it. Some undertlanding by it, beautiful daugherts, denominated from their breaft, as eliciwhere from their words, Judges 5, 30. Others, for choic and delicate women, taken as a prej in War, 4s we find there have manner was: and others for divers other things, as we find in Hierom, Drufius, Mercer, and others But the most received fenfe, and most agreeable with the former delight of fingers,

is muncal infirmments.

V. 9. So I was great, and increased Or, added to my greatness; at Chap. 1.61. 1 Reg. 10.23.

also my wisedowne remained with me] This he addeth, 1. As a rear and untitial thing, that pleasures should not at all moother. and suppress wiscoom: a. As an argument towards the main conclusion, that in the midst of all these delights, he did intend the business for which he used them, namely, by wisdom to observe, what reall good and satisfaction they did bring to the heart of

V. 10. And what sever mine eyes defired, &c.] It might be objected, that his wiledom haply, and his fear of God, restrained both his eye and his heart, from so full a fruition of these delights, at were requifite to extract all the comfort of them; fo Job reftrained his eye, Job 31.1; and Solomon advileth a glutton to reftrain his appetite, Prov. 23.2. Numb 15.39. To this he answereth, That his appetite, 1707.23.1. Numb. 17, 39. 10 to the adjustment, That whitlover his eyes defired, (as the eye is one of the principal feats of defire or lufting, 1 John 2.16. John 7 21.) he did not referve any thing of it from them, which withheld his heart from any joy: Neither did any accidental hinderance, interced; as war, or fickness, or forrow or any notable affliction, which might debat him from a or to row or any notatic attriction, which map in account mit from a liberal and cheerful use of all this his greatnets. The eye here is taken synech.locically for all the senses, (for in this ample preparation, there was provision for them all.) Much labour and care he had taken to make those provisions for the flesh; (as the Apofles phrase in another fense is, Rom. 13. 14. and there was no orher fruit of all that labour, but having gotten them , to enjoy

my heart rejayced] That is, I my felf did intimately rejoyce and please my self in the fruit of my labours.

this was the portion of all my labour] This was all the fruit, benefit. and as it were, inheritance, which my labours in this kind did purchase for me. A metaphor from the manner of dividing inheritan-

chair for me. A metaphot non-time to consider the constraint of th that the fruit was not answerable to the toy! which was suftained for the reaping of it:but that this also was vanity, a perishing wi-

for the ceaping of tebus that this also was vanity, a perithing with objug constrat, a feeding upon wind, and that it left no abiding benefit behind it, ch. 1, 3.

V. 1, And tuned my fill, I Here Solomon doch noce more feriously apply himself as he did before Chap. 1, 17, to take a view of wission and folly. Because it might haply be objected, that are the first consideration of them, he might let many things slip, which were of weight and moment in his prefers inquiry. Because feed thoughts, and folems review of former studies, may haply begre former truth action. And slicens were sold throughts, and the many things slip, which we have the supplied to the suppl fome retractation, and discover some error : The later day being usually the disciple of the former; and we use to say, that the second thoughts are the wisest: therefore when the Scripture will pur a thing beyond the question, it sayes it over again,

I turned my felf] This notes reconsideration and special heedfuineste, to inquire a new into a busineste, and likewise a wearinesse of those pleasures which had disappointed him , John

20, 14, to behold wifed me, and madnesse, and folly] To compare the one with the other, that I might the better understand them, as contraines serve to set forth one the other. There is nothing more usual in the contrasticts of the contrasticts Solomons Proverbs than this kind of antithesis, to put contraries together for mutual illustration.

for what can the man do that cometh after the King] Here man and King feem to be opposed, what further progress can any private man make in this disquisition, than I who am such a King? This is a prolepfis or answer to a tacite objection, for it might be faid, it was a high and bold attempt for one man out of his particular experience to pass so confident a sentence of vanity, and vexation, upon all wildom and great works. To this he anlivereth, that no man after him could do more in this enquiry, than he had done, who was so eminent in wisedom, in power, in industry, who was as it were fitted and firred up by God unto this bufines; and therefore fany man after him thould fet about the fame work, he fall do no other thing than that which the King had done before him, This appears to be no arrogant boaft in Solomon because the Scripture testifieth the same of him, I Reg. 3 12. The man who will not believe it upon my report, but will make triall of it himfelf, if he will go with the lame wiledome and integrity about it as I have done, shall find the same vanity in the bottom of every creature, as I have found. So here are two reasons why Solomon challengeth belief in this point, 1. The advantages which he fo great a king had

Chap. ii. of the creature. 2. The double diligence which he used in it, in

not onely viewing throughly onee, but reviewing again the things upon which the pafied fuch a judgement.

what the man The words intimate a kind of indignation, difdain, undervaluing of any one with found atteiner facile an inquityafter him, as Ifal. 1, 2, 2018 of the Lants tells hie promifer biatu; what is the man who cometh after the king, whom they have made king before; so some read the words: but the most genuine and coherent lence is that which our translation expressen; he that comes after can do nothing but what they have done : i. e. what is comes after, can do nothing but what they have done it. e. what is done afteady before them. The active voice indefinite used for the passive, as 14.9,6. Jet. 23.6. Gen. 16. 14. 1 Sam. 24.22.

I would observe hence, it. That the double half, multiplyed ex-

perience of wife, great and good men, doth gain math credit and frength to the doctrines to confirmed, 1 John 11 Meb. Chap. 11.

and 12.1.Jam; 4.10,11.

2. That the more prejudice is in the heart of men against a truth, the more care must be used to vindicate the same from all shew of exception, Tit, 1, 11 & 2.8. Acts 6.10. and 18.28.

exception, 11, 11 to 2.6. He ruth of himself touching the gifts of God bestowed on him, and to mention his own experiences, onely ayming therein at the glory and truth of God, and the edification of the Church, is no arrogance, or violation of modelty, but an improving of Gods gifts to the ends for which he gave them, Chap-

v. 13. Then I faw that wifedome excelleth folly, &c.] That there is an excellency in wisdom more than in folly, &c. This Solomon confesset, that indeed there is a great difference between wisdom and pleasures, that being many wayes more excellent than those; and therefore though the study of wisedome be not without pain and forrow, Chap. 1.18. yet it is not therefore to be rejected. Wifeand fortow, that, I to yet manner good, as the word here imports, whereas pleasures do perish in their use, and nothing stayes behind them but the sting and forrow. The forrow of wisedome is in the getting, but the forrow of pleasures is after the using, and enjoying of them. It is true, wiscdome and knowledge are vain, in order to a higher and nobler end than they bear proportion unto, viz, to make man truly happy: yet they are of excellent use, and fingular ornaments to the foul which hath them; so the Aposte though he tell us that charity is more excellent than gifts, the one ferving for edification onely of others, but the other for fanctificarion of a mans felf, yet acknowledgeth that they are all operations of Gods Spirit, and bestowed on men for very profitable uses, and or Gods Spirit, and behaved on men for very profitable lifes, and accordingly to be earnefly defired, I Cor. 12. 4,7,31, & 14,1,39, yet we are so to esteem gifts, as that we prefer salvation and happinels before them, Luk. 10.20.

As far as light excelleth darkness] Wisedome to the mind being as light to the body, and therefore the Rabbins called their wife men the light of the world; as our Saviour his Apostles, Matth. 14. Light is many wayes comfortable, it shews things in their di finet forms, it discovers any thing hurtful, that it may be avoyded, or beneficial that it may be embraced, whereas darkness confoundeth all things, and exposeth a man to many dangers. Light is plea-fant in it self, Ecclel, 11. 7, and it is metaphorically used to express lant in the test section in the increamon than y the content of the most excellent things, as joy, Pfalm 97.11. Efter 8.16. liberties and deliverance, 16.9.1. Glory, 1 Tim. 6.16. Prosperity, Mic 7.9. Life it felf, Job 3.16, 20. and ulually, wiledome and knowledge, whereunto it is here compared, Dant, 1, 14, And it is very useful and necessary for direction in our works and labours, Iohn 11, 9, 10. But darkness on the other side is very uncomfortable; it is used to express the most calamitous and disconsolate condition, lob 30. 26. Ecclef. 9.17. Ha. 8.22. Amos 5.18.20. Ha.50. 10. Eccl. 11.8. very unufeful, as putring a flop to all labour, Exod. 10.23. Josh. 4. 9, very dangerous, as causing a man to stumble at every sone, to fall Into every pit, to wander out of his way &c. John II. 12. and 12. into every pix to wanted to the way see. John 1.1. 2 and 12.
35. and folly and ignorance in the mind, is usually experiled by
the name of darknesse, Eph. 4. 18. and 5. 8. Rom, 1. 21. In the
creation, darknesse was the first evil which God removed, and light the first good creature that he made, Gen. 1.2,3. light excelleth darkness, as the beautifull and orderly frame of nature, doth the first confused chaos,

V. 14. The wife mens eyes are in bis head] The reason of the former comparison, a wise man is in the light, but a fool in darknefs. In his head, as in a watch-tower, from whence he feeth his way before him a far off, taketh notice of things to come, as well as things present, is circumspect and heedful, judicious and wary in his undertakings: Therefore they who are called wife men in one place, Deut, 16, 19, are called men that have their eyes open, in another place, Exod. 23.8 They do in the beginning of a business look forward to the end of it, they forecast events, foresee consequences; their eyes try their wayes. as Plalm 11. 4. fo looking firair forward, denoteth pondering and weighing a mans actions, Proverbs 4.25,26, hence it is that Mofes faid to his father in Law, who was a very wife man, Thou shalt be to us in steed of eyes, to guide and counfel us, Numb to.31, where the LXX, render it # 950 80-THE, thou shalt be an Elder, a Counsellour, a guide amongst us; fo Job faith of himfelf, that he was eyes to the blind, Job 29. 15. A Counfellour and guide unto them. Thus the excellency

above any other man, to draw forth all the flower and quinteffence | of will lome is described by the eye, as being the principall part of the body, and most beneficial to the whole, 1 Cor. 12, 16, 17, 21.
Matth. 6, 22, and what the eye is to the body, that is, to the mind; Eph. 1.18.

But the fool walketh in darkneffe.] Hereby we understand what is meant by having the eyes in the head, namely, to have them usefull for guiding and ordering our waves, fo as that we may not erre, wander, flumble, fall, miftake, mifcarry in our affairs. antithefis should have run thus, but the fools eyes are in his heels, or he harh no eyes to fee; but the use of Scripture is to put in the place of the antithesis, that which shall in fense amount thereunto, as Prov. 15...17, the one part of the verfe is parabolical or provibilal, but the antitudis is a pilin and familiar; fo Prov. 15. 2 and 15.19. The fool is rath, heady, inconfiderate, kannot different events, not forced changers; kidwly fror which way to chafe, or tredule; his eyes are any where the state than his head, Prov. 17. 24, is earlied headleng in his bidnight, \$410, thinked and taken Provibed, 16.19, \$1 bett. 1.9 Match: 17. 17. 36. By dailydish here, we may understand bilideds, \$62,13.11, and then walking in distincts; is addicovery of folloywhere a many when beginning where we have dring and venturing abroad; when beginning hor white the goes, nor what dangets are in his way. to, as Prov. 12.27 the one part of the verse is parabolical or pronor what dangets are in his way.

Thus far he hath shewed the excellency of wildom above folly;

now he sheweth wherein, no withill anding, they do fo far agree, as

now he shewcit wherein, nhwirittlanding, they do to 1st agree, as that variety belong time to them both.

And I percribed! The meaning is, piousichtlanding this excellenty of the one above the other; yet I percribed that one event highest to them all! They are equally tubiget to the Ame unlarge events that is cannot by this own counted exempt buildelf from the Iame conjumple calameters which other men fall into a sa two wayes which frem to part, the one turning to the right hand and the other to the left, and yet both at last bring to the fame

town, chap, 9, 2, and 3, 79.
V. 15. Then faid I in mine heart 1 i.e. Therefore, or hercupon I faid in mine heart, if it happen to me, even to me, as to the fool, to what end have I taken fo much pains to be more wife and learned than he, being by all my, wildome not a whit prote-fied from those evils which he hath by his folly exposed himself

.That this alfo is vanifle] Some make this to be a judgement on that hafty and angry inference, mby was I then more wife? and fo the meaning to be; this was my infirmity and vanity, to undervalue wiscome, and measure it by the casuall events which befall it, as Pfalm 73. 13. ____ 15. and 77. 10. But the meaning is, that in this respect wiscome is no more able to make a man happy, or to bring perfect tranquility to the foul, than folly is ! albeit in other respects there be a singular excellency in it above the other.

Here then observe, 1. That the most excellent endowments of mind that are cannot perfectly satisfic the heart of man,

2 That yet there is a special beauty and goodness in such gifts, to draw the delight of the heart unto them, as being to the mind, as the eye to the head, the guide and the beauty of it; or as light to the eye, a most congenial and suitable good unto it,

3. That events and fuccesses depend not upon the counsels of men, nor upon the gifts of God beflowed on them, but his providence both the casting voice, and doth over-rule and order them all as pleaseth him, Eccles, 9, 11, Pfalm 127, 1, 2, many times those who have least wisedome or goodnesse, have greatest successe. Iob 21. 7. --- 13. Pfalm 73. 3, 12. Ier, 12. 1, 2. Hab. 1.13. Mal. 3, 14, and many times the wisest and most circumspect men, are most frustrated in those courses which were contrived with greatest skill and cunning, 2 Sam, 17, 14, lob 5, 12 .-- 14. Ifa, 19; 11, --- 14, 1 Cor. 1,20.

4. That notwithstanding the Providence and Counsel of God hath the preeminency in the events of things, yet that hindresh not the excellency of wisedome above folly, neither are we there-by at all incouraged to find fault with our selves for any labour in the use of means, onely we must so use them, as not to deifie them, nor to trust in them, but wholly to depend upon God for his bleffing on our Counfels, to fulmit to his wife and holy purposes, when they are disappointed, to admire his goodnesse when at any times he turneth our imprudence or improvidence unto good and maketh the event not answerable to our follies, but to his love.

5. That we cannot judge of the wildom or folly, the goodnels or badnels of men by outward events, because these happen alike to

all, Chap. 8.14. & 9.11.

V. 16. There is no remembrance &c. | What he observed in the general before, he now maketh good in two particulars, viz oblivion and death, which are both alike common to wife men and to fools. Wife men may feem to fecure at least their names though they cannot their bodies from mortality; by such magnificent works as So-lomon here wrought, and by such noble contemplations as he was conversant in ; but he affures us here the contrary, and elsewhere; that Piety onely keepeth the name from rotting with the body, Prov. 10.7. Pfalm 112 6. Pfalm 49. 11, 12 ler, 17. 13. Time will eat out all the monuments of wildom, or though they continue, yet the renown of a wife man doth him no good at all, he is not after death sensible of it, or comforted with it, so hap, 1.11. new wife Chap.11.

men, that artic in after ages, will darken and eclipse the honour of ercifed in worldly things, according to the travel which God men, that artic in after ages, will darken and eclipse the honour of hath appointed for the sons of men, Ch. 1. 13. Ephel, 5.28.2 Thef. those that went before them : and so will it be done to them in the ages that follow. To be fure, no mere wife or great mans honour feparated from Piety, will hold pace with his being; at the last day there will so much shameful matter be discovered against the wifest of wicked men, as they shall then lose all their renown, and shall appear to be vessels of dishonour and shame for evermore, I Cor.4.5. 2 Tim. 2. 20.

And how dieth the wife man ? at the fool] The fecond fate common to both. This how, in a passionate interrogation, noting geief that it is fo; wonder that it is no otherwise; and indignation or that it is 10; wonder that it is in different in their worth, should distain, that things so exceeding different in their worth, should both of them perish alike. Thus there is a Quomedo dolentis, of grieving, Lam 1.1. Admirantis, of wondring, Acts, 2.7. 8. Indignantis, or objurgantis, of chiding and disdain, John 5. 44. Matth. 23 33. And because it may be objected that this Argument may as well disable Piety from inaking a man happy, as wisedom: Since the same question may be framed of them, as well as of these, how dieth the just man ? as the unjust: we must remember that piety follows the joil man I as the unjust: we must remember that a perty tollows a man, and 6 abides with hijmafert death, which no other acquired excellencies do either as ornaments or as comforts, Rev. La, 13. Death desh indicar of their blightful life scanning with Christ which was that which made them happy there. V Vicked men are dead, being alive, 1 Tim 5, 6 and good men live in indeath, John 11, 25, 66. Matchia, 3, therefore the lewis called their burying places do the control of the con mus viventium, the houses of the living. Therefore there is no du-table life or honour, but in the fear of the Lord.

V. 17. Therefore I hated life, &c.) This is the effect which this great vanity of the most excellent humane endowment wrought in the heart of Solomon, made him weary of living to so little purpose, as to dye at last like the basest of men, He saw no lovelynesse or quieting labour, all which at last runneth down like the waters of of lordan, into the same lake of death, with the other refuse of men. Many mens poverty, pains, sicknesse, worldly troubles, have caused them to complain of their life; but here is one who had health, peace, honour, abundance of all the contents which the world could afford, not murmuringly, but as it were judiciously and critically making the same complaints. The greatnesse of his wifdom being, fuch, as that all the comforts of life were too narrow to fatisfie the inquiries of it, he faw little valuable or defirable in it.

Here observe: 1. That life it self is too mean a thing to bring full content to the foul of man. It must be something better than

life which must do it, Pfal. 63.3.

2. That in the greatest confluence of worldly things, the life of a man may be full of grievous labour, and he weary of it, not onely out of anguish of spirit, but of natural wisedome observing the vanity thereof.

3. That the wildom of man, without making use of the grace of God, is very apr to undervalue the greatest outward blessing which humane nature is capable of; as Solomon here doth life. There is naturally fo much diftemper in the heart of man, that except all things answer his own defires and expectations, he will fall out with his very life, and pick quarrels with the choysest blessings that God here affords him. As a little cloud hides the light of the whole Sun from the eye, so amidst a multitude of en joyments, a little labour or trouble which comes along with them, doth darken the beauty, and remove the content of them all, Gen. 30 1. Pfal. 59.15.

4. Concerning this point, of being weary of life or hating it as an unlovely and undefireable thing, me may note, 1. That life is the choicest and principal outward blessing which God here affords us, and that unto the comfort and prefervation whereof all other outward bleflings are directed, Matth. 6.25. 2. That though in a way of obedience we are to undervalue it at the command of God when he calls on us to lay it down Luke 14, 26. Act. 20, 24. 1 John 3.16. John 12.25, and in comparison of a better life, we may groan for a deliverance from it, and to be with Christ, Phil, 1,23. yet it is a great fault out of passion, murmuring, outward troubles, nay, out of largeness of heart, as here Solomon doth, to disesteem and wax weary of fo great a blessing, Gen 27.46. Numb. 14.2. Job 10.1. and 36.20. Jon.4.3, 8.

V. 18. Tea. I hated all my labour, &c.] All those magnificent and excellent works, which with so much labour I had wrought. They were all fo far from ministring unto my heart any folid con-tentment, that I grew wholy out of love with them, had no regard nor respect at all unto them. If by hatred here, and in the sormer verse, be meant onely an abatement of that love and delight which his heart might over-sensually take in them, then this was a very ns near might over-i-charary take in olden, then it was a very commendable first of the variety which he discovered in them a co-ciding to the counfel of the Apollic pipe in the fame ground; 1 Co., 7.3,30,31,10 haz. 1, Loren in the wind, that feems to be a worldly and fecular life, or Temporal phing, nor the bings of the world, that is, the provisions and materials which are the fewel of luft in the world : and fo hatred fometimes fignifies an abarement and moderation of love, Matth. 10.37. compared with Luke 14 26. John 12.15.Gen.29 30,31. Bet if by hatred is meant a deteftation and abhordency of them, fo as to leave of all care of duty to be ex-

- 13. and this to do, because we find not that plenary fearstaction from them, which they were never ordained to adminia fter then this was an inordinate hatred which did not belong unto the works themselves, (being in themselves good) but unto the sinful distemper of the heart from whence it proceeded. Such was the fullen diftemper of Ifrael in the wildernels, Numb. 11.6 &

Because I should leave it unto, &c.] Here the wise man doth sub-ovn reasons of this his weariness and dislike of all his past labours: 1. Because he was to leave them; there was a ne effity of parting with them at the laft. As the heart of man in this flate of corrup tion is naturally aprito cleave to the world and worldly things, fo there is a peculiar delight in those works which are the fruit of his own wisedome and labour: and he finds it more hard to wean and take off his affections from them, than from any other. As the Apostle faith of a mans own proper lust, so we may of his own labour and work, that it doth more easily draw away the beart, lam. 1.14. therefore when God punisheth such men, he usually doth it in the works of their own hands, in their principal and peculiar imployments; as Tyrus in her merchandize, Ezek. 27. 27. Pharaoh in his river, Erck 29.3. 4. The wife man is apr. to glo y in his wifedome, and the frong man in his firength, &c. let 9.23. Dan. 4.30, 31. This is the first ground of vexation, They must leave their wealth to others, Pfal.49.10, 12. V. 19. And who knoweth whether he shall be a wife manor a fonly?

2. The reason of his forementioned dislike of all his labour; because he must leave them to the man that comes next after him, who haply may be very unfit to succeed him in so wife and great works. It is not in mans power to leave the works of his hands, when he must himself no longer enjoy them, unto such as are most likely to improve or preferve them : but be he what he will, wife or foolish he must have not onely the truition of my labours; but the dominion over them, Pfal. 39.6. And this is a great vanity, to know a mans felf how to get great things, and to know how to preferve. and to enjoy them; but not to know what will become of them at the last : A wife man it may be will alter all ; a fool will scatter and diffipate all, and fo all the fathers wildom may quickly come to nought by the fons folly,

wherein I have laboured and wherein I have fhewed my felfe wife Which by my labor and my wildom I have gotten, He understandth humane wildom in managing worldly affairs to the best im-provement, sia. to 13. Ezek 38.45.5. These are the two great princi-ples of humane actions, Wildom to direct; Labour to execute: Wifdom by countel guideth labour; and Labour through experience encreaseth wisdom. That wisdom is fruitless, which doth not produce labour; and that labour is useles, which is not managed by wisdom. Some conceive that Solomon here did foresee, or at least fear that Rehoboam by his folly might featter many of tho'e great works and lofe much of that ample power and wealth which his father by his wisdom had gotten, 1 Reg. 12.13,15.

V. 20. Therefore I went about to cause my heart to despair of all the labour, &c I went about, or, I circled. The meaning is, Having turned hither and thither to take a view of all humane actions, and every where discovering notable vanity in them all, I found my felf, after I was wearied in this round, brought at last to utter despair and tespondency of spirit; being without hope of ever finding out that in any of my labours for which I had undertaken them When I found after all my labour, this fad uncertainty attending on them, that it was out of my power to dispose them for the future so, but that they might fall into the hands of a sool that would demolish and diffipate them all ; who by his folly would extinguish the monuments of my wildom; and by his luxury the truits of my labour : Then I bestirred my felf to make my heart despair, to call it wholy of from all my labours. The word importeth a delifting from a pur pole or work undertaken, a changing of a mans counsel, finding the attempt to be fruitless or unleasable, Isa. 57.10.Ler.2.25.& 18.12. There is a Rational despair, when a man having erroneously sought for some good from that which is wholly unable to afford it, doth thereupon give over fo fruitles an inquiry, and betake himself to thit which is more effectual, 18.15, 2. and there is a passionate de-spair proceeding from that frowardness of heart which such a difappointment is apt to produce in carnal minds, when, because a man cannot enjoy that good from a thing which he expected, he will therefore wholy fall out with it, though it he otherwise good in its degree, and doth bring such comfortable fruit as God appointed it for. This is a finful despair : For the Lord hath made many promises unto the labour which we take about outward things, Prov. 12. 24. and 13.11, & 31.31 Pfal 128 1,2. And hath a word of b'essing ever p-oportionable to those ends and uses for which he hath appointed them, Deut 28 2-- 8. Mat. 4. 4. If Solomon mean here the former despair then it was an effect of his wildom, dictating unto him not to place his hopes upon vain things which would delude and abuse him, but to take off his heart from the irordinate love of empty things. If the later, then it was a corrupt and froward aversion from from things good in their degree, because the providence of God might haply dispose otherwise of them than he desired Duty & labor about outward things belongs unto us, but the diff ofition of them

Chap.ii. into what hands he pleafith, belongeth unto God. In the mean time, it is a good argument to draw off the heart from anxious and inordinate toyl about worldly things : and rather to imploy our though s about the education of our children, left much wealth in the hands of a foolish fon prove an argument of our fol-Ny, whereas a little estate with principles of wisdom and piety in-filled into him that must enjoy it, will be a greater blessing unto him, and an evidence of more wisdom in our selves.

V. 21. For there is a man whose labour is in wisdom, &c.] i. e. who, I, by his habitual skill and faculty of contrivance. 2, by his experimental and improved knowledge; and 3. by his just, honest experimental and improved action wheels and 3.59 his 3.54, foreta; and righteous dealing; concurring all,4 with diligent labour; (unto which kind of principles fo attempered, the blesing of God is ufually annexed,) doth get a fair and full eftate: and when he hath all done, must leave it to another who never took thought about it nor stirred hand or foot towards the gathering of it. This is a third reason of the wife mans wearinesse of his life and labours namely, that he should be a very drudge for another man, and should use all his skill and pains, and suffer so much anxiety and disquiet onely to purchase rest and illenesse for his successour. And this is a great & fore evill that the labour should be one mans, and the fruit thereof anothers, and is often threatned as a punishment, Job 5.5. Hol.7. 9.& 8.7. Deut. 28. 30,31,32,33. Pl.39. 6. Pro.

(hall he give it for his portion] Or, shall he give his portion. That which in all reason after so much labour should have been the portion of him who laboured for it, he is compelled by death to give or leave it to another man, ond fo to make it that other

V. 22, for what hath man of all his labour, &c. What is there unto a man of all his labour? Nehem. 6., 6 viz. what profit, comfort, advantage, can a man have of fuch labour wherein all the pain is his, and all the fruit and benefit another mans? chap, 1. 3, & 3. 9 Pfal. 39.6.

vexation of his heart] Hereby are noted those discruciating, disquiering, careful thoughts, whereby he doth project and contrive within himself all wayes of gain, and how to increase and preserve a great estate, Psal. 49. 11. Hab. 2.5,6. 1 Tim. 6.9,10. This may refer to all the three Reasons before given; 1. What hath man left to himself of all his labour and vexation when he is dead and gone, all the world is then gone to him, Job 1.21. 1 Tim. 6.7. Pfal,49 17. 2 What good hath he by all that pains which was taken for another man, who if he were wife, would be able to take the paines for himfelf, and if foolins, will be likely to make all another many pains fruit-fler, which he took to provide for him, Job 27, 16,17, 3. What hath he of all his Labour more than the other man who face full; and lived quietly, and faw him toyl and drudge to get him an estate who laboured not for it? nothing at all more as to concernment and fruition, much more as to wearineffe and vexation.

V. 23. For all his dayes are forrowes, and his travell grief] &c.] These words are very emphatical, to set forth the pain and trouble of such a man who toyls for others: and the wife man closeth this disquisition as he did the first, Chap. 1. 18. only this is expressed with greater emphasis, as being the greater evill of the two; as ver. with greater emphasisationing the greater critical for the trouble 2.1. 1. The word are many, to fine the greatness of the trouble 2. The word translated forozz, signifieth a very painful and cruciating grief, the grief of some fore wound, Gen. 34.15. Jer., 51.8. and uted in the case of Israels forrow in their bondage in Figypt, Exod.3.7, and in Babylon, Lam 1.12. and to expresse the forrow Exod, 3.7, and in Daoyton, Lam 1.12. and to express the forcows of Christ, 1fa.53.34. See Job 33.19. Prov. 14. 13. 3. The Abstract is used for the Concrete, it is not faid, All his days are forrowfull, but very forrow it self, which addeth much force to the sense, as Gen. 3.6. Plal. 5.9. & 39 5. Hag. 2. 8. Gen 12. 2. Cant. 5. 16. 4. The word is in the plural number, all his days are forrows, (i.e.) full of forrows great forrow, and variety of forrow; as Isa, 63. 6 2 Pet. 3. 11. So it is faid, that the Sodomites were Imitten with blindnesses, Gen. 19.11. 2 Cor. 1.3. Eccl 5.6.

and his travel [or anxious and careful labour] grief, Or, indig nation, his wearifom imployments, full of disquiernesse, and of continual follicitude, meeting, withall, with many miscarriages and disappointments, do stir up much grief and displeasure of heart. Hereby is noted the exceeding great trouble of heart, which arifeth out of an inordinate converting about worldly things, and apprehension of parting with them. For the lesse measure there is in the labour of getting them, the more trouble there is in the thoughts of parting with them. If the life of the best men be full of evil and labour, Gen, 47, 9, Pfal, 90, 10, Job 14.1. & 5.7. (Our mother brings us forth in forrow and unto forrow) much more unquiet must be the life of those who labour in the fire, and for very

yanty, Habaca. 13.

yea, his heart taketh no rest in the night] The night was appointed by God for man to rest in, as the day to labour, Plal. 104. 23. & 127 2. Job 4.13. But such a man depriveth himself of that blef-117 2. 100 4-13. Ditt uten a man deprived inmitted of that diefing, which God by the very feafon offershim, 106 7, 344, 314. Eccl., 113,13, Proy 3, 24, Or, if fuch a mans body, 1 through labour and wearineffe, do fleep, yet his heart is fill taken up with equiet thoughts and cares; for the heart may be awake when the body fleeps, Cant 1. 2.

V. 24. There is nothing better for a man, than to eat, &c.] In this verse, and so to the end of the Chapter is contained, that which is the whole fum and subject of this book, which is to thew, wherein the only good which a man can attain unto in his labour about worldly things, doth confift, and the happinesse of this present wortaly things, auth conflit, and the happinene of this prefer life which is to get the heart feafoned with the fear of God, and to be good in his fight, or approved of him; and then, in the affu-rance and joy of his favour, to make use of all outward good things with quiet contentment, with freedom, cheerfulnefle and delight, which is a special blessing which the Lord gives unto his own servants. The Apostle puts all this into two words, Godliness and Contentment, 1 Tim.6.6.

The words admit of a feveral reading, though all run to the fame islue, There is nothing better for a man than---- fo our version. The word [than] according to the reading is to be supplyed, it not being in the Original. And so Interpreters agree, that such a word as nissor tanum may be understood, as it is necessary to be supplyed elsewhere; as 11a.1.6. where, in the Original, the words run in this manner, There is no foundneffe in it, wounds and bruifes,&c. where the vvord but, or only is necessarily to be supplyed; no foundnelle, [but] wounds or bruiles : So here, There is not good for a man that he eat; the word but is to be supplyed, There is not, or it is not good for a man but that he eat : It is expressed, Chap. 3.12. Others read the words with an interrogation, Is it not good for a man that he eat, &c? (i. e.) It is good Other's read thus, This good is not in a mean, (i.e.) in the power of man, that he eat and drink, &c. As he cannot help it, but he must in time leave his outward things, which with fo much labour he hath gotten, and that to such as which with 10 much labout in nath gotten, and that to luch as it may be, will not diffole of them to his defire; fo even while he doth actually potesfs them himfelf, it is not in his power to use them, much lefs to enjoy them with delight and pleasure, without the speciall gift of God. All amounts to the same illue; which is this: Since there is in all the studies, labours, affairs of men so much vanity and vexation, as hath been here discovered, by the ableft and wifest inquirer into the creature; it remains, if we would effectually free our felves from this vanity and vexation, that giving over those anxious and disquieting labours, we betake our selves to a free, cheerful, and comfortable use of those good things which God hath blessed us withal; and that so we may do, to commend our felves by fincerity of heart unto God, from whose hand and gift alone this mercy proceedeth, and not from the power or will of man.

make his foul fee or enjoy good] i. e. Make himself to enjoy the good which outward blefsings do afford, the like phrase making

good which outryand diessings and among, the like phraic making to fee good is a field, Pfal. 4.6. & 50. 23. [upra, verf. 1. in his [abour]]. In the fruit of labour, not of idleness, 2. Of his ovyn labour, of that which is righteously his ovyn, not gotten from others by violence or in justice.

this also I saw that it was from the hand of God] Or the special gift of God, as verf. 26. Chap. 3:13. & 5 19.1. Chr. 29. 16 It may feem but an easie thing when man hath, which much toyle and trouble, gotten provisions about him, to eat the fruit of his oven labours, yet he hath no power to do it without Gods bleffing.

Here we may observe, I. That the utmost good of all worldly

labours reach no further as to real benefit, than the supply of the body, Ecclef. 6.7. I Tim. 6. 7, 8.

body, Eccted, 6,7, 1 11m.6, 7, 6.

2. That it is not in the power of man, after all his hard labour for these things, either to use them, or with cheerful nells and joy, to delight at all in them, without the speciall hand and gift of God; to fay nothing of ficknesse, or forrow, or other distempers within, and of robbers without, which may take away the tafte of any sweenes in them, and consequently the desire of them, 2 Sam.

19, 35, 30 33, 19, 20, so that the short and the wine-press shall not seed us, Hos, 2. & 2.9. There is such a fordid and base cruelty in the mind of a man towards himself, as to defraud and grudge himfelf the fruit of his own labour, Ecclef, 6 2,4,8, much lefs can a man with cheerfulnefs, contentment, and sweet tranquility, make use of these blessings without the special favour of God unto him therein, Prov. 10 22, Pfal. 128, 1, 2, Nehem. 8, 19, 12, 1 Chr. 2 9, 22. Act. 14.17. Deut. 8 12 .---- 18 1 hil 4.11, 12, 13.

3. That the happinels of this life standeth in a free, cheerful and contented enjoyment of the good bleffings of God, together with the fenfe and comfort of his fatherly love, I Tim. 6.4.

4 That all the sweetings of outward bleffings standeth in this

that they are reached out unto us, from the hand, and fandified by the blessing and grace of a merciful Father, Plal. 37. 16. Prov. 15. 16 1 Tim.4.5. 1 Tim.6.17. It is the love of God which puts fweetnefs into all outward mercies.

4. Honest labour whereby a mans bread is his own, is the proper object of our comfortable fruition. Then only we can rejoyce in our eating and drinking and other outward delights when in them we tafte the sweet of our rightcous labours, Prov. 16. 8. Eph. 5. 28. 2 Thef. 3, 12,

V. 24. for who can eat, or who elfe can hasten thereunts more than 1?] He proveth what he had said, that it is the gift of God because he so wise, so wealthy a Prince, who had so great variety to hold up his delight, could of himself find nothing in all his great estate, but matter of vexation. What power can others have to enjoythem, when he could not; or elfe it may refer to the formet part of the

foregoing verfe. There is nothing for a man then to eat and drink and enjoy good in his labour: this he proveth by his own expe-rience. As by his own experience, he hark all along proved the vanity and vexation of the creatures in other respects, so here, by his mity and vexation of the creatures in other respects, to here, by his own experience he proveth, that the only tranquillier is, having made futer of the favour of God, to eat and drink with cheerfulnelle. He doth not mean fenfual Execute-like furferring on the creatures, but a quiet, free contented use of them; who is fitter to cat creatures, out a quiestree contented at of things in the other of my clare, and to make halfe for to do, i.e. readily and cheeringly to do it, than I my felt who laboured for it? and I unto whom God hath given furth plenty, and furth readingfie of heart to use it, can by my own taste of Gods goodnesse give to others a

use it, can by my own care or coops goodness give to occurs a judgement and distrance hereof. So well to 11. who elfe can haften thereum more than 1/3 This notes ha special alpromptitude and cleeffittless of heart, which solomon did put forth in the furtion of the good things he had gathered, as Job 20, 2, others read it, who hath taken more care thereunto, to abound in delights and contents than 1? Other, who hath fullcker fenfes to differn the comforts of them, than 1 > but the first fenfe feemeth more genuine; for as in the former verse, he spake, 1.01 earing and drinking, or of the feet using of Gods blessings. 1. Of making the heart to enjoy them : So here he telleth us that his practice, was furable; who can eat? that relates to the former and who can haften more than I, that relates to the latter.

and who can haften more than I, that relates to the latter, V. 2.6. for God givelb to a man that it good in bit Job's, prifidence, and hymologic, and joy, 8cc.] Having commended this tree and comfortable use of Gods blellings, with Godlineße and contement, by the suthont of E; it is the gift of God. He here further commends it by the subject of it, unto whom God doth afford for excellent a gift: many gifts of God are common to good and be deen, Match, 4.5. I Co., 13. 1.3, but this is a peculiar blelling which he bestowes on his beloved, Pfal. 127. 2. the subject of it is good man, the Character of that good man. he is good in his which he beftowes on his beloved, Plal. 117, 2. the fubject of it is good man, the Character of that good man, he sgood in his fight, good in the judgement of God, who trieth the heart, Gen, 17, 1. Foot, 18 R om 11, 12, 1 Time 2, Heb. 13, 21. The gift of God to his man, r. Wifdom to get, 2. Knowledge to ufe, 3. Joy to the cheefully and comfortably all outward bleffings, and this is illustrated by an antithefis.

and this is illustrated by an americans, but to the some he givesh travel, to gather and to heap up.] i.e. He givesh them up, or leavesh them to their own greedy desires, to gather and heap together with much anxiety and tormenting

to gather and neap together with much anxiety and tormenting follicitude, Habbac. 1. 6. Luke 12.18. Pfal. 39.6.
That he may give to him that it good before God That is, that God may dispose of it by his own over-ruling providence, besides and may dupote of it by mis own over-ruing providence, belief and against the purpose of the gatherer, to whom he pleasefth, or to those that sear him, making wicked men but the drudges and purveyers for others. If a. 10-7, Prov. 13, 22. & 8.8. Job. 7, 16. 17. Efter 8. 1,2. Ifai. 65. 13,14, as wicked men built the ark but Noah enjoyed it, according to the Greek proverb, one man makes the garmen, but another wears it.

This also is vanity] viz. for a wicked man to labour for others

This also is vanity out, for a wirked man to labour for others whom he loves not, not ever intended his labour for. Here we fee, 1. Goodnelle conflits in approving a mans self to God. 2. That sweet and perfect contentment is peculiar unto good men. 3. That wisdom or skill to get riches is the gift of good men. 3. Inax wincom or sun to get recest is the gift of God, Deut. 8.18. 4. That knowledge to the them being gotten is likewife Gods gift, as verfe 24. 5. That good men onely are the wroper fubiek? of true joy, God. 5, 22. 6. That amongft other curfes God doth many times punish viviked men with giving them up to the infaitable defires of their coverous hearts, to weather of the god of the coverous hearts, to weather of the god of the coverous hearts, to weather of the god of the god of the coverous hearts, to weather of the god ry themselves in gathering wealth to no purpose of their own, of Eccles, 4. 8. 7. Gods providences many times disposeth the la-labours of wicked men for the use and good of the godly.

CHAP, III.

N this Chapter the wife man proceedeth, in discovering the about them, in regard of the total uncertainty of future events, as having their whole dependance on the predeterminate purpole of God, and not at all on the anxious care and thoughts of man, And that therefore fince man is not able to alter the feries and contexture of events, fore-ordained by God, he ought with contentmenof heart to enjoy his condition, and to fear the Lord, and depend on his providence, which is not possible for him by all his own folon his providence, which is not pointed for this my at his own tol-licitude to prevent; or clearly. And therefore though he may cheerfully enjoy prefem bleffings, yet he must not have his heart glued to them, not build his chieft hope on them, in regard they are fovariable and subject to unavoydable changes and uncer-tainties. So that the doctrine of the ten first vertes of this Chapter feemeth to be; 1, An argument enforcing the former counsel of the wife man, Chap. 2, 24. That fince there is a fet and prefixed season for all even the most contingent events, and that it is out of the power of man by all his thoughts, counsels and cares, to break through the limits of Gods providence in the guidance of them; therefore our wisest way is to yield our selves unto God, to depend on his counsel and provision, to rest contented in that which he gives, and not to disquiet our selves with the cares, scars, hopes of fuch things , as are wholly without the order of our wildom or

power, 2. A caveat in the use of outward comforts, still to remember that they are changeable, subject to time and providence to wear them out, and deprive us of them: and therefore not to be offended, if we have not alwayes our defires, nor enjoy them to long, and in to constant a tenout of success, as we could wish our felves, 3. A further observation of vanity in outward things, in the various actions of other men, as he had before discovered in in his own labours,

in his own labours. V. 1, "To every thing there is a fedfon] A predeterminate and an appointed time: to be its used, fift, 9 11, lize a 10, 14, Nelten, 13, 41, to every purple?] To voluntary and contingent things, which feel much in a mans own powers yet these are over-ruled, for their beginning, duration and ending, by the providence of God. To every purposed businesse: Where note; 1. That all events in the world both natural and contingent, voluntary, or fortuions, are all of them limited and bounded for their beginning duration and ending, by the providence of God, Pfal, 31, 15, 10b 14. 14. AA. 17.
26. So we read of a time for wrath, Pfal, 37. 13. Ezek, 7, 7. Hof, 7, 7. 1fa.40,2 A time of love, Exek, 16.8. 2 Cor.6.2. A time to work in. Joh. 2.4. A time to lutter in, Joh. 7 30. & 8.:0, & 13.1, & 17.1. It is great wildom for men to observe the providences of God in this wint, that they may accordingly behave themselves towards him, 1 Chron. 12.32, Luke 19.42. Eccl 9.12. Jer. 8.7. 2. That whatever I Chron, 13, 32. Lane 19,42.

The Variance 19,42. The Variance of God mather his condition, Means we mind the in obedience, into God, and expectation of his promifed blefting, but events and fueceffes and expectation of his promised picturing, but events, and succeeds we must leave wholly into him, Jfa. 46, 1. Prov. 19, 2. 3. Pfal, 33.10.11. Matth.6.4.7, Jer.10.23. 3. That all things under the Sun are libyed to continual changes; there are various revolutions and vi. listurdes of events, frow one thing, and amonthe commons and vi. listurdes of events, frow one thing, and amonthe comtrary, to the intent that men fould , neither be wanton inproperity, nor desperate in adversity, but should alwayes fear before the Lord, and feek for a kingdom which cannot be thaken, t Cor, 7.29.---31, Prov. 27.1. Jam. 4. 13,14, Dan. 2.21.
V. 2. The Wife man subjoymeth an Induction of Several parti-

ulars, obvious to every mans experience, whereby he demonstrateth the truth of this general Proposition. Some of these particulars are things natural, and wholly our of the power of man: others humane and voluntary, such as are done and directed by the skill of man. To teach us, that all the most free and contingent actions are under the Law of Gods providence, directed and limited thereby, as well as those which are most natural and ne-

Immiced thereby, as well as those which are more hattural and he-ceffary, 1 Reg 22.24. Ifa.10. 5,6,7. Act. 4 27,88. Some again begin with pleafant inflances, and end in fad ones. Others begin with fadnesse, and end with delight. The Lord as he pleafeth ordering the affairs of men lo, as that fometimes they have their good days first, and afterwards forrow : fometimes evil

first, and after, deliverance, Luk 16.13. Job 42.12. Joh 21. 18.
Another thing to be remembred here, is; That the Lord doth not by every one of these particulars signific what is good or lawfull to be done, but only teach us that not onely the good actions of men, but their fins, non only their ferious actions, but those which are most Ludierous and vain, are all of them under the decrees and over-ruling counfels of God, diresting of them and their feafons as it pleafeth him, Matth. 10 29,30. Gen. 45. 5 & 50. 20. udg.21.21,22,23.

A time to be born, or to bear and bring forth[Called the hour of twoman, Joh. 16 21.

and a time to die] Called the Hour wherein a man must depart.

oh 13.1, For though the fentence of death bath fometimes been revoked, 1fa. 38.1,5, yet, the predeterminate time fore-fixed in the purpole of God was not altered.

V. 3. A time to kill | There is a providence of God in the violent deaths of men , directing actions either finful or formitous, as it pleafeth him, 2 Reg 10.30. compared with Hol. 1 4. Exod, 21.
13. 1 Reg. 22.34. Hol 6.1. 1 Sam 2.6. Job 30.26.

to beat down , and to build] jer. 1. 10 & 18. 7. & 31, 29.

Efay 5. 2, 5. Early 5: 2) 5 ime to meep] viz. From the Lord; for hefpeaketh all along of the providence of God, in whose hand all out times both of lorows and joy are, Pla13.05, Ruth.; 20, 21. and a time to happ) [Val.12.6, 12.0. Gen.3.1.6] to mosters] As in funcells and publick calamities, Chapters

to dannee] i. e. greatly to rejoyce, and expresse joy in the oveward behaviour, 2 Sam. 6.14. Act. 3.8.

5. A time to cast away stones, and a time to gather them together 5. A time 18 afl away flonts, and a time to gather them together; Some by this, understand the erecting of trophies orter conquered enemies at folis. 3.9, a Sam. 18. 17, 18. Zach.9, 16. Othets, the demolishing on erecting of buildings, all ordered by Gods providence, Luke 13, 4, Jung 9, 73, Lam. 2, 3, 77, 8, 9, & 4.1. Zacil. 5.4. Mic. 1.6. 28, 28, 23, Mart. 13, 1.3. to embract, and to adjust from embracing] 1 Cot. 7.5, 4.

V. 6 toget] Prov. 10 6. to cast away] Either out of necessity, as Jon. 1.5 Act. 27. 18. 38. or out of charity, Prov. 11, 24. Ecclef, 11. 1, or out of special duty to God, Heb. 10. 34. Matth. 10 37, 38. and

V.7. To rent]As the custom was in mourning, Jobs. 20 Joel 2.19. to (peak, to keep filence] According to difference of featons, Prov: 16. 4.5. & 25.11. Amos 5. 13.

Chap.iii.

V. 8. A time of war] 2 Sam. 11.1. v. 8. A time of war 1 x 5am. 11.1.
This Solomon by an Induction of divers particulars, and those very various, and each by way of antithess with his contrary joyned to him, some natural actions, some civil, some domeltical, some virious, some vertuous, some ferious and solemn, others light and ludicrous, some wise, some passionate; by all these he assured us, that there is a holy and wise work of God in predefining, ordering, limiting, tompering, disposing of all these and the like affaires of men, and so qualifying in the life of a man one contrary with another, and ballancing prosperity and adversity by each other, that in every condition a good man may find cause of prai fing God, and of trufting in him, and of exercifing this tranqui-lity and contentment of mind, even in contrary conditions be-cause the holy hand of God is in the one, as well as in the other

The ten roly man cook as in the constant of the cook o When he builds, God may pull down, or put in fome accident and cafual event which shall divert, or undo all: Yet he doth not intend to restrain men from needfull Labour in their callings; not intend to rettrain men from needfull Labour in their callings; but from trailing in or building on their Labours, and firetring if fuch fruits follow not thereupon as they intended and expedibut patiently to fubmit to the holy Will of God, unto whom it belongesh to dispose of our perfons, of our liberties as it pleafeth him. Whence observe, That carking and caring is indeed a firring with the irreflitble providence of God, which no labour of ours can alter, or bend to our wils, If. 4, 1, 5, 9, Jon 4 8, 9, as on the other fide, glorying of out own ftrength or wildom, is a robbing him of his honour, Deur, 8, 17, 18. Habbac, 1, 16. Labour is subordinate unto providence, but must never strive with it. There is no profit to any man in his Labour, without Gods bleifing, which therefore he must pray for, & rejoyce in without fruitless anxiety for the future, V. 10, I have feen the travell Chap. 1.13, men might be app

to think when they fee so many turns and changes in the world, that all things are carried by a blind and rash disorder, casually and uncertainly, as it falls out, without any beauty or order in them. To this he answers, That it is God who hath given unto men this travel to exercise themselves in various and contrary employments, passions, events, and that he doth, though we do not fuddenly observe it, direct them all unto a beautiful iffue : all these contraries work together, for good, Rom 8, 28, Again, men might think on the other hand, If man have indeed no profit of all mignt time on the other many a man have maded no profit of all his labour, but when all is done, God alone orders the Event, then to what End should be weary himself in so fruitleste an employment? To this also there is an answer in these words; God hath given to man his work, which he is to undertake in obedience to Gods command : and God doth usually dispense his mercies unto us in the use of means, and by a bleffing on our labours, Prov. 10. 4,22. Joh. 21. 3,6. Acts 27.22,31. And though Labour do not effect what we expected from it, but Gods providence ao not enter wine we expected noth 1, but of 2008 provinced frould (as fometimes it doth) act contrary to, or diverfly from our endeavours, yet this good there is in honeft Labour alone, and this End God hath in requiring it of us, we are Exercised therein, and so kept from idlenesse, and the evill effects which would fol-

and lo kept from istenene, and the evil effects which would tol-low thereupon. Labour is not only a duty, but in this respect be-neficial, (even when it misserrieth as to the principal end aymed at in it) that the heart isthereby kept in that station and order wherein Gad did originally set it, Gen.3. 17,18,19. "V. 11. He bath made every ship beautiful in his time so in the time and proper staff in thereof.] This is a, further commendation of the wise providence of God in the government of the world, and all the events which happen in it, to the end that men may with these missers of the did not provide the set. more quiernelle and contentment acquielce therein. We might be apt to stumble and be offended at the seeming consusions which are in the world, and the great uncertainty of affaires therein But however it feem to unto us, who are not able to put together all the pieces of Gods providence, nor to foresee that frame and feature which he will form them unto arthe last, yet this is certain, that as in the work of Creation all things were very good, Gen. 1, 31. So in the work of Gubernation and providence, All things will at last appear to be very beautiful, and those things which seemed but as consused heaps when they lay asunder, will, when Gods whole work is done, (Ia. 10. 12.) and they are all put together, appear to have been full of order, and decorum: as beau-ty in the body arileth out of an equall temperament of contraries ogether, and fo in a curious piece of hanging various colours wifely mixed make an elegant piece; and letters which in the Prin-ters boxes feem all confused, and figuific nothing; yet being set together by an exquifite Copy, they afford us a learned and ela-borate work t as we fee in the History of Joseph and his brethen, of Davids troubles and Kingdom: Mordecai, Esther, and Haman,

the scason for them, as fruits, and flowers, and other delights as in the summer, Sorrow and Affliction is in the season of it as useful and needful for men and in its kind as beautiful, as mirch and joye in another feafon, 1 Per. 1.6,7. Jam. 1, 2,3. & 5.7,11. Ecclef 7,13,

14. Pfal. 104. 24.
also he hath fet the world in their heart, &c.] These words are in this place very difficult, and variously both rendred, and understood. Some read them thus, Quamdiu jeculum eft, as long as the world, or worldly things continue, the Lord doth put into the mind of man the work which God doth from the beginning to the end, excepting onely that which man cannot find out, or attain unto: and fo the fense to be, That God hath in the book of the world, and of his providence in the Government of all things world, and of his provinence in the Government of all things therein, fo legibly repreferred to the mind of man his righteous and beautiful ordering of them all, that man may if he fer him-felf about it, easily discover Gods wonderful wildom therein; as Acts 14.17. Rom 1.19,20, only indeed fome things are unfear-cheable to human reason, which he is to admire and adore, wairing till the time of the revelation of Gods righteous Judgements for the full and diffinet understanding of them , Rom. 11. 33 34. Job 9. 10. & 11.7,8,9. Others, by putting the world in mens hearts, understand, according to one of the usual acceptions of the word, 1710, a defire implanted in man of eternity and perpetuiry, and fo the fense to be, That albeit God doth make every thing good and beautiful, yet the heart of man is fo fer upon immortality, that he cannot find out amongst any of Gods works here which have a beginning and an end, or are measured by time, any thing wherein his heart may fully and finally reft.

thing wherein his neart may turly and minary tert.

But that which feems most agreeable to the scope of the place,
and grammer of the words, is this; God hath indeed made every
thing beautifull in his time, and thereupon men ought with quiet thing beautiful in his time, and thereupon men ought with quier and cheefful hearts to observe Gods providence in all things, and therein to rest, without anxiety or discruciating care: but man cannot find out the work of God, nor observe the beauty thereof fo exactly as he should, which is the reason that he doth not so patiently acquiesce therein. Of this defect he giveth two reathes.

1. That they have the world in their hearts, they are to taken

up with the thoughts, and cares of worldly things, and are fo exer-cised in the fore travel belonging unto them; that they do not na-turally look up to the wife and holy disposition of God, so as to rest therein. This duty is the remedy of such cares, Matth. 6. 26. 30.32. and such cares are the hinderance of this duty.

30.32. and luch cares are the minderance of this unity.
2. They cannot find out the work which God doth from the begin-ning to the end] Man being of thort continuance, doth nor many times live to observe a full point in the works of God. Their beginning may be in one age and their end in another. That part which lee in my days,may appear to me full of diforder and confusion, as heaps of stone and lime, and other provisions towards a goodly building; whereas if I did live to fee the end of God in fuch works, it would appear, that in their time, or maturity they would be full of beauty: that fruit which is most tweet and delicate in its scason, is fowre and unpleasant while it is yet green. It is the End of Gods work which fets forth its beauty. Works of providence, as works of Creation, may begin in a Chaos, and feem without form and void, Gen. 1, 2, but they end in admirable order and beauty, Chap. 8.17. Pfal. 37, 38, Jam., 11, Hab. 2.3. So here is the doctrine of the excellent beauty which is in Gods providences. The reason why man is not thereby perswaded unto contentment and patience in all estates, namely, his natural impotency to observe the same. The grounds of that impotency, 1. His worldly-mindednesse. 2, His fhore continuance: yet he ought by faith, and by the evidence of Gods dealings in other ages, to rectific this defect, and upon that ground to build his cheerfur enjoyment of bleffings while God beowes them upon him. So it follows,

Rowes them upon him. So it tollows, V. 12. I know that there is no god in them: but for, &c.] I know by my uryal and experience, that there is no good in or for them, i, e, for men; but valley with concentante to heart to rejeve in Gods bleffings, and to do good in his life, i, e, to live in the fear of God; as Chap. 2.4, e.5, or to do good unon themselved in a liberal enjoyment of their life and labour; as Pfal. 49, 18, or to do good to others in the time of their joy, as Neh. 8. 10, 12.
V. 13. And also that every man should eat, &c.] Here are the parts

of this contentment, to eat chink, en joy our labours; and to rejoyce in them- Whereby is meant not a gluttonous, luxurious, and intemperate use of these things, as they, I Cor. 15, 32; Matth. 44. the future, moderated by the fear of God, as before, Chap, 2, 24.

V. 14. I know that what fever God doth it shall be for ever, &c.]
Here from the unchangeablnesse of Gods providence, the permanent and irrecovable course of his counsels, the Absolute persedion of his works, wherein there is nothing defective, which requires addition, nothing superfluous, or to be taken from them; he doth further teach us with willingnesse and contentment to submit to God, whose Counsels we are not able by all our eares to alter or

(hall be for ever] The works themselves may alter and vanidaof Davids troubles and a ringion: now of the fewer surgifying of Chiff, &c.

Again God hath made every thing beautifult in its time] As cold in a flable and fixed way dispose of all things to holy ends, beyond and frost, are as orderly, as needlary, as ulefull in the winter, the His decrees are like charlors proceeding out of mountains of brafs to note their firmitude and immutability , Zach. 6. 1, 2, which no power can thake or remove, Ifa. 38, to. Job 38.31 .--- 35, and 48.8. & 42. 1 Job 9 12, 1/2, 14.27. & 46.10.

and Ged doth it, that men should fear before him] Gods decrees and immurable providence should not drive us eit er into defoair and a wilful neglect of all means, in the use whereof God expedicth that we thould wait upon him , and in which as in the way of his providence, he useth to work good for his people : nor do they allow us to lean on our own wildom, and to deifie our own counfels, or burn incense to our own nets; but by them we are taught, in confideration of Soveraignty, power, and wildom of God in all things, to fland in awe of him, to fubmit unto him, in bleflings to be thanfull, in sufferings to be patient, because ftil it is the Lord that decrees, orders, disposeth and over-ruleth all Job 1,21, 1 Sam. 3, 18, 2 Sam. 15, 25, 26, Pfal. 37. 5, 7.

V. 15. That which bath been, is now, and that which is to be, &cc.] Chap. t.g. This is an explication of what was laft faid , verse 14. to flew how what God doth is for ever: The things themselves passe, and others succeed in their places, but this series of things is carried on regularly and uniformly by a flanding Law, and fixed decree, appointing a perpetual and proportionable Succession of things one after another, as hath been from the beginning, Gen,

8. 22. Jer 31. 35,36. Job 38. 10, 33.
and God requireth that which is past. That which time thrusteth
forward, and so maketh to be past, God restores and brings it back again. And this is also an excellent argument of contentment in our estate, be it what it will : 1. Because God dealeth not in a ftrange and unufual manner with us, otherwife than with others before us; that which now is our Cafe, hath been the cafe of other good men, and will be the case of others when we are gone, Cor. 10.13. A humane Temptation there, is that which God doth ufually exercise men withall, as elsewhere the rod of a man, a Sam. 7. 14, 2. Because God tempereth our lives, and doth not keep us alwayes in one and the same estate. In trouble he bringeth back and referreth comfort to those that wait on him, Pfal, 126, 1. 4, as to Joy Chap. 42, 12, In abundance, he can shake our mountain which we thought unmoveable, and bring back our forrous again, Pfal. 30. 6,7. fo that in both respects we ought to carry an awfull, reverend, and humble heart towards God in all conditions; quietly referring our selves in every estate unto his Patherly disposal, who best knoweth what is good for us.

V. x6. And moreover I fam ander the Sun the place of Judgement.

&c.] I faw another Vanity under the Sun, Having formerly shewed the vanity of knowledge, and of pleasures, and of humans Labours, in regard of the internal anxiety and travel of mind that doth accompany them, and of the external changes they are sub-ied unto, and manifold miscarriages and disappointments which are incident unto them, together with the remedy hereof, a free and cheerful enjoyment of Gods bleffings with piety towards him for the prefent; and a comfortable dependance on his holy providence, with godly fear for the future : upon a vifible ob jection which might be made against the providence of God, (which he had so much commended) with which Tempration many good men have been shaken, to wir, the prosperous impley and oppressions of wicked men, and the sad condition of the Innocent and opprefied, Job 21.3.—13. Pfal. 7, 2.—5. Jer. 12. 1. Habae, 3. 14. he proceedeth to vindicate the doctrine of providence, and to flow the vanity of men in honour and great place without the fear of God : (for all the vanities in this book are still to be understood which maketh all other outward good things sweet and comfortable to us.) The greatest honour without a holy use of it, is fo far from making a man happy, that it is an occasion of much wickedneffe amongh men, one man proving a devill and woolf unto another, and making no other ule of power, than lyons or bears do, to michief others by. This wickednesse is aggravated, in that it was committed under the pretence of Gods ordinance, Magistracy and Courts of Tuffice were crefted by Gods appointment to be Sanctuaries and places of refuge for vyronged innocency to rapair unto for fuccour and relief : now then, for those who were ordatand to consfort and help goor and oppressed persons, to be them-felves through bribery, partiality, and injustice, the greatest op-pressours, and that with so high a hand, as to make the very tribunals of judgement, to be flaughter-houfes, and hops of cruelty, This was a great vanity among them, and a great Tempration. whereby a poor mans comfortable waiting on the providence of God is in danger to be shaken,

We here note, 1. That Power without Piety, is very apt to degenerate into cruelty and oppression. It is an unvveiled and a wilfull thing, that wants much ballance of humility and felfdenial to temper and allay it, Ifa. 1.21,22,23,80 10.13,14, Jer. 22. 14,17. Mich 3.9,10,11. Habac 1.13,14. Exck. 22. 25.

2. That it is he height of impiety to fetch power and advantage from any ordinance of God to commit it, Ila. 5. 27. 1 Sam.2. ler. 23.15,38, Jer. 14.14,15. 1 Reg. 22.11,12,24. Joh. 19. 10. Ifa. 36, 10, Mal. 2.8.

6, 9, 17 1fa, 26.10 Mal. 1. 7. Matth. 21, 12, 13.

and the place of righteoufneffe, that iniquity was there] This is the fame thing repeated, as the ule of that tongue, and of the Scrip-ture is, whereby may be fignified; Hovy ulual a thing it was in laces of judgement, here and there, one as well as another ato

places of judgement, nere and there, one as vivil as another, to find this corruption, Jer. 5, 1, 14, 5, 7, 1, 1 fald in my hears. God float Judge the righteous and the wiked, &c., 1 This is the centifuc Solomon patient upon this vanity, that though power do opprels, and the poor be opprefied, yet this ought not a discourage good men from contented visiting on the providence of God, nor to encourage or embolden wicked men in their wayes of tyranny or oppression, because the Lord will in due time review all again, and paste a righteous judgement upon the one, and the other,

I faid in mine heart] I comforted my heart against this vanity. by the confideration of the rightcous judgement of God.

God will judge the rightcous | By a fentence of absolution.

and the wicked] By a fentence of condemnation. for there is a time there | (i.e.) With God, in the judgement

to come. The antecedent is to be understood in the relative : as Num, 7 89. Him, for, God, Efter 9. 25. She, for Efter, Pfal. 14.
3. His Sanctuary, for, Gods Sanctuary, Job 1. 27. naked final 1 resurn thither; namely to the earth,

Here we fee, I, That faith can look on the pride and power of wicked men as a very vain thing, even when they are in the height of their greatnesse, Joh 5.3. Pfal. 92. 7. & 39. 5. 37. & 10. 10. & 35, 36. Habbac. 1.7. Luke 12, 20,

1. That it is matter of comfort to men oppreffed, that the Lord will judge their cause over again, and right them against their oppressions. Therefore they ought patiently to wait on him, and to expect what issue he will give them out of their troubles. Eccles, 9. Jam. 5. 7. Pfal. 7. 6,7,8,9,11. & 9. 4,9.
2. There is a prefixed time beyond which God will no longer

fuffer innocency to be oppressed, nor tyranny to prevail, and we are patiently to walt for Gods time, who will certainly come when wicked men have filled up their meafure. Acts 17. 31. Jam. 9.7,

The order, condition, manner of men, or concerning men themfelves, as Pfal, 110.4. Ecclef, 8. 2, or concerning the degrees of men, superiours, and inferiours.

That God might manifest them I faw that man being in po did not, could not rightly confider his own frail condition, and therefore that God must manifest them, in his righteous judgement, or by his word unto themselves, and make them know their own natural vilenesse; and that they are, as to outward respects. out as the beafts that perifh, Pfal. 49.20, as Pfal, 32, 6, 7, yo are Gods By office, but ye shall dye like men; fo here, men by realon, by power, by dignity; But ye shall dye like beafts. Others thus, That they might clear, or purge God when he judgeth them, and shall make them fee that they lived like beast, Plat. 51. 4. Others, hat God indeed hath cholen and advanced them to dignity, but by what is feun, and doth outwardly appear of them, they are by their

cruelty and injustice, no better than beafts; as Mic. 3, 3, Zeph. 3, 3.

That they themselves are Beafts! Heb. A Beaft. Or that their are as Beaft to those, or as a beaft, one to another; the fingular number is put collectively, they act the pare of all kind of hursfull beafts one towards another: fo Christ called Herod a fox, Luke 13. 32 and the hypocritical Jerves, vipers, Luke 3. 7. See Pfal. 22. 12.16 & 10 9.8 17.4 2 Tim. 4.17. Pial 80 13. Ezek. 22, 27. Jer.

S. Pfal (8.30, Amos 4.1, Matth 7.6, 2 Pet. 2. 22, Euck. 2.6, Somo render those words D'INIT 132 INTERIOR dum rationem humanum, and thenge infer; that Solomen figulation and under a Profopopela, doth deliver the judgement of carnal and corrupt realons, and under a Profopopela, doth deliver the judgement of Atholis and Epicures, touching the moreality of the Soul, and the total party of condition between men and beafts in regard of morealty, wh thence allow themselves in all kind of violence, oppression, and luxury : and fo they under fand all that followes to the end of this Chapter, to be spoken as in the person of an Epicure and Atheift: The fame events happen to man and beath, their ond the fame, their originial and matter the fame, their fonles, breath, notions the fame, their foul alike carthly for who knows that manefoul goes upward more than a beafts, and therefore it is equal, that they hould live fenfually, without fear, or care of the fueuro as beaffs do

But the necoffity of fuch a fenfo doth not appear, fince the wife mans purpole hero feemeth to be no other but to humblothe highoft of men,us in the former words, by confideration of Gods judgment over them; fo in thefe to the 2 1 verfe, by the confideration their own mortal & earthly condition, wherein as to many pareiculars they agree with the bruit beafts: for he speaks nor here of mane immortal or heavenly condition; butthroughout this flook the fcope is to flow the vanity of earthly things, and of human actions in order unto things under Sun, which vanity is by no means to be remedied, but only by the feat of God. The vanity of all the honours and labours of this life, he here discovereth by the equal condition in meer outward respects between men and beafts.

V.19. For that which befalleth the fons of men, befalleth beafts, even 2. That wickednesse is many times grossely aggravated by the circumstance of place vyhere it is committed, Hos. 6, 8, Ezek 8, and the Event of beasts, one Event is to them both, Pfal. 49, 10. one thing befalleth them | For as for the Event of the fons of men, Chap. iv. as the one dyeth, fo dyeth the other] Or, as is the death of the one, | detaining of mens goods or rl. his from them, Jer. 22. 3 Luke 3

fo is the death of the other, Chap. 2. 15, 16.
they have all one breath They draw in and out the fame aire; by the same kind of vital organs, mans breath is in his nostrils, as the breath of beafts, Ifa. 2. 22. Job 27. 3, 4. Gen. 2. 7 He speaks not of the foul of man, but of Animal and vital breath, which is common to both, Ezek, 37. 5, 10. So we read of the common provisions which God makes in regard of this life, for beasts, birds, fifthes, and men, and the common fate which attends them all, Pfal, 104. 11, 12, 14, 15, 21, 23, 27 --- 30.
Jo that a man hath no preeminence above a beaft] In outward re-

fpects, without piety to raife him above a meer corporal and fenfual use of them: nay in many outward things beasts have the preeminence, some more strength, others more agility; some more exquifite fenses, others longer life, most more healthy, more hardy, able to work more, able to bear and endure more, than man.

for all is vanity] All equally vain and mortal, . 20. All go into one place, all are of the dust, and all turn to dust

30. Aug a moune passe, and are of the man, and at times any again] as they agreed in one viral principle, 10 are they fubject to one Law of more live, their original, in regard of bodily confituent, the fame, gab by diffoliution their condition in regard of bodies the fame, Gen, 3: 19. Job 34: 15. Pfal, 2: 16 We must full tenumber, that he fipsaketh of mans meer natural condition, as he is under the fun. Otherwife, in regard of mans future condition, his body is again to be raifed, and brought to Judgement.

V. 21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast which goeth downward to the Earth? It is true ndeed there is a future happinesse belonging unto men who have immortal fouls, which beafts have no right unto, nor are capable of; The foul of the one goes upward, Chap. 12.7. Luke 18.17. Act. 7.59. whereas the fouls of beafts periffs. But no man can by fense discern the ascent of the one, or the descent of the other; and Solomon speaks not of mans future celeftial happineffe in this Book, but of the vanity of all outward things, without true piety, to satisfie the heart of man while he is under the Sun. As for the other celestial happinesse, it cannot be discerned by a natural disquifition, but is revealed in the word unto a few , I Cor.

V. 22. Wherefore I perceive that there is nothing better, than that a man should rejoyce in his own works] He repeates his former conclusion, Chap. 2. 24. & 3. 13. from these vanities, since there is so little difference in outward things between a man and a beast; therefore to remedy this vanity, he is in the fear of God, while he liveth, to enjoy with cheerful nesse and contentment his own labours; for that onely which he fo doth enjoy, is his own portion: and not to trouble himfelf with thoughts or cares for the future, fince being gone, he hath no more share in them, nor knowledg of

for who (hall bring him to fee what shall be after him? I If he hoard them up for others, and use them not himself, what good will he have of them when he is gone? Who can forestel him what use shall be made of them, what good shall be done with them? therefore let him take comfort of them himself before he die. Chap. 1. 19.

CHAP, IV.

PAving thewed the vanity of oppression, and injustice in those who are in place of power and judgement, who carry them elves like beafts to their brethren, and must themselves die like beafts, undefired, unlamented. He fhewern further in this Chap ter diverse other vanities, which are consequents upon oppression and milgovernment; both in persons oppressed, whose life is: wearinelle to them, verle 1, 2, 3, and in other men; who thereby are subject to be envyed for their industry and prosperity, vers. and there upon fome foolifility give over all imployment, verfe 4,6.

Others fcrape together what they can get, and live privately and alone, out of the eye of the world; and from being oblerved, verf.8. and thereupon he returneth to flow the vanity even of the greateff power, when it thus oppresent the people verse 13, 14. yea, of the most regular power, through the mutability of the affections of the people, verfe 15, 16.

Verle 1, 00 I returned, and confidered all the oppressions, &c.] Returned and considered, (i.e.) considered again; the verb is put for the adverb, as is usual in the Scripture, in verbs the verb is put for the adverb, so is usual in the Scripture, in verb s which fignifie repeasing, or herating of an action, as Gen 13. Abraham added and took a wife, (j. e.) took another wife, or married again, Pall 13.06.11, They made bath and doorga, (i. e.) They foon forgat: 1 Hoff 9, 9. They were presound; and corrupted themelows, (i. e.) They deeply corrupted themeleves; So Isla, 64, 4. Gen, 16, 18. Rom, 10, 20. Pfall, 6. to. He had confidered viginational that is a supersonal to the supersonal through the supersonal lence and in justice in the feat of judgement, before, Chap. 3, 16, and had showed the vanity of that, and yet notwith sanding that a good man should endeavour to rejoyce in his labours : But when he looks on it again, he finds inflead of rejoycing, nothing but the tears of opprefied men, without Arength in themfelves, without comfort from others, which must needs reader their lives very grieyous and irkfom to them.

all the oppreffions] It importeth, either violent, or fraudulent

4. 4. (2) 8. 17 finel. 4, 6, 10; 5, 26, 37. 7 finel. 4 finel. 2 finel. 3 fi

row, to fee others pity him, and a great aggravation of mifery to be without a comforter, when a mans adverfaries are fo powerful. fo malicious and cruel, that others are afraid, fo much as to pity him, Job 6. 14, 15. & 19. 21. 3. By their imporency to escape from the hand of their oppressours. So much is implyed in the next words, which way ever we read them, whether fo as to repeat the negative of the former clause with the latter, which is usual, Pfal. 1, 5, 103 30, 30, 35, & 31, 20, thus, And no power from the hand of their opperflowrs, namely, to escape from them. They have no power but to weep, none to help themselves. Or esse, as we read it, On the fide of their oppressours there is power, so much as to keep others from comforting them. So the word hand is sometimes rendeed by the word fide, Plal. 140. 6. Prov. 8. 3. The doubling of that claufe; notes the fadnesse of their condition; as Job calls once and again for pity, Job 19. 21.

V. 2. Wherefore I praifed the dead which are already dead, &c.] I esteemed the dead more happy. The dead which are already dead; this is emphatical; our mortality makes us, as it were, dead while we live, much more our lufts Matth. 8.22. Eph. 2. 1 1 Tim. 5.6. Rev. 3. 1. Prov. 9. 18. There are dead menthat are yet living, and dead men that are already dead. Men are faid to be dead likewife that are in a desperate condition, under an invincible calamity, as the Jews in Babylon, Ifa. 26.19. Ezek, 37.11,12,13. 1 Cor. 15.31. 2 Cor. 1 9 10. Oppression is, in the Scripture account, a killing, a devouring of poor men, cating them up, gnawing their bones, Hit, 13, Pfal. 10. 8.— 10. 8. 14. Zeph. 3. 3. Erek 12. 27. Hit, 1. 3. 4. The emphasis then of the place is this; I efteemed hole more happy who are already quite deadshin, those who do dux continually die, and languish away under the cruelties of their opprefiours. This may feem to be spoken after the judgement of the less, because giveyous miseries and oppressions make men weary of their life, and choose rather to die. Death is a haven to fuch a foul after shipwrack Job 3, 13, --- 16, Jon.4. 3. I Reg. 19. 4. And indeed life being the greatest of meer out-ward bloffings and that whereunto all the rest are ordered, Marth. 8.14. Ican hardly be either rationally or pioufly undervalued, because of the evils which crush and lie heavy on it, or the contrary thereunto defired, fave onely in order to the escaping evils which are worfe than death, and to obtaining of good things which are better than life. In which sense the Apostle desired to depart, that he might be with Christ, Phil. 1.23. Therefore he here speakthat a migrate and critics rim. 1.23. A netrote the neet peaceth according to the judgement of men under opprefilor, and who lie groaning and fighing amidit many miferies; whose reason is darkned by the weight of their forcows; for opprefilon, in this sense,

darined by the weighter their portons for opportunition that are made aven a wife man mad, Chap. 7.7.

more than the living who are yet alive] By the living who are yet alive, he feems to mean those poor men, who languish and pine away under their oppressions of whom we can fay quely, as we do of a man ready to die; He is yet alive, his breath is not quite gone, he doth live, and that is all ; as Luke 10. 30. He doth not fimply prefer death before life; but the eafe and quiernesse of death, before the miseries and sufferings of a dying life, 300 3, 27, 18: 19.

V. 3. Tea, better is he than both they, &c.] He fpenkath onely according to the judgement of fenfe, and with relation to the greatness of outward miseries, which he, who is yet unborn, hath not feen in others, or felt in himfelf, Job 3. 10. & 10. 18 19.

feen the evil] To fee good is to enjoy it, Chap. 2. 14. To fee serpent told Eve, that her eyes foul be opened to know good by the loffe, and evil by the danger of it, Gen. 3. 5. and this kind of one being, and on the vine been born, though it cannot reasonably or pioutly be preferred before a forrowful life, which will confid with the fear of God, yet ir may, before a curfed condition, which in high a man under the wrath of God, Match. 26, 24.

Here then we may observe, I. The fad condition of men under the power of oppreffors, when they have not fo much abatement of the bowers oppeause; when they have no. 30 magaca adatement of their mifery as to be pixed, 2. The cruelty of powerful oppreflors, which decres others from compaffionating those whom they operfile, 3. The dangerous temperation which oppreflors exposed men, unto, even to be weary of life, as we see in the case of job. Elian, and others. 4. The inconvenience in cases of difficulty, which relate any way to conscience, to consult with carnal reason, which vill cafily lead us into extreams.

V. 4. Again, I confidered all travel and every right work.] Here he proceeded to another vanity, acifing, out of the former of opperation and migovernment, under which men utitally are diffeouraged from all ingeniuous and ufeful undertakings, from all noble enterprizes of any fort, by reason of the envy and danger, which, partly, through the jealousies of superiours, partly through the malignancy and evil eye of equals, or inferiours, they are by their eminency and industry, exposed unto. By every right work , we are to understand not so much works done in integrity towards Godies

Chap. iv.

the ingenuous and accurate works of humane issue, done by the wissom and practick cuning of artificers in any kind; such as the

windom and practice country of autorets in any sing 1 uton as the wildom of Bezaleel, Exod. 31, 3, 4, and Hirams, I Reg. 7. 14. that for this man is encyclof his neighbour] That the more he deferves for his industry, and ingeniousnesse of invention, the more he is exposed to envy and danger; envy being like those moths and cankers which usually feed on the richest garments, as we see and carnets which usually feed on the richest garments, as we fac in many examples. Gen. 4. 5. Numb, 11. 37 -- 19. 1 Sam. 18. 78. Gen. 6. 12. -14. & 27. 8. 28. 1 Sam. 17. 8. Dan. 6. 3. 14. Con. And this is a great vanity and dilappointment, when that come whence a man might have expected credit and thanks from the world, shall procure him hatred and danger, and until meets there world, shall procure him hatred and danger, and until meets there where the control of th

1. He is a fool, to make fo abfurd an inference, that for fear of en vy and trouble, will not onely neglect duty, but undo himfelf, 2. He foldeth his bands; puts himfelf into a posture of idlenesse, 2. He foldeth his hand; puts himself into a posture or idlentelle, composite himself to do nothing. Labout requireth the first-chief orth of the hands, Prov., 31, 19. Lazinesse warps them up in one another, Prov. 6, 9, 10, & 16, 14, & 19, 24, 3. He cates his work floss in body, enfeebleth his mind; wasteth his sheek, consumeth his family, bringeth the curse for beggary upon himself and his, For as the diligent hand maketh rich, Prov. 13, 11 for the flack hand maken hone. Prov to ... He kinkeis it a name of wildom to hand maken him. For as the diligent hand maketh rich, Proy. 13, 11 lo the flack hand maketh poor, Prov. 10, 4. He thinks it a part of wildom to pract his pains, and fit quiet; and because he exames artain fo much dexterity and skill as another man, therefore environly to fit own and graw his own fields, either with hunger or indignation, Prov. 3.6.16. Whereas indeed he is a fool, (i.e.) 1. A wicked man, neglecting the dury of isboury, which he overth to himself, to his family, to his generation, and whereune by the ordinance of Godh his familyte. One 1. 11 no. 11 n Godhe is appointed, Gen. 3, 19. Tit, 3, 14. 1 Thest. 3, 10, 11.
2. As absurd man, to reason himself into contempt and beggary, and to be cruel to himself, because he is fretted at other men, Prov. 11 17, Pfal, 27. 2. For as he had before touched the vanity which arifeth from others, so here that which arifeth from a mans

than vexation with a greater, Prov. 15, 16, 17, & 17, 1 Pfal. 37, 16. Luke 12, 15 Or rather as the words of the fluggard, and then they are his apology for his lazinefie : If he ftrive to excel in his profession, he shall many wayes disquier himself, he cannot do it without much travel, nor after all that travel befree from much enyy and danger, And therefore he rather chooleth a smaller porenyy and danger. And therefore ne rather chooteth a imalifer por-tion, with more case and contentment. In which, there is a great deal of falle raguing; 1. It is false, when he calleth his stockful and idle way of living, reft, or quietnesse. For true tranquility of mind is the confequent of a fruitful conversation, Pfal. 119, 165. bodily rest a fruit of honest labour, Pfal. 127. 2 Eccl. f. 12. 2. It is falle, when he calleth industry in a mans course of life, vexation of spirit, whereas honest labour taketh off the heart from many tion of spirit, whereas honest labour taketh off the heart from many vain thoughts and desires, which would more forely were its 3.7 it las great prophanelie to palliate this own sin, under the name of rest and quietnesse of pirits, and under the proceeding of Gods own runk to find an hiding place for his bruitsInstelle and sensitility 32: Saul pretended facilities to excusive rebellion, 1 Sam. 15. 15. 2. Sam. 57. 15. 2. Sam. 57. 16. 2. Sam. 16. 16. 2. The same state of the s rear, to outcome our reverse trout more taxons which were the promised to belief. God faith to encourage us unto dury. That his light fhall thine on our wayes, he will comfort and bieffe us in them, and his Angel flail keep us in our wayes, Piel. 5, and the them, and his Angel flail keep us in our wayes, Piel. 5 in those them, and his angel flail keep us in our wayes, Piel. 5 in those when the promise of the Angels to protect. 5. It is a vain conceit, to think contentment is tied unto a small estate, and vexation to a greater; whereas true content knows as well how to abound, as how to want, Phil. 4.11, content knows as well how to abound, as how to wans, 'hisl., 1:1, 2.3, and difforent will make men as anxious, as froward, as impatient under a finall chare, as craving, hoarding, everting under a greater. Prov. 3n. 9, Plal, ps. 15. The words of this verie are proverbial, the former part, by the word handful, expretling a little allase; as Plal, 21, 16. Excl. 21, 19. The other, by handful, and a greater and more plentful, gotten with all the firength and law

a greater and more premarily gotten with all the attengent and lay bour of the whole man, Mic. 7, 3. V. 7. canity under the Sun J. Another vanity, and quite contra-ry to the former; as fooles when they avoid one extream, fall into

his estate; none for whom he can fay, It is this man for whom I

labour. See v. 15.

neither child or brother] His labour is not founded in any natural love of those, for whom he is bound to provide, 1 Tim. 5. 8. Gen 47. 12. Prov. 17. 17. but meerly on the inordinate love of iches themselves.

This covetous wretch is here described, 1. By his sol tarinesse. he lives all alone, he cannot endure two mouthes in a house,

2. By his excessive labour; there is no end of all his labour:

He toyls infinitely, and without measure, 1sa. 7. lob 2245. Some by labour, understand wealth gotten by labour. He hath a vast

by iabour, unacritana weating given by jabour, 146 halt a valt-citate, and yet is as greedy as it he had nothing.

3. By his infatiable defires, neither is his ope fairified with richel.

He hath enough for his back, his belly, his callings, the decency of
his fates, and condition, but he hath not enough for his eye.

Though he can but fee it, and have no use of it, yet he is diliptafed that he fees no more. The eye is the instrument of covering, I Joh 2. 16. Joh. 7. 21. Chap. 1 8. and 2.10 A covetous me though he have as much as his eye can fee, yet he would have

trough ne nave as much as ms eye can nee, yet ne would have more fill; ill. a. S. Hab. 2. f Prov. 30. 15. J Olga, 23. 14.

By his folly and inconfideratenelle, he doed not weigh with himself the abditude of his foll iring, he fill je god out of himself in labour after riches, but never comes to himself, to estado and argue the cale, or to call himself to an account or his doings Jar.

argue the cale, or to call himleft to an account or in a oamga, Jer. 8, 6, Luke 15, 17, 19fal. 4, 5.

By his inhumania and felf-cruelty, denying those comfons to himleff, which God hath given him, using himleft worfe that God would have the Oxe used in the Law, Deux. 5, 4. Treading out the corn, and yet muzzling himleft, Chap e. 5, 4. Treading by the groundlefficile of this cruelty. He hath a none, while he lives, for whom he doth it, and when he diets, he leaves no held,

hinfman, fecond, to enjoy it, but undergoes all this toyl, and be-reaves himfelf of all comfort, for he knows not whom, Plal. 39 6. The centure of all which is, that it is vanity, and a very fore and ricvous affliction.

V. 9. Two are better than one] Good more than one : fo the comparative useth to be expressed; as Chap. 7. 1, 2, 3, 5, 8. Prov. 8. 11. Hag. 2. 10. Upon occasion of the solitary life of this miser, he fhewerh the benefit of fociety, and mutual helpfulnefle which there-by one man affordeth unto another, therefore God made woman for companion and an helper unto man, Gen. 2. 18, and Christ fent a companion and an ineper linto man, Sen. 2, 20, and Confident forth his diciples by Two and Two, Mar. 6, 7. Luke to 1, 100 con-ly that they might be joyful wirnefles of the truth which they were to deliver, as Mofes and Aaron, Johna and Zorobbable, in refe-rence unto whom we read of Two wirnefles, Rev. 11, 3, 4, and in rence unto whom we read of 1 wo with the service 11, 3, 4, and an attack repect the Apolle usually joyneth one of two mote to him-felf in the infeription of his Epifles, as joynt witnesses of the truth of the doctrine therein delivered, 1 Cor. 1. 1. 2 Cor. 1. 1. Phil. 1. 1. Coloff. 1. 1. 1 Theff. 1. 1. But withal, That they might with more ease and successe carry on the ministery, whrein they were imployed, and help mutually to strengthen, to encourage, to comfort one

because they have a good reward for their labour] Or, a Benefit:

mutual defence.

V. 10. If they fall] That is, if one or either of them fall, the plural is used distributively or partitively to either of the singulars as,
The wicked men they slye, Prov. 28.1.1.e. every man. She shall be The wicked men they flye, Prov. 3, 1, 1, e every man. Sie full be faculty fit by a bid. F I I man. 1, 1, e. i. fany of them abide. Fallings, here, may be underflood in all fenfes, for copporal falls, into a pie, from a horfe or the like. Metaphorically, if they fall into dielest, dilgraces, dangers. Spirintally, into fins or errours. In any advertices, The foreity of friends is ufeful to pity, to efforce, to flupport convinces to comince, Whereas facth a foliarty worldling as he to convince to comince. spake of before, is for saken of all, and hath none to stand to him. This is sometimes the lot of the godly in trouble, but then God

stands by them, Plal. 22. 11. 2 Tim. 4, 16, 17.

But wo to him that is alone | Wo to him, is in the Original, one word made of two; as is observed out of Kuncki. It is here an inword made or two; as is observed out of kinded. It is need which is coming towards a man; It is once more used in this Book, Chap. To 16, and hardly at all essewhere in that sense. We so him that is alone, or, to him that One, when he falleth, and there is not a

fecond to lift him up.

II. Again, if two lie tagether, then they have heat, &c.] This yall in may be underflood not onely literally, as I Reg. 1.1. but meraphorically for all kind of mutual affithance, and encouragement in any work which is to be done, Heb. 10.4 Luke 14. 32. Heat is a 32. Some flarager or

ment in any work which is to be done, see, 10, 24, Lusc 14, 34 or V. 12, And if one prevail again him] i. e. Some franger or third person assume and be too hard for him, that is, for one of the two, then two, or three shall stand against that One, and shall be plated to the standard of the standard o V. 1. There is not alone, &c.] One, (i.e.) one by himfelf; as few, then two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two, or three final fland againft that One, and final two, then two or three final fland againft that One, and final two, then two or three final fland againft that I againft that One, and final two, then two or three final fland againft that I againft that One, and the or the final two, then two or three final fland againft that I againft that One, and the or the order of the order of

protestion against assaults, whether outward, or spiritual in temprations from Satan. In all those, and so proportionably in all other cales; in war, in peace, in danger, in businesse, day and night, in the multitude of counsellors there is safty, Prov. 11, 14. & 14.22. provided that this Society be undertaken in the fear of God, and in

provided that this Society be undertaken in the fear of God, and in good and lauvidt things; otherwise, combinations in wickedness are carted; P(al, 6a, 5.6.7) P(al, 39, 3. — 9. Nabitin 1. for 12. Prov. 11. 21. 110 p(al) with flam thin | D of, Rand before him wich considerate and courage, containing, is a military posture; Ephel, 6. 21. 12. P(al, 94. 6. ERHe 81. T.; Standing botter, Standing, better that expressions are arrively to detroy bring, Rev. 15. 4. Hence that expressions are arrively to detroy bring, Rev. 15. 4. Hence that expressions are standing to the control of the contro fion of looking one another in the face, 2 Chron, 25. 17.

a threefold order a triple swifted thread, is not eafily broken] A Proverb fetting forth the firength and benefit of concord and fo-

V. 13. Petter is a poor and wife shild, &c.] From this verse to V. 13. Petter is a poor and wife third, &c.] From this werfe to the end of the Chapter, Solumon proceeded in foc from the vanity of the Highest and most emittent conditions among timen, namely, of Kingly dignity, which he flewerth both in foolish and wilful Princes, who retule to be consolieled, and in all other, be they never for iritimipech. To manifelt the former, he taken first one of the most contemptible performs, olic could think on, and compares him with one of the most known of the most home and and an analysis of the most known of the most home contemptible performs. The contemptible performs the c poor child to a potent King: Childhood is alone very contemp-tible, and exposed to neglect and scorn; looked on as rash, heady, tible, and exposed to neglect any teorn; tooked on as rath, neady, unflayed, without judgetheth or experience; Ifa 3, 4, 5, 1 Reg. 3, 7, 1 Cor. 14, 10. Eph. 4, 14, 2 Chron. 13, 7, Hereunto poverty being added, will make such an one much more neglected, Eccl. 9. being added, will make firth an one much more neglected, feet. 9, 15, 20m. 3, 3, 6 Per. 4, 4, 6, 0. Tim. 4, 13, 6 in the other fide, of 15, 20m. 3, 3, 6, Per. 4, 4, 6, 0. Tim. 4, 13, 6 in the other fide, of 15, 20m. 3, 4, 5, 6 in the shereable, though but in an ordinary perfon, Lev. 19, 3, 16, 3, 5, 3, 6. Gray hairs alone are de Clovin, and beauty. Perv. 3, 16, 3, 5, 3, 6 in the much more honourable, when they are joyined with a Cours, yet this poor child belong wife, is prietted before that a Cours, yet this poor child belong wife, is prietted before that are considerable of the property of the pro of fuch a child here, is his knowledge of God in his Word, whereby a young man is instructed how to order his wayes; as that of Ti a young man is intructed now to date in was 33 and that of mothy, 2 Tim, 3, 15, Pfal, 119, 99, 160. The foolishnesse of such a Prince is; He knoweth not to be admonished; He cannot counsel himself, and he will not be counseled by others. So, not to know, doth import a foolish obstanacy and impotency in the mind, a neg lect of what is offered unto a man to confider of, Ifa. 56. 11 & 7 16, contrary to that which is called knowing, or confidering in the

heart, Deut. 8. 5. Prov. 29. 7.
Here we fee, 1. That wildom makes the meaneft person honourable, maketh the face shine, Chap. 8. 1.

2. That the fear of God teacheth children wildom, 2, Tim, 3 15, 1 Sam. 16, 18, & 18, 5, Pfal. 119, 98, 100 Dan. 1, 20, 2. That intrachablneffe of heart against counsel, is an evidence

of folly. Solomon though the wifeft of Princes, yet had a Council about him of aged and the most able men, whole counsel Rehobo am rejecting, shewed his weaknesse, 2 Chron. 10, 6, 8, 13, 17.

4. That old age, and power, without a corrective of wildom.

are very likely to render men wilful, and opinionative, Joh

3° 9, 14. For out of prifon be cometh to raign] "Out of the house of men bothtd, Judg. 16. 21. Gen. 40. 3 7. 15. 14. 17. from the middle of bondes and letters; the control] Namely, the poor and the wife child. For the lew ords are a confirmation of those before, from the event which happened to both; The wifelons of the child described his forces and more those from the control the child described his forces and more those forces the control the child described his forces and more those forces the control that the child described his forces and more those forces the control that the control that the child described his forces and more than t advanceth him from a prison, to a throne; from chains, to a Crown The obflingey and folly of the other, hurrieth him from power to peverty; from konour to contempt. Out of prijon he content to raign; i.e. from the lowest and most obscure condition. Job 5.11. Pfal. 113. 7, 8 Gen. 41. 14, 39 -44. 2 Sam. 7. 8. Dan. 2, 25, 48.

& 3. ±6, 30. & 6. 3.

whereas also he that is bord in his hingdom becometh poor] Or, whereas he in his kingdom is born poor, i. e. is made poor. So pal-fing from one condition to another, is a kind of birth: but the other fenfe is more emphatical, he who from his childhood was a King and in actual poffession of his Throne, becometh poor, Pfal. 149. 8. Job 12. 19 20, 21. 2 Chron. 33. 11. & 36. 3, 4 6. 2 Reg.

45. 6, 7. Dan. 4. 30 --- 33. V. 15. I confidered all the living, which wall under the Sun, with the fecond child that shall stand up in his stead] These two verses set for the norther vanity attending upon Kingly power, not for the fault of the person, but through the inconstant and sickle disposition of the people, who ever have, and ever will be given to changes, worthip the riling Sun, and grow weary of him who is likely fooned to leave them

all the living] That is all the present generation of men living under a present Prince or Government. He speaks of the generality of men, and therefore expresseth them under a general notion of living men, Job 30. 23. Dan. 4. 17. And withal, to intimate a ground in them of what he here confidered, when the father is going away, and the son ready to succeed, they think that they shuft live and be preferred by the living, and not by the dead, and accordingly worthin him under whom they expect protection and prefervation of life; for, for that end, was Government inflituted, 1 Tim. 2 . 2.

which walk under the fun] Elsewhere, which fee the fun, Chap' 7. 11. another expression intimating this to be the popular hamour of the generality of men or the vulgar people, who go up and down the firets; as the vulgar are distinguished from the greater and nobler fort, Jer. 5. 1, 4. 5. or walking may be joyned

greater and nonper or jet.; 1, 14, 5; or waiting may be joined with the following words, with the feed or bill 1 is observed that the generality of people walk with the Geomd child; joyn themselves unto him, and flatter and crouch to him, for fasking in their affections and behaviours the father, because the is about to torfake them.

which fhall fland up in his flead] Namely, in the fathers or predecellours flead. By flanding up he meaneth, rifing to the Throne, Dan. 11, 2, they look on the predecessour as falling, sinking, lying down, flooping sowards the grave, and therefore apply themselves to his heir. Whereby he noteth as the unhappinelle of Princes who if they live long, live to lee their glory die before themklives; fo the ficklenesse of the generality of the people, who do not honour the nextenesse of the generality of the people, who do not honour Rulers for this office lake, as they ought to do; and especially should reverence it the more, by how much the more experience they have had of happinelle ounder it Rom. 13, 3, 4, 4, 15, 1 Pet. 2, 13, 24, 15, but honour them meetly, our of litterest, and felf-repect, not confidering fo much prefent duty, as future advantage. There is naturally in the minds of the people a wearingfle of being ong under one Prince, a queruloufnelle and repining at everything which pincheth them, and thereupon a defire to change him for the next, not so much out of choice or assurance that he will be better, but out of natural levity and inconstancy; as sick men hange beds, chambers, couches, but earry their dileafe with them, they love changes for the very change fake I Sam 8. 5, 18,19,50. and 12, 12, 13, 2 Sam, 15, 12, 1 Reg. 2, 15, 2 Sam, 2d, 2, Prov.

V. 16. There is no end of all the people, &c.] By all the people, he meaneth the giddy and inconflam multitude, whole levicy and discontent with their present estare, is the cause that they thus defended in the case of th fire continual changes, and reject to day, whom yesterday they adored. There is no end spill the people, or, to all the people? There are infinite numbers of people in every age and generation who shand thus affeched: It is not a contingent or untultal thing, but every common, it is not a variety which Princes have experience of onely fornetimes, as in fome few persons; but it is the general distance of the vallear, to shand thus variously affected towards their Princes, in all ages, so this phrince, are time and age acts or instinct numbers, list. 2, ** plans** with The people never home, and the people is the people of the people is the people in the people in the people is the people in the people in the people in the people is the people in the people in the people in the people is the people in the people is the people in the people dored. There is no end of all the people, or, to all the people] There no fatisfaction to defires, no through and fixed acquielcency of heart in the people towards their Princes ; they will fill entertain expectations of new men, and new events to fatisfie their defires, So the word End, is used for that wherein the heart may acquissee, and look no further for something else, Prov. 23 18. They do not terminate and fix their affections in one man, be he never so wife, or worthy, but grow weary of him, and joyn themselves unto his Succettou.

even of all those that have been before them] Namely, before the ather, and the fon , or successour which was second unto him. The word [before] may signific either in the presence of them, i.e. who have been officers under them, or done service, and born allegiance to them, 2 Sam, 16, 19, 1 Reg. 10, 8, or elfe at ante-cedence in time unto them. They who were before them did thus languish in their affections to the father, and apply themselves un-

They also that come after shall not rejoyce in him] i.e. In the Sori, anto whom now they seem so zealously and with so much loyalty o joyn themfelves.

to joyn themselves.

nstripter That is, they will be weary of him, troubled with him, with themselves freed from him. The verb negative by a full series, seems to import the Affirmative contarty unto it, as is usual in scripture, Exod, 20.7. Prov. 17.27. Zach. 8.17. Rom. 4.9. This then is Hereditary to all people; There is no End of it, they can never be fertiled or contented with the prefer ethics, as they before did diffich the fasher in expectation of the lon, for they after will cast off the fon in expectation of the grandchild, and so it will be in all generations.

This is vanity and vexation of fpirit] This must needs be matter of indignation and grief to Princes, to fee so much talfenelle and inconstancy in their people, to see their Honour grow old and decrepit with their bodies.

CHAP, V.

He Wife man having spoken of the vanity which atten eth on the very highest condition of men here below; feems here to It the very highest condition or men neive brown, seems inter-example as kind of digreffion, and to go yet higher unto the confideration of that, which principally concerns man in this Life, to wir, The worthip of God. This is the fuprem Remedy of all the other Vanities, and may feem here to be subjoyed (as also it is in the end of the Book) to that purpole, to frew that though neither know-

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ledge, nor pleafures, not honosite, user crowns, can make men harpy, though it be beyond the pilete and activity of any Creature dynamically one pleat transquility to the heart of a mant yet even in this life a man may be happy by worldpping of God, and Communion with him As it he should have faid; We have gone through the world, and fought as high there for fatisfactions, as ever any man could arrive, even to Crowns and Thrones, and yet have milfed of it. It remains therefore that we go higher yet, before we can be truly happy, and that is from the world to the Sandausy; it now the Thrones of Princes, to the Throne of grace; from the Creature, to God, In whose fervice alone there is complete felicity.

to Goog an wandetervice attent turner certific Wife man is, by way of prolepfs or answer to a ractice to peed to discover yet a bigy of prolepfs or answer to a ractice to peed to discover yet a bigy and a firanger vanily than any he had fonden of before, namely, vanity in the worthip of God, nor Lit him the fifs, but as it is performed by vain and to distill me the property of th

mena circuitelves.

This is, I. General, relating to all parts of Gods worthip, which is, in our Approaches unto God, to look to our affetions, and to prepare our hearts to meet with him, not reling in outward facrifices, which are but the oblations of fools, who think they do well,

when in truth they do the contrary, verf. 1.

2. Particular, in Come faceles of worthing 1. In Hearing, which he faith must be do with the Readineffe, with a docile and tractable fairs, yellding gap it felf to the whole councile of God, verf. 1. When the condition of the condemned a double Vanity? Rafmelle of tongue, Halfindle of heart, both enforced by confideration of Gods Greatreffe, and of our own vileur training the condition of Gods Greatreffe, and of our own vileur value, and unnecessary babling, and thus because of Gods Majefly, and the folly of 60 doing, verf. 3.

3. In Vowes, which being once made, are to be performed, and that cheerfully, without pruleging or delay, which dortine the doth, it is not provided to the property of the property of the contrary courfe, it argues a lepton of finite to dally, and to be off and on with God, who as he is conflant himfelf in all his proviles, for excepted the conflant or conflant when the property of the contrary conflant in the proviles of the contrary conflant in the proviles of the conflant the conflant himfelf in all his proviles, for excepted the conflant proviles and the conflant proviles and the conflant proviles are the conflant proviles are the conflant proviles and the conflant proviles are the conflant proviles are the conflant proviles and the conflant proviles are the

Next he vindicateth it from a double excuse which men are apt to make: 1. It was free for me to you; the thing was in mine own power, therefore it is not lo hainous a thing though I do fail, because I was not bound to what I wowed till I had youed it. This he answereth, I hat it had been better to have kept this Liberty fill, and not to have yowed, than after yows to resume Liberty when it is too late, yerf, 5.

2. But I was mistaken, there was an Errour in my Vow. To this

3. But I was miltaken, there was an Errour in my Vow. To this egives a double anliver, and fets it on with weighty confiderations: First, Look well before thou vow, that thou do not bring a hond of fin upon thy left: Soffer not ly many be caufe there in. Secondly, take heed of precending errour and overlights, out of un. Secondly, take heed of precending errour and overlights, out of un. Secondly, take heed of precending errour and overlights, out of un. Secondly, take heed of precending errour and overlights, out of un. Secondly, take heed of precending errour heep recent and errour. For confider, I. Thou art in the prefere of othe Angel, 2. Thou provoked Gods anger, 3. The damage which by that anger thou will fuffer, he will deftroy the work of top hands, didappoint the in that benefits the preferation whereof thou didt aim at in excufing thy yow. 4. The folly of fuch vain excufes, There is a vanity in all parts of worthip, when undertaken by foots, or wicked men: the foll Sacrifice, yerf. 1. The fool's voyce, yerf. 3. The fools yow, yerf. 2. Diversy vanities in all this, yerf. 7.

Now having hewed the vanities in the carnal performance of Divine worthip, he doth (as he had done formerly in the other Vanities which he foake of before) preferibe a Remedy of this alfo, vir. The inward principle of all Right and Spiritual worthip

which is to feat God, yeef. 7.

And becaule it might be objected, That piety it felf is not likely to fector a mans tranquility and peace, in as much as we find poor and righteous men every where, all a Province over, opprefed and perfectued by great men in high place: he removeth this objection. t. By thewing the compatition of God and his Juffee, He fees and regards it. 2. The greatnefle and power of God, that he is higher than any of those that opprefile his servants,

Now he proceedeth to another Vanity, which is in Riches and outward possessing. They are of two forts; 1. Substantial and Real wealth, in the profits and fruits of the earth, corn, cattel, &c. 2. Instrumental; in that which is by mens agreement made a

ledge, nor pleafures, nor honours, nor crowns, can make men hap by, though it be beyond the iphere and aditivity of any Creature to administer complear transplit to the heart of a man spee to real and general profit, before the latter, verf. 9. 2. The vanity this life a man may be lappy by working-ping of God, and Communities life a man may be lappy by working-ping of God, and Communities life a man may be lappy by working-ping of God, and Communities life a man may be lappy by working-ping of God, and Communities life a man may be lappy by working-ping of God, and Communities life a man may be lappy by working-ping of God, and Communities life a man may be lappy by working-ping of God, and Communities life a man may be lappy by more fined by the complex of the

This vanity is sheed, I. Absolutely, in that the inordinate love of them is unsatisfiable vers. I.o. and that troubles and cares are proportionably increased in the increase of them, vers. II.

2. Comparatively, and that, I. In respect of any Real benefit and good in the fruition of them. The owner hath no more true profit by them, (further than that he looks on them as his own) than any of his friends and servants, who are fed and cloakhed by them as well as he to onely his cares are increased a. 2. In respect of consequent rest and quietnesse, the servants heart is self-estuabled, his body more refreshed; than the owners, vers. 12. 3, largard of the evil effects of Riches:

1. The damage and hurt which fometimes a man layes up with them against himself, vers. 13. 2. The uncertainty of their abode with a man; having hurt the

owners, they perift themselves, verf. 14.
3. The certainty of parting with them; they must die, they cannot carry one handful away with them, verf. 15, 16.
4. The fordid and uncomfortable use of them, verf. 17.

5. Impatiency and fretfulnesse in parting with them, or in geting of them, vers. 17.

ting of them, vert. 17.

Laftly, he gives the Remedy of this Vanity and vexation: in the sight afe of Riches, vir., In a free and cheerful enjoyment of them, which is here commended, 1. By its goodnelf to the owners, by its come linefle and commendable nells towards others 2. By its equity, 1 to is the fruit of a man Onn Labour, and provided for line Own Life. 4. The End of it, and his Right to it, I it is His partin, all that he is ever like to get by it, verf. 18. 5. The Author of it; it is a fixed is Girl of God. 1. To give Riches 2. To give an heart to enjoy them, ver. 19. 6. Freedom thereby from the trouble of all his Labo ussyshen himself traffers the fruit of them, and hath expended of Gods special bleffing, in answering the defires of his heart, and earling him comfortably to enjoy them, verl. 20.

Vecf. 1. Zep lby fost when thou goeft to the boufe of Gal J He had gone up and down the world, from learning to pleasures, from pleasures to Honours, from Honours to Thrones to Honours, from Honours to Thrones to Honours, from Honours to Thrones to the Straple, or other Synagogues vyhere God is present with those that Greye him; here, hey shall find remedies against the vanity of other things, and that which will say and fax their hearts, Pfal, 73. 16. 17. Pfal. 4. 6.7. Onely we must take heed of putting vanity into Gods worship, let we be there dilappointed of our aims, as well as essentially the same that the same to the same that the same to the same that the same to the same that the same

have mad's, Elay 2. 20.

Keep tuly fost] Seriouslly advise how thou art to behave thy self in Gods presence, look to thy heart and affections, let thy heart be fixed, thy affections composed, thy thoughts ordered, call all tharsayhor from men that walk in dangerous ways, who take heed to their steps left they stumble and fall : or rather an allusion to the speech of God to Mosses, Evod. 3, 5, 80 Exod. 19 21, Josh 5, 15, As Mephitoscheth dressed his seet when he went to David, Sams. 19, 24. So they used washings, and purifyings before they came into Gods presence, Exod. 19, 12, 51, Numb. 8, 7, Psl., 26, 6, 18, 16, 16, 26, 26, 26, 27, Erod, 433, and be more ready to hear, than to after the facripee splate! Of Jaw meet to theart, stather than with, or as Sools, to offer a facri-

17. If a. 65. 2.3. Prov. 15. 8, 3.1. 27. be mor ready 1 The word its, Draw neer to Hear. It is a word very frequently used in Scripture, to express our addressing our selves unto the solemn Service and Worthin 96 God, Levis. 9. 8, 15 am. 14, 36. a Reg. 16. 11. Pfal. 73. 28. Isa, 58. a. Ezek 44-15, 16. Marth. 15. 8. whereunto there is a frequent astussion in he New Telament, Ephelf. 2. 18. Heb. 41. 66. 87. 2. 8 n. 1, 21. 8. 11. 6. It importes has ferious composing of our hearts in an humble, reverend, and holy manner to appear before God, and to have a comfortable accelle unto the Throne of grace, Lev. 10. 3. Heb. 13. 18. 20.

10 hard.] Whereas there are two parts of worthip, facific; and obscilience, be thou moft careful of this, which is the fipiritarial and inward parts of fervice, rather than of that which foots, hypocritics, which did not offer as well as thou. Be ready to receive intrutions, and coaccept of what God fayes, Pfalm 8, 8, Job 34, 3215 am, 1, 10. Acts 9, 6.8 to 33, James 1, 19. B ready to obey and
give up thy will to every onco of Gods holy Commandiments, Pfal.

than to offer the facrifice of fooles. Than as fooles, (i.) wicked men do, to offer up facrifice, and neglect obedience, Mic. 8.

for they confide not, know not, that they do evid, ISome would have the word, last, to be fupplied, they know not, But to de voil: They can onely do evid, even when they werefup God; as Ifa, 1, 8 Sec Chapa, 1.2, Others thus, mo attendent at faster making, each at least making the making that they were they continued the state of making the making that do not not force of our Verifion. They are here called fools, and that is futher expected, by warn of knowledge; they do not not and that doth further appear by doing of evil, Ifa, 1, 3, 4, 1 er. 8, 9. The most natural forgle is, as we render it, They know not that the most property of the state of t

Thefe things are here observeable; 1. That in Gods worship we do in a special manner draw nigh unto him.

 That when we doe fo, we ought to prepare and compose our hearts and affections by Faith and Humiltie to appear before God.
 That a prepared heart brings purposes of obedience, and to hear God in all that he shall say unto it.

4. That mere outward service without the heart prepared obediently to serve the Lord, ils but a facrifice of sools, a mere formal and ceremonial worthip.

5. That Hypocrites may think they please God when indeed they provoke him, and know not that they do evil, John 4,22.

V. 2. Be not rash with thy mouth] Having spoken in general of

V. 2. Be not ruft with thy mouth Having spoken in general of the due preparation of the heart unto Gods service, he now giveth direction in the particulars of prayer and vowes.

Repart raff.) Co not about Cods worthings men that, ha fright or erforus, being anazed, by haftily they know not whither, Do nor precipitate thy words, nor fpeak any thing haftily, anadvireddy, according to the dictace of carnal and hafty defires, before God, or in his house and prefere. We know not what to askas we ought, Rom. 8 2.6 and are very apt to put on greedy and fudden paffions into Prayers, complaints, deprecations, to think God dealer not well with us; five be not answered according to our wills, and in our owner time, Pfalm 31.2.8.11,6.11,John C. 3,318. Jon. 4,3.3, Matth.20. 9,3.1P.81 g.7,7.-10.

23,318, 161,13, 161, 1911, 462,3 parasitions or a second from the heart be half to unter any time before Gaf of Out of the abundance of the heart the mouth fleaketh, Marth. 11, 34. Therefore the remedy of rainfines in our words, is to composed our tonghts and affections a right; to let our heart guide our tongue not to bring raw, tumultuasy, indigefred thoughts into God-pre-fence, but to get a collected heart, to pray with understanding, with sheart to party to God. Sam. 7, 27, and called together his featered affections, that he might fix them upon God, Pfalm 103 I. Dan 9, 23 (Rom. 8, 26, 27, 1 Cor. 14, 15, 1) flon 1, 14.

We may likewife understand the cavear, as directed against that carnal pride and contradiction of spirits, whereby the heart is apt to rife against God and his Word, when we hear of more spiritual fervice required by God, than our foolish facristices do amount unto, or our carnal hearts are able to perform, James 1,19,20,Rom, 10,21, A\$13,34,8,8,19.

before the Lord That is, in his house or fanctuary. Therefore they who sin here, are said to provoke the Lord to his very face, and to do evil before his eyes, \$12.65.3.86.66.3.4.

for Gal it in beavier, and thois on the feath.] Thefe are two Arguments to enforce this eavest upon us; the one drawn from God greatnefs the other from our vilenefs. Mean person-beave them-felves with all humility and reverence, when they supplicate unromen of honour and minency. Much more fhould men do so unto God. So Christ teached: us in prayer to come unto God, as with confidence and comfort, because the is a Farther; so with reverence and sear, because he is a Farther in Heaven March-6. His being in beaven denotes; this dominion over us a Lord & Mafter, Eph 6.9.

2. His glory and majely above us, 1 Reg 8, 27, that we might learn to sear before him, Mal. 1, 6. Deut. 38, 58, Heb. 1.3, 18, 29.

3. His holin is and purity Deut 26.1; If is 1,71.1; & 63.1; Hereby to raile us suno havenly mindednets in our approa hes suno bins, 13.2 Lau 3,40.4; 4. His power to ankner us and to do for us a sun to the first of the sun of of the

man that is turther expelled, by want of knowledge: They know man and that double further appear by doing of evil, flat 13, 14 ers. 8 eling, and comprehensive from Fifth, the not rath and vain babmap and that double further appear by doing of evil, flat 13, 14 ers. 8 eling, and entry heart first frequently and the challen, Matth, 28. Eling, and comprehensive frequently and choose our words to fixed more in the challenge of evil, when they do evil, they confider in one, they underflated evil, when they do evil, they confider in one, they underflated evil, when they do evil, they confider in one, they underflated evil, when the like platafes, 10 has 2,9 is Nigor pickurs, 8 six you by 10° copori exast. He that faith to ablief, (1) that he shifted. He that faith to ablief, (1) that he shifted. He that faith to ablief, (1) that he shifted. He that faith to ablief, (1) that he evil to the confideration of evil. And hereby is meant of a coul, (1), that they are doing of evil. And hereby is meant of a coul, (1), that they are doing of evil. And hereby is meant got finding of the faint without faith of with they do every good fervice: So when the Lord is faid not command a duing, the meaning is, that he done of comfortably performed from the more, that not no mayed comfortably performed to more, that not how mayed comfortably performed to more, that not how mayed comfortably performed to a more that more than thou mayed comfortably performed to more, that not no mayed comfortably performed to the more, that not no mayed comfortably performed to the more, that not no mayed comfortably performed to the more, that not no mayed comfortably performed to the more, that not no mayed comfortably performed to the more than the mayed comfortably performed to the more, that not no mayed comfortably performed to the more than the mayed comfortably performed to the more than the mayed comments the more than the mayed comment that the comment of the man them and the mayed comments that the comment of the man that the mayed comment of

W. 4. When this woweds a tow tasts God, defer mt top it? It is given direction in the other particular, wherein men us to added in tendelives unto God, viz. wore; and as he did in the forme forbid rath haftings to he don't in this, warm to take heed of greding delayes. A vow is a foleum promise, or promisiory outh made made unto God, wherein a man don voluntarily bind himself unto fonething, which was in his own power to bind himself unto fonething, which was in his own power to bind himself unto fonething, which was in his own power to bind himself unto fonething, which was in his own power to bind himself unto fonething, which was in his own power to bind himself unto fonething, which was to him power to bind himself unto the down of make the himself with God, which were trials an any promise of his unto us toll, 2.1, 4.5 not delayed to perform her in the first land concerning yous. That I sarvial youwer must be freedily and cheefully performed, 1 him 6.13, 14, 6.7, 6.11, Numb, 30.2. Deut 3, 3.1, 11, 13, 11, 13, 11, 14, 15, 11, 14, 15, 11, 14, 15, 14,

compared with Gen. 28. -6, 5.

for he bath no pledque in fighte! He is greatly displeased with those who go about one while to flatter him in making a vow, and afterwards to mosk him in retuling or delaying to perform it, Prov. 2.

This is one reason, drawn from the folly in offending God; whereunto there is another adjoyned.

V. 5. Retter it is that thou flouldeft not consistent that thou floulded of two and not pay I I twas as thistary, and in our own power to make the vow, for vowes were to be of things in a mans power, Nimb, 30, 3, ------15, Deut 2, 3, 23. Act 5, 4, But it is not in our power, whether being made, we will pay it or no, for we bring a bond upon our fouls, and they woves of God will be upon up. [Fall 3, 6:12.]

V. 6. Suffer not thy mouth to cause thy slesh to fin] These words contain the second Rule concerning Vowes, which is to teach us to avoid all rash Vowes which are unadvisedly made, and that is done two wayes; I. When we vow things finful, when our mouth caufeth us to fin 2. When in lawful things we vow, and prefently repent, feeking after thifts and evalions to elude the obligation; and to excuse our selves. Suffer not thy mouth, by making an hasty vow, to cause thy flesh That is, thy tongue, or thy self to fin. Flesh is taken by Synochdoche, for the whole man, Gen. 6. 12. Ifa. 40 5. Rom 2 20. It may feem here to be used for the whole man, to intimate, that rash vows are usually grounded upon fleshly, rather than fpiritual reasons. A man did not go about them with his foul and spirit, upon folemn and serious grounds but to gratific himself in some carnal intrest or other, or to cary on some finful end, Act. 23 12 13 Mal. 1, 14, 2 Sa. 15.8.9. Pro. 7. 14 A like expression. Ec. 11 10. neither fay than before the Angel] By the Angel fome do understand the Prieft, or Mellenger of the Lord towards the people; fo they are called, Job 33.23. Mal. 2.7, Rev. 1, 20 for in the cafe of an oath, wherein there was error or ignorance, the person was to bring a facrifice, and the Priest was to make an attonement for him, Lev. 5 4,5,6. And then the meaning is, Do not when thou haft vowed, repent and grudg, and go to the Pricit, acknowleging an error or ignorance, that fo thou maiest fave charges, and lick thy felf whole, by offering 7 C

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a facrifice to excuse a yow. Others understand the Angels of heaven, who are fent forth for the good of the Elect, and who observe our behaviour in Gods wo: thip; as that in the Apofile uleth to be underflood, I Cor. 11, 10, Matth. 18, 10, Luk. 12, 8, 1 Tim. 5, 21, the understood, I Cor. 11.10. Martin. 10.10. Lux. 12. 0.1 1 min, 21. the Greek reads it, π36 π36σωπα το 340. Before God; it may happily be meant of the Temple or House of God, where they did pay their vowes, Pfal. 66.13. wherein there were Cherubims drawn, in token of the prefence of the Angels, and their proceedion to the Church, 1 Reg. 6.19,32. Others understand it of Christ, who is the fearcher of hearts and will not be mocked, cannot be deceived; who is the Angel of the Covenant, and who is in the midft of his people, his Candlefticks, when they come to wor fhip, Exod. 23. 20. 21. called the presence of God, Exodus 33. 14 Mil. 3. 1 Slay 63.9. Josh. 12. It feemeth to me to have fome allusion to the History of Balaam, who when the Angel flood in the way against him, made fuch an excuse as this, It was an errour, I knew not that thou floodst against me, if it displease thee, I will go back, Numbers

that it was an errour] That is, either do not yow fo rashly and unadvisedly, as to be at last brought to a necessity of confessing a fin-ful errour, but advise beforehand that thou mayest not erre. Such ful errour, but advise beforehand that thou mayest not cire. Such a 14th yow was that of Jephthah, Judges II, 30,31 35, and that other of Saul, 1 5am.14.4,9.39,39,40 Or else, do not excuse thy self for breaking thy vow, by laying, thou didlt it imprudently, and wert mistaken in it, it was an ignorance which thou art willing, by fome facrifice, or other way of devotion to explate, as facrifices were to be offered for the ignorances of the people, Levit, 2, 27. Num. 15. 24.25. Heb. 9.7 Do not cover a wilful prevarication with a specious

24.15, rich. 9.7 Do nuc cover a winti prevarication with a lyectotis pretence, nor after vowes make inquity, Provi. 20.5, even dignifies foaming anger; Why should be through anger foam against three foaming anger; Why should be through anger foam against three An interrogation of dehorting. As, Why will ye die, (i.e.) Be careful that ye may not die. This is one reason God will be angry, whether. Then duly feat his energy, he will define the beauth of the contractions. Another, Thou shalt feel his anger, he will defired the work of the hand. He will not blefs those endeavours, for the accomplishing whereof thou didst make that you, thou destroyes the vow, he will destroy thy work, Deut. 28.15 &c, The third followes.

ucttroy tny work, Leut. 28.15 etc. 5. In culture followes.

V. 7. For in the multitude of dreats, and many words, there are many vanities: but fear thou God! Or, In multitude of dreams there are also vanities: and so in many words. Or, As in multitude of dreams, so also of words there are divers vanities. Some take 373 not for a Noun, but for the Infinitive mood of the Verb; and render not tot a routh, put tot the samuture moto ut the years, has render it thus, Ruis fait in multiplicare, or, quands multiplicatus joins, etiam vanitate multiplicatus! The fe babent verbs multa, fax when the decans are multiplyed, within sall our emultiplica, for it in many words, In all, the fends is the fame in the multiplicatus in the many words. In all, the fends is the fame in the fends when the fends is the fame in the fends in the fame in the fends in thee thele cautions, to be tender of thy behaviour in the presence of God, that thou mayeft not by dreams, tancies, vanities, or militude of difficult businesses, be brought to utter any thing rashly before God, but amidst all dangers or dreams or vanities, or difficulties to fear God, and not to fuffer thy felf to be withdrawn from him by any temptations. But the words feem to prescribe the same remedy against rash vowes, as before against other hasty addresses unto God, verse 3. There is a molurup berow in the conjunction copulative, as elsewhere, Gen. 43.8. 25. 34. The plural & vanitates, is tive, as ellewhere Gen. 43.8.8.15.34. The plural by vanitates, is as much, as planina vanitate, great vanity, or many vanites; is as much, as planina vanitate, great vanity, or many vanites; in the planina vanitate, in principal or excellent wifedom, 16.8.6. Our righteendrelies (;) most injenteen as form, Gen. 15.11. Ball. 6.16.8. (i.) Thick and through blindnefs, Pfal. 45. 15. With gladenelies, (i.) with great gladenelies, a Pez. 3.11. What manner of practice and gibt new to be in high convertations and endinglifts, (i.) In all manufactures. ought we to be in hely convertation and godlyness: Cant, 5.16. His palate is free of holy convertation and godlyness: Cant, 5.16. His palate is freetnelles, and he is altogether, or every whit of him is defires, (i.) Most liweet, and most defireable, Dan, 9.23. A man of defires, (i.) Greatly defired or beloved, lfay, 53. 3. A man of forrows, (i.) Full

but fear thou God] This is the remedy of all vanities in worthip, to ferve God rather with inward reverence and fear than with rath. hafty, many, formal, empty expressions. The sear of God is the foundation of all holy duties, Chap 12, 13, Isay 29, 13, Deut. 28, 58, Mal 1.6.Heb 12.28,29.

V. 8. If the fe ft the oppression of the poor and violent, &c.] The connexion of these word, with the former, stands thus: The sear of God doth many times expose men unto injury land violence, and that every where, all a Province and Countrey over, and that not onely from ordinary persons but from great men, and that without onesy to mountary persons but from great many and without remedy; because it haply they have recourse unto judgement and justice for ease, even they find wresting, perverting, distorting of justice: So that a mans tranquility in this life, may seem to be but little mended by piety and tear of God, whereby he is in dan-ger of being reduced to poverty and diffrefs. This is a flumbling-block, which may caufe men to be oftended at the wayes of God, Matth. 17.5,6.& 13.21. Gal. 5. 11. and good men have fumbled at it, Pfal 73.12,13. Against this temptation, he here subjoyns a feafonable antidote; they should not be much amazed at it, but rather comfort themselves, that there lieth an appeal to an higher Court, where they shall certainly be righted, and their innocency vindi cated. If thou feeft the oppression of the poore; and that such

oppression, as that thou hast no remedy against it, but it is powerful enough to wry and pervert judgement : And yet further, no escape from it, but it meets with thee all the Nation or Province over. If you fee a poor man that fears God, not onely fuffer under the meannesse of his condition, but under fraud, calumny, violence, where ever he goes; as Ezek 18. 12, 18 Joh 20. 19. Mi. cah 3.2.lob 24.2. -- 12. & 19 7,8.Pfalm 74.20,ler. 5.6,7. & 20. 8.

marvel not at the matter] Be not amazed or aftonished at it for much the word imports, Ifay 13.8. lob 26. II. Think it not a strange thing, 1 Pet. 4. 12. Doe not think hardly of God, nor distrust his providence, or grow weary of his service. What wonder at all is it to see power crush povertie; or wickedness suppress pietre? Plalm 37.8,9

at the matter] Or at the will or purpole, to wit, of God, in fuffering, and ordering this thing; for these things happen not without his appropriate and providence, Hab. 1. 2. [1say 10. 5.

for he that u higher than the highest regardeth, and there be bieber than they] Higher, viz. God, who is higher; the relative without the antecedent, which is very usual; or, The High from above; The High regardeth it. It feemeth to be a vehement and emphati cal anadiplois: the fame word is used for from above, Gen. 27.39. ca anauprons: the lame word is used for from above, von. 27,39, and 49, 25. This kind of elegant and emphatical repetition is requent in the Scripture, Valum 22. 1.ler. 7.4 & 23.29. Ezek. 1.1.7. 2 Sam. 18.33. 1. Reg. 18.39. Indges 5, 30. Plalm 98.4.56. & 18.14.1, 2.146. 1.2. Dan. 10. 9 And according to this fines, God is faid an way of judgement to look down from haven upon the violence of great men, and to speak from thence in his wrath unto them, Pfalm 2.4,5, & 11.4,5,6, Exod. 2.23 24. 1 Sam. 9. 16. Pfalm 93.4. Or, He that is higher than the High, God, who is the High above all the earth the High and mighty One, above the Potentates of the world who are called High ones, Ifa. 14.21. Ifay 2. 11, 12. 1 Sam. 23.1. He that is King of kings, and Lord of lords, Higher than the Kings of the earth, Pful. 89.27.
regardeth | Observeth the violence of proud men to avenge it. Oc

keepeth the poor who are oppressed by them, Isay 3,14, Prov. 22, 23,2 Pfalm 10,12,-18.8 (1.5, and 68.5 & 72. 4.

and there be higher than they Namely, The Holy Angels who are fent forth for the good of the Church, Heb. 1.14. who pitch their tents about believers, and are guardians over them, Pfalm 34. 7,& 91.11. who behold the face of God, as Ministers ready to execute his commands in behalf of them, Matth. 18. to. whole fervice God is pleased to use in the punishment of Tyrants, and Subression

of States, Ilay 37.36. Acts 12,23.
V. 9. Morewei, the profit of the earth is for all Here he returneth to confider the vanitie of all kind of Riches; amongst which, though fome are to be preferred before o hers, as namely, corn and cattel which are the profits of the earth, yet both the one and the other, are unable to make the possessor of them happy. Yet withal, the words may feem to have some relation to what went before namely, That God in his providence hath fo ordered things in the civil body, that the Head cannot fay to the Foot, I have no need of thee: the King himfelf wanteth the help, and cannot fubfift without the labour of poor men, and that may be a check unto oppression and

the profit of the earth is for all Or. above all other profit. He commendeth husband y, confifting in tillage and grazing, above all other wayes of gain, as extending to the necessary supply of all men whatfoever; for bread is the flaff of life, Ifay 3.1. Gen. 41 55. Prov. 24.7. & 27.23,24 & 31.16. Adam, even in innocence was to have drefled the earth, Gen. 2.15. There is an excellency or profit of the earth, in, or above all. The substantive is put for an adjective of the superlative degree ; as Gen. 12 2, I falm 21. 7. Pfalm 88.9.

the King himfelf is ferved by the field \ Or, the King himfelf is for the field : or the King is served for the fields fake, that under him men may quietly labour and eat the fruits of the earth; or the King himfelf dreffeth his field, is as it were a fervant to his field to order and husband it. It lies on him to take care of husbanday, that he and his people may be nourished. The most smple meaning is to flew, that from the meanest to the greatest, the fruits of the earth are necessary for every mans supportance. Therefore loserh reserved the fifth of the fruits of the Earth for Pharaoh, Gen 47.24. and it is recorded for the commendation of King Uzziah, that he

was a lover of husbandry, 2 Chron. 26.10.

V. 10, He that loweth filter flad not be fair fied with filvers nor he that loveth abundance with increase. This may be understood, either ablolutely by it felf, to fet forth the unfatiable greedines of coverous wretches, whose defires are like the grave and never fay, It is enough, Hab. 2.5,6,8,9, lfa 5.8 or comparatively, with relation to what was faid before. There is a profit and real benefit which the carth bringeth unto those that labour about it, but more those that bringeth unto those that labour about it, but more those that man increase it never so much, and though it appear never so lovely unto him, yet it cannot of it self satisfic any d. fire of native the satisfic and d. fire of native that the satisfic and d. fire of native the satisfic and d ture; if a man be hungery, it cannot feed him; if naked, it cannot cloath him; if cold, it cannot warm him; if fick, it cannot recover him. As it is an Instrument of traffique, which answereth unto All things, Eccles, 10, 19. So it may be a defence

Chap.v. But if God should withhold the fruits of the earth, and forbid that to bring them forth, abundance of wealth would be as ufclefs as so many stones : a man hath no good of money, nor of other trades, further than they purchase or manage for us the fruits of the

The latter clause somethus render, He that loveth it, shall not have any increase by, or in the abundance thereof Increase here, is a word which fignifieth the increase of the earth, such truits as may word which figurated the increase of the catt, the becaten; and money is not fullus edulis, though it come out of the earth. But the prefix is to before the word Abundance, being fometimes a note of the Accusative case, and expressing the object of an action, we may well render it as it is in our version; He that loveth abundance; as Gen. 34. 1, & 37. 2. Prov. 9 5. Multitude or abundance, here, is taken in the same kind, for gathered wealth; as Pfalm 37. 16.

V. 11. When goods encrease, they are encreased that eat them] He shewed the vanity of the love of money; here he shews the vanity of Husbandry and great poffessions; or effe goeth on upon occa-fion of the last words, be that loveth abundance, shall not be sarissed with energie; because as his wealth increaseth his charge and family, and friends, and retinue will increase likewise. The poslessour can have no more real good nor fatisfaction from his great estate, than his fervants have; many hands must be fet on work, and confequently many bellies filled, many backs cloathed, and all they have their real thare as fully, as he himself in the things which he possesset : no man had greater experience of this than Solomon, of whole numerous Family, and large expence, we read, 1 Reg.4.12, 26. So we read of the great Family of Abraham, Gen. 14. 14.

and what good, or what profit is there to the owners thereof]

Chap. 1.3. & 2.14 & 3.9.

faving the behilding of them with their eyes?] He hath no advantage above others, fave that he fees them eat that, the property whereof is his: and this is some good; for it is a more blessed thing to give, than to receive, Acts 20 35. or, he can onely please himfelf with looking on his land and moneyes as his own, whereas the real benefit which they yield, doth accrue unto others, as well as to himself. And if his eye have any advantage above his servants in this respect; Theirs have an advantage above his in another; for, they are refreshed with sweet sleep, which his are usually deprived of

V. 12. The fleep of a labouring man] Or of a fervant, or of him that tilleth the ground, or is convertant about any painfull trade andwork, Genesis 4 2. 2 Samuel 9. 10. Proverbs 12. 11.

Ifay 19.9. Whether he cat little or much : If he eat little, his lait [weet] Whether he eat little or much! I the eat little, his la-bour causeth (weet sleep: If much, his healthines and strength causing good concoction, doth not fulfer his sleep to be disquieted with crude and offensive vapours. Besides labour taking up the mind doth free it from those careful thoughts and coverings which

but the abundance of the rich will not suffer him to sleep] This may be understood either of abundance of wealth, with the many cares, businesses, fears, troubles, which are consequent thereupon, cares, punnenes, tears, troubles, which are concedure interespon-gen,41.29, Prov. 3, 10. Luke 12. 16, 17. or of the fulness of diet, gluttony and excels of delicious fare, which caufeth diftempers, and fo hindreth fleep. This feement for the intended, (becaufe he mentioned eating before) and so to be directed against rich gluttons, who fpend their time in riot, feasting and excess, and so overcharge nature with intemperance, beyond its strength, Luke 16.19. and 21. 34. which causeth indigestion and malignant vapours, whereby fleep is removed or disquieted, Eccles. 8, 16. Prov. 4.16.17. and this is a great vexation; for fweet fleep is a bleffing of God to

man,Plal, 127.2 Prov. 3.24.
V. 13, There is a fore evill which I have seen under the Sun An evil that causeth sickness, a very grievous and bitter evil. Or an

evil falling on men, Chap 6.2.
riches kept for the owners thereof to their burt] Prov 1.19. Either being unto them occasions of sin, and fuel of lust, causing pride, vanity, oppression, violence, gaming, gluttony, idleness, excess, Hab.z. 9, 10. Luke 12.15. 21. 1 Tim. 6.9, 10. Luke 16.19. Deut. 6.

11,12. & 8.10. — 12. Prov. 30.9. Jam. 2.6,7. & 5.3, —6. or else exposing them unto envy and danger, to rapine and violence, Prov.

13.8 1. Reg 25.6.7.9, 12.
V. 14. Put those riches perish by evill travell Or, with much affliction. Either by their own improvidence, imprudence, luxury, &c. or by the fraud, circumvention and violence of others, or by cafualties and miscarriages in trading : or by some secret blass and curf from God, Prov. 23.5 and that after much travel and toyl to get them, after much folicitude & anxious care to keep them, after much providence and tenderness towards his children to lay up for them. he begetteth a son, and there is nothing in his hand] Or in his power

and possession, Dan. 2.38. John 3.35. 1 Reg. 20.6. 1 Chron. 29. 12. his hand, (i.) either the fathers, to leave unto the fon, or the fons to Inherit after his father,

V. 15. As he came forth of his mothers womb, naked shall he reperithing, yet he himfelf must leave them, and go out of the world as naked as he came into it, And that which hath no power to free

to a man, Chap. 7. 12, and may provide other things for hint. I us from death, to comfort us in death, to go with us inco another world after death, is no foundation of happinels or folid tranquil-

lity, Job 1.21, Pfal 49.17. 1 Tim. 6.7 Luke 12.20.21. togo] (i.) To dye, Chap. 6.4. Job 16.12. Pfal. 39.13 Phil. 1.1 1. Return, viz, to the womb of the common mother, the earth, Job 1.

21, Eccltf, 12. 7. and shall take nothing of his labour] That is, of his estate gotten by hard labour, Chap. 2, 19 Prov 5, 10, Deut. 28, 33, which he may carry away, or caufe to go along with him, in his hand He cannot carry fo much as one handful of all that he hath with him.

V. 16. And this also is a fore will] As before verle 23. That though his riches haply are not kept for his hurt; nor do not perillt in his time, yet they will not at all keep him from death, nor profit him in it. Rithes will not profit in the day of wrath.

that in all points as he came, fo fhall he go | His death and his birth are over against one another in an exact proportion,
and what profit hath he that hath laboured for the wind?] For that

which will not flay, which cannot be held faft, which is emptiness and very vanity. So words of wind, are empty and vain words, Job 16 3. A man walking inwind, that is, d lying Prophet, Mic 2.1t. fo to reap a whirlwind, Hof. 8. 7. to fill the belly with the East wind, Job 15 2. to inherit wind, Prov. 11, 29. to bring forth wind; Ifa. :6. 18. To feed upon wind, Hol iz. 1. To speak into the ayre, 1 Cor. 14.9 To beat the ayre, 1 Cor. 9.16. Are expressions of very vain and fruitless enterprizes. Here money is compared to wind; The one hash wings to fly away with, Prov 23.5.60 hath the other, Pfal, 104 3. The one cannot be held, Prov. 30.4, neither can the other, 1 Cor. 7. 31.

V. 17. All his dayes also be eateth in darkenesse, and hath much forrow and wrath with his sicknesse] O, according to the words in their order thus, Also all his dayes he eateth in darkness, and much forrow, and his fickness, and wrath. A further vanity of riches in the hands of a covered worldling; he denies himlest afull, free, and comforcable en joyment of outward things, he cannot unbend himfelf from His tarking cares, even when he goes to cat, but as he gets, To he ufeth and en joyeth his wealth in darkness, i e. (for the words following are exegetical) in forrow, and wrath, even unto very

All his dayes he eateth in darkneffe] It may be understood either literally, that he doth fo lengthen out his labour, and grudge to pare himfelt any times even of necellary refreshment as that he deferreth eating till it be dark, till he can work no longer. Or rather metaphorically, he eateth without any pleasure, and with much trouble and anxiety of mind; to much darkness commonly importeth,Ifa,49.9,10.& 50.10.Mic.7.8.

and hath much forrow O., indignation. The word in fome copies (as the learned observe) is read with the points of a noun; in others, of a verb; and so they render it, multium irascitur, or indignatur, he is very angry, or he forroweth much, and hath fickness, and wrath. The meaning (as I conceive) is he eateth in darkeness, bale-ly, and wretchedly, as a flave to his riches, he storms, grieves, frets, is even fick with anger and vexation, at the expenses he is put unto in keeping but a mean and a fordid table. The Greek by a very easie mistake in the letters which are much alike, read it thus, All is dayes he is in darkenesse, x by x x x y hus, and in mourning and in for-row and in sicknesse and in wrath. His sickness for he hath sickness. The Affix is used for the separate and absolute pronoun; as Psaint 115.7 Ezck 29.3. Our reading, He hath forrow and wrath with his fichneffe, (where the conjunction copulative is rendred by the prepolition, [with] as fometimes elsewhere, 1 Sam. 14. 18.) feemeth to intimate fuch a fense as this, All his dayes, or while he lives he eats in forrow, and when he falls fick, and is in danger of death, he hath much wrath and indignation in his fickness for fear of parting from his wealth, which he to dearly loveth, and hath to hardly la-

V. 18. Behold, that which I have feen, It is good and comely, &c.] Here is subjoyned a remedy of this Vanity, setting forth the right use of riches, to take away all this finful anxiety which is converfant about them, which is, in the fear of God comfortably to enjoy his good bleffings without afflicting our felves for the future, but calling our cares upon him, who careth for us,

that which I have feen is this) He speakethout of experience, and upon exact fludy and inquir y after the truth; as 1 Joh. 1. 1,34 John 1:14 Chap. 1. 13. & 2.24. & 3.22.

Tris good and comely] Good and comfortable to a man himself.

Comely, decent, honoutrable, and of good report roward others. Or, there is a good which is also comely. Or, it is good, yea, it is comely. Or, Behold, I have seen that which is good, that which is comely. The like manner of expression, I Sam, 1 (30 Pfalm 10 6. Teaching us in our conversation, r. To look unto that which is good in it felf, and then to that which is decent rowards the world.

that a man eat and drinke, and enjoy good of all hislabour] Or,ins all his labours, to sweeten his labours with a comfortable fruition of the fruit of them. Of all his labours; So the Preposition Jis used, to signific as much as Ex or De, Exod, 11. 43. Leviti-

all the dayes of his life which God giver him] When God gives: life,we should not deny the comforts of it to our felves, ! 7: C A

for it is his portion] All the good he can ever have from them : A | but increase vanity, verse 11.

Jot II DN POTION I ALI the good in can ever nave from frem? A metaphor from division of heithatce; o from division of heithatce; o from division of meat as facil. It is that which God bath allored him of all his labour. But withal he must remember, that God allows him but a part; God himelif, and the poor, and his family, country, friends, challenge part likewife in those goods, wherewish God hath bleffed him promise and the god of the control of the god of the god of the control of the god of renge part success in those goods, wherever you have beened him, Prov. 3,8. 1 Cor. 9 13, 14. 1 Cor. 16.2. Gal. 6.6, 10, 2 Cor. 12. 14. 1 Tim. 5.8. 16.12, 18. V. 19. Every man also to whom God hath given, &c. Here is onely

v. 19. Every man ago to swam usa nata grown, acc. refer is onely a further infifting on the fame argument; as Chap. 2. 4, & 813. 3 and 6.2. He fhews, 1. That God gives us our wealth, Deut. 8.18.
2. That he gives us dominion over our wealth, that we may not be 2. I nat ne gives us adminion over our weating, that we may not be captivated unpolt; every man is a flave to his efface further than God fees them free, 3. Wherein this power flands; 1. in ufing it, to eat thereof. 2. in ufing it proportionably to his condition; or as Divines speak, Secundum deentiam status, to take his portion. 3. To use it with fruition and cheerfulness, to rejoyce in it, 1 Tim. 6. 17. une it with ituition and entertuines, to rejoyee in it, 1 am. 6, 17.

Note to let his joy fwallow ph his duty, nor his delighth his labour, but to sweeten his labour with joy, and to moderate his joy which labour, phh.4.28.

5. To tale and to enjoy his own, hefr this own labour, not to be burdensome or injurious unto others, 2 Theff. 3.12.

3. Incl. 3, 13. V. 20. Far he fall not much remember the dayer of his life! Some make the fende to be thus, Although he give not much or although the hon much which God hath given, (which find the diffunguidhing Accent doth fomwhat ready) yet he mad hath given for the life of the diffunction of the life of the diffunction of the life of tines all milite long, you weetners that little unto him with the joy of his heart: And a little with joy and chercifilately, and Gods bleiding, is better than much riches of the ungodly, Plal, 37, 16, Prov. 17, 1. Luke 12, 15, Pov. 17, 17, 19, 11, 12, 11, 17, 18, us our translation preferred another fence, which feems most conformant to the drift of the place. He that in this manner, doth cheerfully enjoy the blessings which God gives him, shall not, with much forrow or weariness, remember the troubles of his life; neither shall his laweariness, rememoer the troubles of his life; neutre, that in the bour be very liklome or grievous unto him, becaule the Lord doth answer him, or doth proportionably unto his labours, return com-fort to him in the joy of his heart, in the joyful and contented fru-

eton of chem.

becasie God answereth him in the joy of his heare] Answereth all his labour with joy, giveth him such joy of heart, as is a full compensation for all his labour. As money is said to answer unto all things, in a proportionable value to them all, Eccl. 10.19. for hall his joy bear a full value to all the labour which was taken for it. Other Expositions there are, but this is most genuine and natural,

CHAP. VI.

IN this Chapter is continued a further description of the common vanity of riches, in the hands of a covetous person. He is

here let torth,
Firft, by the good things which he hath;
1. Rich's in abundance, riches and wealth
2. Honour, and both to the uttermost of his desires, verse 2.
3. Many children.
4. Many years, a great

oldage, verle 3.6.
Secondly, By his milery, which makes all that vaine unto him. 1. God gives him not power to enjoy it. 2. A stranger teath it. 3. His soul is not falled with good. 4. He hath no bu-

Thirdly, the centure of all this. 1. Absolutely, 2. Compara tively. Absolutely; it is first, an evil, secondly, a common evil; thirdly, a vanity; fourthly, a discase, verse 1, 2. Comparatively, thirdly, a vanity; fourbly, a disease, were a, 2. Comparative an unitaley birth, or abortive is better: Por, 1. He is born dead, and fo free from fenfe of mileties, which the other different from fenfe of mileties, which the other different and comfort, which the other denies unto himfelf. 3. His name is and comfort, which the other denies unto himfelf. 3. His name is and commort, when the other dense after miners, 3, 118 mantel is covered in darknets, the other name is odious, yerf.4, 4, He hath not feen the Sun, but known any thing: the other hath indeed feen be Sun, but that feet no good, nor known any thing but forrow and vesation, and at lad goes to the fame place, yerf.4, 6. This wantel that the same of the same place, which is the same place, which is the same of nies he further opens :

may ne turtner opens:

Fith, By the narrow use of riches, and all the labour conyerfant about them; it terminates in the body; it cannot
fatiate the minds nor appetite; that is, if evil and coveous, lauset the miner nor, appeared; time 15, at evil and corecons, infatiable; if which and prudents, above faitsfation by their chings, verl. 7. That they cannot faitifie the mind, appears, because then wife men might find out fome more good in them thin fool's; but the wifelf can have no more out of them, than for their mouths, and to have fools, and the poorest men that know how to live, as well as the richeft verf.8.

wall as the richedy acr. [3.]
Scoonly, by the vanity of wandring and endled defices; the voltaghe foolith, the rich, the poor have things prefers and notefary; follong at they live they have enough to that ufe; and this is areal fruitymach better, than to let the heart wander and weary it left in endlist defires, v. 9.
Thirdly, By the impossibility of mending a mans condition by these things, or of making him above the fate of mortality and infinity. A man will be the areal 0 the sails inclined to the property of the fate of the property of the propert

wealth will not quard him against the evils incident to humanitic, verse 10. He will be still never the better, by such things, as doe

Fourthly, By the ignorance of man to make the best use of things and to resolve himself, whether a great or a moderate estate be berand to relolve himlelly whether a great or a mourtate criate be bec-ter for himpelpecially, confidering the fortness or his life, and the ignorance of what will become of his estate or tamily after he is gone, verf. 12. Thus we may connex the two last vertex, with the argument of those before: or rather we may take them for a scenaral conclusion of all the precedent vanities; since so many things there are which increase vanity what is man the better for thom? verf. 11. are winch increase variety what is man the better for firsh, amongst them all, he can hardly know what is good for himself, 2. If he do, he can enjoy that good but a little while, his very life (the best outward blessing he hath), is vain, and but a fhadow. 3. When his life is over, he shall be never the better for any thing which comes after him, 4. Neither can he please himself with the fore fight of what shall be after him; because he cannot tell it to himself, neither can any man else declare it to him.

Verf. 1. There is an evil which I have feen under the Sun] He and that it is a special gift of God to bellow upon a man the sweet of god to bellow upon a man the sweet enjoyment of outward blessings, which when he hath, he is suggested. nough to deny unto himfelf,

and is common amongst men] Or, much and great. Covetousness to both a great sin, and yet a very usual and frequent sin, that is to be both a great int, and parts of the habitable world, where ever the Sun rifeth and letteth. The commonnesse of sin, doth not at all extensate the greatness of it, but rather aggravate the same, Pfal, 14.4,3, ler. 4. 1. 4.

Jer. 5, 1, 5, V. 2. A man to whom God hath given, &c.] There is a man, who hath all things that heart can defire; not onely riches, but fubfance of all forts lands, moveables, with honour and great place,

. Chron. I. 11, 12,

fo that he wanteth nothing for his foul of all that he defiretb] He is, not defective, or defitute of any thing which his foul can with for his substance extends to all just and large defires; it cannot be exhausted or worn out, Dout, 8.9. Ifa. 51.14. 1 Reg. 17.16. He speaketh out of the boundless desires of covetous men, which are never satisffied, but of the just defires, which a man of dignity and honout could have, in order to the decency of his estate, and to the quality could nave, an order to the accency of ms chatce, and to the quality of his place. He cannor rationally with for any thing towards the fartification of his just defires, which his effacts will not plentifully afford himp. Fal. 7.3. T. Luky 1.7.18. [7] b. 7.1. — 13. Fifs. 17.4. — 11. Fifs. 17.4. — 11. Fifs. 17.5. — 13. Fifs. 17.7. — 13

fity and delight, taking a mans own portion; that is a special curse and judgement of God, when a man hath not an heart to enjoy the blessings which God bestoweth on him: as the contrary is a blessing

from God, Ch. 5.19.

but a franger eatesh them ? One that is in no relation of neernels blood, friendship to him:or an enemy, who spoyleth and plunnets,blood, trending to hunor an enemy, who poyteen and putter him of them. This is noted as a great affilition, Hof, 7,49. Deut. 28,33 lfa. 1,7. Lam. 5, 2. Jer. 5, 17. Here the learned observe a difference between a mans own tile of his goods and a frangers; for he limitelf doth but ear of them; but a stranger eateth them. The former noteth care, moderation, providence : The later, cruelty and devouring without pity, without measure,

and devoking without picty, without measure.

This is a varitie and an evil difeafe! Not one ly a fruitlefs thing, but a very giveous trouble, when a man by fordid thoughts, bafeness of spirit, unquier and incessant cares, greedy defires, distribution neis of tpirit, unquiet and inculant cares, greedy defires, auxilius jealoufies, anxious fears, thronging imployments, keeps, husiff from taking any delight in his abundance, and pierceth himfelf through with divers fortows, I Tim. 6 10

V. 3. If a man beget an hundred children He Ipake before of one who had none to fucceed him in his efface, but a ftranger; here, he flows the majory of a coverous person to be as great though he have mews the matery of a coverous perion to ne as great though its many children, and live many years. These be great blessings in themselves, Plalm 127, 3,4 5, therefore children were talled the glory of their Parents, Hod. 9.11. Job 5.25 26. Plal. 21.5. & 128.6. But coverousness takes away the comfort of them. an hundred children] Very many; a certain number for an unter-

tain 3 as 1 Cor. 14.19. Prov.19.10. 1 Sam. 18.7.
many yeares fo that the dayes of his yeares be many] He seemeth, speaking of long life, to correct himself, and call it rather, many dayes, than many years: fo Gen 47. 9.

and his foul he met filled with good] Or, faiffied with good. Ekher

in regard of his own infatiable defires, or of some curse of God, mixin space of the servation as centers or of tome cutte of Godymstein betternisk sherewish, as Chap, 5, 10,106 9 2, R bis find, is meant of brownerstore, his appetite and defices; as Gen,346 1 Sans, 20-4, Pfal, 10,16 Ohters, underfland this of the vanado fidden and old age without riches, when a man is 60 poor, that he hath nothing to fatisfie nature while he lives, and cannot leave enough to bury him when he is dead. Which fense is touched as in the Contents of the Chapter, in our English Bibles

and alfo that be have no burial | Either through cruelty of murtherers and spoylers, or through neglect of heirs and successors, who

deny him an honerable interment. It is a parc of humane milery to be without burial, Deut. 28, 26. 1 Reg 14-11 13, 2 Reg. 9. 37. Isaiah 14-20. Jerem. 8. 2. and 16. 4. & 22. 19. 2 Chron.

Chap. vi.

I far, that an untimely birth is better than he] In regard of outward respects, never to have felt good or evil, not to be born at all, or to be born and dye at once, than to live long in milesy, and then dye without love or honour from any. Hereby is no ted the base condition of such a person, who is worse than an untimely birth, which hath not had the ordinary comfort of the meanest living creatures, to see the Sun, Job 3. 10, 11, 12, 16.Pfal.

70. 6.
V. 4. For he cometh in with vanity] (i.) He is borne, job, 21.
10th. 1. 9. To no purpole, That which never contex to perfection, but melteth and vanisheth away associates to storne, is borne in

and departeth in darknesse] Or, into darknesse, or obscurely with-

out any notice. A periphrafis of death, Eccle 11.8.

bit name shal be covered with darkenesses (i). Shal utterly be forgorten; there shall never be any mention of him. V. s. hath not seen the sun I lob. 3. 16. Hath not felt any worldly delight, and therefore is not affected with the loss of it.

nor knowne] Harh had no use, either of sense or reason, and so cannot compare the evil of lofs with the good of fruition. this hath more reft than the other] For he refts immediately from the womb, whereas a covetous man lives a toylfome and unquiet

life, and then parts withall, unwillingly, into the condition of the

aboritive. V. 6. Tea though he live a thou[and yearest twife told] Whereas it might be objected, that the one hath lived a long life, and that alone is a blefting, and therefore in that reflect, he is to be preferred before an untimely birth. He aniwered, that long life, without feeling good, which makes a folid difference, Plal, 34, 75, ellet the vall of the day, Matth. 6, 34, makes day and life it felle undefineable, lob 3. 20, -23.7. 1. 2.

Do not all go to one place As well he that lives longeft, as he that

never faw the Sun : and though one never faw the Sun, yet if the other never faw good, but onely wearies himfelf with forrowes and vanities, and goes to the fame duft; what difference is there between

them V. 7. All the labour of man is for his mouth, and yet the apperite is not filled. For his mouth; For his bodily substance, and the services of life. Here is first a meconymic of the subject, the mouth for the nourlimment which is put into it and them a synchlockie, of the part for the whole; food being, though the principal, yet but one part of mans necellary provision; all which the Apostle comprised part of many necessary provincing at white the spirite comprises of many necessary from 6.3. All the real fruit which any man can reap of all his worldly labours, is to have his daily bread, the bread of his allowance, or food convenient for him, Prov. 30. 8. Things fituply necessary for life, and things secundarily necessary for life, and the secundarily necessary for life, and for the decency of his condition, and proportion of his quality an

aggree in the worth,

yet the appetite is not filled] (i.) Either the coverous defires of a
worldling remain fill infariable, he is not contented with his own
portion, he cannot contain his heart within the limits of reason or religion, but though he have abundantly sufficient for all his wants, yet he toyled ftil as if he had nothing; Ch 4. 8. Or elfe, the foul is not filled; riches may benefit the body, and feed, and clouth and comfort that, but to the nobler part of man, they can afford n failifaction, they do not beare any proportien at all. They cannot hold the foul, Luke 12, 19,20. They cannot help the foul in the day of trouble, Prov. 11. 4, Zeph. 1-18. They cannot follow it hat on another world, Pfal. 49, 17. They have no furablenefic, either in excel-

lency or in duration unto it. V. 8. For what hath the wife more than the fole, &c.] This question is a denyal, The wife man hath nothing more than the fool. Internal excellency there is in wisdom above folly, Chap 2, 11. But here he speaketh with relation to wealth, and the outward events of things, in which regard the wife man hath no peculiar prerogative above the fool. The one fares as deliciously s cloathed as riellly, hath lands and revenues left him by his an ceftors, as well as the ther. The wifest man can but provide for back and belly, and such other conveniencies, as outward thing are proper to supply, and so much may he do, who hath wealth without wit. Outward things promiscuously happen unto all, and beyond their own use, they are not able to supply a wife man more

what hath the poore which knoweth to walk before the living?]
A poor man that lives hath the substantial benefit of outward things, as well as the righest or the wifest, What hath he lesse than the rich? he knows how to get his living, and walk through his fort time of life, as well as the other, Or, what hath the poor wif man, who by his industry and prudent conversing amongst men doth maintain himfelf, more than the poor foolish man, who makes a shift to live as well as the other ?

to walke before the living That is, to live decently and differently amongst men, Chapter 4. 15. Isaiah 42. 5. Pfalm 56. 13, Chap.

V. 9. Better is the fight of the eyes, than the wandring of the defire By the fight of the eyes, he meaneth things prefent, and it pollellion, which we have before us, in our eye, and in hand thy the ponerion, which we have before this our eye, and in hand; by the wandring or walking of the foul, he meaneth an infairable that endless perfuit of the heart after things which we have not, and cannot castly overtake. So fight is opposed by the Apostle to faith, Because fight looketh on things in possessing Faith, on thing, in expectation, 2 Cor. 5, 7, and so property or possession is before called the seeing of things with the eye, Eccles 5, 11 and on the other side, unlist tissed defires are expressed bywandering of the heart up and down, Isiah 57, 10, Jer. 2, 27, & 14, 10, when the mind is not flayed and fixed with contentment in its present condition, but like a Bee flying from flower to flower, from creature to creature, to gather more. This then is the plain meaning of these words, it it better for a man quietly and contentedly to enjoy the chings which he hath in prefent possession, than to rove up and down, and weary himself with anxious ond unsatisfied desires after things which he hath not; since the poor man hath as much the substantial and principal benefit of outward things, as the rich, namely life and health, and food convenient i fince the wifest man that is, can fetch no more real good out of wealth, than remedy against coverous defires; there, by the fluggard, as an apology for his laziness. Though some would have it here understood in the person of a coverous rich man. As if he would answer Solomons question; what good hath one more than shother, the wife than the fools, the rich than the poor? yes faith the covetous rich man, he hath an estate to looke on, the other is continually vexed with want and defires, and it is much better to be in poffession of a good efface, than to languish under poverty; and be ever in a cra-

ving condition. Due this former terms in once genuine.

This allo is vanity and vexation of spirit] That is, in the latter sense

It is a vaine and troublesome thing to possels good things onely to

looke on them, and not to vie them. Or rather in the former sense The wandring of the foole up and down after new gaine, and denying it felfe the comfortable fruition of prefent contentments, is vaang a terre the comportable trutton or pretent concernments, is va-nity, because much can do a man no more reall good, than a little cheerfully used: and vexation of print because infatiable defires do bring perpetual disquiet upon the heart of a man.

V. 10. That which hash been, is named already \ He sheweth the vanity of wandring defires, and greedy undeavours after greater things than God hath yet afforded a maint for whatever things have been or are, whether a man be rich or poor, noble or bafe, his condicton comes not unto him by chance, but is preaffigued him, in the purpole and decree of God; and therefore much better it is for him, concentedly to enjoy what God gives, than with a vain and ineffectual ambition, so frive for things without his reach. Especially fince no things acquirable by humane industry can exempt or protect a man from the evils, or common miferies, which mankind s exposed unto. Let one grow as rich, as potent, as honourable as she world can make him, A nitan he was before, and ha will be bur a man fill, from earth he came, and to earth lie will go, he lyes under a degree of mortality and infirmity, which by the help of no worldly wealth or greatnesse, he is able to break

That which hath been The name of it is called already] That is, Its state, quality, order, condition, every thing belonging to the nature and being of it; every thing externally happening into it, is all preordained in the counsel and decree of God; He by his immunity many the counsel and decree of God; He by his immunity many the counsel and decree of God; He by his immunity many the counsel and the counsel an cable and irrefiftable providence hath affigned unto every one his order, and doth by his wildens dispote of all things belonging unto order, and north by its windowed poet of all things belonging unto men, they are under his care said allowance, and therefore only; not anniously and foliactorally to infift upon provisions for the future: but rather comfortably to enjoy things prefem, and in a conficionable dicharge of duty, to wait for a like blefting and providence of God for hereafter, as ever before they have had experience of, Pfalm 93, 11, 13, 14, 15. 1 Sam. 2. 7, 8, Acis 2. 23. &

and it is known that it is man] Bo his wealth of honours what they will, yet a frail, mortal, mutable, earthly creature he is fill, as he was before. And though men have been to dementated with worldly greatness, as to take divine honour to themselves, and to think themselves lawless, and exempted from the bonds of other men,yet it is known and visible, that they remain men ft:11, and so God will at last make them known to themselves, Plal. 9.20 Ezek. 28,6,9, Ila. 2. 22. & 31. 3.
neither may be contend with him that is mightler than he] He can-

neutre may be content with one that not my delete the not implied God, not enter an action or fuit in judgment with him, he cannot call him to an accompt, or judge him, he may not think by contending with God, to after or break through the order of his providence or decrees, Ifa.45.9. Job 9.2,3.12 Jer. 50.44. Job 4.17. Rom. 9.20. Pfal. 51.4. 1 Cor. 10.22. Ezek. 22.14. Pfal. 33. 10,11. Job

V. 11. Seeing there be many things which increase vanity, what is man the better? This is commonly understood as a further argument againft infatiable donres o fwealth, becaufe where there are many of thematheir increase doth but increase vanity; that is the u- nally intermix some remedies thereo. So here in handling the rememany of them, their increase doth but increase value, state the first concomitant of great abundance, more cares, more diffractions, dies of it, and the means to obtain tranquillary of mind, he doth here and there intermix fome other vanities, which are great occaions of vexation and unquietnesse of the heart of man : one pring cipal one, whereof he had very fad experience, he doth here fubjoyn, namely, the bitternelle of an enfnaring woman, verle 25.

more feares, more troubles and imployments come along with them, and yet man is not a whit better than he was before; he was fed, and clothed then, & he is no more now. Can he carry any of them away with him? can he find out any more excellency in them? will there any real advantage remain unto him more than his own portion, and comfortable accommodations by them I But I rather conceive these words to be a solemn conclusion of all the former discoveries of vanity in the creatures, and repetion of what he gave immarily before, Chap. 1. 3. 1t was there laid down as the Proposition which nerote, enap. 1. 3. It was there I and down as the Proposition which be undertook to demonstrate, and having demonstrated it, it is here in the close of the whole discourse resumed again, and the whole drawn together in one brief recapitulations. feeing there are thus many things, wildom, folly, pleasures, ho-nours crownes, riches, that encrease vanity, what is man the better in regard of folid happinelle and contentment for any, or for all ofthem

V. 12. For who knoweth what is good for man in this life?] Among v. 12. For mot generate went it goes for man in this inject Amongs fuch variety of things under the Sun which the heart of man is appeared to be drawn unto, neither he himself nor any other is able certainly to inform him, which of all those is best for him to enjoy and reap comfort from. Whether it be better for him to be rich or in a high or low condition, in a private retirement, or in publick fer vice, some mens greatnesse hath undone them, other mens meanness hath secured them, 2 Reg. 25.9,12. Some men had not been so wicked, if they had not been so learned, others had not been so vitious, if great wealth had not excited and been fuel to feed their lufts. Achitophel might have lived longer with leffe wifdom, and Nabal with lest wealth. No man can tell whether that which he snatcheth at, as the filly fish, with most greedinesse, and greaters. test expectation of contentment from it, may be temper'd with poylon, or have hook under it, and so be the occasion of his greater mifery, Rom. 1.22, 2 Pet. 2.18,19. Rom. 6.21. Prov. 1. 13

All the dayes of his vain life which he [pendeth as a shadow] If h do by chance, rather than by election, happen upon that way and courfe which was b ft for him: yet his very life, the best of all outward bleflings, is it self but a very vanity and shadow. It is but a very little while before he must part with it, and all those comforts which rendred it peaceable and cheerfull to him. A very elegant description of the shortnesses of mans life, all the number of the dayes of the life of his vanity, which he spendeth as a shadow: I. He calleth them dayes, not years. 2. Dayes that may be numbred, which likewise intimateth sewnesse of them, as Job 16.22. Ifa, 10.19 Pfal. 105.12. Num, 9, 20. 3 A life of vanity, a very vain life. The substantive for the adjective; as Pfal, 31.3.8. wvery vain ite. i ne iuoitamilve for the adjective; as Piai, 31.3. & 63.31. Piai, 140, 12. Rom. 7. 24. Ephel. 4. 24. Phil. 3. 11. 4. A life pent like a shadow, that hath litrle of substance while it lasts, and doth prefently vanish away, Pial. 39. 6. & 144.4. Job 14.2. Jam.4

for who can tell a man what shall be after him under the Sun-As a man can have little fatisfaction by outward good things here in his own fight and lifetimes so can he promise lumsels as little in name or family, when he is gone; because he can by no meanes foresee or foreknow future and contingent events, Chapter 2 18, 19.

CHAP. VI.I.

The Wife man having fet forth many vanities of this life, and the great disappointment which men meet with, who seek for happinelle and saissadion from them, and thereupon the vexation which naturally arifeth from fuch a disappointment : and having interwoven some general remedies against these vanities, namely, the fear and worship of God, and the cheerful enjoyment of outward bleffings: He here proceedeth to many other particular means of healing the vanities of this life, and procuring tranquility and peace to the mind of man in the midft of them. Such are, 1. A good name, verse 1. 2. A composed preparednesse of mind to entertain death, the chiefest outward evil, and consequently to bear any other forrow, verse 2, 3, 6. 3. Moderation and patience of spirit to bear with present evils, and to digest in juries, expecting the end and issue which God will give, verse 7. - 10, 4. Wissome to defend a many self against the vanity of riches, verse 11, 12. 6. Acquieclency in the government of all things by the wife providence of God, verse 13, 15. 6. Contentation of heart providence of Oon, veric 13, 15, 6. Contentation of heart in all eftates, as well adverfity as prospectity, confidering Gods wife and just attempering of them together for our good, verse 14, 7. Prudent and pious moderation of our behaviour, so as that we may not by rash zeal, or inordinate walking, expose our selves to danger and trouble, yerse 16, 17. 8. Resolution and constancy in the fear of God, verse 18. 9. Wisdom of meckness, charity, and patience toward such as offend, considering the general frailty of humane nature, and the experience and fense of our own weakneffe, verfe19 _____ 22.10. Contentment with fuch a mea-fure of wifdom as is in this life attainable, and not to bufie and difquiet our thoughts with things which are above us, verle 23, 24. Now as before in the handling of humane vanities he did occasio-

Verle 1. A Good name is better than precious syntment] Or, A name, is good before good syntment. A name, for a good name, as a wife, for, a go'd wife, Prov. 18 22. By a go'd name, undestand that which hath its foundation in an innocent, unblame-able and profitable life, when a man hath reverence in the conscience of others, 2 Cor. 4, 2, for the name of the wil bed will rot, Prov.
10, 7, So to be a man of name, is meant an eminent person, renowned in his generation, Gen. 6. 4. 1 Chron. 5. 24. and names of men, Rev. 11.3.& 3. 4. may feem to note speciall persons of honour and

better than (weet syntment] So the name of Christ which fignifibetter than weet of many 1 of the limit of the certain is gratious diderine; Acts 9. 14. is compared unto fweet on the ment. (2 ant. 1.2. called the fweet favourly chrift, 2 Cor 2. 14.15. Pretious Aromatical oyntments were things greatly in use and efteem amongst the Ifraclites, and a special part of their treasures; fignific all kind of riches, before which Solomon doth here prefer

a good name; as also Prov. 22. 1.

and the day of death, than the day of ones birth | Somo understand here a note of similitude to joyne the two clauses together, As a good name is better than sweet syntment, so is the day of death than the day of birth. Others repeat the former clause in the latter unto such a man who hath a good name, better is, the day of death, than of birth. And the clauses seem to have Cognation with one another : for the day of Birth is a time of fellivity and with one another? For the ady of which is a time to the clearly and rejoycing, and accordingly uffed to be celebrated, Gened, 40, 23, Mark. 6, 21, 23. in which kind of lolemmites, they tide to a moint themselves with force optiments? as on the other fate, in dayes of forcow, they abstained from them, 25 am, 14, 3, 20 at. 23. On the other fate, 11, 22, 23. The day of Death removes a man of the control of the 10.13. On the other fide, In casy or Deutin tentories a mindly out of this world, and leaves nothing of hlambchind, but onely his Name and Memory, which the Lord threamed wicked men to blot out, and caule it to ro, Deut. 29, 20. & 32.16. Prov. 10. -7. Joh 18, 17. But the name of good men to the contract of the contra remains behind them, as the fweet favour of a precious perfume, when the substance of the perfume it felf is consumed with the fire: or as spices when they are broken and dissolved, leave an excellent sent behind them. And so the meaning is, That although the day of birth be a day of Feafting and joy, and the day of death a day of forrow and mourning: yet unto a good man this is much better than the other, and the memorial! which he leaves behind him, is much fweeter than that of fpices or perfumes. If we take the latter clause alone, without connexion to the former, then they relate unto the many va-nities and vexations which the life of man is exposed unto, in which consideration, That day which delivers a man from them, is better than that day which lets him into the possession of them; for man is born unto much trouble and forrow, Job 5.7. & 14. I, but a godly mans death puts a period to all his fins, to all his forrows, Rom. 7.24. Rev. 14.13. 2 Cor. 9.6.7 8 Phil.

V. 2. It is better tago to the house of mournite, &c.] As 10 a good man, the day of his Death is better than the day of his birth, because it puts an end unto all those sorows and vanities which he was born unto: fo for those wat remainalive, it is better to go to a funerall, the houseof mourning, than to a feast, or a birth-day-solemning, the house of julity and rejoy-

for that it the end of all men] Or, in the which is the end of all men. In which house of forrow, a man is minded of the rommon end of all men. A man seeth his own end in the end of another man, and is admonished of his frailty and mortality, for it is the way of

and is admonished of his frailty and mortality, for it is the way of the whole earth, 10th 2.1.4 Helb 2.37.

and the fiving pull log it to horst? Or, will put it up, and fasten the fiving pull log it to horst? Or, will you have a fasten that the first pull log it to horst? Or, will not to the present will be refroutly and fastly affected with the first of the presented and power of God, who draweth away or breath, and we perift, Pfal. 1.94.29, and of his own varity and hofeness, even in his bath clare. Pfal. 3.9.9 putting in the heart, noteth diligent attendance on a thing, 50 d by 96 for advisering, Deut. 1 18.1 fl. 4.2.1 Luke 1.1.4, whereas centing and julky is very likely to draw off the heart from the remembrace of God,

Tob 1.5. Deut. 8.12 -14. Ifa. 22. 13. Amos 6.3 -6. Deut 32.15.

Chap.vii.

ifa. 5 11, 12.

V. 3. Sorrow is better than laughter] That forrow which arifeth from the medication of death, a fad, a fober, and composed temper of fpirit, whiereby a man is rendred capable of inftruction, and fenfible of ferious things which concern his peace, is better, and doth a man much more good, than laughter and the jollity which belongeth unto feastings. The word fignifieth anger, and so by some is the sense rendred, that charitable and wholsom anger which reproveth men for their faults, and so maketh them sortow-full, is better than the flattery of Parasites, which seedeth their foolish lusts with laughter and vain mirth; and so tendeth unto

for by the fadnesse of the countenance] Heb, by the ilnesse or badfor by the Jameije of the commensate; 17(L), 19 for implies of the spinetanes, Neh. 2, badenels of the heart; 18 ran, 19,18, The heart is made better. Vain luther shad foolible, soothiaral light affections are check'd and inpprelled; as the outward man is grieved, the inward man is amended, 17 ov. 2,0,34,1 Cor. 2,16,8 7,9,10 overhears on the other fide, empry mitth doth disbleyet the leart, and let it out unto more vanity, Chap. 2.2, 3, Hol. 4. 11 Efth. 1. 10.1 Sam,

V. 4. The heart of the wife is in the house of mourning! He V. A. The beart of the wife is in the busic of moverning I he roverth lorrow to be be better, wholfomer for the foule than laughter, by the judgement and choice of wife men, and of footer. That which wife men prefer, is indeed better than that which fooles make choyce of the twife men prefer fpetacles, places, ordinated for the places of the places. and choose the most proper meanes unto the best ends : where as fooles look onely on things present and before their eyes; By the house of mouning, we understand any place or object by the nonje of monning, we indertain any place of object which occasioneth mourning; so the grave is called domus setuli, the house of ages, or mans long home, Eccles. 12. 5, 80, a trench is called a house of measures, I Reg. 18. 32. Isaiah

The heart of the wife] When his body is elsewhere, yet his thoughts and heart are thinking on the evill day, which wicked men thrust far from them, Amos 6 3. So Job in prosperity did with a religious fear forecast evil, Job 3, 25, Neh, 2, 2 - r. Pfal.

137.6.
but the heart of fooles is in the houle of mireb] Though he may by
poverty, bufinefle,or many other divitions be abfent in his body, yet
his good will, he would have his flare in every merry meeting,
his heart is upon pleafures, and his love runs wholly that way, fo that he is amazed and overwhelmed through unpreparedness of heart when any! fuddain evil overtakes him, I Per. 4. 3, 4 2 Pet, 2, 13, 14. Houles of joy we read of, Elay 32, 13. Herethen we are taught to moderate our felves in regard of outward pleafures, because love of them is the character of a fool, and of an heart estranged from God, Job 21. 12, 13. Prov. 21 17.1 Cor. 7.30.

1 John 2. 15, 16. V. 5. It is better to hear the rebute of the wife, than for a man to hear the fing of fooles] He instanceth in another cause of sorrow, namely, the rebukes of wise and good men, which though they may fad the heart of man for the present; yet they are much more wholfome and beneficiall, than the fongs and flatteries of ungodly Parasites, which sooth men in their sinnes, and feed the slame of their lusts and corruptions. It is better to hear, (i.) patiently, and obediently to liften to the and faithfully discover his errours to him, than that a man should Palm, 141, 5. It is a token of a wife and teachable disposition, to receive with meekness the words of reproof, as David did, not onely from Nathan a Prophet, : Sam, 12.7-13 but from Abigail a woman, 1 Sam. 25, 32 33. Heb. 13, 22. Prov. 9 9 & 17 15. By
the fing of fooles, understand any flattering speeches, or any merry and pleasant discourses being a Synechdoche, whereby all kind of Jests, and bewitching pleasures are fignified, Isa, 24. 8; 9. Gen-

V. 6. For as the crackling of thornes under a por, so is the laughter of the fool: The voice of thorns, so the noise of chariots, is called the voyce of chariots; and the noise that fire makes in stubble is called the voyce of a flame, Joel 2, 5. Ezek 1 24. Fooles are elegantly compared unto thorns, they are burdens to the place they live in, Gen, 3, 17, 18. They are intractable, he must be fen-ced which toucheth them, 2 Sam. 23,67. They are unprofitable, good for nothing but the fire, Heb. 6 8. The laughter of these fools. good to holding out the life lets, jefts, vain, and frostly discourses, mimi-call and apish practites, whereby they beget laughter; and feed the delights of vain men like themselves are compared to the noyse on exception as van men net themselves are compared to the noyfe of thorns burning under a pot; as their make a didain blaze, and a great noise but do no good; presently go out, and the meat is left as raw as when it was put in; in spiral magnin sine viribus Ignis Inassignation in whereas a foleren fire in coales or great wood, boyleth the meat wichout any such noise; to the estude mirch and islike to see the coalest of the settle mirch and islike to see the coalest of the settle mirch and islike to see the coalest of the settle mirch and islike to see the settle mirch and islike to settle settle mirch and islike to see the settle mirch and islike to settle mirch and islike to see the settle mirch and islike the settle mirch and islike to see the settle mirch and islike the settle mirch and islik jollity of fooles. (i.) of wicked men, though it may feem to promife more pleafure and content, than the more fad and fevere conversation of serious men; yet that doth suddenly vanish with-

out leaving any folid joy bellind it; whereas the reproof of wife men finketh down into the hears, and helps to work out the feath and vanity which lay within it, Pfalm 58. 9. & 118. 12. and as the crackling of thorns to the ear: fo the laughter and vaid mirth of fooles to the heart of a wife man is wholly offenfive and unfavoury. Hereby feems likewise to be noted the aptnesse of vain men to be caught with every light and empry pleasure; as fire doth suddainly take in thorns, and passe thorow them, Exod,

22.6.
V.7. Surely opperfilm maketh a wife man mad. &c.] This may be understood two different wayers: I That even wife men when they see innocence opperfield, and violence prevail instead of justice, or when they themselves are untighteously opperfied, are ice, or when they themselves are unrighteously opperfield, are freeby much finkern and discomposed, tempted to passions administration against so great disorder, Plalm 73 2, 3, 8, 133 21. Prov. 3, 17, Hab. 7, 25, 3, 33, 14, 2, 58m. 16, 9 and then latter clause is thus to be taken, and it, namely opperfison, detroyeth the learn of a gift, (7). An heart endowed and adorned with excellent gifts from above; which send the habed Paar-grade favourest: and many times, when two slitchastics conie together, the latter is taken adjectively, as Plalm 5. 6. aman of blood, (i.) a bloody man. Plalm 140, 11. A man of tongue, (i.) an evil fpeaker. Luke 4. 22. words of grace (i) gracious words. Epheli 4. 24, holinesse of trath, (i.) true holinesse: and in this sense likewise doth the Septuagint, and the vulgar Latine render this clause, another Due napolar d pareias able. Ferdet Robur Cordie Ejus. So by Cor munoris, they understand Cor munificum & li-

2. Oppression, (i,) wealth gotten by oppression, maketh a wife man mad When a wife man turneth oppression, and feeth bribes and gists come in apace he becometh mad in greediness to get more, or mad in violence against his poor neighbours. or mad in his understanding; his eye is blinded, his heart is infatuared and beforted, he is bereft of his wonted wildom, ruining his family when he thinks to raile and to establish it; and so gifts do destroy his heart, (i.) his understanding, Hos. 4 11. Deut. 16. 39, EMOR, 25, O. EMIRET RETILE WILL COMBIL WELL WITH THE ROPE OF the wife man in the whole connext, which is 'to perfivade unto patience against fictfulinelle, when opportiours' grow rich, and run maddingafter gain, and to direct them to wait quitely and obferve the end of luch men, (as David allo directeth; Plalm 37, 37, 38, 07, 32, 17.) and not to beak forth into anger and madding the properties of t nelle at the present disorder which we conceive to be in these

things.
V. 8. Retter is the end of a thing, than the beginning, &c.] This maxime holds in many things. The beginnings are difficult and painfull, the end fruitfull, and rewards those pains; as in the fludies of learning, in the wayes of vertue, in the bearing of afflictions, &c. Heb. 13. 11. On the other side, the beginnings of vice seem sweet and pleasant, but they end in bitternelle, like the role that was fweet in the mouth, but bitter in the belly, Rev. 10, 9, 10, 2. Sam, 2, 16. So in the bufinelle, a man may fuddenly enterprize fome great work, and glosy in the conceit of his abilities, who after comes off with shame, and is not able to finish it, for want of wildom to forecast events, Luke 13 18---- 32. I Reg. 20. 11. perfeverace is that which cowns and honours an enterprize, Matth. 10 22. Heb 3. 6. Rev 2. 36. Many begin in the spirit, who end in the sless, Gal. 3. 3. They after lay of the Devil, that he cannot change his feet. He can begin like a Saint, and transform himfelf into an angel of light; but he will flill end like himfelf. But though this be appliable many wayes, yet here the scope of the Wise man is to Arm us with moderation of spirit against the present and prevailing oppressions which we meet with. Alevil thereby, yet do not dispond, nor give over watering upon God, do not look onely on the present face of things: but patiently expect what issue he will give; go on in his way be not difmayed nor affeighted from any good purpofe; many times the end is comfortable, when the beginnings are troublesome. and they who fowed in teares, do reap in joy, Pfalm 126 5, 6, Pfalm 73, 17, Jam 5.11, Heb. 10, 36, 37, Phil, 4, 5, Ifaiah 10, 12,

and the patient in spirit, than the proud in spirit. Long in spirit.
That can long restrain and keep in anger or impatience. This is fre-I hat can long retiral and the enter by manger of impartence, I has strengthen the greatenty in Scripture attributed unto God, Exod 34.6. Neh. 9 17;
Pfal, 145.8, and it is the evidence of his power, Num 14 17, 18.
Nahum 1.3. and fo it is of wifdom and strength in a man, Prov. 14.

than the proud in fpirit] The proper antichefis had been, than the hasty, or short in spirit, as the expression is, Prov. 14 29, 17.
Exod. 6.9 But his putpose is to shew, that patience is rooted in humility; the meaner efteem men have of themselves, the more willing they are to indure what God inflicts, and to wait his time for an issue out of trouble. Whereas pride and high-mindednesse makes men wilful, and impatient of any opposition, Prov. 13. 10 Therefore when God humbled David, we finde how throng he was to bear the railing and curfing of Shimei, 2 Sam. 16, 11, 12, Hab.

2. 3.4. V. 9. Be not hafly in thy spirit to be angry Do not free at the

oppression and violence which thou sees in humane assairs, do he is enabled to do much good, Ifa. 23. 18. Prov. 3.9. Sa.60.6,9. oppression and violence which thou teen in mentance amains; ao ne is enabled to do much good, Ila. 33, 18, Prov. 5, 9. [a.do.6.3], not railiby and haftily give way to maintaining and impartience, I laike 16, 9, 1 Tim. 6, 17, 18, 19, Here we fee, 1, 1 is in characteristic Continuary and of wealth, but right using oil, which tankes like comfortable; for fowardness egainst Ood and his providence, when things go not as is not good unto the owner of it, 3. That it is an especial skil and we would have them. Be not halfily nor revengefully angry against wildom, fo to manage an efface, as that it may be for good to our felves and others. 4. That wealth is a great ornament unto wilrich oppressours, Plalm 37. 1 Prov. 13. 17; 18. & 24, 19 Chap. 5 rien oppreuduis, Fraint 37. 1 Fiv. 23. 17; 10. 224; 19. Chap. 5.

2. Anger is naturally an hafty paffion, and very apt to prevent reason. The Philosopher compares it to a dog which barketh at a man before he observe whether it be his master, or a stranger, dom, Proverbs. 14 24, and a great instrument unto the works thereof: Therefore they use to say, that wealth is the sinews of action. 5. That it is happier for a wise man to have an inheritance, and to an hasty messengerr which runs away without his atrant.
And therefore slowness and deliberation is necessary to keep it an estate derived on him from his ancestors, than to be put tog wealth by his own labour & industry:res non parta labore, fed relilla in, James 1. 19. Proverbs 19 11 & 15 18. Titus 1. 7. It being of it selfe very wilful, and hasty, Gen 49. 6. Mab. 1. 6. and by it there is profit to them that fee the Sun] That is, by wif David was overtaken in this point in the case of Nabal, I Sam, 25. dom with an inheritance, there is more profit, or more excellent advantage to men in this lite, than if they were leparated. Or, though

9354, 33. for anger refleth in the bosome of fools A thing is faid to be in the bosome, when it is much loved, cherished, delighted in, Deut. 13.6 & 28.56. John 1.18. Ruth 4.16. fools delight in anger. It resteth, It is in its proper place, it never departeth from him, Is ever at hand, ready to enrage and enslame him. A wise man nieth anger as Physick, in its proper time, but a fool useth it as his con-ftant dyet. It is bound up in the heart of a fool, and as it were fewed and fealed up in it. It is an Inmate in a fool, it is but as passenger through the heart of a wise man, it doth not lodge in it all night, Ephel. 4.26 therefore the Apostle exhorting unto perfcet patience, directeth us to pray for wildom as the foundation of ir. Tames 1. 4. f.

21, 22, and the disciples, whom our Saviour rebuketh for it, Luke

V. 10. Say not thou, What is the cause that the former dayes were better than these. He doth not forbid us with godly forrow, and holy zeal to bewail the corruption of the dayes wherein we live, and to be sensible of the fins or judgements which make them evil; for there is no question but some ages are worle than others, there were purer, and then darker and corrupter times of the Church, Gen, 6, 11, 12, Amos, 5 13, Ephef, 5, 16, 2 Tim. 3, 1-5, 2 Thef 2,3 Luke 18.8.

But 1, He condemneth our aptneffe to paffe ouer the good out 1, ric concemnent our aptrette to pane ouer the good things whichwe enjoy in our own age, and to looke only on that which pincheth us, to complaine of wrong, opprefilon, initiation now, as if former ages had not the like reasons or other evils, which we are freed from so complaine of as well as we; lirael had Gods presence, and Manna in the wildernelle, and they value not that, because they mille the onians they had in Egypt, Exod. 16,3.

Num. 11.4 5,6.8 14.1-Num.11.4.5.6. & 14.1 4.

2. He teacheth us not to charge the evils we lyc under unto the times, but to our finnes, which make the times evil: for that is all one, as if a man should think he should be better, if he tust is in one, as in a main motivation in a motiva we extern, in the were removed into another chamber, or did lye on another couch. He that is wicked now, would have been lo in the bad of times, Matth. 33, 30. Thou can't not chipg, though it is made in the late of times, and the light is a lily; though it grow in a wilder-

3. According to the fcope of the place his principal purpole is, to reprove that repining disposition which is in us, whereby we are apt to murmur at the providence of God, because by we are apt to murmur at the protection of Scotz, when violence haply and opprefilion prevaileth; and fo foolishly to charge God, as if humane affairs were not ballanced with Gequal and indifferent a distribution of blessings as they ought to be; do not, faith he, question the Government of the world, nor the wildom and righteouinelle of God therein; Leave Gods work unto him, to whom it belongeth to temper and order the feveral ages of the world in what manner it pleafeth him, Attend thou on thine own duty, be contented with the prefent condition of the times, fludy how to ferve God in thy generation on; leave not thy flation, depart not from thy rank, afflict not thy felf with the things which thou canft not help, walk with God, as Noah did in the worft of times, Gen. 6. 9. and let the badness of the age thou livest in, make thee more wife, more circumspect, more humble, as fire burnes in hottest the coldest

otherwise thou dest not wisely; inquire ecocerning this matter] anterwise two as an extension of the marrier is a mineral way. This is a mineral way in the marrier is, it is a foolish arrogancy to dem must teach us to submit to cod, and to wait upon him. This is a mineral way in the mount to cod, and to wait upon him. This is a mineral way in the mount teach us to submit to cod, and to wait upon him. The complain of the providence of God, as if thou were wife of the world, of Gods over-ruling providence. The Scripture county to teach him, or to mend his works, Joh 38. 2, 3. Job

V. 11. Wisdom is good with an inheritance: and by it, &c.] This is to be understood comparatively, for wisdom is good of it felf alone, but it is better, more ufefull and beneficial to a mans felf and others, when it meets with an inheritance : As the Rabbines fay, tona eft lex cum via terra, Wildom without wealth is despited, Chap 9.15, and wealth without wifdem is a fnare, a to think, that by thy follicitude or anxiety, thou canft reclific every temptation, fuel of luft, pride, vanity, luxury, opprefiion, 1 Tim. thing which thou art ept to complain of, for the detects of God are 6. 9. Pfal. 49.6. Prov. 28. 11. Therefore as life, expressed here by feeing of the Sun, is uncomfortable without the meanes and supports | 6.1.Chap.1.15 Therefore make that light by patience, which then of life, an in critance o maintain it: So an inheritance is unweild- canft not correct. ly and hamful without wifdom to order it. But wealth in the hand of a wife and good man; is an excellent infirument, whereby the hand of a wife and good man; is an excellent infirument, whereby

armanent, and more excellent, and beneficial, than the profit of an nheritance. V. 12. For wifdom is a defence, and money is a defente] In the O. riginal the words goe thus, For in the shadow of wisdom, and in the shadow of money. But the excellency of knowlede, &c.] Where there is either an ellipfis of some Verb, supplied by the C balder version; as a man is preserved in the shadow of wisdom, so is he preserved in the fladow of money. And by others, A man refteth, and is theftred against danger under the fladow of wildom, and of money, Or else an hypallage, in the shadow of wisdom,, that is, in wisdom there is a shadow. The doubling of the prefix reth, noteth the proporis a madow. Inc comming of the prefix tem, noteth the propor-tion of the one, and the other, in that which is in common affir-med of them; as the one is a fladow, so is the other. And so the vulgar Latin rendreth it, As wildom defendeth, so money defend-Which kind of propertion is commonly expressed by a double ctn. Which send of propertion is commonly experted by a double capp, as 18, 42. Or I affly, the Prepofition I may here from a Neminative cale; as Pla1.52, 18. Hof. 13.9. and in other places, as fome learned men have observed. A floadown (i) a Defence by a metaphor borrowed from the flucter, which in those hot countries men received under trees from the fcorching of the Sun, these men received under crees from the restricting of the Sung. John 2. 18, 45, 48, 30, 3, 35, 35 [All, 111, 56, Numb. 14, 9. Jon. 4, 6, 8. Wildom is thus a refreshing defence from oppression and darger, Prov. 3, 18. Eccles. 9, 15, Acks 3, 6.—9, 4 mid money is a defence, it will arm, it will ransom and buy a man out of danger,

wildom with an inheritance be good, yet the fruit of wildom is more

Prov. 13.8 & 10.15. & 19.4 but the excellence of wisdow is, that wisdow giveth life to them that have it] They both defend, and therefore both regether are very profitable, but of the two, wifdom is the most excellent, he meaneth spiritual wisdom, joyned with the sear of God which is the beginning of it, for this giveth life, Prov. 3.16. & 9. 11. which riches cannot do Pfal.39.5,6. & 49. 16 19. Prov 11 4, Rich Nabal dyed with forrow, when wife Abigal faved the life of the family, 1 Sam. 25.33,37,38. Therefore wildem is better than wealth, Prov. 8,11.8 16,16, 8 4; 5 10. Many times a mans wealth thorr-neth his dayes, either by his own luxurious and inordinate use of them, or by exposing him to the cruelty of theeves and murderers. But a mans wildom will fence him against such dangers; or at least will quiet and comfort him under them, that he shall not fink not

V. 13. Confider the work of God: for whe, &c.] He seemeth to have prescribed wisdom, with an inheritance, or unquestionable effate, to be the best remedies against oppression, violence, and those other evils, which in a bad age we are apt to cemplain of:But because such may be the badnesse of the times, and so prevalent the in juries and corruptions thereof, as that neither wealth nor wisdom can defend a man againft them : He here therefore direfteth to another act of wifdem, namely, to look above the creatures, and all fecond causes, unto the righteous hand and irrefistible providence of God in them all; and where wildom cannot mend our condition, nor make the times, or the men thereof, or our affairs therein, fo right and orderly as we would have them, there to let it, at the least, teach us contenument, filence, and an humble acquifency in the good pleasure of the Lord, Many things there are, which no humane wildem can reclific. In a publique Pestilence or Famine, no ability of man can purge the air, or open the windows of heayen to supply us. In a shipwrack, no wildom of man can rebuke the winds and feas and command a calm. But in all fuch cales, wif-

dem must teach us to submit to cod; and to wait upon him. commonly uleth words of external lenfes, to express the actions of

the foul within, Chap. 2.24.8 3. 10.
the work of God] Namely, his righteous government of the world; when thou art apt to complain of the times, and the oppressions therein, then remember, how crooked foever things are, it i God that hath ordered and appointed all things; and it is vain for thee unalterable, like mountains of brafs which connot be meved, Zach.

Chap. vii. hath placed things in, It may be understood, 1. In the course of nature, Be not angry, nor fretful against Gods work, in unseasonableness of winds or weather, in losses by sea or land in sicknesses or infirmities, or deformities, which God bringeth upon thee or thine; nor at the miscarriage of any means, or weaknesse of any endeavours thou nient to rectifie these things. This sin was the fault of Ifrael in the wildernelle, they murmured at things which raul or lifaed in the wildernelle, they murmured at things which they could not mend. Exod. 17, 23, Numb. 11, 45, 62. RRG. 63, 0.00 + 48, 16 c. RRG. 18 in Civil policy, and the managing of humans federated the state of the sta vidence therein, and whatever elfe displeaseth thee, yet rest silent and contented with what he doth, Job 9. 5 --- 13. Job 12.14 -- 24. Pfal, 75. 6,7. 1fa. 2. 10 - - 19. Dan. 2. 11. Jer. 18.6 -- 10. & 47 6,7. Ezek. 14. 17. 3. In the fins and prevailing wickednesse of men in any kind, when thou seeft men incorrigible in wickednesse, fo crooked, that no means will reclaim or rectifie them; confider the work of Gods most righteous judgement in hardning whom he will; and remember that God is so holy that he would not suffer fin to prevail, if he were not also so wise and powerful as to order it to his own glory, and that no wickednesse of man shall proceed further, than to execute what his predeterminate counsel hath appointed, and that the remainder of it he will restrain, Rom. 9.18. I Sam. 2, 25, Gen. 50, 20, Exod. 7, 3, 4, 2 Theff, 2, 11, 12, Act, 4, 28, Rom. 11, 8, Pfal. 76, 10.

2.0. AUMLAIN, RIM., 70. 40.

V. 14. In the day of prosperity be joyful, but in the day of adverfiys sunfider.] In the day of good be thou in good. Or, Be thou good;
That is, joyful, and cheerful. The prefix. J., fometimes denoting a
Mominative Cafe, as form Learned have observed. Or, it may note a funding 61 yis Be thou very joyful: a stell like phrafe feems to import, Exod. 32. 22. I Joh. 5. 19, Joh. 9. 34, Mark. 5. 2, 25, Pfal. 29. 4. & 33. 4. When God gives the property, do thou enjoy twith a chectful and a thankful heart.

but in the day of adversity, or, in the day of evil consider, or, see]
Times of trouble and affliction are called evil dayes, Amos 5. 13. annes on trouble and attriction are easiled visit only 2, Anno 5, 13, 12 Eph, 5, 16, Eecl. Li 1. 1, Confeir, he doth not sing, he thou in evil, or do thou droop and languish under thine affilicion, hat confident righteous providence of God, behave thy felf widely what the confidence of God, behave thy felf widely what the confidence of God, the confidence of the confide out of trouble; look on it as the work of God, which though it feems crooked unto thee, yet thou canft not make firight, yerle 33, not by murmuring, or wreftling, mend thy felf. Therefore in the day of evil, fee to thy felf, take heed of any undecent and unbeseeming behaviour of heart; so much the word feeing sometimes beterming behaviour or nearc; 10 much the word seem generums doth import, Mark 12, 38, 81, 39, 1 Cor., 0, 12, as allo ferious observing of what's proposed unto us, 15 am, 14, 11, and accurate perpending and attendance upon it that we may learn former by 16, 30 should we behave out selves in the time of trouble, Mic.

by it. So mouth we behave our terves in the time of trouble, rolle, 6, 9, Pfal, 94, 12, & 119, 71, 1fa, 26, 11, & 42, 25, God alfo bab for the one over against the other] Hath so ordered and tempered the life of man, that good and evil should be, as it and tempered the use of man, mar good and evil infould be, as it were, inter-woven with one another, that the vicifitude of them fould take off the heart, either from furfeiting on prosperty, or desponding in advertity, as God hath fer Winter and Summer, Day and Night, over against one another, Gen. 8.12. Pfal 74. 16,17 so good and evil in the life of man, Lam, 3.38. Ifa. 45. 7. that in properity, a man might not fay, He shall never be moved ; nor in adiperity, a man might not my, ret man never to move a nor an ac-verity, He shall never be delivered; but that in the one, he might learn moderation; and in the the other, might exercise faith and hope, and might thankfully receive both good and evil at Gods nope, and might thankfully receive both good and evil at 300s hand, Job 1, 21, 8c 2, 10. Habet has vices tondinio mortalism, we adverfex fecundis, ex adverfex fecundis and adverfex fecundis and well proportioned building, one fide doth answer unto that which is over right it, Ezek, 40, 21, 26 in a ballance, the weight in the one fide, doth poise and answer to the wares in the other; in the one nee, doth pole and aniwer to me water into other fo doth God measure forth good and evil in the lives of men, and proportion them to one another, so as may be best fitted for human frailty, and may most conduce unto the spiritual good of his fervants, 1 Cor. 10, 13/Pfal, 90. 15. & 103. 9 14. 2 Cor. 1. 4, 5:

9, 10, 16a, 47, 16 - 18, to the end that man should not be able to find out, or to foresee any thing that is to befal him afterwards; that it being impossible for him,by his providence or prudence, to prevent that order and vicifitude of events, which God hath fore-ordained, he may thereupon refolve patiently to submit to the will of the Lord, (which must obtain partently to tumina to the wife or the Lora, (which mult obtain notwithflanding all our unquietness) and to adore the wifdom and goodness of God, who as he doth by his Soveragin authority, whatefore the pleaseth both in heaven and earth; so doth he by his advitable in the state on dark the source of the state of the mirable wildom, and Fatherly goodnesse, so dispose of things, and fo temper them together for the good of his fervants, that none, who comes after him, can mend his work, be able to order things better to his own advantage, than God hath done; and hereupon fince no man can find out any thing Superfluous, any thing defe-Rive, any thing irregular in the work of God, any thing, which if he had been confulted, might have been better done, every man there-

fore ought to take heed of fretting or complaining, or finding fault with the providence of God towards him, and believe, that what the Lord doth, is best done, and accordingly acquiesce in it, and with filence and fubmiffion yield unro it, 1 Sam, 3, 18, 1 Sam, 1, 2, 338, 8, 16, 19 Fálzy 9, Afet 11, 1918; 16, 39, 8, Roun, 8, 38, 10, 9 12, 13, 14, 15, 31, Mic, 7, 9 Lam, 3, 6 — 39, Job 40, 4 V. 15, All things have I feen in the dayes of my sunfix, 8c.] He confirmed the formet deferme of Gods dark and wonderful provi-

dence, by his own observation and experience. All these things have I observed in my vain and short life, Chap. 6.12.

there is a just man that perificib in his righteosfielle] Is oppressed and ruined, being innocent; or, for his righteoslicile; as Naboth, 1 Reg. 2.1. Hab. 1. 13. In, sometimes is as much as for; as Gen. 29, 18, Hol, 12, 13, Gen, 18, 28, Jon, 1, 14, Matth. 6, 7. Acts

and there is a wicked man that prolongeth his life] Lives impunely n a wicked way without controle, and that many times, because he is wicked, Job 21.7. Jer. 12. 1, 2. The Lord hereby teaching us, that there is a day to come wherein he hath appointed to judge he world in righteousnesse, called the day of the revelation of his righteous judgements, Acs 17. 31. Rom. 2.5. He is most just and righteous now in all his wayes of providence, but many times in them he hideth himfelf, Ifai, 45, 15, that he may exercise the faith and patience of his fervants, and that the perdition of wicked men at the last, may by his long-luffering and patience towards them, be the more conspicuous.

V. 16. Be not righteous overmuch] Some would have this spoken in the name, and according to the judgement of carnal Realon, as a politick precept unto neutrality and indifferency in good courles, feeing piety and righteousnesse doth so often expose men unto danger, be not therefore over-forward and religious, over-wife and scrupulous; be not so inflexible upon grounds of conscience, remit a little of thy strictnesse, and accommodate thy felf to the exigence of times and circumstances, slacken thy hand, strike sail, loofen the rudder bonds in a tempest. Why shoulds thou unnecessarily expose thy self unto danger? But I rather conceive that the name of the mean is here given to the extream, for a man may many times do a thing conscienciously, and upon an opinion of duty, and thereby involve himself in much trouble and danger, when over-wife, as if thineown private judgement were ground enough to regulate all thy behaviours by, flatter not thy felt in any opinionaive confidence of thine own ability to judge of all that is fit to be tive confidence of thine own ability to judge of all that is it to the done, but think foberly of the Jeff, Rom. 12, 3. The more humble thou arr, the more wary and circumfpect thou wilt be, and the more wary, the more lafe. Some apply, this against too much rigor and feverity in centuring of men for unjust, when we fee them perion, grounded upon the defining of the former verse. But I rather take it for, a Caution and direction to moderate our zeal with prudence leaft it bring upon us the forementioned danger, Matth. 10. 16. It was the commendation of Agricola in Tacitus, Retinuit, qued eft difficillimum, ex fapientia modum. Quifquis plus jufto non fapit,

V. 17. Be not overmuch wicked, neither be thou follish, &c.]
Though there is a wicked man that prolongeth his life in his wicksough there is a waken man that protonger has me, in all wite-dendiel, do not thou thereupon take courage to let loofs the reines to all luft, or to make the impunity of others an encouragement to any excelle of wickednelle in thy fell, for this is folly and mad-nelle to run againfl a rock, because some or other hath escaped thipwrack. He doth not here allow any degree of wickednesse, but because in many things we fin all, and no man by his greatest viallancy can preserve himself wholly from miscarriage; therefore he warneth us to beware above all, of breaking forth into pre-tumptuous fins, and superfluity of naughtinesse, Jam. 1.21. Excesse

ned against desperate sinners, Pfal. 55. 23. Prov. 10, 27. Job

V. 18. It is good that thou flouldest take hold of this, &c.] Take hold, that is, firmly and constantly keep to it, and never let it go;

of this] Meaning either that which he speaks of in the present verse, the sear of God, whereby the heart will be preserved from veries, the rear of coast writeroy the near will be preserved from virious and imprudent extreams, and the dangers enfuing three-upon, Or elfe, the mediocrity he before spake of, it is good that thou hold fast this counsel, to follow the middle and sas way, sinnous san this comment, to solion the mission and lafe way, fin-cerely keeping unto duty, and yet wifely declining danger, and then the clauses [of this] and [from this] must relate unto the two former precepts; it is good that thou take Hold of this, namely that thou be not over-much wicked, and withall; 7 D

that thou withdraw not thine hand from that namely, that thou be the means to increase this excellent grace of God in himfolf; t. He not righteous overmuch.

not sighteous overmuch.

for he that fareth Gid fall come forth of them all] Of all
thole dangers, which excreams are likely to draw men into. He
that ordered his wayes in the faret O'God, unreth a fide neither
to the right hand, nor to the lett, but doth observe one precept,
as that he departed nor from another; final, thereby be preferved from the dangers which lye on either hand, Pfal. 34. 9 -- 16. shall have comfort in trouble, and deliverance out of it; for the fear of the Lord is the beginning of wifdom, he doth teach them how they may walk without offence, Pfal. 25. 12, 14. Job 22. 28

V. 19. Wifdom frengtbeneth the wife, more than ten mighty me that are in the City] By wildom he meaneth that wildom which he advised in the three preceding verses, that sear of God, whereby men are raught to keep an holy moderation, and to avoid all unnecessary and imprudent extreams in evil times, this wildom will keep a man from the dangers mentioned, verf. 15. more than ten that is, many mighty men, or principal Commanders can preferve a City. A godly man, who hath God for his friend, and his Att gels pitching their tents about him is thereby much tafer from dangers, than a City is by the power of many Dynaftz or Potentares who are intrufted with the defence of it, 2 Reg. 6. 16. Eccl. 9. 16. 1fa. 8. 10. 2 Sam. 20. 16 - 22. Prov. 24. 3, 4, 5. Zach; 2

9. 16. [16. 8] 10. 8 Sam. 10. 16 --- 22. [Prov. 24, 3, 4, 5, A⪙ 2, Flai, 34, 7, Frox, 3, 31 --- 26, & 4. 12, 13. V. 20. for there is not a juft man upon earth, that dails good and finately in 1 Though forme conceive thefe words to have no relation or connexion to the words going before, or following after, yet they ferm to have a very fair affect both wayes. 1. To the former words; there is no man fo juft, but he will functioned be overmet words; there is no man fo juft, but he will functioned be overtaken with fin, which will eafily expose him unto danger, if he have not spiritual wildom to behave himself, in a fair accommodation towards others. 2. To the following words, there is no man fo just, who doth not fometimes fall into fin, and therefore he ought to bear with the errors and faillings of others. The common corruption of the best men requiresh of them, both wildom towards themfelves to prevent danger, and charity towards their brethren to forfelres to prevent danger, and charry towards their pretents to record give offences: wildom towards themselves, that they give no co-casion to any to reproach and locak evil of this wayes of God, Col. 4, 5, 6, 1 Thesi. 1, 1, 1, 1 Eps. 5; 13, 16, 2 Cor 11. 13, 1 Pet. 2, 13, 15, 16. Charry towards others, when they are overraken with a fault, as confidering themselves, who are, without Gods continued affiftance, equally obnoxious to the same miscarriages, Gal. 6. 1. Col. 3. 13.

net a inft man upon earth] For the Saints in heaven are mad perfect, they fin no more, Heb. 12. 23. The words in their ablo-lute fenfe are a full tedlimony of the imperfection of our inherent Righteouinelle in this Life, and that even juilified perfons come very thort of that exact and perfect abedience, which the Law revery more or that exact and perfect wouldness, which the Law requireth, Pfal. 103.3 4. 8 183.8 1 Reg. 8. 46. Ils. 64. 6. Prov. 0. 9. 1 Joh. 1. 8. 10. Rom. 7. 14 -- 23.

V. 21. Also take no heed unto all words that are spoken, less than

bear they fervant curse thee.] Set not thine heart upon all words that men speak, or all things that they do unto thee for not thine heart over-curiously to know them: when thou dos know them, lay them not to heart, be not troubled at them, do not fet thy felf to revenge them, let them not difquiet thy mind, fee them and fee them not, I Sam, 9.20. 2 Sam, 13.20. 1 Sam, 25.25. & I Sam. 10. 27. Prov. 19. 11. & 20. 3. It is a great point of wifthem, to paffe them by with meekneffe, and neglect, a Sam, 16 10, 11, This meekneffe he requireth to be shewed even toward 10. 11. "A no meanmen or requirem to be interested towards and abject persons, or rowards the poorest servant in a mans family, who doth sometimes, it may be, through our own provocation, sitter some hard and undustrul speeches against us, Joh 31.

V. 22. for oftentimes also thine own heart knoweth, that thou thy felf likewise hast cursed where] The order of the words feems to be inverted; for the meaning is, thou are conscious to thy self that thou haft oftentimes curfed or fpeken evil of others. The confi deration of our own frequent passions and instmittes, should move us pariently to suffer, and willingly to pardon the overlights of our brethfen, Gal. 6. 1. Tit. 3. 3. Jam. 3. 1, 2. Matth. 7, 1 = 5.
The more fenfible any man is of fin in himfell, the more meek and charitable he will be rowards others. Pride is the ground of con-

charitable ne will be covariasconers, artice, is time ground of con-ciention and femoriouslinelle, Prov. 12, 10. V. 33. All this have I proved by wilden: I faid I will be wile, the it was far fromme. I be profedich the cituth of all which he had before taught, that wildom is an excellent protection to a rightcous man actain his own corruptions, and tangers anfuing chereupon, and confirmeth it by his own experience and rysl, according to that great wildom which God had given him.
Yet withal, he acknowledgeth how thort he came of that perfection in wildom, which he promifed himself by the diligent are of means to attain unito, professing the great difficulty he found therein: 1. He was endued with the Spirit of God, and with

did very highly prize it, Prov. 3. 13 -- 16. & 8. 11, 12. 1. He had the benefit of a Religious education, and his fathers infruelinac the bollett of a Religious couleation, and in lattices introctions to quicken him in it, Prov. 4. 4. — 13. 3. He feet his hear wholly upon it, that, according to the property of wife men, he might be yet wifer, and get more knowledge, Prov. 9. 9. 8. 10. 14. Ecclef, 1.13. 4.He prayed earnelly into God for it, (which is an Eccled. 1.13. 4, Tra prayers extraonly unto 100 to 1.7. (No.113.9)

a Chron, 1.10. 5. He had humility, and a due fenfe or his want or wildom, (which aid is after disposition of heart to be raught of God, 1 Cot, 3.18.68 3. P. Pial. 87, 9. Matth. 1.1. 5/2) 1 Reg. 37. 6. He had all outward furtherances and accommodations to wards the getting all outward nurrierances and accommodate on the date in getting of it, wealth, peace, power, authority, to call in all the affifiances which might be useful unto him in it, Eccl. 2, 9, 10, 7. He had an extraordinary stock of infused wisdom to begin withal, which he greately improved by long and accurate experience, 1 Reg. 4. 30. Eccl. 1, 16. And yet after all this he protenteds. I hat though he talk he would be wife, Though the purpois of his heart was wholly fet upon it, yet he found that it was far from him. Teaching us theeby, 1. The unlearchable deepnedle and diffiance of wildom in its whole widenesses from the noblets and most sublime understanding whole widenelle from the nontext and more nonnine uncertaining of man, Job 3.8.12 - 13, & 37.15, - 23, & 38, per form, Rom, 11.33,34, 2. That the most perfect Saints are the most fembles of their imperfection; as the more delicate the fense are, the more fluxuply are; they affected with what offends them, Rom. 7.14 - 14. & 12.3. 1 Cor. 14. 9, 10. & 13.9,10. 3. That it is the nature of fpiritual wildom to discover spiritual wants, and the more the soul knows of God, the greater doth it discern and bewail its distance from him ; as things nearest the Center make most haste unto it, Exod. 33, 11, 18.

EXOU. 33. 11, 16.
V. 2a. The which is far off, and viceeding deep, who can find it out? Oc, thus which hat been, is far off and exceeding deep the word is doubled, to note the suparlative degree, as Prov. 20. 14. He showeth the cause why he was far from wildom, because the works of God, whether of Creation, Redemption, or Providence, are very profound, abstruse, and mysterious, greatly distant from the eye, and beyond the comprehension of the weak and narrow reason of man, Prov. 2, 4 Job 11,6 -- 10, Pfal.

139. 6. V. 25. I upplied mine heart to know, and to fearth, and to fee, wit wishing, &c.] Or, I and my heart turned every way, left no means unastempted, exally to discour wishem, &c.] The using of means unastempted, exally to discour wishem, &c.] The using of most search which Solomon made in this inquiry; as Deur. 13. ous tearen winen bolomon made in ruis maguirt; as Deut 13, 14, Sec châp, 1, 13, 17; & 2, 2, 12. Solomon was nyfo much difcouraged bytthe difficultry, as provoked by the excellence of wildom, and made no other ufe of the profoundarfie and si-frusentile thereof, than to multiply his endeavours in featching

to feel out wifdem and the reason of things] The curious are and to jete the weighted and the reasin of fining 1.1 In clutious are and inbible contributes of things: the fame word is sulfey, er. 27, 29. Chap, 9. to. 2. Chron, se. 3.5; whetely we are taught in the diquisition officiousledge, epiceally that which is figurated, not concert our felves with a superficial thew, but to get toored and grounded principles, that we may be able with full affurance to give a ceation of the hope which is in u.s. Tex. 3, 3.5; and to have a diltimed comprehension of the curily, that we may be coorden and fixed on it, Eph. 3. 16, 17, 18. 8t 4. 14. and give a clear and de-

liberate Judgement upon it.

I, and my heart] That is, I did heartly and feriously feek out. The copulative Vau, doth either impore a preposition, I with my heart did fearch, as I Sam, 14, 19. or a more clear explication I, that is, my heart? fo the learned conceive that copula many imes to fignifie as much as, I har is, as Gen, 35, 12, 1 Ofuba, 11,

be the better able to convince and to diffed the conferences of o thers, d Cor, 14. 24, 25. Heb. 4. 12. Bzek, 14.7, Ifa 49, 1. Pfal. 45. 5. Rev. 1. 16. onely his fludy is in this order; first he fearcheth and feekth out wifdom, as an antidore against the danger of his fecond studies, to discover the wickednesse, folly, and madnesse of fenfual pleasures. And therefore we shall observe, that in the paricular wickedness which he specifieth in the next verify, namely, the inticements of a whorsh woman, he doth often premise the Com-mendations of wildom, and the fludy of that, as an effectual pre-vention of that milthief, Prov. 2. 10 -- 19. & 9. 1, 24 3, & 6. 6.

20 - 14 Prov. 7 4, 5, 8t 9, 10 -4 13. V. 26. And I find more bitter than Death the woman while bear fnares and net. &c.] He thewerh the discovery which he had nade by his fludy to find out the wickednesse of folly, and foolishenergin: 1. ric was enough with the spirit of voca, and with his tear, which is ever accompanied with lipititial wildom, Pfal. 119, 99, 100. It he had perfonal and extraordinary promise of wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men, 1 Reg. 3, 12. 3. He had used all wildom above any other men. Chap, vil.

chap, vii.)

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because their flatteries and dalliances do the day way to mearty give put out-the eye and judgement, and infrauses in man so, that he can look no further, than the person delights wherework they do be-writch him. Hol C. 4.1.1.0.026.6.4.7. — 3.1.1.0.0.4.3.1.2.0.2.6.6. — 3.1. "Y. 29. Le, bit oneth here! I found, that God both made man up-right; just then hape fought our man invention I This onet! He could not discover all the streams of wickedness and solly amongst ment on discover all the streams of wickedness and solly amongst ment but the original and fountain of them all he doth discover, namely, the corruption of the heart of man by the fall; this he found, that their wickednelle was not from God, nor by creation, but from themselves, and their willing entertainment of the temptation of chemicires, and their Milling entertainment of the tempetition in the Septem; Some more fulfully exponent fulfage words, as a constitution of the former I God made Adam Right, and so he continued fo long as he was alone: but when the woman was given under him, the centreed him, and then they fought out many inversions. Betting the means, was fift in the ranging film; it Time. 2.4; Time the predeficient in the control for the ranging film; it Time. 2.4; Time and the words, that they were more found means of this finduland and the words, that they were more of God and only and the distribution of the finduland and the words that the surface of God and only and the state of the finduland and the words. Subtile wildom, after the image of God, endowed with divine wifdom to difeern the way unto true happinelle, and with perfect a-bility to purfue the same, Gen. 1, 26. Col. 3. 10. But though he were made upright, yet he was as a creature, mutable, and fo fubject to be overcome by temptation, and accordingly he did eafily admit of the temperation of Satan, and fought out many intentions of his own; did not content himfelf with that way to happle

Book of Healefailer.

Chap, viiii

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anaus, anoximus, to outcome watern every; care is goodines we left undoor. Dan. it. 2447, 1462, 9, 1 to 447) to notical, and an a ming wishes makes his face to five of This fermenthies allade to the brightenth of Moles his face; fixed, 3247, 2453, 2453, 2451 (its where units we read of Stephen, 447, 6.15; likely it wored.) That wishout the week of Stephen, 447, 6.15; likely it wored. unto wis said of Stephen, AR. 6.11; Hetely hi mored in That wildowi doch beaufile a man with transpullity of midal, which beautineff of countriannes, from front fireasi, Blain, 6.5, 20 Brorgs 1.3, 8. 19, 2.4, Ufalog 4.5. 2. The it midstell his lighter fielding to stilice our true college, Match 5. 15 Joh 5. 35; Phil. has gively a That if send real him greeced, venerable, a midsbe in the cycle of others; and doph, concluse i pecial homour and favour more him pin therefare. of those that converse with him, Job 19.7 - 18:204 That; it illightness his eyes; that he may more electly understand what he is to do, and to leave undone; the light of the Lord thineth on his wayes, Pfal, 25, 9, 10b 22, 28, Pfal, 32, 8, 1 foly, minds (id) with and the boldnesse, of tenths of his face shall be changed, vary dantited). By the strongth of the face, we may understand servernesse, the

pudency fournels aufterity; as Dan. 8.23 Deuti29, 50: Prov. 7. 19:

& ariva 9, 16a, 3, 4. Pfal. 10.4. Jet. 5, 3. Wildom changeth all boyl up the former pation into habitual Rubbonnefle, this into mildnefle; mecknefle, and fevenenelle of countenance; as Do not thou fland in an evil thing] If thou haft been Moles was the wifelt and holieft, fo he was the meekeft man, Num. Moles was the wheet and notes you be more than the state of the state on the state of the state Righteonfinefie and Wildom embolden it, 1 Sam. 1818. Job 11 19 Righteonment and windom embredering volume 1886, 90511 19, Luke 21, 28, And in this fenfe, fome read the very thus; (which the Original word well bears) The Brength of the countenance, his confidence and courage that be doubted, Chap. 77:19. If a, 40, and the state of 31. Prov. 4.18.

V. a smiffel she to keep the Kings' commindents, and that in religion of the dath of God] I to keep. There is in the Original air Ellipsis, and fomething needlarity to be hipphyed, as is utual in order of the Control of the Contro the places, Pfal 110 7. Hof, 14 8. 2 Cor. 9 6. Matth. 15. 9 as Thefi 1/4; This 4/9; Gen, 1%, 54, Marth; 24, 79; I, fithout will admit of my counfel or perfivation, thus adville thee. It is put alliptically, 63 in that a fpecial emphasis, and 65 give authorizy to the precept, Gal. 5. 2.

To keep the Kings command] To observe the mouth of the King The Angels are faid to fee, or observe the face of God, intoken o obedience and readinesse to execute his commands, Matth. 18. 10 obedience and readinelle to execupe his commands, Matth, 33, 10. Ethir, 11, 11, 276, 276, 10. 8, The bloom it is often singlich etry he command, which precededs it four left fixed of 39 12, 17, 10 int., 24, 27 of int., 12, 12, one bedsence shutles the seconding evolution on fancies or onjectules jute excording unter the precipit of the Law, for the Law is the mount of the langestice. This is one of special part of prudence, in order unto transpillity of life, we be faithful and obsidere obswards bugglitzers, and for our to have low of cityes where than

and the in regard af the eath of God ? Thele words are both an enforcement, and his immenion of this dity preferibed; 1. An enforcement elections eather to yell a bedience unto Magistrates, not onely out of ther mwards the higheranie of their fword; but out of confesence sow ands Glody middliceaufe of his vows that are upon us Comments of the comments of th the coverfundbetween Abimblech and Abrahami, Gen. 21. 23, 24. See Gibnas ladi, a weig magangu And ahis may lean to be intima-red in the phrate of Oliving the hand ander Solomon; which we kender, by submigging themselves unto him, I Chron, 29, 24. A like caremony, whereunto, Abrahams, ferwant ufed, when he fware faith-nire lio called, Exod . 22. 182. Pal. 82: 1,6. Joh. 10, 34. Thereby to eeach these to rule for God, not by their own luft, but by his law, and for the good of his people. But I rather understand, by the oath of God, an oath Iworn unto God Ils, 19.18 & 44.4 2 Chron, 17.12.
14.834.21432, So that we are bound to be obedient unto Magi-Trates for the Lords lake, 1 Pot/2, 13 — 17. as fervants are required upon the fame secount, to yelld obedience to their mafters, Enh. 6. 4 + 18. 2. This clause containeth a limitation, by which out obediencounte mon it to be bounded - Keep the Rings command; yes fo, that thou do not violate thine outh and obedience due un-to God. Thy fervice to the one, mult be such as will confift with the featry to the other ; for we are bound unto God and his ferwith by cath and covenant, 1 Per. 3. 21. Neh. 9. 38. & 10. 29. sit forget our dury unte him, t Sam, 10, 10 & 22, 17, Dan, 2, 16,

tener aufweinistig, 28 Cen. 24, 18, 18 Sam. 4, 14, Hof. 9, 9.

Be not buffy togo. It Equities fuch halte, 26 articht out of terrour and perturbation of spiria, in which sende the word is frequently saken, fixed, 13, 12, 2 Sam. 4, 1, Job 23, 15, He shewest the togo. of rebellion, damely, impationcy, fear, perturbation of fpirit, where-by men fling off from a heir allegiance. Servants are faid to fland in the prefered of the bloods, x Reg. 10.8; Efth, x: 4. So that hafting out of their prefence, implies, a declining and casting off of obedithe presence of the state of th or from the commands, or from the anger of a King; not remem-bring that Kings have many cys, and can fee at a great diffance and long arms, and can easily reach those that flye in discontent, from them. Obedience, innocence, calmnelle of fuirit, a meek and veilding disposition, may secure, and reconcile a man. C for a fost answer, turneth away wrath) when turbulency and unquietnesse. will but plunge him into greater disfavour and danger, Another and worler errour is, wilfully to perfit in disobedience, and to

Do not thou fland in an evil thing] If thou haft been transpor-Do not thought and in an even soing 1 is those man, ween transported with perturbation, and gone out of the way; cool and draw back betime, do not harden thy felf in thy defection; but labour, by forbearance and millednels, to recover his favour again, Prov. 154 F. & 25. 15. & 30. 33. To shand in a thing, is to have a fixed and unmoved resolution upon it, 1 Cor. 7. 37. Eph. 6. 11:

for he doth whatfoever pleafeth him] This is not spoken to confirm, or give allowance unto any revengeful and cruel actions of Princes, as if their power did ferve to execute their own lufts ; but te theweth, belides the linfulnefle of it, how unfafe, and how fruit leffe it is to refift those, who have power to do what they please, and who being injured and provoked , [can easily break in piece those, who rise up against them.

V. 4. Where the word of a King is, there is power ; and who may far unto him, What dost thou ?] Think not that thou shalt be able to escape the weath of a King: for if he but speak the word, he hath power enough to reach thee where ever thou gooft : where ever the command of a King comes, it is accompanied with power enough to be averaged on any that provoke him; He never wants inftruments to execute his displeasure. When Saul pronounced death upon the Priess, there wanted not a Doeg to set upon them.

Job s. 15. But of Princes and Magnitrates it cannot be ablolutely and in fully spoken; for being subject unto errous, and mistarriages, they may with humility and widdom be admonished, is am. 14. 45, 46! But he speaketh here of the great power which they have; against which the people dare not to mutter, Prov. 30. 31.

V. 5. Whofo keepeth the commandment; [ball know no evil] This may be underflood either of the Commands of God; plety and god-ly wildom will teach a man to walk fo circumfpectly, as that he shall not provoke the wrath of the King to his own ruine; or of the

commandment of the King, whereof he spake, verse 2:111111 he that observeth his commandment, shall know no evil, I None of the danger before mentioned, ver. 3, shall live securely, and quiet-

ly out of fear, Rom, vs. 3, 4, 1 Tim. L. 2. s a qualification of the precept; a wife man will not, for fear of danger, or hope of advantage, do all that is commanded him by a blind obedithee; but he confidereth the feafon wherein; and the manner how to execute commands t or he knowes to finde 5. & 7. 2, 3. & 8. 5, 6.

V. 6, 7. Because to every purpose, there is a time and judgement therefore the misery of man is great upon him; For he knoweth not that which shall be: for who can tell him when it shall be ?] Because to wavelengths or enterprize there is a proper feating, and peculiar manner of acting, upon which narrow points, the happy fuccelle of fuch underskings do depend, and this cannot without much wildom be duly observed: hence it consent to palle, that the mi-Cey of man is great upon him. This general Is to be applyed to the pattential calle, am and by incurring the dipleatine of his Pince, bringeh much milecy upon himlels, because he wanted: that wild down which flould diagest a proper opportunity, and right way of regaining his favour again. When there is ignorance and folly within, dangers and fnares without, it is very hard for a mante walk fafely. There is no greater part of wildom than the prudent observing of times, circumstances, and the right manner of transa-Ging bufineffes that are of weight and confequence unto us, Jer. 8. 7, 8. Amos 5. 13, Luke 19. 44, Prov. 15. 23. Act. 22. 25 -- 29. Act. 23. 6, 7. for he knoweth not that which shall be. 1 Because a man cannot

time, any other way of proceeding, would miscarry: great there-fore must needs be the miscry of man by reason of this ignorance, who hash a thousand waves to miffe the mark, and but one to his it. A man cannot fo much as fore-appoint his own actions for the

future, much Icfie forefee the confequences and iffues which would follow chercupon, Prov. 27. 1. Jam. 4. 14. None can forecel 2 man what shall be, but God alone. If a. 41. 23. & 44. 7. & 46. 10. Onely this a wife and holy man may be fure of, that whatever falls our shall he for his good, though it may be contrary to his defire and expectation, 1 Cor. 3, 22.

V. 8. There is no man that hath power over the spirit, to retain the fpirit, neither hath he power in the day of death] By fpirit, he meaneth

the breath of life, or the foul. So it is often understood, Gen. 6. [fulnesse, Prov. 18, 12, 28, Pfal, 12 8, even in that city where they had 19. Job 7.7. 1fa 42.5. Pfal 104. 29. Luke 8. 55. Jam. 2. 26. This may be understood, I. Generally, to signific the weakness which is in man to help himself against the greatest surure evil, namely, death; no power, industry, wildom, can keep the foul, when God by death requires it: no man hath the dominion over his own life, to live as long as it pleafeth himfelf; nor over death, to repell and refift it when it comes, Plat. 49.7 .- 10. Heb. 9.27. 2 Particularly, to the present argument of obedience to Princes, whose yvrath is as the roaring of a Lyon, whole displeasure cannot be avoyded. An offender hath no povver to retain his life, vyhen supreme authority passeth judgement against it: and therefore we ought wisely to take heed of those provocations which are likely to cash us under fo great danger : for the punishment of rebellion can no more be avoided, than the vvind can be held fast. Therefore vve ought to keep our selves still vvithin the bounds of duty, and that will preserve us from evil, as verse 5.

to retain the [pirit] To shut it in , to keep it from going avvay Neither hath he, or any man povver in the day , or , over , and against, the day of death to adjourne and prorogue it; equo pede pulfat pauperum tabernas , regumque turres. The povver of a King is as little against death, as the power of the meanest beggar. And therefore some have observed, that vyhereas vyhen David is mentioned upon other occasions, he is usually spoken of by name of King David; when his death is spoken of there is no mention of his dignity and office, but onely of his name, I Reg. 2. 1.

and there is no discharge in that war] Or, no weapon where with we can prevail in our war with death. There is no apparatus belieus san prevait their war with accuracy, no arroy v or javelin that a man can let fly in this cumbate: Or, there is no million into this battel, in vain doth any man go forth to make war against death. So the word feemeth to be underftood , Pfal 78.49. 86 \$ 150 mueglater-Sat its modenter. So Symmachus rendreth it. It is not poffible to fland in battel array against fuch an adversary : the Septuagint render it thus, we say a norodit is ninea nodeus. There is no million or dimittion in that war, which lenfe our Inverpreters form to follow, in their Version, There is no discharge in that war, no man can have a Vacation or an Exauctoration from that warfare. There is no protection or deliverance from the hand bf

neither shall wichednesse deliver those that are given to it] Unquiet wickednesse, finful shifts, which men in danger are apt to betake themselves unto, though a man turn himself every way, and move every stone, yet he shall not be able to deliver himself; Saul and Pilate would fain shift off the guilt of their fins upon the people, I Sam. I, 1.1. Matth. 27, 24, and Caiphas pretended necessity for his perfecuting of Christ, Joh. 11, 50, but this did not deliver their fouls. By wickednesse, here may be understood, in relation to the argument of the text, Rebellion, Sedition, difobedience against Magistrates, as I Sam. 24. 13. The words are a urages, wickednesse shall not deliver, that is, It shall destroy those that use it; as Rom. 1. 16, Pfal. 51, 17. Prov. 17, 21.

Prov. 14.4.
V. 9. All this have I feen, and applyed mine heart unto every work, that is done under the fun: There is a time wherein one man ruleth over another to his own hart.] With his wonted transition he passets on to the observing of another Vanity, which was to be patiets on to the observing or another wanneys, which was to be found among then; I applyed or gave mine heart unto every work, as Chap, 7. 27, teaching us with special attention to ob-serve the wayes of Gods providence in the world, Psal, 111. 2. 1 Pet. 1.10, 11. When he was thus confidering of the right means of living comfortably, by yeilding due obedience unto Government : He found that some Princes were so tyrannical and intolerable, that it was very hard for men to live quietly under them, they go on without controll, and milerably afflict the poor people. they go on without controls, and miterany affect the poor people, Prov. 3.8. 15,16. for whole good and comfort they were appoint-ed, Rom. 13, 4. God thus pleafing in his Juffice many times to punish the fins of a Nation, by giving them up into the hands, and under the will of unrighteour Governours, Zach, 11,6. Hof. 13. 11. Job 34. 30. Ifa. 10,6. & 14. 27. & 19. 4. But he sheweth the vanity of such Tyrannical courses. They tend at last to the hurt of those that use them : the Rod which beateth the children , is usually at last thrown into the fire. As their power hath pur into their hands a greater liberty of finning, so hath it heaped up for them a greater measure of wrath, 1sa. 10, 12. Dan, 11, 36,---40.

I Reg. 15, 29,30.

V. 10. And of I am the wicked buried, who had come and gone from the place of the Edy: and thoy were fugeriten in the city where they had so done: This is also wants. These words are obscure they had so done: This is also wants. These words are obscured from understanding the former spare? Wicked utulers, and the latest the state of th ter part of good rulers? others, the whole, onely of wicked ones. The sum of the former sense is this; When I considered the rule of Tyrants over others, I observed that when they were dead and butied, they did as it were come and return again in their children or wicked fuccessours, who reigned like them, Job 8, 18,19. or when they had been deprived and deposed, and so as it were buried, I saw them return to dominion again. But other good men, who had walked with God in his holy place, are driven out of fight, made to run into corners, and as it were buried in forger-

done Right. This he looked on as a great Vanlty, that the memory of good men should perish; and wicked men should be had in honour. But the other fense which applyeth all to wicked Rulers, seemeth to be more genuine, and is followed by our Translation; I favy wicked Rulers continue all their life long in the place of the Holy one, to be had in great honour, and after they had gone in and out before the people in the place of Justice and Govern-ment, (which is in the Throne of God) I says them magnificently buried in very great pomp and foleranity, Luke 16.22, yet being dead, notwithstanding all those flatteries and formalicies in their funeral, their name and memories did quickly perish and dye with their bodies, infomuch, that in that very city where they had lived in fo great power, and been buried in fo much ftate; they were presently forgotten; neither the noblenesse of their fa-milies, nor the flatteries of their creatures, nor the magnificent monuments creded for them, were able to preferve their names monuments elected to taken, yet of sold to potent enter names from rottennedle, y Pal 37,9,10,35,36. Prov. 10. 7. By the place of the Holy, or of the Holy one, os Hab 3, 3, understand the tribunals of Judgement, whereon they fit as his Vicegerents, Deut. 1, 17, Pfal, 82.1. Exod-22, 28, 1 Chron, 29, 23, 2 Chron, 19 6. By coming and going, feems to be intimated the administration of the publick office of Government, elsewhere expressed in the like manner, by going in and out before the people, Numb. 27, 17. Deut.31.a. 1 Reg.3.7.

And they were forgotten] The Septuagint render it, and they were praifed; upon an easie militake of one letter for another in the Ori-

where they had so done] Others, where they had done right, in the first of the two former senses, we dique neateries, as Symmachus: or whatsoever they did was accompted Right, and fo it is applyable to the latter fenfe. This is also Vanity] All the power and pomp of weicked men in

their Life, and funerals, is but meer Vanity, fince when they are gone, their names and memorials perish with them.

V. II. Because sentence against an evil work is not executed speedily: therefore the heart of the sons of men is fully set in them to do evill.] Here is intimated the Reason why wicked Rulers go on without remorfe or controll in their tyranny and oppression all their life long; namely, because the Judgements of God threatned against them, are not presently put in execution. The prosperity of wicked men doth exceedingly ftrengthen and harden them in their wickednesse. This proceedeth from infidelity, and a roce of atheilme in their hearts, they cannot fee afar off, or if they do. ver because evil feems far from them, therefore they go on securey, abusing the goodnesse and long-suffering of Godunto pre-umption, which should have led them unto repensance,

First , we here, fee that there is fentence pronounced against very wicked work, Ifa.3. 10, 11.

Secondly. That the Lord is flow in putting that fentence in execution, being willing that men thould repent, 2 Per. 3. 9.

3. That the fentence being pronounced though it come flows y, yet it will come furely against ungodly men. It is every day nearer and nearer, and the longer it stayes, the more heavie it will be. It comes with sect of voodl, but it will strike with hands of

lead, Gen. 6.3.

4. That wicked men abuse Gods patience unto presumptions and because they see all well with them, do despise his threatenings to their own destruction, Ifa.5. 19. Fer 5.12. & 17. 15. 2 Pet.

3.4. Ezek 12,22. Pfal. 55, 19.
5. That Impunity maketh wickednesse more excessive and ourragious, and the heart of man is the more filled and emboldned in wickednesse, by how much the more experience it hath of Gods flownelle to wrath, Matth, 24. 48,49, Prov. 7. 18,19,20.

2 Pet. 3. 3, 4.
therefore the heart of the fons of men is full in them, or is fully fet interior to ears of the first of the first first of the f ness, excess, greediness, ruthing, breaking forth, superfluity, &c. nets, excess greenmens, tuting, breatain server, independent server.

Efter 15. Aft. 5. 3. Gen. 6. 12. 13. Luke 6. 11. Jer. 50. 38. 1 Pet. 4.

4. Ephol 4. 19, Jer. 6. 7. & 8. 6. Hol. 4. 2. Jam. 1. 21.

V. 12 13. Though a finner do evil an hundred times, and his dayes

be prolonged : yet furely I know, &c. Here he answereth the Tempbe promiged: Jet jurely 1 gnow, oct. Frech an amwered in a temperature action whereby good men are apt to be offended at the professity of wicked men, Pla1, 73, 4, 3, [cr. 12, 1, and wicked men to be hardened in their fins thereby: Though a finner do continue to do evil, and escape punishment an hundred times, never fo often, at

Chap. 6. 3.
and bis dayes be prolonged] Or, his punishment delayed t or God do put off his anger, and not ftrait way execute it upon him, Chap. 7. 15. 1fa. 48. 9. Deut. 4. 40. Exod. [20. 11. yet furely I know, and do confidently affirm, that it shall be well with them that fear God Ila. 3. 10, 11. The order of the consequence is inverted, and first the remuneration of good men is mentioned, before the punishment of evil men, to strengthen their faith, and to comfore them against the oppressions and injuries of their potent adversaries, because usually the rage of tyrants doth vent it felf against

those that fear God which fear before him] This is the character of a good man, they fear God fineerely, they tremble at his prefence, they labour to commend their hearts and confeiences unto him in well-doing, 1sa. 13. When wicked men prosper and rage, they free nor, they fear not their cruelty, but still they hold fast their integrity, and

tear not their crucity, but still they note taxt their integrity, and go on fleathily in obedience and parient waiting on God, sat it fault not be well with the wicked, neither shall be peoling his days which are as a shadows It fault not be well.) This is a quiouse; lefts being shill than is intended: 'for the incaning is, It shall be very id with him; as Exod 20.7. Pfal.34.5. Rom, 1, 16. Pfal. 84. 12.

112 42.3. Rom, 4.19: Revel. 12.11.
neuther shall he prolong his dayes Long life is oftentimes promifed as a bleffing, Prov. 28.16. Exod. 20.12. Plal 91.16, Prov. 3. 2. and the contrary threatened as a curfe , Pfal 55, 23, and though they feem to live long, their longoft life is but as a shadow, which triey teem to tive long, their longor tire is but as a linatow, which fuddenly is gone, Pfal. 1444 wrath doth at laft certainly over-take them. Whereas in Scripture founctimes prolonging of ones dayes, relates to a life after death, and a victory over it, lia 53. To.

V. 14. There is a vanity which is done upon the earth] He doth not pass this centure upon the wile and righteous providence of God, who ordereth all the seeming confusions and disorders which are in the world, and who is pleased after a seeming inequality to dispence good or evil unto men, contrary to what our reason doth judge most equal and righteous, Job 9, 22, & 21, 7, 8. But first he ipeaketh according to the judgement of flesh and blood, which is apt to judge hardly of so strange a distribution, Psal 73, 13, 14, 2. He doth it, to frew the vanity of all outward things which do variously happen unto men under the Sun, which being distributed without any great difference, fometimes evil things to good then, and good things to evil men, do lead us necessarily to think but meanly of them, and to look after a further Judgement, ywherein revvards and punishments shall be in a more notable wherein reverses and punishing that he in a more notable manner dispenced, Chap. 7 15. 1 Co. 15. 19. And even in this distribution there is much goodness shewed to one man in his sufferings, whereby his graces exercised: and much weath and furtice to others in their prosperity, whereby they are many times hardened and ensured, Pfal. 69.22 Hol. 13 6.

V. 15. Then I commended mirth , because a man hath no better thing under the sun than to cat, and to drink, and to be merry, &c.]
Some make this to be a sensual and carnal deduction drawn from the former observation, that fince by a mans most circumspect walking he can no more free himself from evils, than if he lived more loofely, and fince evil men do many times go away with the rewards of good men, and good men fuffer fuch things as they had not deferved: fince a man gets nothing by his holimefle, nor lofeth any thing by his wickedneffe: It is therefore the best way to take our pleasures, to eat and drink and be merry, and to way to take our picalures, to cat and drink and be merry, and to take no further care than how we may for the prefeat gratific our licentious defire, r Cor. 15, 32. 16. 22. 12, 13. Amos 6.3. —6. Pfal. 73. 11, 12. Bot trather understand the words in the sense. formerly expressed. Chap. 2. 24. & 3. 12, 13, 12. & 5. 18. Since it is impossible for a man to free himself from those common vanities and temptations which are under the Sun, Therefore there is no greater wisdom, no better remedy for our present vexations, than to compose our hearts in an holy calmnesse and security, no cust no compose our neares in an invertee minimister and recurrity, nor over-currioully or queruloully to inquire into the dark providences of God in the word, but with an holy lubmiffion to commit our felves to the Lord, and in his fear, and with cheerfulnetic and thankligiving to enjoy the prefent bleffings which his bounty hath tranking to enjoy the present ossistings which his bounty hath beflowed upon us, without any unquietnesse of pirit at the differs we fee, or any awxious and follicitous thoughts touching any thing which for the future we may fear, Phil, 4. 11, 12; 13.

2 The that flad latific with him of his labour, in the dayes of his life, with though giveth him nader the Sun! This is the only fruit which a man chart cap in this life from all his labours; greater benefit he can never expect from any thing under the Sun, than to be can never expect from any thing under the Sun, than to have food and rayment, with cheerfulnesse of heart in the use

V. 16, 17. When I applied my heart to know wisdom, and to see the businesse that is done upon the carth] He here concludeth with a scason why a man ought not anxiously to perplex or disquiet his shoughts about the works of Gods providence, in the Government of the world, why good men are afflicted, and ill men advanced; because when a wife man hath applyed his mind, made it his busineffe, broken his fleep in this inquiry, yet he shall come short of what he promised himself, and must at last acquiesce in the Soveraignty and Dominion of God, whole works are unlearchable, and whole Judgements past finding out: therefore we must suppress all rath centures of those things the reasons whereof we are not able to attain unto, and with calmnelle and tranquility of fpirit, labour to enjoy present comforts, rather than to busie our selves with curious and fruitlesse inquiries.

to fee the bufineffe that is done on the earth | That is, to discover and get a clear, and diffinct fatisfying accompt of all the works of Gods providence in the world, to comprehend the reasons of

the admininistration and Government thereof, to have a rational view of the compages and whole frame of humane affaires, to reconcile all the leeming abfurdities and incongruities which app pear in them, to look exactly into the Temperament and Compofition of fo many infinite and contrary events, unto the making up of one most exquisite and beautiful work,

of one most exquisine and account of the period of the per himself necellary refreshments, out of the intentness of his mind in this inquiry , as strong and fixed thoughts will keep away steep

tims inquiry, as noting and used intogens with keep away theep from our eyes, Pla1, 127, b. Ecclef. 12.

aman cannot find our the work, that is done under the Sun) Can not perfectly understand, or fearth into the counsel of God in the government of humane affaires, his fecret Judgements, his admirable contrivances, his various wisdome, Job 11.7,8,9,9 Pan 36, 6, 8 2. 5, a man can neither by labour, nor by alson, (the Two great Engines and Instruments of discovery,) attain unto it. He doth not hereby discourage us from searching into the works of God, which elfewhere we are directed to obletve, Pla) 111.2. & 104.24. & 105.5. & 206 131 162.5. 12. But onely reacheth us after all, to adore the depths of his wildome y toreft teather in sailer and scauder tip depicts of in whiteing y forest fartisfied that whatever he doths, how contraty foever it appear un-to human reason, is righteoutly, holily, and wisely done. Secret and wonderful his works may be, but they are never unjust and therefore when we cannot understand them, we must admire and adore them, Job 9.2 .- .- 14. & 40. 2,3. Rom, 11. 33. -- 38.

CHAP. IX.

N the end of the former Chapter, the Wife man observed the IN the end of the former Chapter; the wife man observed the feerer and hidden course of Gods providence; and in this proceeds in the same argument, taking notice of a consusted doministration of the world in the the common Events which does qually befall both the good and the bad, even as death at the last happeneth to them all alike, verfe 1,2,3. Whereupon herefumeth his former remedy against this Vexation, to wit, that we should comfortably enjoy life, and the good things thereof, while we have time to do it, and not defer it till it be too late, because when death comes, it deprives us of all the comforts and delights which this present life doth afford unto us : upon which occasion he praiseth life besore death, because therein we have the liberty of enjoying all good things under the Sun, the fense of all which, Death doth Hereave us of , verle 4,5,6. And therefore fincethe dayes of our life are but Vanity, we ought with much cheertulines and intention of mind to enjoy all the liveet contentments which life doth afford us, yet fo, as not to leave the duties of our Calling undone, this being all the portion which we can have in this life of all our labours, verfe 7,8,9,10. After which he falleth into the contemplation of another wonderful providence of God, whereby events feem to befall men rather by chance, than by reason and counfell, and contrary to those previous dispositions by which we are led to expect far different effects from those which do come to paffe, verse 11. The reason whereof in part he subjoyns, namely, that invincible ignorance which is in all men of the proper featons wherein actions are to be done, or elfe difability to foresee and prevent the eyils which are coming towards them, and do fuddenly furprize them, verse 12 Laftly, left he should feem to diftate unto us a supine neglect of all good means towards our defired Ends, in regard that things seem to be governed rather by chance, than by councel, He showeth the excellent use of godly wildom to deliver us out of fuch dangers, by an example of One poor, but wife man, who being in a little City meanly man'd and defended, did by his wildom deliver it from the power and military assaults of a mighty King which came against it. Yet shewing withall a or a mighty king which can be expected by the wife a man because of his poverty, yerie 13,14,15,16, whence he concludeth, by shewing the excellency of wisdom, that filent wisdom is better than clamorous and builtling power, and than all instruments of war, And withall, that as one wife man may avert much danger, fo one wicked man may deftroy much good, verfe 17,18.

Verse 1. All this I considered in mine heart. I gave all this in my heart. I laid it up in mine heart. It noteth special study and attention thereunto, Luke 2.51. & 21.14.

even to declare all this To prove, examine, perfectly to understand, and cleerly to manifest all this. The word fignifies to purific and purge, because when a thing is soyled and defaced, it is

the more difficultly known, 2 Cor. 3. 16,17,18.

That the Righteous, and the wife, and their works, are in the hand of God] That the persons and works of the best and most prudent men are not in their own power or disposal, but are guided by a Divine providence, and by a fecret, invifible, and unpreventable direction from above, by him who worketh all things, by the counfel of his own Will: To be in the hand of God, noteth. I Subjection to his power Joh 3.35. Matth 28.18. Joh 5, 21, 2, Dire-Rion and guidance by his providence, Art. 4.28, Jer. 10.3, Prov. 16.9, & 20.24, Exod 34.24, 3 Ruling by his powerful though fometimes feeret and invifible Government. So the hand of the King, notes the command or order given by the King, 1 Chron. 25. 3. 4. Custody and protection from evill by his care Efter 2.3. 1/a.62.3. Joh 10. 28, 29 Our works are transient things, and as they come from us, feem to vanish away, and to be no more, they are quickly out of our hands : but they are alwayes in Gods hands, and written in his book, he referveth them unto the time of Retribution, and keepeth an exact Record and Register of them : So that no one of them shall be unrewarded. Heb 6. 10. Our persons, our rimes, our imployments are in en, rice 0.10. Our persons our times, our imployments are in the hand of Ood, men cannot do to us, or dispote of us as they will. Joh 19.10,11, neither can we dispote of our felves as we please: but he who is wifeft, and knowes what is best for us, and what uses we are fittest for, doth as it pleaseth him, order both our persons, our times, our places, our callings, our work, our wages, as may be most for the glory of his Name, whose we are, and whom it is our happinesse to serve, in whatsoever station he

Chap. ix.

and written and inapprient to terve, in what we we had the pleased to place us, 2 Sam, 1, 2, 3, 2d. that it before them. The words will admit of such a reading as this; The Righteous, and the wile, and their works are in the hand of God, also love and harred, to vvit, are in the hand of God. He loveth whom he will, he hateth whom he will, Rom.g. 11,12,13 15: 16. No man knoweth any thing that is before him: no man can 16. No man knowert any trung tract is occore inner. In o man caudificover the counted or the love and hatred of God by any outward things which he lookent on, the lame things equally haping to the good and to the bad, Chap 8. 14, Manth. 5. 47. Or, no man can know whether the things which he loveth, or the things which he hatreth, full befall him, shough he guide his works. with never so much rectitude and prudence; events depending on the providence of God; and not on the counsel of man, Rom. 9.16.

Jer. 9. 23, 24. 1 [a. 45.9. Jam. 4. 13, 14, 15.
V. 2. All things come alike unto all: and there is one event . &c.] Some would have these yvords, and so forward to verse 13, to be the perverse judgement of the flesh, and the voyce of Atheists and Epicures upon the doctrine of providence before observed: But vve must remember, that Solomon speaketh only of ontward things, and the different administration of them: and of the remedies of vanity and vexation, in regard of our condition here medies of vanity and vexation, in regard of our condition here under the Sun, relatining and limiting all the conflict devents of voididy things by the holy hand and vrife providence of God, and all the precepts which might otherwife fear to favour, of Sentiality and Epicurifine by the fear of God, and honeft labour in our vecations: vwhich things being remited, all that is here fet down, doth well conflict with the will 66 God, and the fee-fet down, doth well conflict with the will 66 God, and the feeof Solomon in this book, which is to fer down such rules de tran quilitate animi, as may make a man comfortably to digeft the vanities of this life, and fweetly to palle over the time of his pilgri

All things come alike to Ali Omnia sicut omnibus e So Symina-chus, a nuy m suota loss maos, All alike unto All. This is the reafon why we cannot judge of love or hatred by outward things: for albeit good things are promifed unto good men, and evill things threatned unto evil men; yet God doth so proceed in the execution of these promises and threatnings, as that faith onely can discover the difference; all things outwardly, and to the eve of sense appearing alike to all: As if the Lord had subjected all things to the domination of Fortune, rather than of Justice; and that the events of the world, were all rather cafual and contingent, than either predetermined by the counsel, or governed by the providence of God.

one event to the righteous and to the wicked, &c. | Moles dves in the wildernesse, as well as those that murmured. Josiah in the wars as well as Ahab. Is Abraham rich ? fo is Nabal: Is Solomon wife ? fo is Achitophel : Is Joseph honoured by Pharaoh ? fo is Doeg by Saul. And ufually, as to outward things, the advantage is on the fide of the worlt men, Pfal, 73, 12, 13, Mal, 3, 15, to the rightesses and the wicked I in regard of their spiritual state

and condition towards God. Not that any man is perfectly righ, teous in this life, Chap. 7 20 but inchoatly by the first fruits of the Spirit. Comparatively, in opposition to the wicked. Evangelically, by fincere dispositions of heart, and by the ordinary prevalency and dominion of grace.

to the clean and unclean Between whom great difference was

to be made, Frek. 22. 26

to him that facrifiteth, and him that facrificeth not] That carefully observeth, or prophanely neglecteth the worship of God; as we see in the examples of Jeroboam and John.

as we fee in the examples of peroboam and john.

seis the good, for the finner! The doubling of the prefix Caph,
noteth an equal comparison, and absolute similitude between
the things compared, Genes, 18, 25, & 44, 18, Isa, 24, 2.

and he that [weareth] Namely, fallely or rashly, without truth,

or judgement, or righteouineffe.

or he that feareth an oath] The character of a godly man, who doth so reverence the great Name of God, Deut, 28, 58, that by the fear thereof, he is kept from swearing rashly by it, and when he is called to fwear, doth it with an awful regard towards that glorious and fearful Name.

V. 3. This is an evil amongst all things that are done, &c.] When I considered the course of providence, I found this to be

one of the most grievous things which hapneth under the Sun, That all things, the same equall events, both in life and in death, do happen not only to the just and the unjust, but even to the maddeft and most desperate of sinners, who all their life long do give up themfelves unto all excelle of wickedneffe.

This is an evill among all things] It is not evill in regard of God, who doth all in a most wife and holy manner: but evil, that is, grievous and troublefome unto man to behold, a great tempration. unto him to confider, that just and wife men should be exposed to

the felf-fame miferies, with fools and ungodly,

an evil amongs all things Or, above all other evils: So some render it, she peffinant, this is the worst of evils. As the Superlative is other expected by an Adjective, governing an Ablative case with the Preposition 1: Example whereof, the Learned give in, 15am. 77, 12. Prov. 30, 300 Learn. 1. 8. Luke 1. 28. Icr. 49, 15.

yea alfo the heart of the fons of men is full of evil, &c] Tea alf: That upon occasion hereof, when men see that it is all one, whe ther men be good or bad, as to any outward difference in things, here below; they judge it valir to ferve the Lord, they despife all threats, they undervalue all promifes, they let loofe the rains, and run headlong unto all kind of wickednesse and madnesse, all fort of furious headstrong and desperare excess, with boldnesse and pre-

fumption. See Chap. 8, 11.

and after that they go to the dead After a life spent in madnesse.

Their lawer and is to go to the and fenfuality, then they dye. Or, Their latter end is to go to the dead: 72 hours let years; fo Symmachus. Others, After that; [i.) Following their own heart; running after their own lufts, they do at last fall into the pit. The end of all their madnetic is

death. Rom. 6, 21.

V. 4. For to him that is joyned to all the living, there is hope]
In the written Text it is, Who shall be chosen? but the Masoreths direct the reading to be, instead of timfen, joyned, by a transposition of the Original letters. This correction some Learned men. have conceived unneceffary. Some rendering it thus, For what or nave conceived unnecessary. Some retutering it times, For water which shall be chissen? Thereby meaning, how difficult it is to refolve, which flate or condition to choose, that of the living or of the dead. Yet quickly passing a judgement on the fade of the living, in regard of the hope a man has have, while he lives, of bettering his condition. Others annexing these words unto the last of the former verse, thus, After all mens madnesse, their end is to dye: Who shall be chosen out, or exempted from that common condition? Since thefore all men, without any choyce or exemption, mift dye, most miserable is the condition of those mad men, whose hearts are toll of wickednesse, even till death overtake them: For while men live there is fome ground of hope, but the mightieft of finners, when once dead are past hope, and in a worfe condition than the meanest men who are yet alive. Others retaining the marginal reading, render it thus by an interogation; For who will be joyned, to wit, with the dead? Who will choose a dead who still be joyned, to wit, with the dead/Who will choice a dead man for his companion, fince that is, of all, it he most hopelefle, condition? But this is a forced fenfe, herein therefore Interpretate on the stagger, a for him that is joyned to, or is a companion of the living, He hath hope, While life remains, what evit, ever beful a man, he is in hope to break through, and to mend his condition; fonce good things however helpfort here in proper as to the good things of this worked after death where is no hope, as to the good things of this worked, after death where is no hope, and the stage of the stage o canus keep the reading in the Text, and 'endier, it thus, Monforcer's to the form of a month of little little gas the little g therein nave nope; which maketh is clear, and a good lepte. The Adjective which we render, Libring being 'fluidly taken for the Subtlantive or ablicact, to wie, for fife 1 as Gen. 2, Plais. 1. A. Prov. 18. 1. Plais. 3, 1 take it, the expredition we find fla. 4, and yell light unto this place. Every fine that is written among the living. To be chifen among the living, here; feems to be the fame, with being written among it the living, there. It is an allufion unto Chies, wherein there is a Martella or Record kept of fuch as were Free-men, whereunto the Scripture feemeth to allude, Pfal. 87.6. Ezek 13.9. wherether the Scriptule Leemen to and a. For as the Elect are faid to be written in the Book of life, Dan. 12.1. Pfal. 69.28. Rvy. 17.8. & 21.27. & 22.19. fo the living may be faid to be cleded unto life; as all flich Enrolements in the Records of a City, do follow upon a preceding choice of the persons so enrolled for a living Dog it better than a dead Lyon A proverbial speech, whereby is meant, that the basest and most contemptible person

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while he lives, is in a better and more hopeful condition than the while he lives, is in a better and more hopeful condition than the mod honourable, when he is laid in the duff. The Scripture ufeth the metaphor of a Dog, to denote the villest and most abject performs, a Reg. 8, 13, Matth. 15, 16, Revel. 23, 17, Phil. 32, 14 and the bother fide; a Lyon is the most noble of beafts, Prov. 30, 30, yet a dead Lyon accepted to the fectors of the weaket and most learnth creatures, according to the Greek Epigram 36 are 18 seet with the Astronous Performance of the Western Charlest and Dog, 1 Sam. 24, 14, 2 Sam. 9, 8, V., For the living form that the field Half of By this knowledge

V. s. For the living know that they shall dye By this knowledge they gain much, if they rightly improve it: For, I. Hereby they are perswaded to repent, and to fit themselves to meet with the king of terrours. 2. Hereby they are fet feriously to consider, how this unavoydable evil may be severened, and sanchised unto them, that they may comfortably desire to depart and to be with Christ, which is best of all, 2 Cor, 5. 4. Phil. r. 20. 3, Hereby they are excited unto duty with more vigor. 25. 3. feetily they in exchange of grace, as the time of light, which they look on this as the day of grace, as the time of light, which is the first of the firs the living onely, and not of the dead : therefore they for themfelves comfortably to enjoy the good blessings of God here, vehile they have time to enjoy them, and by a cheerful and thankful enjoyment of prefent mercies, to fit themselves for a happy diffolution, For godlinesse teacheth us, both quietly to enjoy the world, and

ror gouineue reacticut us, both quietly to enjoy the world, and willingly to leave it when God calls.

but the dead known at any thing. This is not spoken absolutely, for the spirits of just nieu are made perfect, and are with Christ, but according to the subject matter in the context, They know nothing of the things of the world, or any outward comforts and bleffings here below under the Sun, they can no longer, be de-lighted with the knowledge of fruition of earthly things, Job 14.

21. Ils 63.16. milher bave they say more reward.] He speaketh noc of the revvard of a holy life, so fo the dead have a revvard, because their works do follow them, Rev. 1,4.3, but he speaketh of the comfortable use of outward hieflings; as the onely revvard which worldly things, can afford for all their labour; as it is more than the same of the sam plainly expounded in the next verle , and Chapter 3. 12, & 5 18,19. & 8.15.

for the memory of them is forgotten] They are veholly removed from all humane and veorldly convertation veith men, their house, their families, their friends know them no more, So farre they are from enjoying and knowing outward things, that the living do by degrees forget them, Isa.26.14. Job 10.8, 10. V.S. Aljs their love, and their hatred, and their envy is now perified.]

He speaketh in relation to outward things; living men meet here with objects of all forts, some lovely, some hateful: some things with objects of all avers, tome closely, some nateur, some things that they pity, some that they eny. But when they are dead, they have no knowledge left of any such things, and consequently no affections at all towards them. And because it were endless y no affections as all towards them. And because it were endieds to recount particulars, therefore he concluded in general. That they have not any more permits for ever in any thing under the family they have not the foldition, the finition, so much as the contemplation of any worldly things if they carry away nothing with them, their glory, their formers do not defected after them. A coverous man don't no more does upon wealth, no era a multicour man upon honour, no a landiad voluptous man upon pleasure, all their thoughts, defires, equivalent permits therefore if ever we will easily the good beliffings of Ogds it must be while we live, because there is no knowledge, nor widom in the grave whittier we go. Finings. 13, Lute 13, a. 0. 104 3, 17, 18, 19, 27, 7—10.

W. 17, Gold weight will be followed might by a grave whittier we go. Finings. 13, Lute 13, a. 0. 104 3, 17, 18, 19, 27, 7—10.

W. 17, Gold weight will be formed might by a much as God gives them to his fervalure in love, and, as confortable refreshments unto the fervalure in love, and, as confortable refreshments unto them in the days of their vanity: Therefore he exhoneth unto a cheerful figuition of them, while we have time and livery to to do, that 6 the many other forevoir & bitterneyfies which they thall meet

cheerful fruitjon of theein, while we have time and liberty for to do that fo the many other forcew, the bitternefits which they shall meet with in this life, piny be mitigated and I weetened unto them. He peaketh not (as some conceive) of fenfula, policuran and bruistific secole, but of an honest, decent, and cheerful, enjoyment of bettings; with thankturies, and in the fear of God.

Getty party I try styled adverbially, as much as Age's igitur, eta Agedum, by way of adhoration, of encouragement; as Gen, to 19, 2, Provi. 1.1. Ecclel. 2. 1. [A 1, 18, 8, 5; 1.1. Since in death thou cand they no love, on fenfo, of any outward, bleffings, the thou cand they no love, on fenfo, of any outward, bleffings, therefore hearkers to my consider make use of thy time, and enjoy mercies while thou mayes.

cies while thou mayeft.

cies while thou mayed.

at the bread with joy, and dring, the wine with a good (1,) a mery bears! As a lad heart is called an evil heart, Nicha. 2. 1 Rong,
1.7, Ruth 3, 7. Ecclef. 7, 3, figit the fruit of biline own labour;
2.5 Chap 3, 2.2. When he faith, The bread-wine, Rec., he five-weighted
interconforts and delights multiple belonghed within our own labors
and polletions; though foller waters, and bread of decet may be
enercy, see it hat gravel; and bitternelled in a tath Inflytrov, 2, 17,

18. 1 Thef. 3, 12. And alfo, that our delights must be proportio ned to the decency of our condition; we must eat, panem statutiout proper portion, and dimensum, and not either luxuriously exceed.or ordidly live beneath our own effate and condition, Prov. 30. 8.

for Gad now accepted by worked. It is pleafing unto God, that when thou haft, in the fear of his Name, and in obedience to his Ordinance, laboured, and by his bleffing, gotten thee thine appointed portion, then thou thou dell, after an honels, cheerful de. cent and liberal manner, without further anxiety, or follicitous cent and thetat manifest without markets on solutions, and the fame. This is the principal boundary of our outward pleafures and delights, fill to keep our felves within faul rules of pits and moderationa, as that our wayes may be pleafing unto God. And this fluxes us the true way to find fluxentells in the cround the country of the fruit of the country of the c when our perions and our wayes are pleafing unto Godfor pixy when our perions and our wayes are pleafing unto Godfor pixy doth not exclude, but only moderate earthly delights, and fomederate them, that though they be not lo excellive as the luxourious and feminal pleafures of foolifi. Epicures, yer they are far more pure, fweet, and fatisfactory; as having no guilt, no gall, no curfe. nor inward forrow and terrors attending on them, Nehem.8, 10.

V. 8. Let thy garments be alwayes white] Food and rayment are the substantials of outward blessings, 1 Tim.6. 8. Having directed unto cheerfulness in the one, he here directs unto decency and comelines in the other, Whitenesse was anciently an expression of things pleafing and delightful. Albofque dies horafque Sevenavia of things picaning and derigination. Groups and the state of the flow of abfoliution, is called a white flone, flex, 2, 17, the Afecs on which perfons of honour did ride, were white Afes, Judg. 5. 10. In like manner they did use in the Eastern Countries to use white garments, as expressions of dignity and honour, Ester 8, 14, Therefore our Saviour shewing his glory to Peter, and James, and John, in the mount, had his garments white as light, Matth. and John, in the mount, nad his garments white as Ingit, hatth, 12.2. And the glory of the Saints in heaven is expedied by white Robet, Rev. 3-445, 18. & 6. 11. & 19.8. Here it is used as a Symbole of joy and cheerfulnesse; as on the other side, Blacknesse is the colour of grief and forrow, Jer. 14.2. They were wont to use white garments at feath, and joyful folemnities : when he faith, let them gaments as reating any pyrus logermuttes; when he stath, let then ealwayes white, it is to be underflood not ablofuely a sifthey were never to mourn, Chap. 7,2, this was the fin of the rich Gluton, Luke 16,19, but with refliction to the rules of feafonable-nefle and decency, Prov 3 19.

and an accenty, 110 v 3 19.

And let thin bead lack no optiment] This likewife was an exprefion of joygifed in feaths. Luke 7 46, John 2. 3. and in triumphal folenmatics, whereune to the Apollie fement to a linds, a Cora. 14, 15,16, and in the like occasions of rejoycing, Amos 6.6. Prov. 7.

As in times of humiliation and, forcow. they were wone not so 9. As include of minimator in a birtow they were wont when anoint themselves, Dan 10.3. The meaning is, that we should lead our liyes with as much seconds, cheersulness, and sweet delight, in the liberal use of the good blessings of God, as the quality, of our degree, the decency of our condition, the rules of Religious wifdom, and the fear of God do allow us, not fordidly or wardly denying our felves the benefit of those good things which

the bounty of God hath bestowed upon us,
V. 9. Live jos fully with the wife whom then lovest See Lise,
or enjoy life. So Symmachus, απόλαυσον ζωνέ; as I Pet 3.10.

with the wife whom then loveft | Therefore he speaketh not in the erfon of an Epicure, to whom ftollen waters are fweet , Prov. s. husband, that which makes their communion comfortable, Ezek. nussano, max which makes their communion commorable, 222, 244,67,67,8 [pplet, 9, 53,8.9], therefore the husband is sailed the friend of his wife, Jer. 3, 20. There is a special freenelle of digits and liberty of love which is allowed in this relation, though fill within the bounds of honour and fobriery, Prov. 5, 19, Gen. 26 8. It noteth also the difference between conjugal and adulte-

This is the state of the state ments, that they are periffing and Temporary things. This living joyfully All our dayes, is to be understood as the Alwayes, in the former verse, with restriction to the duties of piety and humili-ation, I Cor. 7.5, and also it intimates the duty of cohabitation,

which elewhere he tells us is the gift of God, Prov. 19.4. For the days of the life of God,

the dayes of the life of our vanity, which also are the gut of costs of this is the partian in this life] As Chap. 2, 24. & 3, 13. & 5. 18, 19 & 3.15, when thou dyeft, thou shalt carry none of shele com-

forts away with thee; in the next world there is no enjoyment of the kind of blelsings, Pla1,4917, Matth.22,30.

V, 10. Whilever thy band findeth to 46 th with thy migh! Ha ving inflanced in the principal outward conforts of life, load, rowners, marries, the concluded with a gent precept, than 18. things elfe wherein the Tranquility and comfort of life did confift, they should freely and cheerfully make use of them, before they

Chap.ix. go into their graves, where, as they shall have none of these outward materials to work upon, fo neither, if they had them, should they have any wildom or skill to make use of them, or to reap de-

Whatfoever thy hand findeth to do] Whatfoever is within thy wor, and thy abilities can reach unto, whatever works in thy gones, and thy abilicies can reach unro, whatever works in thy Calling do belong unto thee, or whatever that can do condition the providence of God flull put thee in, Gen. 32, 13, Lev. 5, 7, & 18, Num. 61, 11, ind. 93, 3. Whatever; in the case of the thind the condition of the

3.8. Tit. 3.8,14. for there is no work, nor device, nor knowledge, nor wifdom in for there is no word, nor accurace, nor newton, nor accuracy, in the grave whither this goeff! In this life thou haft opportunities of doing good, of delighting thy felf in the studies of knowledge and wildom, of improving thy strength and invention to pleasure thy wildom. felt and others, Therefore work while it is day , and while thou hast yet an opportunity, Joh, 9. 4. & 12. 35. Gal, 6. 10, while there is strength in your hand, while there is wildom in your head, while the vigour of your faculties last : for in the Grave, or in the state of death, whither thou art every moment hastening, there is no place for any of these things, that is not seculum openow. Carpe diem , quam minimum credulus postero. Jam te premet now. Carge dem, quam minimim creatula pilero, Jan te premet nex. Though this be applyable unto all duties of piery, and char-rity, yet the feope of the place aymes principally at the en joyment of the comforts and commodities of this prefent life, which we are cheerfully while they are put into our hands, to enjoy and nor put the most office death, whence that lines neither skill oyand nor put life them. Here allow we may observe that many of the alloweth them, namely, fuch a travellable and the hours, and are alloweth them, amely fuch a travellable and wisfolm. Our deguided and moderated by art, knovvledge, and vvildom. Our de-lights must not be sensual, but rational and industrious.

V. 1. I returned and faw under the Sun, that the race is not to the [wift, nor the battell to the firong, &c.] These vvords some make to be the observation of another Vanity under the Sun, to wit; That to be the operation of another value unity update the theorem and Succelles do fometimes fall out quite otherwise then the preparation or probability of second causes do semu promise: That things are food one usually in the world, as that no reason can at all be given of them. Others make them a kind on case of the can be a supported by the case of the no reason can acast be given of them. Others make them a kind of correctives to the former precept; of living joyfully in the ule of all outward blellings; Though it were to be wished that man could thus eavenly and comfortably passe over his asyes, yet when I surter considered, I found, I hat no man can ever enjoy a stable and constant Delight in this world, in regard that future events do ofconflant Delight in this world, in regard that future events do ci-teratines quite vary from those principles and preparations which went before them. The words feem to have relation both to the general force of the Chapter-pefore, Touching the powerful and untearchable providence of God, Chap, 8, 16, 17, & 9, 13, and al-for or the words immediately preceding; for whereas he had ad-fed, That whatever our hand findeth to do, we should do it with the control of the words and the control of the control of the control of the latent Latent and the control of the control of the control of the latent Latent and the control of the control of the control of the latent Latent Latent control of the control of the control of the latent Latent Latent control of the control of the control of the latent Latent Latent control of the our might: Left any man should thereupon presume, that things out might: Left any man should thereupon presume, that things must need fall out according to those abilities which he bring-eth unto the effecting; of them. He here directes us to look up in all our works, above fecond caufes, not to truft in our own up in all off works, above the child to our own firength, to remember, that it is not in birn that willeth, nor in him that runneth, but in God who she well mercy, Rom 9.16, and accordingly to implore his alfor us, Ila. 26. 12. Plal. 127. 132. Deur. 8. 173. 8. Prov. 10. 22. Jer. 9.

23. And having done our duty, and yied fuch good means as God affordeth, then quietly to refer the successe unto God, in whole hand are all the waves of the children of men, and upon whole good pleasure do all the issues of things depen

I returned and To fee] The Infinitive Mood is put for the Indi-

dicative; as Jer. 14.5. Zach 12. 10.

I faw under the Sun I confidered the things which are done i this Life amongst men, and found by my observation, That the race is not to the [wift] That swittnesse doth not ever avail a man to win the prize, or to escape danger, 2 Sam, 2, 18, 23. Jer. 46. 5, 6 Amos 2 .14.15.16.

Amos 2.14,15,16.

nor the battell to the fireng That the strength of the mighty doth not alwayes avail them either to fight or conquer, Judg. 7.

7.1 Sam. 14.6. 1 Chron. 14.9.——1.P. Plal. 33.17,18.

nor yet bread to the wife) Livelihood and substitence to men

whose wisdom should commend them to honour and great place, Chap. 10.6,7. Pfal, 127:2. David was put to defire supplyes from Nabal; and Chrift, in whom were all the treasures of wisdom, was ministred unto, Luke 8.2. Matth. 8.20. 2 Cor. 21.26,27.

nor riches to men of understanding | We read of rich fools, 1 Sam. 25.1,3,25. Luko 12. 16,20. and of poor wise men here, verse 15. nor yet favour to men of skill] Joseph cast into prilon, Daniel in the Lyons den, David hared of Saul

But time and chance happenerh, so them all | Their Endeavours do arrive at fuch a successe as the counset of God had preordained, which is wholly hidden from our eyes, and therefore feem to fall out many times rather at adventure, and cafually than according to any regular means that have been used in order unto them;

Whereby we learn, that Divine providence hath a wife and holy hand in ordering the most casual and fortuitous Events, to the exenand in ordering the most causal and orthusous events, to the exe-cution of his righteous counfels, I Reg. 22. 34. Efter 6.1.——11, I Sam.6.7,——12, 2 Reg. 3.12.——4. He doth not hereby dilhear-ten us from the use of means, but direct us in the use of them, not to facrifice to our own net, nor to glory in our own wifdom, but to wait upon the bleffing and providence of God, to give him the praife of our (uccelles, & quietly to bear what ever mileatriages he hath ordered to betal us, 1 Cor. 1, 31, Ja. 4, 13 --- 16 25a. 15. 25, 26.

V.12. for man alfo knoweth not bu time | Events are then faid to

be cafual, when no previous knowledge or counfel hath made way unto them. Therefore to prove that even able, wife, and skilful men are subject in common with others unto Time and chance, he here addeth, That man knoweth not his Time] vereer aufe, fo the Septuagint : sugueiar aufi, fo Symmachus : His proper feafon and opportunity of vvorking. But by the fimilitudes here ufed to illustrate this ignorance, it should feem, that His ime, noteth the Time of evil and calamity, which many times befalls a may when he little dreams of it. This is called bit day, or his hour, P[4]. 37.13. Joh 16.4. & 13.1. Calamity comes as Thief in the night, unfeen, unexpected, Matth 24.50. 1 Theft. 5. 3. Luke 12. 20. Or as a fnare vehich a man thinks not of, Luke 21. 35.

as a mare vyment a mini trimme see of school 21.35;
As the fiftes that are taken in an evil net, [evil and exitious unto them,], and as the birds that are taught in a furre, so are the sons of men shared in an evil time, when it falleth suddenly upon them Many times when we think things go best with us, as the fish and the bird go with much hope and promise of good to themselves, unto the bait and snare: so men fall into evil by those very meanes by which they promised much good unto themselves, Ester 5,12. Plal.69. 22. 2 Sam, 13 28, Luke 12. 19,20. He intimareth likewife, that as the wildom of man can eafily deceive the simple birds; so the providence and power of God can be too hard for all the wildom of men, and censure them in their own counfels, Job 5, 12, 13, 14, Prov. 11, 5, 6, He can fuddenly infatuate them, Ifa, 19, 11,-15, or fuddenly start up fome unexpected croumstance, which shall vary the nature of the whole business, though otherwife never fo wifely contrived, 1 Sa. 23. 27. 28 Job 22, 10. Pfa. 64.7.

V.13,14,15,16. This wildom have I also seem under the Sun, and it seemed great unto me: There was a little City, &c.] These words may be understood either as the Observation of another Vanity, namely, the difrespect which is shewed unto wisdom when it is over-clouded with poverty, by the example or parable of a little City, delivered from a great Ring, by a poor despited man: or esse in Relation to the words next preceding, thus; Though it be true, that fometimes Events fall out contrary to the second causes, so that even wile men are disappointed in their works of those ends which regularly should have ensued upon them; yet wisdom ought which regulary month after training apportunity, a month of more therefore to be delpiled, no not in the meaneth perfons; for as fometimes God-doth deny fuccelle to the most proper and probable causes; to doth he at other times give great deliverance by unknown and unthought on means. The feope is to fliew the excelknown and unknought on means. The reope is conflew the excel-lent use of wildom, and how highly it is to be valued, though it be as a treasure in an earthen vessel, 2 Cor.4, 5 though brought unto us by mean hands: as David blessed God for the wise counfel of Abigail, I Sam, 25, 3; 34, and Naman rejected not the advice of a little maid, 2 Reg. 7, 23, 34, wildom in but a woman, faved a city from deftruction, 2 Sam, 20, 16, -----22.

It feemed great unto me] However the wildom of the poor man vvas undervalued by others, yet it feemed very great unto me; fo much the greater, by how much fevver helps and means he had to

There was a little City, and few men within it] Here in a parable, he sheweth the excellency of wildom, by the greatnesse of the danger from which it deliverest; set forth by a little City, with several per from the control of the danger from the control of the danger from the control of the contr men, and vveak defence, affaulted by a great King, with a nume-rous army, and ftrong bulwarks: fo that the difadvantage vvas

rous army, and utroin bulbanks. To the discounting visiting every vivay on the City fide,
now there was found in it a poor wife man) He found in it: verbs
active of the third person are used sometimes passively, Isa. 9. 6. Hof 10. 2. God many times maketh one vviso and holyman a means of delivering a vyhole people . Prov. 11, 11, Gen. 50, 20, 1 Reg. 2, 12, 1 Sam 17, 8,9,51,52, Deut, 12, 30.

And he by his wifdom delivered the city] As one Archimedes at Syracuse, by his art did more towards the defence of the city, than all the rest that were in it; έν σοφού βέλευμα πολλάς χείοςς * είκά.
γει no man remembred that poor man] This deliverance was

verought by a poor man whom no man made any accompt of nor expected any fuch good from, being an obscure unknown person: and when he had wrought it, no man looked after him, to return him any thanks for it, 2 Cor.4.7.

Then faid I, wisdom u better than strength] As Chap. 7: 19. Prov. 21,22, & 24, 3,4,5. Hereby we are taught to confider the good-nelle of things in compariton one to another, and to prefer that which is most excellent a Cor. 12. 21.86 7. 18. I Sam(15.22.

V. 17. The words of wife men are heard in quiet, more than the cry of him that ruleth among fools? Are heard, that is, ought to be heard. As a son honoureth his father, Mal. 1. 6. that is, he ought to

are heard in quiet] That is, either are to be delivered with

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fubmission and mecknesse, Prov. 25, 15, 1 Reg. 12-7. Or, Are to be heard with a tractable and calm spirit, without pride or contradiction, Job 29, 21,22, Jam 1, 21, A wise man speaking, though without clamour, contention, or oftentation, doth by his weighty and feafonable advice, more calm the spirits of his hearers, and by and scatonauc advecs, more caim the innis of its hearers, and by his fober and ferious counfel, more powerfully prevail with them, than all the anggr and paffionate words of fuch as have more power, but no skill to manage it!

The regit adult ammes by pellor a mulcet,

June regit active aumous or precious musics; V, 18. Wifdom is better than wedpon of war: but one finner defleyed much good.] Wifdom is not only better than strength, but than strength armed and feconded with military provisions: the poor mans. wifdom did not only deliver the City from the great King and his numerous Army, but from his bulwarks and fortifications which he had raifed against it.

but one sinner destroyeth much good] By the opposition between a sinner and a wife man, It is evident, that Solomons Wife man here, is also a go. ly man: otherwise God useth to infatuate and deseat the counsels of worldly wisdom, 2 Sam, 15. 31. Isa. 19.

11.---14. If a 29 14, & 44.25. 1 Cor. 1.19.
one finner] some render it, Qui in uno peccat. He that in was through folly and inadvertency committeen one Errour, may defirey a whole army: for they lay, In bello non licet his peccare. That one Errour of Ablalom in preferring the counsel of Hushai before Achitophels, did undo his whole enterprize. But it is rather to be understood in opposition to the one poor wife man, verse 15. one wicked man like Achan will endanger the Camp, Josh. 7. 1.—5. I Cor. 5. 6. as one Leak in a fhip, one park in a barrel of Gun-powder will luddenly undo all. One fool can throw a jewel into the Sea, which a thousand wife men cannot get up again : πολ-Auxì vi Eulamura molis salna d'yd gog Emugel. Gren totus in agris unius Scabie sadit.

CHAP. X.

IN the latter end of the former Chapter , he shewed the excel I lent use of Godly wisdom in order unto tranquility, both private and publick, and the mischief which one fool might do in de-Vare and publics, and it filled which last chapter, he pro-ceedeth in the beginning of this, to demonstrate by three instaneccects in the beginning of this, to demonstrate by three inflan-ers, thewing first how folly defroyers a good name, which he illu-frareth by an excellent similitude, verse 1 secondly, how it stopols a man sactions and understakings, which by wildow might be devectorally managed, yere 2. Thirdly, How it defacet ha mans whale behaviors, and convestion, verse 2. Then he proceede the other the excellent use of true wisdom,

in relation to our behaviour towards Princes, and Persons in authority, whereby , through prudent Caution , meeknesse , and gracious deportment, a man may restrain in himself, all thoughts fpeeches, or attempts tending unto rebellion, and may allay and pacifie the displeadure which had been conceived against him, in the mind of the Ruler; whereas folly transporting a man into any disloyal resolutions, doth but ruine himself and end in fruitselfe and weary labour. Concerning those kind of disloyal Affections, He sheweth, First, The Rise and occasion of them, which may be double. First, Undutiful and Revengeful passions, upon any private displeasure, of the Ruler against us in our own particular per vate apprehence, or the terror sgamma of Er-fons, verse 4. Secondly, Envy or Indignation growing out of Er-rours in Government, when a man observes foolish and unworthy persons to be advanced, and those more Honourable and deser

perions to be surfaced, and infoomers most viving to be deprefied and diffeomers and experienced, verie 5,6-7.
Secondly, he finewith the great danger of Diffoyalty, and that I, In regard of actions and attempts, which usually prove pernicious to their Authours, and this illustrated by many lively similious to their Authours, and this illustrated by many lively simili-

tudes, verie 8,9.10,11.
2. In regard of rebellious and foolish speeches, contrary unto that gracious circumspection and decorum which wildom would teach a man to observe, in the which through the heat of passion, a man usually proceedeth on from bad to worfe, verse 12, 13,14.
Concerning which he sheweth, 1. The mischief which they bring, verse 12, 2. The vanity and fruitsense of them to the person that verse 12. 2-10e yauny ann trusteneue of them to person that utters them, verle 15; 3. The root of them, ignorance of civil affairs, and want of skill to convert eith men, verle 114. 4. The nature of them, they begin in folly, they end in madnelle, they proceed in babling, and multiplicity of words, concerning thing; which a man cannot forefee or know any thing of them;ver.33,14.

which a man cannot rotelee or know any tining or them, yet, 13, 14,
3. In regard of inward Thoughts and Affections; concerning
which he sheweth how little security a man can promise himself
even in his most secret and inmost projections of disloyalty, in as much as God hath invisible and unexpected means to bring it all to light, verfe 20.

And because Princes might haply hereupon think themselves free from all type or duty towards their people, because they should be free from all danger and rebellion from them: He doth therefore further thew the necessary dependance which prince and peoring Princes from Tyranny and miligorerment: (whereby they utterly subvert the end of Gods ordinance, which was for the peace and prosperity of the people) And also directing them ple mutually have in regard of Weal and Woe. Thereby deter-

unto the right means of Government, and proper vertues requifite thereunto; which are, 1. Wildom and maturity of judgement, that he be not a child, verfe 16. 2. Noblenefic of mind, not only in regard of blood, but chiefly in vertuous endowments, raifing the in regard of 10004, but Chiery in retrieval entermines raining the foul above all fordid and bale defigns, 3. Temperance and fobriety, eating and drinking to ftrengthen unto duty, not to difable or indifipole unto it, nor to incroach upon ir, verife 16,17. 4, Diligent Attendance, and fuperinfection over the houle of the Common. wealth, that there may be no ruptures in it, but that all be found, and in good repair, ver. 18. 5. Moderation in delights, not to feast for laughter, nor spend the life in mirth and drinking, because exceffe in these will require a proportionable increase in money and treasures to maintain them, whence will necessarily arise oppress. ons and extortions upon the people, verse 19.

Veric 1. Dead first cause the syntment of the Apothecary to send In these orders a stitute fally, &c. In these words the wise man doth by an elegant similitude or proverbial speech, illustrate what he had last spoken, namely, That one finner destroyeth much good; as one dead flye doth corrupt and marre a whole velfel of most precious oyntment, which in those Countries was hadin great accompt, 2 Reg. 20, 13. It is here ap-plyed unto a mans good name, which is compared unto sweet oynment, Ecclef.7. 1. Cant. 1.3. and as a five, though but a little creature, can taint and corrupt much precious perfume, so a little mixture of folly and indiscretion will stain and blemish the Repuration of a man, otherwise very wise and honourable. And this for much the rather, because of the malignity and ingratitude of men, who do more hastily censure one errour, than value many graces, and with whom one small miscarriage doth blot out the memory of all other defervings: as one little cloud doth ferve to overshadow the whole body of the Sun, Therefore it concerneth us to walk fo much the more unblameably, that we may not by us to walk to much me more unorsanteauty, that we may not by the leaft overfight or folly blemith our profetilion, or cause it to flink in the notifuls of others, Gen. 34 30. Phill. 15. 1 Tim. 6.1, 2 CO1.6.3.1 Pct. 2.15. much left by our leaven lower the whole malle, and derive infection upon many others, 1 Cot. 6.6.

Dead flyes] Flyes of death, the Genitive Case is in the place of an adjective, Pfal. 2. 9. & 31. 3. Rom. 7. 24. Phil. 3. 21. Judg, 7.13. 2 Thef. 2.3. 2 Pet. 2.1. This may be taken either actively, 7.13. 2 Thel. 1.3. 2 Pet. 2.17. Inis may be taken either advery, flyes which cause death, as the plague of the Locusts is called death, Exod. 10. 17. poylonous flyes which do render sweet oynment deadly and mortiferous, as instruments of death, Pfal. 7, 14. (i.) which do cause death: Or else, passively, flyes which are dead, and by their puttesaction do taint the oyntment in the which they are drowned.

which they are drowned.

Dead first obth saife. The noun is plural, and the verb fingular, which may properly thus be rendred. Any one of dead first doit caife the onlinent is flink; as Exod. 31. 14. Rom.i.so. Thereby intimizing the great milchief and damage which may arise from very fmall caules.

caufe to fend forth a flinking favour] Heb, maketh to flink; exhaleth or beleheth forth; thereby noting a continual Emanation of unfavourineffe, so that the stink doth never cease or give over. When two verbs of the same tense come thus together, Grammarians tell'us, that the former hath an adverbial fignification, as marians tell us, that the tormer bath an adverbial fighlications: 19c. 13, 18. Munbly sow feltors, five town, (i.) fit humby down. Hold, 9,9. They have made deep, they have corrupted, (i.) They have stell year perfect. Rom (10, 10, 10, Eap) the bland alpith, (i.), foreach body, so here, fatter fair, evultar, (i.) fatthe evultar, Which is well rended into ur vection, caught be ford for the faith, is the faith of the fa

nour | The noce of similitude is wanting, as in many other places, both in the melasts, and in the anti-oris, as Prov. 11.22. Jet.

17, 11, Pfal. 125, 2. fo doth a little folly Here is an Ellipsis of the verb, which is be repeated out of the former member, namely, It caufeth to fend forth a stinking savour; as Gen. 1. 29, 30. The more eminent any person is for wildom and honour, the more circumspect ought he to be in his conversation, because a little folly and overlight will much diminish his reputation; as spots are soonest observed in the whitest and finest garments, and envie like worms and in the whiteff and fineft garments, and envie like womes and moth doth uitally feed on the pureft cloath, Nelk. St. Herom and the volgar read the words to another fenfe, Precision of Appential of the words and the control of the following a line folly is more precious than wildom and honour, 1 Sam. 21 13. But this, befoles the garamatical incongruity, holdeth no proportion to the former part of the verse, whereunto it auswereth, and therefore is neglected by the best Interpreters.

V. 2. A wife mans heart is at his right hand, but a fooles heart at bis left] A like kind of proverbial form we had, Chap. 2. 14. The right hand is usually the most expedite and ready for action, doth its work more furely, more speedily, more decently, therefore the right hand is the dearest of the two, Matth 5, 29,30, and it is noted as a thing strange and unusual when men have been left-handed, and counfel he doth with mature advice and deliberation fo weigh his actions; the circumstances, consequences, probabilties, and events of them, as that he miy not afterwards repent of his behaviour therein. He worketh by the guidance of his heart, Prov. 15.
22. Luke 14.28 -- 30. But a tool is left-handed in his works, doth all his businesse bunglingly, preposterously, inconsiderately, ei-ther, when he adviseth about businesse, his hand is absent, and doth not execute it; or when he worketh and goeth about it, his heart is abfent, and doth not direct it. A wife man hath the command of his hear, knowes how to use it seasonably, opportunely, and in conformity to times, places, persons, so that his undertakings may be successful and prosperous a whereas a sool is transported with passion, amazed at difficulties, perplexed with uncertainties, at his wits end, and knowes not which way to take, or what to resolve, goes about his businesse as awkwardly and undewhat to relotve, goes about his bulinene as awkwarday and minde-cently, as a man would do whole right hand were tyed behind him, and had onely his lelt hand to help him, Prov. 1. 10.—15. & 4. 26. & 13. 16. & 16. 22, 23. Examples of this wildom we have in Jacob, Gen. 3, 3. Joleph, Gen. 4.1. David, 1 Sam. 16. 18. Abigall, 1 Sam. 2, retiro, Exod. 18, 19, the woman of Abel, 2 Sam. 20, Paul, Act. 23, 6, and of the contrary folly, Num. 14, 40, -45, 1 Reg. 12, 8, 16, 19, 11, --17,

V. 3. yea also when he that u a fool walketh by the way, his wis-dom faileth him, &c.] Not onely in his private actions and undertakings but in his open convertation amongst men, in his motions, gestures, behaviour, gate, countenance, usual deportment; he is destitute of prudence and common discretion, and bewrayeth the folly of his heart, by the affected fondnelle of his conversation,

and he faith to every one, that he is a fool.] The Septuagint render it, a longitifus mula a opposition set, what sever he thinketh on is folly. Symmichus in Hierom, He suspelleth of all men that they are foles. Whereunto the vulgar answerting in men in the state of the seek fallow affirmat, being a fool himself, he accompteth all other men fools; as to him that hath the Jaundies, every thing feemerh vellow; and to him that hath a diftempered palate, every fweet thing tafteth bitter; to him that hath a vertigenous brain, every fixed thing feemeth to turn round : fo to a man made up of pride nxed thing leemeth to turn round: 10 to a man made up of pride and folly, other men much wifer than himfelf do appear fools. The Chalder enderth is All men fay that he is a fool: But the most emphatical is as we read it, He faith to All men, That he is a fool : He doth fo palpably discover, and, as it were, proclaim his own folly, by his gestures and behaviour, as if he would himself tell them that he is a fooll Prov. 6.13. & 12.23. & 13. 16. and 18.

2. Jude verfe 13.
2. Jude verfe 14.
2. Jude verfe 14.
2. Jude verfe 15.
2. Jude verf felves in the same, even and unmoved temper, whatever provoca-

tions we meet with to the contrary.

If the spirit of the Ruler) The Chaldee hereby understandeth
the power and dominion of any ruling lust, by which a man
should not suffer himself to be shaken from his stedfastnesse, nor removed out of his place, or from his duty. But this is incon-fonant with the feries of this Chapter, which is much taken up in the Errours of Government, and the inconvenient paffions which those Errors may produce in the minds of the people. Others understand it of the spirit of Rule and Government, as we often neutaman o the pirit on Aute and Ooveriment; as we often read of the fight of Judgement, of prophecy of Revelation, of wildom, of knowledge, fo the skill of Governing, is called the Spirit of God. 1 Sam. to, Otl. & 11.6 & 16.14. I Al. 11.1 2. And they understand it thus, if the Lord advance thee unto high place of power and Governments, Leave not thy place, continue humble and lowly fill, forget not thy duty towards thy brethren as Deut, 17. 15 .--- 20, But the latter claufe of this verfe plainly leads us to another fenfe ; If the fpirit, that is, the verath and dif pleasure of the Ruler rife up against these so passion is sometimes called, Chap. 7.9 Prov. 25.28. Judg. 923. 2 Chron. 21 16. And it seems to denote high displeasure, like that of Saul, of whom it is faid, That he breathed out threats against the Church, Act. 9.1 His rage was as a Terrible Blaft of a ftorm against a wall, 152.725 a, and this is further intimated in the phrase of Ascending or rising Mp, as a grievous Tempest, or as a flame of fire, 2 Sam. 11, 20. Ezek. 24.8. Pfal, 78. 21. If the high displeasure of the Ruler be Exche. 4.8. Plai, 78.3.1. If the high disperainte of the check of though un juftly and injuriously; lifted up against thee, as Potiphars against Joseph. Sauls against David, Labans against Jacob, Pauls against the Church of Christ; leave not thy place] Contain thy felf within the bounds of thine own calling and conditi-and Christ from Herod, Matth. 19, 23, but of disloyal and rebelli ous defection, going out of his fight, ch. 8. as I frael to their tents, 1 Reg. 12. 16 He requireth us for conscience towards God, to

and injurious, 1 Pet. 2. 18, 19. Not to violate our allegiance, nor to attempt any conspiracy against them, but onely in our sufferings, to make our prayers and complaints known unto God, who is a Judge between them and us, and is able to vindicate our innocency, and to deliver us out of their hands. Every man must keep his station, as fouldiers in an Army are to say in their own rank, Cor.7.20,21, A man cannot expect to have Gods bleffing any where, but in his own place. His promifes and protection are annexed unto our duty, Pfal. 91. 11. 2 Chron. 15. 2. This was the fin of the ten tribes against the house of David, Hos. 8, 4, and of Ablalom and Sheba against David himself, 2 Sam. 15.10. & 20. 1.

for yetlding pacifieth great offences] This is a reason ab wii, to perswade unto the duty. For whereas a man might haply conceive, that the wrath of a King is implacable, and their lost loye unreconcileable again, and that therefore their case being despeuncconcileable again, and that therefore their cafe being defig-rate, a man were as good give over duty, a prefit under at: He sheweth, that by fubmission and lenity of spirit, a man may not onely recover the favour, but prevent and preferre bit. Prince from many offences. Some render the woods wer famen, and baller, pacified, prear offences, and so the Septuagines, fragmen, an baller, saw diagrafise payanas: He that by modelt and gentle beha-vious, felecth to cheal the wound and breach between hum and his your, reexects oneas the wound and preach between him and his Soveraign, fluall pacific great offences. Or, as a main in a course of physick, will abstain from those things which are hurtful unto him: so a wise man will leave off all those fins, whereby the anger of the Ruler may be thirred up against him. Wisdom is of an healing nature, Prov. 12. 18. & 16. 24. as we see in the carriage of Abigal to David, 1 Sam 25. and of the woman of Abel to age of Abigal to David, 1 Sam 25, and of the woman of Abel to Jobb, 2 Sam, 200, oochest rendring it by modifier or remifle, yielding, or fainting, give a double fenfe of it; First, That a mans yielding temperations and patiens of dilipoulty, doth caufe many offen-ces to reft on him, doth bring with it many other first, through fainting in the day of adverting, Perv. 24, 10, Secondly, that yell-ding, for a while, unto the tempeth, doth break the force of it, and cauller the heart of a man to relent and to melt cowards thole, who do with calmnesse and humility endeavour to divert it, Prov. 14. 1. & 25. 15. As a tempest which breaketh strong Oaks that resist it, doth no hurt unto the weak corn which yields unto it. Or as wooll or mud, doth more abate the force of a Canon bullet, than walls of stone that stand stubbornly against it, See Judg. 8. 1,2,3. wans of none chair hand industring against 1, 5cc 1 (ag. 6.15.3).

Gen. 32. 13.——26.8 33. 4. 1 Sam 24. 16.——19. 825,32,33.

V. 5, 6. There is an cul which I have feen under the Sun, as an errour which proceedeth from the ruler, 8cc] Here is intimated, ano-

ther cause of defection and rebellion against Princes, namely misgovernment, when through their error and inadvertency, unworthy persons are exalted, and men of eminency and defert depressed.

There is an evil Another evil, or a common evil; an evil under the Sun, in humane affaires.

as an errour] Which is indeed an errour : It is here Caph verias an errow which is indeed an errour: It is nere cap veri-tatis, not a note of comparison, or similitude, but of truth; as Judg-13.23, Neh. 7.2. Hol 4.4. & 5.10. Luke 22.44. By errour, is noted a fault committed ignorantly, and through inadvertency; as Levit A. J. Numb. 15.4. Whereby we are taught roput the fairest construction upon the faults of Superiours, in the case of missovernment; it being so casse a thing for them, who must be much with other mens eyes, and cannot possibly have a clear knowledge of the worth of all persons whom they advance, but may eafly be carried into mittakes, by the flatteries, or plaufible pre-tences of those that serve them, to be deceived in their opinions, of the structed of persons for those places of trust, wherein they do employ them.

them, Pfal. 12.8. Prov. 28. 28. & 29.2. Eth. 3.1. —15. This the Lord is often pleafed, in his providence, to permit, fometimes for Lora is orten preases, in its provinence, to permit, consecutions for the punishment of a wicked people, lob 34, 30, 15a, 19, 4, Hof, 13, 11, Zach, 11.6, Prov. 18, 1, Judg. 9, 23, 24, and fometimes for the trial of his faithful fervants, and to-differ up in them carnell prayer for those who are in authority, that abcording to their duty they may be friends to those that are pure of heart, I Tim. 2, 1, Prov. 22, 11, Pfal, 101. 6,7,8. And fometimes to theve the great-

2. Prov. 2.1.11. Plat. 101. 6-7/3. Ann sometimes to nerve to generalic of his power in defitorying grants, Excol 9-3/6, and the rich fit in law place? This is to be underflood in option to the former; and lob y rich is means, men of noble endowments for wildom and goodnelle, P[al. 45. 12. To fit in lovy place, or in an abject and defiglied condition, is noted here as a posture of mourning and great forrevy; as Jer. 13.18. Humble your selves, or make your selves lovy, fit. So Isai. 47. 1. Ezek. 26.16.

Enck. 16.16.

Y. 1 have feen fervants upon buffes, and Princes walking as fervants upon the earth] By fervants, he meaneth men of a low and base condition, fitter to be the tail than the head, Geth. 2. The articles are removed periodicious and about fuffer wrongfully, and to be subject even to those that are froward, Lam. 5.8. vehich is a thing extremely preposterous and

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when fervants do bear rule, men of flavish condition are advanced above those that are free, noble , and pious, Prov. 19.10, & 30,

21,22. Deut. 28.43.44.

Hoon horses This is a note of honour and dignity, Esth. 6.8.9 Jer. 17.25. Ezek. 23. 23. Hereby he meaneth, That abject and vile persons, who ought to be under government, were exalted unto the throne, and unto places of truft and honour. Such an one was Athenion in Greece, who of a poor and mean person, grew up to be a proud and potent tyrant; laid aside wise Counsellors, spoyto be a proud and potent tyrant; laid alide wife Countelfors, poyled Temples and Cities, walted men of their citates; and filled pits with treature; as Athenus, 5 lib.5, reporteth: And the like, Zenophon relateth, lib 2. Hellenicum.

and Princes walking as fervants upon the earth] As David feemeth to have walked when he fled from Absolom, 2 Sam,

15. 30. V. 89. He that diggeth a pit shall fall into it, and who so break-V. 89. He that diggeth a pit shall hit bim. Whoso removeth stones, shall be bart therewith 1 and he that cleaveth word, shall be endangered be burt therewith 1 and he that cleaveth word, shall be endangered. nemer therewing a name time towards with a plant to thereby] The foare four proverbial familitudes, tending all to one of siz, to field that evil usually returneth on the heads of those who were authours of it; if δικακή δική τη βιλιμοκίντι καx/sn: Pfal. 7. 15, 16. & 9. 15, 16. Job 5. 13. Prov. 11. 5, 6. & 26,27. Efth. 7. 10. 2 Sam. 17. 23. Exod. 14. 28. & 18. 11. Obad. ver. 15. Ifa. 33. 1. Judg. 1. 6, 7. Quad quifque alieno exceptituit, supplicio excipit fino. He that made the fetters for another, doth many times wear them himfelf.

The application of the general, in the present case, is, First. against Princes, who do lo advance unworthy men, and depress the well deferving; fuch diforders in government do, many times, re-down unto their own fufferings, & while they opprefie the people. they do supplant their own thrones, Prov. 16. 12. & 25. 5. 2 keg. 8. 8. 15. Secondly, against such as attempt to alter the long established, and wholesome constitutions of nations and people. and do rafhly overturn the foundations of lavys and customes fuch changes are usually morriferous to the undertakers of them Prov. 22. 28. & 24. 21, 22. Thirdly, against the undutiful and rebellious carriages of people, towards their Princes and Rulers, which commonly are pernicious unto the authors thereof, as we find in the examples of Abfolom, Sheba, & others, 2 Sam 18, 14.

aSam 20,22, 2Chron 23,15, & 25,3, & 33,24,25, Efth, 2,21,22,23, be that diggeth a pit shall fall into it] It is a similirude drawne ne tuse aggein ait jielt jall must] it is a imilitude drawne from Huntimen, who dig pits, and then cover them over again, a if they were firm ground, by which means the bealts patting on them, fall in and are taken. Many times it in the digging of the pit, the earth falls on the head of him that openeth it. It is used metaphorically, for an attempting of evil to enfinate another man, Job 6:27, in the which finare many times a man is taken himfelf,

Job 6.27, in the which finare many times a man is taken himlel?

File 1.70. & 9 5.7 Feory, 5.2, Dan. 6.24

and who lo breaketh an bedge, a ferpen fluttl bite him] Serpens and
adders ufe to harbour in old walls and hedges, so that without
much taution, he that rashly removeth them; is in danger of bite
ing stung by tiem, Act. 8.5. Now as hedges in the danger of bit
and dittinguish the property of one man dome there for the
Lord haft for an hedge about his own distance of Magistracy. which he will not have violated by any difloyal attempts, as the phrase is used in another case, Job 1.10, Ezr. 9.9. And all trayte-terous attempts against the ordinance of God, is a breaking of that mound, and an incroaching upon that authority, which feldom escapeth some mischief or other, which the contrivers thereof did not forefee, not were wife enough to prevent It is a dangerous thing to confound rule and subjection, and to break down the partition wall between the one and the other. They who are impatient of

wall bestween the one and the other. They will as a imparation or injective the injective very near them.

Who fo remove by these shall be dust there with! He that goeth about to deposith a building, and to pull the great shores one of the wallsthereof, plus worldfolds; thall be put to pain and lathour thereby. So the Septuagint σπασθήσε[αι; shall be broken and torne thereby. So Aquila, κακωθήσε[αι; shall be hurt, and suffer evil thereby: So Symmachus. So dangerous is the attempt of those, who go about to unjoynt, and dissolve the ligaments of government. And like expressions we find, Zach. 12.13. Mat. 21.44,

government. And like expeditions we find, Zach, 11.13 Mar. 11.44, and he that clienth wood fall be endangered thereby] Or, heated hereby; this Challee, find be hurnt thereby; Shall not do it without danger. Fish Tools be blunt; as is followed in the next verfe. We find mention; of danger in this imployment. Deut. 19. 5; 2 Reg. 6.45. So fill there four proverbial fimilitudes, tend to one and the falme end.

and the latter that V. 10. If the from be thant, and he do not whet the edge, then must be put to more strength: but wildow is profitable to dure? I This Cenns to relate to the words next immediately before it. He that cleaveth wood, fishe iron be blunt, shall be endangered and overheated thereby, as being every stroke necessitated to put to more ftrength, and all in vain, till wildom, by whetting the weapon do get the better of the wood. Nay , the more frength is used, when the iron is too blunt to enter, the more danger there i of its recoyling upon him that useth it: So in the present case the more violent and froward the passions of men are against Governours, the more danger do they create unto themselves Princes being like ftrong Oaks, that are not eafily wrought upon by

opposition: But wife, mild, and gentle behaviour may break their difpleafure : as wildom directing a man to whet his iron, will with lefle labour cleave the firongeft timber. Like hereunto was that of Elop to Solon, that we should speak unto Princes & Husa i ildisa; cither very little, or that which may fweeten and please them.

then must be put to more strength Or, then it will overcome the strength of him that cutteth. Some understand it of an Army; is will exercise and weary the whole strength of an Army; it will exercise and weary the whole strength of an Army; to cleave wood with it. Or, in war, though the arms be blunt, so that woon with it. Or, in war, though the arms be olunt, to that frength can do little good, yet wildom may supply that defed, and get the victory, as Chan, 9. 15, 16. but wifdom is profubble to ditted.] Or, the excellency of direction is wildom. The infinitive Mood for the Noun, as Mercer hash obser-

ved; as 2 Reg. 19.27. Pfal. 101. 3. The direction which wildome rives, is more profitable than ftrength; it guideth a mans actions without fo much toyle and labour, unto a better end. It is of all other, the most excellent Moderator and director of the actions of life; because without it, all other means are bootlesse and full of hazard : without it labour is dangerous; there is wisdom reof hazard: without it labour is gangerous; tieler is windom re-quilite in the most ordinary and meanest works; in digging, in bearing burdens, in cleaving and hewing of wood; as we read of a Porter, whom a Philosopher took and bred unto learning, because he observed a natural wildom and dexterity, in his ordering of his burden for the more casie carriage; I Reg. 5. 6. Ila.
28, 24, 25, 26. Without it strength of body is useless; a blunt
Axe will tire out the arm of the strongest man, if he have not wildom to whet it. Art and cunning can move bodies, and apply Engines, which exceed all the strength of the body alone, to stirre or fines, which executed in the resignation of the remple, in our Saviours time, Luke 21. 5. Josephus faith of them, that they were twelve cubits, one way, and eight another. 3. Without it, eloquence is to no purpofe, for unleffe a man have wisdome to charm a Serpent before he bite, all a mans eloquence afterward will not be able to heal him,

V. 11. Sarely a Serpent will bite without enchaptment, and a babler is no better] Or, If the Serpent bite without being charmed, or before he be charmed there is then no profit to him that is a mafter of his tongue, or an eloquent man. A mans eloquence will do him no good, after the Serpent hath bitten him; except he do wifely charm him, before the danger be come. The meaning is, that a man should by meeknesse of wisdome, asby a charm, allay the displeasure of the Ruler against him , before it break forth, and be too late to pacific him. Or, according to the scope of our version, A wise man should, by mecknesse and discretion, charm his own bitter tongue, and spirit of detraction, whereby he is apt to curse and revile the Ruler of the people. Such a vain babler, whose lawlesse rongue is ever finding fault with government, and speaking evil of dignities, is no better than an uncharmed Serpent, Pfal, \$8.4,5. Rom. 3.13. Or, As a Serpent bites most dangerously, which bites without hissing, doth not give warning of the harm, that a man might flye from it; so of all enemies. a feerer derraftor is the worft.

The scope is, 1. To compare the spirit of disloyalty and murmuring in the people against their Rulers, (so often forbidden, Exod 21.28. Ad. 23.4. Jude verle 12. 1 Per. 2.23.) unto the biting of a Serpent, every rebellious and trayterous speech against those who are over us by Gods ordinance and in his stead, is full of deadly poylon, Ezek 2. 6. a fin which the querulous disposition of people is very apt to transport them into, Exod, 15,24, & 16.

2. & 17. 2. Numb 14. 2.
2. To compare the vvile and humble behaviour of men tovvards their offended Governours, unto an inchantment, whereby that ferpentine spirit of detraction is allayed, as an adder is kept from biting by a charm, In the Original it is, If the Serpent bite, &c. We take the conditional conjunction for a Confirmation or Affeveration of a truth, as vve likevvi fe render le in other places, Pfal.

yearation of a tuting as Yea interviewed in the other pusely that 139,19, Prov. 33,44, & 23,18 fe mans meanly are Grations: Dut the lips of a fool will femiliar up himself.] He here thereth, How the words of wile men are not onely as a charm to premise the bittering of an enemy, but do further conclinate favour and ling of an enemy.

are Gracious] Heb Grace. They are so comely and graceful in themselves, that they minister grace to others, Ephel, 4.29, Col.
4.6. and obtain grace and respect from them. As Abigail did not onely appease the wrath of David, but did greatly draw his hear and love towards her by her wife and gracious words, Prov. 10.32.

But the lips of a fool will fwallow up himself 3 Or, will deltroy and drown him, xeleaned light a wilder to the 70, the noun is plural, and the verb fingular, which may be emphatical, to note that every one of his words do deftroy; or do fuddenly ruine, as a whale, or a grave, doth presently devour that which it swallowes. A foolish man by froward and disloyal speeches, laves snares against his own life, provokes so much wrath and displeasure, as thereby utterly to undo, and, as it were, eat up himself, Prov. 19.18. Prov.

12. 13. Rom. 3. 13.
V. 13. The beginning of the words of his mouth is foolighnesse, and the end of his talle is deperate madneffe.] Hereby wo

Chap. x. was joyned to a fingular verb, noting, that every one of his was joyned to a iniquial very joint to the condition of t when it breakes forth, is like a breach in the Sea, which begins in a narrow passage, till it ear through and cast down all the banks, 2 Tim. 3, 13, as the Pharifees and other Jewes in their discourses with Christ, did commonly begin with arguments, Girch as they were) and commonly origin wan arguments, (fuch as they were) and ended with flones, John 8, 33, 48, 59, and 10, 24, 31. Acts 6, 9. & 7, 54, 57. & 19, 28, 34, first they deal foolishly, and then they lift up their horne, Pfalm rney ceas sounds, and then they fat up that notice, Platin 75, 45, from reproaches they go on to oathes and madnelle, Platin 102.8. Acts 22, 223, 23, Prov. 21, 24, 2 Sam. 16. 13. Prov. 26, 18, & 15;28. Thus a furious man abounded in transgression,

V. 14. A foole also is full of words: A man cannot tell what shall be and what shall be after him who can tell him?] Besides the madnelle and folly of such a mans discourses, they are also many and endleffe. A wife man is contented with words enough to expresse his minde, he speaks alwayes pertinently such things as may bring glory to God, and minister grace to the Hearers. He speaketh with choyce and election, and therefore in mea-He speaketh with choyce and election, and therefore in mea-fure and moderation. As the Orator gives this for the rea-son why Learned men do not make so long and tedious O-rations at others of weaker parts, quite dalify if lettilit of medius, They choose a two things out of many, and weigh their words before they utter them. Whereas stooles pour out all that offers is felle's web it bamils of laplantibus, in ore non in pellore natis defluunt; as he faid, Prov. 15. 28. & 29. 11 & 10. 19. Ecclef. 4.7, nature hath given a man but one tongue, and that well fenced in; but two ears, to teach us to be firifi to hear,

and flow is feed, jam. 1.19.

a fool multipleto word! Uleth many boatting difcourfee, vainly reported his own undertaking and purpoles, brage what he will do, and what he faull have, as if all events were in his own power: whereas no man, much lefte a fool, can either tell himfelf, er understand by any other man, what shall be after him. There feemeth to be an emphasis in the word, After him, He boastesh what he will do, whither he will go, what successe he shall have, the next moneth, or the next year, when haply the next moneth or year may be after him, he may be cut oft before it come, pfalm 49, 11, 18, Luke 12, 19, 20, Jam. 4, 13 -- 16, Ecclef, 3.

22. & 6. 12.

The words may haply be a Mimelis, fetting forth the hune words may napty be a numery; secting force the fu-mor of fuch a garulous person, who saith, A man cannot tell what shall be after him; and then saith it over again, what shall be after him who can tell him? therefore lee us indulge to our genius; eat and drink, and enjoy our pleasites while we have time to enjoy them. The former sense seemeth

rightest.
V. 15. The labour of the fool wearieth every one of them, be cause he knoweth not how to go to the City.] Having shewed the many attempts of foolish men, both in deeds and words, He here discovereth the vanity and fruitlesnesse of them all, All his and ancoverent the vanney and remember to stem all, All his boading projects and undertakings prove but labout in vain. As the Sodomites being finiteen with bindnesse, wearied themselves to find out the doos, which they could not get to, Gen 19. 11. He tyreth and weariest out himself in matters which are most easie, and yet cannor overcome them : for even children can fine out the way into a City when they are neer unto it. Or, though he have not wit end by to keep a high rode, yet he will be wearying of himself in abstruce things, which are as difficult as to forefee hitter and contingent events, as in the former

erle.
The sense seemeth to be much like that, verse 10. asthere the fool puts to all his frength to cleave knotty wood with blunt tooles, and all in vain; whereas a little wildom to whet his Iron, would make his work both more easie, and more effechual : fo here the fool, like an ignorant Traveller that hath miffed his way, goes up and down to little purpose, till he quite weary himself, and yet can never find the way into the City for want of skill, or a guide to direct him, which otherwise would have want of skill, or a guide to direct nim, which otherwise would have been moft ediffy and speedly done. Where wildom is wanting to direct out actions; Jabour will be endtelle, we shall soone want our selves, than effect any thing by blind endeavours. If we under stand the words in a civil sense consonantly to the other passages of the Chapter before, then those words, [because he patiages of the Chapter before their the words, per and knoweth horror go into the City 31 do fignific the ignorance of such a man to converte with men; or to behave limitely wisely in civil or political relations? Whereas true wildom is to understand our way, and to make firair paths for our feet to walk in, and to have the light thine on our wayes, whatever relation we stand in, or whatever imployment we are called unto, Prov. 14. 8. Heb. 12. 13. Pfal. 5. 8.

V. 16. Wa to thee, O Land, when thy King is a child, and thy Princes eat in the morning.] The Wife man is not onely careful to keep Subjetts from rebellion and difloyalty, (which was

understand the emphasis of the former verse, where a plural noun | the matter of the greatest part of the Chapter before,) but also to mind Princes of their duty, that they be not wilful, fenfual, tyrannous, but that they manage their office with noblenelle of spirit, with temperance, and industry, and that by a most weighty argument, because they cannot be good or bad to themfelves alone, multitudes are concerned in it, and the weal or wo of whole Nations doth depend upon it. A wicked Prince is a

nany have in their tender years, by the fear of God, and the help of prudent Counfellours, governed their people aright, and fome of them much better than afterwards, 1 Reg. 3.7 --- 12, compared with 1 Reg. 11, 4. 2 Chron. 24, 2, 3, 17. 2 Chron. 25. 1, 2, 14, 27. & 26. 3, 4, 5, 16. But in understanding, in experience, in manners, when a man childishly suffereth the affairs of a Kingdom to be turned upfide down, and to be broken to pieces by his careleinesse, and through want of prudence and skill to disoern between right and wrong, Ephel, 4, 14, Heb. 5, 13, Ifa. 3, 4, 1 Cor 14, 20 Such a child was Rehoboam in the ftrength of 1 Cor. 14, 20. Such a child was Rehoboam in the Itrength of his age, A child of one and fourty years old, 1 Reg. 14, 21, 2 Chron. 13, 7. when a man is, 1. Ignorant or forgetful of his

2. Changeable and easily turned out of it with every perswa-

 Paffionate, eafily angry, and fearful, and accordingly alterable upon such sudden impressions. 4. Sensual, and given unto vain delights.

5. Craving and covetous, and fo eafily turned afide by

6. Vain and subject to be flattered by those that know how to

make a prey of him.

These and such like impotencies, argue childishnesse in one that Governs. The Wife man instanceth in one principal of thefe, viz. Senfuality, in the next words.

And thy Princes eat in the morning] Though the King be a child, yet if he have prudent and vigilant C unfellours, their care may recompence and supply his desects, but where they likewise be as bad as he, Prov. 29. 12 where all other ministers of State follow onely their private gain and pleasure, without any regard unto publick welfare; no wonder if such a Nation have a woe hang

eat in the morning] Are riotous, luxurious, spend their whole time in fleep, and excelle; Rife notup unto fervice, but unto de-lights, confectate the flowre and beth of their time (which should have been given to God, and to the publick) to their own vanity and riot, Jer. 21, 12, Ifa, j. YI, 12. Hof. 7. 3, 4, 5, 6. Act. 2. 15 Prov. 31, 4. This is matter of patience unto the afflicted people, when they confider, that God doth thus reprove Kings for their alæ, Pfal. 105. 14.

V. 17. Bleffed art thou, O Land, when thy King is the fon of v: 17. https:// ant. 1001, U Lana, when to tang n to long of obles; and thy Princes cat in due feafon, for ftrength and not for drunkenneffs.] The fon of mobles, That is, men trained up, instructed, and shaped with principles of true Nobility, wisdom, and holineffe. As a fon of death, of perdition, of wrath, is one devoted thereunto: lo a fon of nobles, is one nobly featoned with pilitiples of honour and government. As fons of God, Gen, 6.2, men br of nonour and government. As to have a godly Education; fons of the Prophets: fons of Phylitians, men bred in fuch professions.

of nobles] From a word which fignified whiteness, either be-

cause persons of honour did use to wear white raiments, Efth. 8. 15. Rev 3.4. fit in white thrones, Rev. 20. 11. ride on white affes, Judg. 5. 10. or to denote the purity of manners which should alles, Judg, 5, 50. or to denote the purity or infinites winest mount of the bear Mulers, then they highly be examples of all integrity uncothers, Rev. 19.8. By Jon of public, then, he don't not understand men barely borne of noble Partners, and who fave mobble blood in their veins; (fifth an one likely might the thild be of whom he fipske in the former verife) but as there he meant a whom he [pake in the former verle] but as there he meant a child not in years, but in manners and qualities t [as the words Preshyter, Elder, Ancient, in the Scripture ufe, do not for much fignife age, as widom, and authority,) fo here he meaneth one stoble as well in vertue, as in blood and birth. This is the true nebility, when piecy, wildom, right-confinelly, course, and the fear of God, do adors the royal blood, and render perfons truly illustrious, and not dark and obscure creatures, as mean persons are, Prov. 22, 29. Deut. 1. 13. Exod. 18, 21. nobility of blood, without nobility of verture and holineste, addeth nothing to a Governour at all, Plal. 16. 3. & 47. 9. & 87. 3, 4, 55

6. &t 110. 3. Act. 17. 11.

and thy Princes eat in due feafon] In the time of eating, after 33. and our Saviour preferred his Fathers work before his own Refection , John 4.31, 32. Sometimes even wicked men

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eating, dranking, and other retreshments, to themselves, till their designs were to be accomplished, Act. 23. 12. Prov. 4. 16. and fo we find Magistrates fo lerious in duty , as to forbear eating, and to forbid it even sometimes when it was necessary, Ezra 10. and to torbid it even iometimes when it was necessary, Ezra 10.

6. 1 Sam. 14.3. Temperance is no no calling more requisite, than in the Calling of a Magistrate, Prov. 31.4. Multitude of businesses, and those of greatest importance, and such as do often require immediate conductation and dispatch. (and such as many times the affairs of State) will not allow liberty of eating and drinking, all delights must be laid aside to attend them, anu anning, an acigns mut be laid afide to actend them, Exod. 1. 34 39. It was wickedly done by the King and Ha-man to fit down to disk when the City was in perplexity. Effit, 3. 15; to let publick facey in fill, while private luxury was ferred.

for firength and not for drunkennesse] The end of eating, is to repair that strength which had been weakened in duty, and so to repair that strength which had been weakened in duty, and to to enable unto the attendance upon duty again. It ought not to be the end of our living, but onely a necessary means unto life, and un-

to the services thereof. And therefore Gluttony and Drunkennesse are to be avoided, as by all men because of many other evils which are in them; so in

by all men because of many other evils which are in them, to in frecial manner by Pinces and Rulers, because they do totally indispose for such weighty affairs as are to be managed by wisson and counted, If a. St., 140, 4, 13, 87, 15, 47, 18, 47, 19, 47, faid verse 16, to set forth the milery of a land under childish and carelelle Government, by a Comparison drawn from the lefter to the greater, from an boule to a State; for as an boule being exposed to wind and weather, will in time drep therow, and so endanger the rotting of the timber; and the unine of the whole, if the owner theroof do not, by timely repaires prevent such a missible: 16 the Common-realible, being expedit to various dangers. from the fubtiley and hostility of enemies abroad, and from the rebellion, fedition, and various difficulties of il. affected people within it felt, will be continually in danger of disloution, it Governours, who fisculd be the Healers, Repairers and Butsers thereof, he not exceeding rigitant upon its reference of the continual to the tenders, in the continual to the tenders, and the state of the continual to the tenders. Here then, 1. A State or Kington, its compared to an Husfe, as so found to the tenders, the continues the Church is, 1 Cor., 3 Epol., 2.1 & 3.1 & 3.1 Heb. \$3.2.6. IT III. 3.1, not found that the least of the continues the Church is, 1 Cor., 3 Epol., 4 Least of the leffer to the greater, from an boufe to a State ; for as an house be-

Ringdom or irrael, Incriouse of Maci. the Frence of sacob, &c.
11a. 2. 6. & 5. 7. Luke 1. 33. Obad yerfe 18.
2. Princes are compared unto the Masters of the Family, and

to those unto whom it belongeth to Heal and Repair the ruines to thole unto whom it belongeth to Heal and Kepair the ruines and breaches in that great building, Ila 3, 7, 103, 3, 17, 11a, 3, 12, 26.1, 4. As ellewhetes to pandativas, Pfal. 83, 5, Barthiët quel Beres vi kais, to love engr Exch, 28.1.6. to Barrs, which keep a houle from being broken noon Hol. 11.6. to the Gaygers of Corness in a building, which keep the Campages of a structure togother, lfa 19 13. ...

3. Milgovernment is compared unto carelefneffe in an Houle-2. Milgovernment is compared unto carelefacile in an Houseper et Steward, that doet not in time prevent thofe ruins the north of the present of the ruins in noufe, which a few breaches uncured, will quickly an after them. Which to flew the greamelle of it, is called in the dual number; double flothfulnelle or the flothfulnelle of the hands; and for the 70 is interplate, by flothfulnelle, the ruilding decayeth, is vitiated weakened, disjopraced, finkth, inclinets, the nor drawnshidown; in bounds, then. The Initing decayeth, is vitiated weakened, disported, innetent, inclinient, the 70. Taxenwaharent, is brought low: a
proper expertition, being spoken of the roof of the house: and
fo the word is rendred. Plain 1.06, 43, 106, 14, 126. Add through
ill selfle of the heads, to the 70. ayla xassay the word is,
through the humility, abjection densition, hanging down of the
hands, that do not put themselves torth, nontite was at the 1.1. I. E. Ead, 17, 17. The like convections
and the self-the self-the rendered the render whereunto we have, Pfal. 76. 5. & 74. 11. Prov. 6. 10. & 19. 24.

8 26. 15. Prov. 10. 4. the house droppen thorow (Which first causeth the walls and timber to rot, and so tendeth unto ruine; and secondly causeth a mans habitation to be irksom and uncomfortabe unto him, Prov

19 13.8 27. 15. 19 13.8.27.15. V. 19. A feeli is made for laughter, and wine maketh merry: but money adjuvereth all things. These words, if taken abla-lately and alone, are to show the dominion of money in hu-mane affaires above all other things; other common things, even the best of them, Bread and Wine, (whereby the Scripture nifeth to expresse most outward contents) have a definite and limited use, proper to themselves, distinct from others. They tend tomake men laugh and be merry, but money is the mea-fure of all things; It will feed, and cloath, and harbour, and purchase, and extend as a civil Instrument unto all secular provisions. But they seem rather to bear Relation to what went before; slothful men intend not the supportance of their

have been fo intent on their wickednesse, as to deny liberty of a houses, families, or estates, but they spend their whole time noules, ramilies, or estates, but they ipend their whole time in feasting and luxury, and all that, not out of any store which by their provident labours they had laid up, but by the constant expence of treasure, and emptying of their baggs, confant expence of treasure, and emptying of their baggs, whereby at last their houses, families, chantes, are wholly brought to ruine. Some joyne the words unto the former; thus, Through identified for bands of those man, the buyle dropped throw, who make feells for laughter, and propare wine that the first property and whole many dath treasily answer all make their figures; and whole many dath treasily answer all makes the first property and whole many dath treasily answer all the figures and defires of theirs, and doth bring in sup-lifes, greedy justs and defires of theirs, and doth bring in supthele, greedy justs and delites or theirs, and dorn bring in tup-plyes and fuel unto them. So this veric looketh back to veric 16. flewing the Caufe of the Wee there pronounced againf a Land whole Princes were luxurious, and by whose flothfulnesse in regard of publick service, the House of the State neile in regard of publick review, the roads of the state was ready to decay and drop throw; for by riot and excelle, which cannot be maintained without vast proportion of treafure to answer all the exigences of them, such Princes are uure to answer au tine exigences of tiem, luch Princes are confirmand to cruth and oppreffe the poor people, and to fqueres them with heavie exactions, Jer. 22, 13—19, which is unto the hearts of the people as a continual dropping in a ruinous houfe, caufieth them either through faddled to flipit to fall and delpond, and fo to become an abject and low condition'd Nation, Ezek. 17. 13, 14. 2 Reg. 15. 20. or essentier reth them unto more resolute practices, to shake off the voke which they are not willing nor able any longer to bear, a Reg. 12, 14, 15, 16.

12, 14, 15, 16.

They make a feast for laughter] So facere panem, vitulum, agnum, are expressions used for dressing of such things towards a feast or entertainment, Dan. 5, 1, Gen. 18, 7, 8, 2 Sam.

and wine maketh merry] Letificat vitam, maketh a mans life merry, as elsewhere Latificat Cor, giveth him a merry heart, 104. 15.

Phil. 104. 15.

But money aufwereth all things] LXX. brankweren re rearme. Whereunco agreeth the Vulgar, petania obediant omnia,
Money can command all things, to very which are medianable
thereby. It being the Instrument and element of Commerce,
as the Philosopher calleth it. Symmachus, twy prefess its
grarms. Is prohiable for all things, which may be bought therewith: or Exadut omnia, It heareth the defires of men, when with: or exaded; onnie, it nearest the earlies of men, when men define such things as they outwardly want; If they have money, that ordinarily can answer this define, and produce those things for them: a like expression we finde Hos. 2.

23, 24.
V. 20. Curse not the King, no not in thy thought; and curse not the Rich in thy bed-chamber: for a bird of the aire shall carry the voice, and that which hath white shall tell the mater.] Because, by occasion of such sins of misgovernment in ler. J Becaufe, by occasion of such into of milgoverament in evil Princes, men might be very apt, through, impatiency of spirit, to breake torth into difloyal thoughts and affection towards them, however they might haply be by fear of danger entrained from feditious specifies; He therefore concludeth this whole Argument with a first problibit on of all hard and undutiful thoughts and rifings of heatt against Rulers, nowithshanding their Errours in Government, and Corpusposts in living- nor of much as terrette in and Corruptions in living, not fo much as feeretly in their hearts to wrong them, both for confcience sake, and for feare of wrath, as the Apostle likewise directeth, Rom,

Even in thy thought, or in thy confinence curse not the King I Entertain not any light, vain, contemptuous, or dishonour-able thoughts of him, do not wish any evil to his person, crown,

able thoughts of him, do not with any evil to his perion, crown, or Government, not founds as in thy imagiff and most fector reiterments. Exod 12. 28. 2 Pet. 2. 10. Pfar's 1. 4.2. San. 10. 27. 3 Nam. 19. 21. 1 Reg. 28. Il. 8. 21.

The fecond clause, wither one that this, is given-enough of the fame precept again, meaning by the Risk, the Governoux, Isa. 33. 9. In the chambers of thy bed, or , in thy most fector re-

And left a man should presume so to do, as conceiving thoughts to be free, and far; enough out of the fight of the Governout to obferve or avenge, He addeth the great danger like to enfue, by meanes, which they could not fo much as imagine, or ful-

[for a bird of the aire shall carry the voice, and that which hah wings shall tell the matter.] As if he had said, Thy thoughts and secret curses are heard in Heaven, by him who will certainly punish them , however fecret they are kept from men. And the Lord can easily finde our wayes, even by brute Creatures, to bring them to light: as he did rebuke the madnesse of Balaam by his affe, 2 Pet. 3. 16. and punish the pride of Pharaoh, and Herod aye, 2 ret. 2, 10. and punnin the pride or rharaon, and retout by frest, lice, and worms, Exod. 8. 6. 17. Act. 12, 23. Weread how a flight of Cranes did difcover the murther done upon the Poet Bycus, and how Beffus, who had flain his father, overthrew a neft of swallowes chattering, because, faith he, they accuse me for killing my father. As our Saviour saith in another case, If these should hald their peace, the very stones would cryour, Luke 9.40. So the Lord can by even dead and inanimate Creatures, discover wickednesse. The Earth it self which drank blood in, shall dictote and reveal it, Uen. 4. II, 11a, 26. 21, Habac, 2. 11. The Chaldee by birds of the aire, understand et Angels of heaven, who like winged Eagles shall make report of secret wickednesse. Others understand it of same, which is a fwift, and as it were a winged Messenger; alluding unto that which is said of Princes, πολοί βασιλίαν δοθαλμοί (Δεριλίαν में जरारेले , बॅन्स. That Princes have many eyes, and many Eares, and long Armes, that can see, and hear, and punish offences at a greater distance,

CHAP. XI.

IN the former Chapter he shewed the excellent use of true wisdom, as a means of Tranquillity of minde, and remedy against the Vanity of outward things, in ordering our behaviour aright towards Superiours for prevention of those dangers which their displeasure may subject us unto. In this Chapter he further discovereth the use thereof unto the same End of comfortable living, in ordering of our behaviour towards Inferiours, those especially that are in want.

especially that are in want.

Concerning which, we have, First, the precept it self, concerning substantial and useful charity, verse 1, with an essential reason thereof, both drawn from a metaphor of sowing and reaping feed, verfe 1.

Secondly, the manner and measure of this our charity, which is to abound towards all that are in want, and that enforced by a reason drawn from the uncertainty of future Events; now thou reason drawn from the uncertainty or future events; now thou are able; hereaster thou mayst be disabled, therefore do good while thou hast meanes so to do, and thereby provide friends or thy selfe against any evils which thou also mayst fall into,

Thirdly, Both those are illustrated by many similitudes, in the which he doth by way of prolepsis prevent such objections as the covetous hearts of men are apt to make against this

I. A man is apt to fay, That he is neerest to himselfe, and must look after his own supplyes, and leave others to look after

To which he answereth, That as Clouds are not filled with waters to keep them to themselves, but to empty them upon the Earth fo Gods bleffings are not deposited to men onely for their own good, but as Stewards they are to dispence out of them unto others, verfe 3.

2. It may be objected, If I must relieve feven and eight; take

notice of the wants of many, It will be feven to one if much of this bounty will not be caft away upon unworthy and ungrateful persons, who will make no return either unto God or man

To this he answereth, That as it is all one to the master of tree, whether it fall North or South, for either way it falls to the owners use and benefit: fo that good which is done to any man in want, out of a desire thereby to honour God, and to help our neighbour, shall prove beneficial unto him that so doth it, what-

neighbour, mail prove conqueral union im rate to doth hymba-wer the perion be unto whom it is done, yerfe?.

3. It may be objected. That it is not yet a leafon to be thus bountful, there are many Impediments and difcouragements thereunto, This charge, this loffe, that affliction or danger, or expence lies upon me; when I am gotten over thefe, it will then be a fitter time to think on the wants of others, when I am fecured against mine own.

To this he answers by another similitude drawn from busbandry He that will not fow his feed left the wind should blow it away no comparation and the technique and the second of the technique and the technique a nor reap his corn, lest the Clouds should rain and wet it, shall

If we could certainly foresee better weather, and more season able accommodations, for our businesses to morrow than to day, we might haply pretend some reason for delay of duty. But that we might happy precure round to act and or duty. But that is in Gods hand alone, as unknown unto us, as the way of the wind, or of the foules coming into the body, or the growing of the bones of an Embryo in the womb. Therefore it is our duty to do good at present while we have opportunity, and to commit the successe of all for the future unto God, verse 4. 5. Wheremon he repeateth the Exhortation in the same metaphor, sow thy feed, featter thy charity in feafon and out of feafon, in youth, in age, at all times, on all occasions, fince thou knowest not which will be most successeful, yer. 6.

And now having thus largely fet down various precepts for making the life of a man comfortable, and his mind quiet amidst all the vanities of the world, He proceedeth to instruct him how he may provide for death, and judgement, and so secure happinelle in another world too: for a man might be aptro say, when I am thus throughly fitted by these many precepts unto a secure and comfortable manner of living, having the sayour of a fecture and commission comments of the great within, and plenty without, when by godly wildom, vextains of mind, and the Tables of greater perfons, to il Yaniy and diffquiences the recupon of all outward things is heal.

blood in, shall disclose and reveal it, Gen. 4. 11. Isa. 26. 21. | ed, and removed ; It cannot then but be a very pleasant thing to live, to fee the light of the Sun, and to enjoy those contents which by these means we have arrived at, veste 7. To this the Wise man aniwereth, That albeit by these means life is much sweethed, and the vanity thereof is much abated, yet it is never throughly removed: But when all is done which can be done ver throughly removed: But when all is done which can be done or ender our condition here comfortable, yet All i hat cometh, both life, and the lupplyes thereof, are fill Vanity, and will pall way, and the days of darging which follow, will be abundantly more than the days of light which went before. And that therefore we ought, by the timely remembrance of them both, to moderate our delights in things prefent, and to prepare our fellows to life upon the beds with comfort in the judgement to come!

vertes. And because of all others, young men, whose blood is fress, and spirits active, are most ape to surfeit on present pleasures, and to put far from them the evil day, slighting such admonitions as these; therefore the VVise man, who had had himself as full as their; intercorde the values, as ever any other man, and had found the vanity of them all, doth by an irony, decide the folly, and by a folemn citation unto the Tribunal of God, awaden the conscience of such a voluptuous Epicure, verse 9. perswading him by the affurance of a future judgement, wherein he must be called to a ftrict account for all the vanities and milcarriages of his youth: and by the flitting condition of that age wherein he doth fo glut, upon them, to remove far from himself those sin-ful excelles, which would fill his heart with fortow, and his flesh with fin.

Aft the bread upon the waters : for thou shalt find it Verse 1. Cast thy bread upon the waters: for thou shalt find it speech, drawn from the manner of bushandmen, who sow their specen, arawa from the manner or outstanding, who low their land in expectation of a plantidili harvell, after many dayer. Whereby the VVilie man, in purfuance of his principal argument, southing trangillity and comfort of life, doth perfeade unto liberality towards the poor, that their mouthes and bowels may belief us, Some make it, an allufion to Merchantry, who fend their estates in ships upon the Sea, expecting in time a return with much gain, called the Harvest of the River, 1sa. 23.3. if the Prophet do not rather there allude to the plenty of Egypt, by the overflowing of the River, whereunto possibly the VViie man may likewise allude in this place. Others, more generally, understand it of giving alms to the poor, where all we do, may feem to be is of giving alms to the poor, where all we do, may item to the galf amon, as it is were thrown into the Sa. Though thou think, what is fo given, is all loft, because given to those, who can never econopence these; yet de thou lend in that manner, looking for nothing again, Luis, 6, 35, being assured, that what is thus given to the poor, is lent must be Lord, Prov. 19, 17, who will in his time, io the poor, is less uses ble Lord, Prov. 15, 17, who will in his time, certainly respoir with ind avanage unso thee. But I rather take it to be an allution unto feed, which is fewed on very fertil ground, which is near viter, or is made fat by the overflowing of a river, Sumb. 3.4, 7.113, 32, 30. So they uted in Egypt to make their lant fertil, by drawing the water when the river flowed over, by art. unto it, Deut. 11, 10, 11. Therefore amongft other plagues, which the Lord theratenth Egypt withal, hits ione, That their Revers flowed be drieted by and that which was flowed by them, flowed with the place of t When he faith, thy bread, he thereby teacheth us, that our charity must be out of our own estate, and according to that condition

must be our of our own estate, and according to that conducton wherewish God hath bleffed us, Eph. 4, 28, for those shall find it after many days? I the feed which a man fowes fement to die and perish, but the husbandman waitest patiently for many dayse sogether, and at last he reapeth a plentiful harvest, Jam. 5, 7, 28 Isac did, Gen. 26, 12, Mark 4, 8, Am like manner, that which is fowed in the bellies and backed the

by, namely, that we should disperse our good works, and alms-deeds unto many, that we should be large-hearted, and open-hand-

Give a portion] He alludeth unto the manner of their feafts and entertainments in old times, when they did use to distribute and entertainments in old these, when the poor, 2 Sam, 6.19. I Sam, 1.4,5. Gen. 43, 34. ERh. 9, 22. Nehem. 8, 10, 12. Ifa. 88.7. Whereunto our Sayiour haply alludeth, when he faith that Mary wheteunto our saviour naply affide; A good part or portion, Luk. 10.

42. Which cultom of diffributing equal portions to the guells, we find in Homer and Plutarch, to have been observed likewise among the Grecians; as also the custom of lending portions from the Tables of greater persons, to those that were absent. Vide Stuck,

after ir

to seven and also to eight] That is, to many : a definite number,

tor an indefinite, 1 Sam. 2. 5. Job 5. 19. Mic. 5. 5. 50 hereby is

noted, large and cheerful liberality to all in want, according to

our abilities. VVe may not think we have done our duty, when we have been charitable to one or two persons; but we must dif-

perfe our bounty, as feed that is fown; and do good unto all men,

a cording to their need and to our condition, cheerfully and incollandy. The necessity of a man may require it, when his person doth not deserve it, Luke 6, 30, 2 Cor. 9, 5 --- 10. Gal. 6. 10.

Ifa. 23. 18. Prov. 31. 20.
for thou knowest not what evil shall be upon the earth] Embrace

the present opportunity of doing good, thou canst nor foresee how foon thou mayest be deprived of it, since thou knowest not what a

day may bring forth, Jam., 14 Prov. 27. 1. & 3.17,28. Luk. 12.20. Haply thou mayest die, and leave thy wealth to those, who will

Haply thou mayeft die, and leave thy wealth to thofe, who will flut up their bowels against the poor; however, what they do fhall not be put on thy account. Thou are a fleward of thy estate, no longer than for thine own life; and therefore be thine own Excuror, and confider the want; of the poor are present, therefore let not thy beauty be onelly future. Haply God may disable thee another time, from doing that good which now he puts into thy hand. It is wildom to do Gods work in Gods time. Haply thou thy hand, life mayeft fall into want, and stand in need of help from others; therefore make thee friends of Mammon before-hand, Luk, 16.9.

P[a], 37, 26, & 41, 1, 2, 3, 1 lim, 6, 18, 19.
V. 3, If the clouds be full of rain, they empty themselves upon the

V. 3. If the clouds be plul of prain, they empty themselves upon the earth: and if the tree fall towards the South, or tweater the North, in the place where the tree falleth there is fhall be]. He urgeth the days of charity and bourny, by elegant formittates, clouds that are full of moissiture, do not keep it to themselves, but shed it forth in showers on the earth, and on all kind of corn, and hersis for the hensit of many, whence they are called the bottles of heaven,

Tob 38, 37. and the chambers of the Lord, Pfal, 104. 13. from

whence he poureth down rain according to the vapour thereof, Job 36, 27, 28, so should rich men, Prov. 11, 25, whom the Lord hath filled with his blessings, as the Scripture useth to expresse it, Deut.

33. 23. Job 22. 18. Prov. 5. 10. Deut. 6. 11. Prov. 30, 9. Phil. 4.
12, 18. not keep Gods bleffings to themselves, but pour them forth

upon those that are empty.

and if the tree fall, &c. 1 This some apply unto death, as if we

amany increased in the second while we may, because death will at last cut us down, and deprive us of any surther opportunity, Eccles, 9.10, 10h, 9.4 and as death leaves us, judgement will finde us. But it seemeth rather to denote the benefit of charity

unto the authours thereof, that wherefoever their bounty and merfinal not go without their reward, as the tree on which fide ever it falls, it will there be found, when the owner thereof inquireth

after it.

V. 4. He that objervet b the wind, shall not sow, and be that regardent be clouds shall no reap. By these similarities, the prevented all those presences and objections, which carnal hearts are apt to make against the prefent scalon of doing good, and are apt thereby, to deter and put it off to some sitter time; when they shall be more able, or when they shall have found out more fitting objects.

be more able, or when they shall have found out more litting objects on which to place their bounty. We are very ape; to frame excuses against prefent duty, Hag. 1.2. Act. 14, 25, Prov. 3, 27, 28. Here therefore the VWI is man removent these presences; He that will by every wind be deterred from sowing his seed, lest it should be blown away; and by every cloud from reaping his corn, lest the wather should be unstainable, shall never do his business; as

weather mound be unleationately than hever do his bunkers, to cause there will never be wanting fome discouragement or other: so he that is ever framing carnal objections against doing good, shall over-flip the scalon, and never do his duty, nor receive his

reward. We have to take notice of the prefent call of God unto any good work, and the prefent opportunity he puts into our hands, and not delay fervice upon the fear of future contingents, which are not in our power, Matth. 6, 34.

Which are not in our power, parent, 6. 34.

V. 5. As thou knowed now what is the way of the Spirit, nor how
the bones do grow in the womb of her that is with child: even fo thou
knowed not the worke of God who maketh all] By our ignorance of
the works of Gods providence, the warneth us to be diligent in em-

bracing every prefent opportunity of doing good, and not to defer or delay duty, till haply the Lord will put us out of all capacity to do

delay (intry, ill haply the Lord will pur us out of all capacity to do in. This ignorance he proveth a mime et. I we know not things more ordinary and familiar unto us, which happen every day, as the way of the first. I symmethus rendered it, of the wind, which way it comes and goes, how it rifeth and flackneth, Joh, 3. 8. Or how the four comes into the body, and quickneth it; fo the Septingfin, \$160 for straightful for the straightful for the straightful form and the straightful form of the straightful form, and the straightful form, and the straightful form of the straightful form, and the straightful form of the straightful form, and the straightful form of the straightful form of the straightful form, and the straightful form of the str

Tob 10. 10 ---- 13. Much lesse are we able to foresee the works of Gods providence, which are far off and exceeding deep, Chap. 7.

24. Therefore fince we know not what shall be to morrow, how God may dispose of our life, or our estate, how long he may con-

tinue unto us opportunities of doing good, we ought not to defer or pur off duty from time to time, but while we have a prefent fea-

fon, to embrace it, Chap. 9, to, Gal. 6, 10.

V. 6. In the morning fow thy feed, and in the evening withhold not

thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good] He inserreth from the

former doctrine, of the uncertainty of future events, an hortatory conclusion, to be doing good on all occasions, and to be affiduous and diligent in the work which God hath fet us to do, whether all

our labour take effect or no. The Lord being fometimes pleased to frustrate mens endeavours, and to defer the secesse they expect-

to fruitrate mens enecavours, and to deter the exercise they exped-d from them; Firfl, to try them whether they would perferer in their calling: and continue therein with God, though they had not alwayes alike incouragement. 2. To teach them, that fun-ceffes depend nor upon the labours of man but upon the will and

free blefting of God. And he perfifteth in his former metaphor of fowing feed; meaning thereby, First, in particular works of charity

Johns Jed ; meaning interesy; July, in pasternata manasi craining and mercy to the poor's as vertein—4, 2 Cor. 9, 6. [Val., 111, 9, Secondly, in general works of mercy and lightcoulfiels in our general or particular callings, Prov. 11, 18, 161, 171, 10. Thereby teaching us, that works of mercy and rightcoulfield do not perifib, but will bring forth an harveft of comfort, and great reward unto those will bring forth an harveft of comfort, and great reward unto those

fow thy feed] Do thine own work, intend thine own calling, immix not thy felf in things which belong not unto thee, 2 Theff.

3. 10. 1 Theff. 4. 11. Be liberal of thine own estate, Ephel. In the morning fow --- and in the evening withhold not thine hand, or let not thine hand rest and give over.] Begin betimes, and be

not weary of well-doing, but continue unto the end; be alwayes

doing of good, morning and evening, the whole day from one end of doing of good, morning and evening, the woise day from one endot it to the other, Gen. 1, 5, Dan. 8. 14, Pfal. 104, 22,13, So So-lomon bids us, be in the fear of the Lord all the day long, Prov. 23, 7. It is to be understood of the morning and evening of a main life, which should be wholly conferenced to God, Lam. 3.27, Eccl.

12. 1. Pfal, 92. 14. Matth, 10. 22, or of the morning and evening

of a mans property; as foon as ever God giveth thee an effate, begin to do good with it, and be not weary of fo doing, but con-

tinue to the end. God requires our charity to be fet about on the

first day of the week, 1 Cor. 16. 2. Gal. 6.9, 10. The night is shut out of the time of working, or of duty, therefore while it is day,

while we have life and opportunity, we must ply our duties, Eccl.

9. 10. Joh. 9. 4.
for thus knowest not whether shall prosper, or whether will be melt
right, or congruous, the one or the other, &c.] Thou mayest justly
expect a blessing upon all, however, though the successes as men,

be not alwayes prosperous; sometimes thy bounty is misplaced upon those that abuse it, or return evil for good, yet with God.con-

fancy in well-doing will not mifs of its reward; and by this largenells of heart, thou mayeft unawares entertain Angels, and bring extraordinary bleffings upon thy family, Matth, 10, 41,42. Heb.

13.2. I Reg. 17. 13 — 16.

V. 7. Truly the light is sweet, and a pleasant thing it is for the eyes to bebold the Sun By light, and beholding the Sun, we are to understand the time of this present life, as is evident by what follows

in the next verse; so Job 3.20. & 33.30, and withal, we may

take in those pleasures and comforts thereof, which serve to render it more sweet and contentful. Some make it to be a tacit obje-ction, against that continual labour which he before prescribed.

Since life is thort, we ought to use all the wayes we can to render

it pleafant, and not weary out our time and ftrength in continual

to pleasing, and not weary out the and it rength in command to toyl and labour; it is much more fiveer, to enjoy the light and pleasures of life while we may, I Cor. 15.32. Whereunto they make the vvords of the next verse to be an answer; That when death

comes, the good we have done will remain with us, but all our pleasures and delights will vanish into nothing. It may seem to relate unto the former werse as well as to that which follows; sow

your feed in the morning, and in the venning, fo long as you have the light of the Sun to guide you; for this is the chief comfort and weetneffe of life, to be doing good while we have time and oppor-tunity, because the days of death and darkneffe are coming,

But it feemeth rather to be a Transition unto a new matter. In

the former parts of this book, the Wife man had fet forth the vani-

ty of all outward things, and had preferibed many gracious and ex-cellent means to remedy the same, and to frame the heart of man

wherein we cannot work

that abound in them, Gal. 6. 8.

Chap.xii. the comforts of this prefent life, is a very fweet thing t Senfually

Light is swert Sweetnesse here is that, properly, which is the object of our taste, Judges 14, 18, Prov 24, 13, but it is usual in the Scripture to attribute that which is proper unto one fense, to another; as to see thoughter, Exodus 70, 18; to see the finel of a field, Gen. 27, 27, It is a broken and concile fertience, unto which forething lists be added of "understood, it is indeed sweet to see the Sun, life is pleasant, party ex it is unity, and will end to death by the meditation whereof, we are to abate our mordinate love of the profits and pleasures of so vanishing a condition. man. Light is fiveer | Sweetneffe here What, properly, which is the

those pleasures have in the house of darkines, will instituently de-monstrate the vanity of temporal life, how long, or how prosperous foever it have been juch; a life we finde deletibed, Job 21.7 13. B. days of das beeffe; are understood in opposition to light; and the feeing of the fun; in the former verle, hast space of time wherein men shall lye in the dast, PA1, 88, 12. 3. P. Isl. 143. 3. Eccles. 64.

Job 10, 17 faul be many] This fome apply to the first words of the years, they find the days of life be many, yet let a man refinember the days of darkness, and that will make him judge all things which days no darkness, and that will make him judge all things which happen in this would to be but vanity : we may likewise tead the ne is not accept the commons and contents of them join fer am withal temper and moderate the joyes of life, with the meditation of death, and know that every thing which hapneth, that every man

of death, and know that every thing which hapneth, that 1899 many which contrib into the world is usually.

V. 9. Rivelor 20 young men in the youth, and let thine heart thing the interference of the least the least that the least of the least the least the least that the least of thine heart and the least that the least of thine heart the least that the least of thine least into judgment. I Since all that connects it wantly of will bring the into judgment. I Since all that connects it wantly call will be the least the least of least of the least Vanity, that the fashion of this world, the power, wealth, honour, pleasures, frength, health, beauties thereof, all vanish and pase away, and that all of us must be brought before Gods tribunally away, and that are of us mant be brought in the construction and all our actions undergo a fevere tryal: therefore let it be thy chiefest care to provide for that accompt. But the place is much more emphaticall, if we understand the Concession Ironically; as I

and walk in the wayes of thine heart, and in the fight of thine eyes] and walk in the wages of thine heart, and in the fight of thine optal Do what thou pleaseft let thy wanton and wanding see enflat the lufts of thy heart, and let thy fentuall heart give law to thy whole man, deny not thy felf any thing which heart can with, or yel ook on, Numb. 15, 39, 1 John 2, 6, 2 Pet. 3, 14, 3, 3, 2. Ezekiel 23, 16, Johna 7, 21. Jetcm, 18, 12, Pfalm 81, 12, Joh

the comforts of this pycient life, is a very fweet thine; & senfually fweet unto those, who are voluptuois; \$solidy* into lindhantially fweet unto those, who by all the foregoing projectife, have given widdom to cure the vanity and vexation of pirity-which otherwise outward things are are to produce; yet both the one and the other, must remember the representation of pirity-which when the sum of the properties are to tonk days if of during lear to count, sheet fore unto compleat happiness, there is yet more to be done, and such an estate to be secured; as may been full proportion to the capacities of an immortal soul, shift may make use the While of

tion.

V. 8. But if a man live many years, and rejoyee in them all, yet the him remember the dayer of darknesse, for they field the many. All that temeth it Vanity! Hough the ta wheet him got de rijoy like, and the comforts theirectift, and chopy ha man though they long, and all that long life, thould have his full of worldly delights; yet and the town darks we that they would be the model of the long. ring integrinous nave instant of worterly deligites, yet in rious meditation of death, and the long abode we shall after all those pleasures have in the house of darkness, will furficiently de-

words thus. If a man live many years, let him rejoyce in themall, he is not debarred the comforts and contents of them; but let him

more empiration; it we unnectitated the Concention frontently, as I Reg. 18, 27, 8, 22, 17, Ezek, 28, 23, 4. Matth, 26, 45, Since thou art wilful and feornful, take thy courfe Rejoye in thy youth, or, because thou art young, strong, shealthful, and thy bones full of marrow, Job

the capacities of an immortal foul, and may make up the While of

dayes of darknelle which tollow arter them, he unersome permaded those who are most fusice to be transported with the pleasures of life, to remember death and judgement, and thereby to reftrain their inordinate defires. A young Epicure, who is scornful and impattent of judch cooling and chill doctrines as those of death and impattent of judch cooling and chill doctrines as those of death and impatient of fuch cooling and chill dedrines as those of death and judgement, might be agree for any if the destrot dealerest for meny, let us not make them more than they are by denying out felves the pleasures of light, who will be given the pleasurest of light, and us freely indulege to out felves all our delights, and inducerth in these words, 1. By way of contestions of the contestion of the contesti thee carefull not to exceed the bounds of temperance and modera-tion, but by the vanity of things prefent, and certainty of fur-judgment, to compose thy mind to fobriety in enjoying, and to a readinest to depart from these vain delights, as Gal., 3. I Pet-2. 16. enjoy pleasures, but be not drowned in them, use honest delights, but be not a flave unto them: Thou feelt that all here in

unto Translity and peace. But now when by thefe precepts the life of man here is rendred as full of comfort, and quietnelle, as an earthly condition is capable of yet though his life be never to freether a terret continued to the common which will require much meditation and preparation of heart to fit a man for them : and there is a far longer condition for the future, which wil abide us after this life is 21. 23. 24.
And let thine heart cheer thee] Symmachus, & ana 36 % o, Let i gone; necessary therefore it is unto the compleating of that hap-pinesse whereinto he had all this while inquired, to secure not onebe wholly in good, or in delights. y the comforts of this life, but the affurance of a better, which is

the businesse of Solomon in the remaining part of this Book, by a timely meditation of death and judgement, and by the fear of God, and keeping list Commandeness in our youth, you are used and keeping list Commandeness in our youth, you are used gainft the terror of future evils, and to fit us for that happeneds, which is the whole of man, and which we throughly proportionable to his larged defires. And to do uncaning is this, it is true-indeed, to enjoy the light of the first of the

\$1.7. Thus tharply doth the Lord decide the pride and folly of young men in their career of Luft and Vanity, and as it were give them over to their own hearts defires, Prov. 1, 24 228. Rom.

But know thou] Though thou endeavour to blind thine own But the thought thought thou enceavour to brind time own baffle those principles of fear and restraint which Gbd hah planted in thee; Though thou would not feel yet thou shall be and know to thy coll, status a Reg. 22, 23, 2 Per.

3.5.

1 that for all thefe, thingt: For all the fine, vanities, and excepted thy youth, for all those things which are now for grazeful 40, thy fendes, though they pleafe thine eye, they will grow and fling 150 years for a fine 150 years. 7.7. God, whole Wo,d and feath now defpileth, from whose eye thou can't not thick thy fine, from whose Tribunall thou can't now withdraw My conficience; will bring thee! Perforce whether thou will of no, when thou that it was a fine of the months of the vain call to Mountains and Rocks to hide thee, Rev 6, 16. Luke

into judgement] The judgement of the great day, Jude verse 6. alled the Terrour of the Lord, & Cor. 5. 10. Acts 17. 30. the con-ideration whereof should abare the hear, of lust, and cause the hear. of young men to tremble at the wrath to come,

or young men to trempie at the wrant to come.

V. 10. Therefore remove forrow, from think heart, and pit appeared from the pit from the fifth, for childhood and youth are vanity] This is not to be understood from cally, as the former words of the veste foreto be understood tronically, as the former words of the yelfe, fore-going, nor in that facile, but ferivolly, as a facilonable pergety un-to young men, who eet of all other men, by reason of the beat of their blood, ship because pulpins, and unter-pleagues; it pense faca-ed in the beart; the other in the stells; from both which, he doth here.

Remove forrow, or anger and indignation from thine heart] If we read it forrow, then hereby is meant all those sinful pleasures which though the deceitful heart look on as matter of joy, yet will certainly fill the heart with forrow at the last Prov. 14. 13. If Anger, or Indignation then the meaning is, that he should restrain all Inordinate passions and perturbation of mind, especially, take heed organic panions and perturbation of panio, repetially, take need of swelling or storming at the will and wayes of God, or at any serious advice minding him thereof, James 1, 19, Job

and pur away coil, finful lufts, from thy fless. From thy bodi-yr members, Romans 6. 13, 1 Cor. 6. 15, 2 Cor. 7, 1. 1 Peter 2, 11. 2 Timothy 2, 22, and so some understand the word sless in the fenfe us it is ufed, Ezek. 16. 26. & 23. 20. 2 Pet, 2. 10. Jude

verse 23.

for childhood and youth are vanity] The reason of this advice, for childhood and youth are vanity ! I ne reason or this advice, drawn from the vanishing condition of youth and the pleasures thereof: Youth is but as the Aurora of early morning of a day quickthereof yourn is but as me autora or early morning or a day quick-ly going, from thence to noon, and from noon to night, therefore outer fhould be used to spend it in such a manner, as that we may have an abding fruit, and pleasure which will not va-nish, with the yeares which were consumed in the pursuance

CHAP. XII.

IN this Chapter, the Wife man proceedeth to demonstrate the Vanity of youth and old age, which both quickly run into death, and then concluded the whole Book.

and then concludent hie whole Book.

He had before by an Emphatical Ironic, deterred young men from thole inordinate pallions, and fenfual pleafures, which that filippery age is most furnor, and that by the Confideration of that dreaded through which in the laft Judgment God will require of them, And because that age of all other h most agree to plus the very large of the plantage of the plantag Judgement as at a great distance, (as evil men use to do, Ezek. Judgement as at a great distance. (as evi men use to ag. Ezek, 13. 27. 2 Pet. 3. 3. 4. Amos 6. 3.5. therefore he doth by a proleg-fig percent that shift; Young men might be apt to say, the things on presse us unto are good, but we shall have time enough before Judgement come, to think of them, old age will be a fit leafon to draw off from the world, and to draw nigh to God. Solomon here perfivades from 10 dangerous a refolution, thewing the necessity of. feeking and ferving God in our youth, in regard old age will be very unfit to begin fo great a work in.

Whereupon he fixweth, 1. The Vanity of old age, fetting it

forth by a large and an elegant Allegory, and by other expressi-

ons, verfe 2—6.

2. He prefleth the fame duty by another argument, from the approach of death, which taketh away all meanes of repentance and conversion, verse 7. And having thus by an Industion of many particulars shewed the Vanity both of the Creatures here below, and of the Condition of man under the Sun, who, were they never fo excellent, could not long enjoy them; He doth conclude the whole book, 1. With refuming his first conclusion, verse 8. 2. By vindicating the truth of his doctrine therein,

and in other his Writings, by arguments; 1. From the Pen-man | flould be dedicated unto him, 2xodus 23: 19. and the first both of them, His Piety, he was a penirent Convert. His wildom ! His fidelity in teaching the people ! His dilligence, in feeking out choyce matters to teach them ! His fuccess in composing many excellent and profitable Sentences for their furtherance in piety ver-

tue, and prudence, verse 9.
2. From the Quality of the doctrine which he taught, which 2. trypithe Quality of the doctrine which he taught, which is commendenth, a hobloutly, and for it felfs, in regard, it. Of the pleafantaefle. 2. The uprightnesse. 3. The truth, of it, verse to. The Efficacy of it, fee forth by two fiftillitudes of goades, and of nailes. 5. The Authority of it, 2. In regard of the office of those who dispense it, they are Milhers of the Allemblies. 1n regard of the great Stochool of the Overna Wallen. Shepherd of the sheep, by whose spirit it was revealed, verfe II

2. He commendeth it Comparatively, from the Vanity of all other studies and learning without this, All other Books are made without end or number, and read without satisfaction or con? tent; by thele a man may be admonished; by others he can be one ly wearied, verfe, 12.

And having thus demonstrated the Doctrine he had in this book delivered, he closeth the whole with a most graver and solemn conclusion, containing 1. A summary abridge ment of the meanes of perfect Happiness and Tranquillity. of mind, in two words, fear and obedience, fear of God in the heart, as the root; Obedience of his Will in the life; as the fruit of that holy fear, verie 13,

ment, upon which and that finall festence of Absolution or Condemnation then to be pronounced, the everlating Hap-pinels or milery of man handerh; verle 14: He will bring every work to Judgement, therefore keep his commandements he will bring every fecret thing to judgement, therefore fear him, and fanctifie him in your hearts,

Verle 1. R Emember now thy Creator in the dayes of thy youth, while the evilt daies come not not the seares draw nigh when then shall say, I have no plasare in them] Remember] We are naturally apt to forget God, and not so retain him in our knowledge but to live, as it were, without him, Pfalm 10. 4,-5, Ephel. 2. 12. and this most of all, when earthly and sensual Ephci. 2, 12, and this more or all, when earthly, and lemigation objects draw the heart with a fronger attraction; sherefore the Wile man, having dillwaded young mon from youthfull lufts, doth here exhort them as a necessary meanes thereunto, to rememboth their creator, To fet the Lord alwayes before their creator, To fet the Lord alwayes before their creator, To fet the Lord alwayes before their eyes, Pfalm 16. 8. to be in his fear all the day long, Proverba 3, 17. To compose themselves unto his service, to keep in memory, to hold falt, to ponder, and ftir up the thoughts of him, and defines tofaft, to ponder, and tire up the thoughs of him, and dehys to wards him in their hearts, 1 Cor. 15. 2. Titus 1, 9, Properts 4, 4. Luke 8, 15. Deuter, 11. 18. Pfalm 119, 11. Luke 3-51. This Remembrane imports love, defice, obedience, Verba notifica cannot ant affellus, Pfal, 119,55, Ifa, 16. 8, 9.
We find Two Pfalms among Davids, with this Infeription, 70. bring to Remembrance, To carefull was he not to forget the deather of the pfalms among the

lings of God with him. Pfal. 38. 1. Pfal. 70, 1. for this purpose were Sacraments instituted, Exodus. 12. 42. 1. Corinth. 11. 24. Feastivals ordained to keep alive the memory of mercies, Efther 9.27, 28. Stones and monuments erected for the remembring of Gods goodness, Joshua 4.6, 7. 3ho Law written on doar-posts, fringes, frontlets to keep ever in mind, Deut, 6. 7, 8 9, for this purpole God hath appointed his ordinances, and given his Spirit to his Church, to put them in remembrance, 2 Peter 1. 12. 1 Tim. 4.6. John 14. 26. thy Creator] This word includeth many reasons, why God ought

to be remembred and ferved by us.

1. He made is and not we sur felves, and we owe our ferrice to him from whom we receive our Being, Plalm 100.2. 3. Remember he made all things for bimfelf, we are of him, there-fore we must live to him, Prov. 16.4. 1fa. 43.21.Rom.11. 36.8. 14.

2. He made us after bie own image, to know him, and to have special interest in him, and acquaintance with him; and being made like him, we are the more obliged unto his fervice, Eph 4.

23, 24,
3. By that power which created us, we are continually preferred, if he withdraw it, we prefently perifth In him we live and move and have our being. The more vigour and strength we have, the more fensible we should be of that divine supportance, which continueth it unto us, Acts 17. 27 --- 30. Pfalm 104.

4. He who hath power to create, hath power to destroy; and he 4. He who hath power to create, hath power to destroy; and ne will shew the same almighty power, in destroying those, who live not suitable to the ends of their Creation, I Sam, 2 6, 8, 2 Thef. 1,9. This creating power of God, should teach us to fear him, Ter,

in the dayes of thy youth] The choicest time of thy life, Lam. 3. 27. Proverbs 22. 6. 2 Chron. 34. 1, 2, 3. 2 Timothy 3. 15. Pfalm 119. 9. therefore God required, that the first ripe fruits

Ekodys 22, 29, And his facrafices he would have to be jourge Frough 14. 19.1 fells in meanines ne would nave to be young, Bookin 14. 45. 45. 45. 1. Levy 4. 3. We enjoy mercies in our youth; scherefore we should do dury in our youth; we expect, eternal life from Ood, therefore we should not withfava any part of our emporal jilly, from him. He required to be ferred with all our emporal, jilly, from him. He required to be ferred with all our freength; therefore we may not put him of till our strength; it forms that the strength is the strength in the strength in the strength in the strength is the strength in the s

before the evill dayer come, are. I if those wilt have, God to piry and help thee in thy evill dayer, whom must ferve him in thy good dayes. The dayes of old age are called evil days, it sis what, in Plantons, became they bring many pains and troubles, along with them: vis speeps, the Winters of our life as Solou called it, namere plaines turn advoit after. As the dayer of youth are rest plaining performs come advoit after. As the dayer of youth are rest plaining to proper and state opining in Senera, a Became then, nature, is strong and vigorous, and doth most fully enjoy it fell. This, old age will be ring, evils, coughtof, its own, I off not thou bring, upon it the bitangue, and burden of all thy youthful folless, repentance is a hard work, when thy fines are, fewers, and, thy through greater: When, instrincts hend thy back, do not keep thim insigntives head thy back, do not keep thim insigntives head thy back, of the control of the control of the property of the strong control of the control of the property of the control of the control of the property of the control of the contro before the evill dayes come, &c.] If thou will have God to then chinecheau against the evil of it. Gather, in Summer, against such a Minter as this, Right, 40.5. That old age may not be to the an evil age; but as it was to Abraham, a good old age. Gen

plains of the length of his milety, that he possessed moneins of wa-nity, Job 7, 3, and Ezekiah, Isaiah, 38, 12, 13, 15, The yery freegth of the years of an old man, is all labour and forrow, Pfalm

V. 2. While the Sun, or the light, or the Moon, or the flare be pordarlyad, my the cloud returnalize the rain] Their words may be understood, either Literally, or Allegorisally, as those thought of the cloud return in the cloud re lon of the decay is their remes even the inguest womes teem to be darked a they look upon the Sunne, a thoose through the cloudy and feales which are ever their own eyes. And whereas it by pleant thing to behold the Sunne, Chapter 11. 7, this shall minister, no delight at all unto them: Light is little worth unto a Infinitier, no skelight, at all unto them I light is little worth unto a man that is in miliery, Joh 3, 20, 23. "Algeoridaly, I; is by flome understoad for, as that the Sunne, Moon, Starrs, Ilight, may, arctere, unto fime parts in man, signified thereby, sa the other parts of the Allegory entiting do) and thus First, the flower parts of the Allegory entiting do) and thus First, the flower parts of the Allegory entiting do). Before the glory and beauty of this face to changed, and the light of this eyes, the Sarres of the countriance, be extinhe Apples of thine eyes, the Starrs of thy countenance, be extinguifhed; and thine eye-lids drop down tears, as Clouds after rain, secondly, others understand it of the weakning of the inward vigor of the foul, and rational faculties; Understanding, Perspicacy, Memory, Judgement, Phancy; allwhich in the nature of man, answer to the celestral Lights, Other's, by Sunne, Moon, Starrs, and Light, understand the various sorts and degrees of prosperity and joy, which men meet with in their younger years ; and fo the fenfe jag, which men mece with in their younger years a nat o the tente to be, Remember thy Greator in the days of thy porth, begin thigh, evil days tone, wherein all thy light final be turned into darkness all thy profeprisy into for one, before greater and left comforts do all fail thee, and thy dayes and nights be full of trouble and darkness, one calamary (like formers of the winter) coming upon the neck of another. Proferry is usually in Seripture ompared unto the Sunne, and to light, Judg. 5.31. 2 Sam. 234, and in greater prosperity, than usual, the light of the Moon is said to be as the light of the Sunne, and the light of the Sunne seven fold, Ifaiah 30, 26. & 60. 20. And on the other fide, when great afflictions, such as swallow up all former joy and contentments, come upon a man; the Scripture expresserh it by the obscurity, blackness, and falling of the Sunne, Moon and Starrs, Isaiah 13. why the dayes of old age are evill dayes, and years wherein a man hath no pleasure, because, both day and night, the life of such a man is full of darkness ond trouble. Therefore mention is made of Sun, and of Moon and Stairs, to note the inceffant pains, aches troubles, weakness which this age is afflicted with, Job 7. 4, 13,

troubles, weakness which turn age is anneced which the state of the 14, 18, 19. Plaim 31. 4.

nor the clouds return after rain.] This likewife may be understood generally of the troubles of old age; in the former sense, to note the continual returns of them day nd night. A proverbial speech, expressing the constant succession of one grief, pain, disease, calamity, after another; as when the Wether is set into rain, one cloud is no fooner blown over, but another fucceeds and brings more rain t Velur unda supervenit unda. Others understand icof the Catarrist, and defluxions, which by reason of natural weak- and all the daughters of musico shall be brought bom | Various it nelle, and want of hear to concost them, do still alcend from | terpretations are given of these particulars. Some under shand the the flourick to the head, and from thence fall down upon the hirst clause, literally, The doors of the house, by which he was breast and lungs; so that the head is ever rainie, never fe-

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The former sense seems most pertinent, because in this verse, is a general description of the mileries of old age, the particular specification whereof followes in the reft. For as Usurers, before the whose debt is paid, so fetch away some good parts of it for the loan; so before the debt of death be paid by the whole body, Old age doth, by little and little, take away Sometimes one Sence, sometimes another, this yeare one Limb, the next another; and caufeth a man, as it were, to dye daily. No Sunne can dispell the clouds and forrows of 22. 16.

V. 3. In the day when the keepers of the house shall tremble, and the strong man shall bow themselves, and the grinders cease, because they are few, and those that look out of the windowes shall be darkned. The body is here compared to an House, or Castle, to elsewhere called, Job 4. 19. 2 Cor. 5. 1. which hath Watch-men and Keeperis, topreferve it from being broken open. By these, some understand the outward Sencer, which observe any danger approaching, and give timely notice of it to have it prevented. O thers, the inward faculties of the Memory, Wildom, Providence, which take special care of the common safety. Others and the moft, The Hands and Armes, which are the principal instruments, which the body useth in repelling any evill from it. Others, un-derstand the Ribs, whereby the vitall parts are senced and hedged in, that danger may not easily come neer them: As the expression is, Job 10. 11. Though the Verb, Tremble, feem to carry the fense chiefly unto the Hands and Arms, which are more subject unto palfies, and fliakings; yet it is not amils to take in many of the other; The Head, the feat of the Sences, as the Watch-man, the Arms, as the Souldiers in the Castle; the Ribs, as the walls or works which ferve to defend it : All which are much thaken and weakned in old

and the strong men shall bow themselves] The Leggs and Thighs, which were wont to carry the body upright, shall now falter, and shrink under their weight, and buckle for feeblenesse, 1sa, 3, 3, Or, the Back, which is the strongest part of the body for bearing burdens, shall bow and stoop under its own weight. Symmachus rendreth it, διαφθαφώσιν, shall perish, or be corrupted; the Septuagint, διαφθαφώσιν, shall be preverted, shall, as it were, trip up and supplant one the other with crooked and unsteady motion. The old Wife in the Comedian, excused her flow and faltering pace, because she carried a very heavy burden, the weight of seventy four yeares. Caietan understandeth it literally, when the strongest men that are do fail, and stoop through weak-

and the grinders cease because they are few] Dentes molares, the great jaw-teeth, Wherewith we grind our meat, shall cease and be unable to work, because they are diminished and made few, or because they do diminish their grinding, being sluggish and dull, both for want of strength in themselves, and of appetite in the sto-

and those that looke out of the windowes shall be darkened] The and this that toke ast of the mindows that to e darkened I The Vulgar, per forming, through the holests Zach. 14.13.1 is elfewhere rendred, Windows , a Reg. 7, 19. Idiah 60, 8. Gen, 8. 20, is is underflood of the damelle of the eyes in old men, Gen. 37, 1. & 48, 10. Solumn Glaffius in his Rheterica Sacra, by Windows underfload che gleatlest, which to weaknelle of fight, aged men are necessificated to old: Caicean applieth it to all the fearing and the second of the ears, Nose, Mouth, a wel as of the eyes, All these for want of viral spiritude hand and alleled in their exercise. But the words, Jobinion and ing blunted and dulled in their exercise, But the words, [looking out] and [darkned] plainly limit the meaning unto the fight onely, which through the want of spirits, drinesse, and ineptitude of the Organes, hardnesse of the membranes, defluxion of humours, and other inconveniencies, is much weakned in aged men. So that it is noted as a strange thing in Moses, that when he was a hundred and twenty years old, his eye was not dim, nor his natural force abated, Deut. 34.7. and the like we read of Caleb, Josh, 14.

By these infirmities, we should be taught, in our younger years, to provide, and lay in comforts against them, and not to trust in the strength of our own Armes, which are so casily broken, but to make the Lord our Arme, and his Right hand our keeper, whose Armes are everlasting, Isaiah 33. 2. Deuter, 33. 27. Pfalm 121. 5. Not to reft upon our own bottom, nor flay onely upon our own frength, by which no man shall be esta-blished, I Samuel 2. 9. but to make the Lord our stay and support, in whom there is everlasting strength; He is eyes to the blind, and seet to the lame, he giveth power to the faint, and to them that have no might, he increaseth strength, Pfal 18, 18. Ifa.

26 4. & 40.29. & 41. to Plat. 145. 14.

V. 4. And the doors shall be shut in the street, then the found of the grinding is Liw, and he shall rise up at the voice of the bird,

wont to go into the freets, to visit his friend, to walk up and down about his businesse; shall be now still up; He shall, by reason of his many infirmities, keep within doors, and abstain freation of his many infirmatics, keep wittin doors, and abitain from all publique meetings, wherein, in his younger years, he was wont greatly to delight. Others, refer it allegorically of the 20dy, here compared to an House, the doors whereof the may, here compares to an Home, the woors wherevor cowards the firect, are, in old age, that they, and made ufel-lefle. Whereby many things are underflood, First, The traw Lps, which are the doors of the mouth outwardly, Pfalm 141.3. The wood is in the duall number. Or. The Mouth, which is the door of the heart. This may be applyed both under dye daily. No Sunne can dispell the closus and sorrows a manual source and the first source and the apphagus, and the arreits, the and the higher morning Star. Mal. a. b. Proverbs 4, 18. Revel, passages for the meat to go down to the lonals, and for the breath to go to the lungs, called fifula cibaria, and fifula spiritualis.
These pipes are haply here compared unto the street, or palage down into feverall parts within the body, which have doors or covers, that open one way, and thut another way when we ear and drink, that our food may go right to the stomack, and nor awry to the lungs. These doors in old age, are, through weakness, that up, and as it were off from their hinges, do not so pliantly and readily, do their proper office, as they were wong to do. Whence difficulty of swallowing, and difficulty of speaking; unrowhich two, most of the interpretations of this place, may be referred. Some by the two doors, underfand the eye-lids, when they are weak, and hang down over the eyes. Others, All the fenfes, which are the outward doors, by which objects enter, and are admitted to the foul, All which, in old age, are to weakned, and unufeful, that they do very little fervice.

The next clause, seems most to favour that sense, which by doors! understands the passages of the meat, down into the stomach, and of the voice from the lungs, unto both which uses, the teeth are greatly subservient.

when the found of the grinding is low). This some apply unto hear-ing, when that grows weak. Others, unto the Concettion of the strands, when that is decayed: but the most probable interpretation is that which applies to the teeth, which being few and weak, can-not readily cruth and break harder mears, and so make a lester found in eating, than young men do; frangendus mifero gingiva panis mermi. When the teeth are gone, the lips are compressed the mouth falls down, the organs of feeding and speaking are much disabled. They who take the former clauses literally, joyn the senles thus together. Old men flay within doors, and walk little abroad because the seasonal of official rapetite and digition dorft cause them one at itsele, whereby their ftrength is much abated, neither do they for this reason care to go to feaths, or merry meetings, all delites and delights being in them wholly decayed and

and he shall rife up at the voice of the bird] At the chirping or finging of any little bird.] An expression of the little sleep which old men have, by reason of the coldnesse of their stomack, and difficulty of Concoction, fending up fewer vapours to the brain, or lesse benigne so that they are cashy awakned with every little noise. It may also be understood of his wearinesse to 19e long in his bed, by reason of leannesse and aches, so that he is willing to rife as early as the birds leave their nefts,

and all the daughters of mufich shall be brought low By daughters of mufick, we may understand, 1. Some organs of the body tending unto musick, either to sing our selves, as the arterie for speaking, those sibra weales which are bended and inflected in singing, or the ear which judgeth of founds, as the palate of meats, when we hear others fing; or fecondly. All kind of mufical cinfort and harmony, Vocall or Instrumental, which young men greatly delight in, as Solomon did. Ecclef 2. 8, but to old men are little delightful, they can neither fing themselves, no rare greatly pleased with the musick of others, 2 Samuel. 19, 34, 37.

By these desects we are instructed in the dayes of our youth, to open all the doors of our heart to let Christ in, that in old age he may be with us, and when our appetite faileth us, he may sup with us, Revel 3. 20, and when our fleep faileth us, he may give us reft; and when all other delights are worn out, a good conscience may be a continual feast, 15. 15. and may give fongs in the night, Job 35.10, Eph. 5. 19. V.5. Also when they shall be afraid of that which is High, and

fears shall be in the way, and the Almand tree shall fluirsh, and the grashopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets. These are further degrees of the infirmities of old age when it growes now more decrepit, and neer unto the

Also when they shall be afraid of that which is High] Either to goe up to any high place, for fear of wearinesse or want of breath or giddinelle of brain, or difability to hold out, or danger of falling from it; or left any thing that is over them should fall down upon them and hurt

and fears shall be in the way] They shall go slowly and timerous- labour and cost, as the drawing of water out of a deep well with a and fears shall be in the way! They shall go showly and timerought, self they they though ear every show or littled bounch that is before them, left they be thruth, and bruized by any that past by them, least wearingle, schencile, or some other infurmity come upon them, and hinder them in their journeys, left any thing run against them, and east them down; no way is 19 smooth and easie, wherein there will not be sometting to satisfying them.

and the Almond tree shall show it's long take literally, when the grathopper is far in the middle of the Summer, shan shall the defines and designs (which in those leastops you gene were wone take) fail them, they shall find no pleasure in the modification of the war. And 6 they make the firm or he declined to

feating of the year. And to they make the firing to be described by fomes Jer. 1.11. and the Summer, by the farnelle of the grafhopper, which then is most busic. Others understand it of Aversation of sensual desires, and from pleasant fruits; as we find in Varablus initial delices, and from preasant returns a we know a vacable and Caircian, print close liques reprehensive fluest factor estimate malam debiliquem. But he termeth to to carry on the diagony, and to compare the flued which old age mixes to overrake a man, unto the dilmind tree, which thought set he holifomes before any other tee. And as the flowers of the Almand are ordinate for-numeer of approaching Summers, to it ald age of death. Then the greed fall he of gray batters, which we here compared to the white flowers of an Almond tree, and are called fores Camiterii. So Asunay-

of so in numosq tree, and are paired prive numericit. 30 Autoray-36 ***Kegs, it sopphocies, a white haray head, and the grafloyer flail be a burther). The lightest hopp of folir-cia creature flail be burtherflome to him, he is impatient of any the final et weight. Allegarizedly may be underflood, either the bowing down of his back, and the titcking out of the vertebra and bones thereof, which shall be a heavy weight unto him. Or, the bones thereor, which that the a neavy weight unto him, Or, the Megs which in a young man were as nimble as the legs of a grashopper, shall now be heavy and swell'd with gowts and ovil hymours, so the Chaldee Baraphrase. The termer sense is most

and defire shall fail] The defires of meat, drink, marriage, other pleatures, whatever is delightful to the eyes, ears, palate, other fenfes, shall all fail: A man shall abhor those things which in youth his nature greatly inclined unto. Symmachus rendreth it, of β/O₂₂, 1041 to equive q₁ to some numericane n or ten murany confecteration between the (sul and the body which will be !nof-nef and broden. The Septuagian read it, β/acπωθαδε³ / μέππε agr, which word the Vulger Latine retainth, being a finub, whole fruit, Gallen faith, is good for a weak appetite; and Avicen, adirivation for the sulfation of the Chaldee Paramadan Venerage; confionance whereum to it the Chaldee Paramadan Venerage; confionance whereum to the paramadan Venerage; confionance whereum to the chaldee Paramadan Venerage; confionance whereum to the paramadan Venerag phrase. Arhenaus numbreth Capparis amongst other hor and Sala-

Because man goeth to his long home] Ad Domum Mundesuishic enim mundus non eff fuse. So Caiosan wittily, though impertinently, Do-mus Seculi, The long home is the Grave, whence inch are never more to return into this world It is called a mans own and proper house, 1fa 14.18. They promife themselves houses for ever here, Pfalm 49 12 but they have no abiding home but in the grave, 10b 7. 19. The body is Domus pernollationis, but the Grave Domus ster-

and the mourners go about the streets.] Accompany the Herso un-to the grave, Jer. 9, 17 Or his friends that visit him, go from him mourning, and expecting his funeral. So we read of wailing in all ftreets, Amos 5. 16. Those bired meurners who with musick were wont to praise the party deceased, (whereunto alludeth the Evangelift, Marth 9.23.) we reed of in Varro, lib, 6.de lingua latin. vid Scalig. ib.

Now from these infirmities we may be instructed to take care. that amidit our own fears we may be guarded by Angels, and led that amidft our own fears we may be guarded by Angelis, and led in our way, and upheld by the Lords right hand: who had he had promified to give his Angels a chargesteep se in our wayes, and to make his way point before our eyes, that we may have plain paths for our feet to walk his, and overy high thing may be taken down, Psim 34, 7, Con. 38. 16. [Hall 91.11, Psill 19]. A Drov. 15, 19. [Psim 34, 7, Lord. 13]. If fall 19. 1. 19. [Psim 34, 7, 11]. [Psim 34, 7, 12]. [Psim 34, 12]. [P Pfalm 55. 22 And when all other defires fail, Let us labour to be in such a preparation for death, as that we may say with Old Simeon, Lord now letteft thou thy fervant depart in peace; and with Paul, I defire to depart and to be with Christ which is best of all, Phil. 1.23 And fince the grave is our longest home, let our greatest care be to have that a House of rest and of Hope unto us, Christ by his lying in it hath sweetned it unto believers. Laftly, Let us fo live, as that we may dye without fear, and they who bewail us, may not mo irn as they who have no hope, I Thef. 4.13.

V. 6. Or ever the filver Cord be loofed, or the golden bowle be broken, or the pitcher be broken at the fountain, or the wheel broken at the Ciffern. Some understand this verse literally, 1. Of the ornaments, 2. Of the more needful instruments of life, whether they be more obvious and case to come by, as to draw water out of a Foungain with a pitcher; or more remote, which are not gotten without

Chap.xii. labour and cost, as the grawing or water was on a user well with a wheel and jahin. And so the meaning turns thus, Remember of Creator in the dayer of the youth, before God firit thee of thine enterins wherein thou now rejoyeds, Thy plates, chaines, rings, jenels, bracelets, which will then be too heavy for the company of the control Juffere potes majoru pondera gemms: 2. Before he spoyl thee of the other helps and Commodities of life and make both thine extraordinary ornaments and thine ordinarie utenfils all ufelefic unto thee: or happly, in this fenfe, the former clause may relate unto rich men, Let not thy filver and gold bewitch thee : the latter unto meaner men,Let not thy pitcher and thy wheel take of thee from minding the things of another and a better life. Others carry on the Alle the things of another and a nector live. Assets carry on the Atta-gory, making these things figuratine and elegant expessions of death, and of those evils which immediatly forego it, to wite, the dissolution of these parts which are most viral; for death, as in diffoltion of their parts which are most vital; for death, as in the florning of battering of a Gartifon, doth filt break and weak-en the entrootly, the bodily limbs, and onward longer, and after that less upon the inwolf, and the Vitalt. He here compared high unto a Fountain, or Well, out of which men draw water with Card, a bowle, or bucket, a pitcher and a wheel. And as when these Cara, a somie, or oucker, a prieser and a mores. 23111 as which there are broken we can draw water no more, so when the vital parts are decayed, there is no hope longer to draw life into the body which is the Ciffern. This Life he compares, for the pretioning of it, unto fituer and gold for the weaknesse and fragility of it unto a pitcher, and for the instability and unsertlednisse of it, unto a wheel

Now besides this general proportion between life and these things as the figures of it, interpreters do make the particulars here mentioned to answer unto some particulars in the Vital parts of the

1. By the filver Cord, they understand the marrow or pith of th: back, continued from the brain as it were in a cord or flring unto the bottom of the back-bone, and for the white colour of compared unto filver. It may also be applyed unto all the other vinews and Ligaments of the body, which from the head, as the Fountain, conveigh tente and motion upon the other parts. Hereby also may not unfitly be understood to the chain and sweet harmony of the Elements and humours in the body, which being preferved in its due proportion, the body doth receive life from the Soul which is the Spring thereof, but being once diffolved, life pre-

2. By the Golden bowle, they understand the Mening or skin wherein the brain and vital powers thereof are contained as in a bowle. Others understand the blood which is in the heart, as in the precious Fountain of life, Schindler rendreth it, Scaturigo Auri or aurea, and would have us thereby to understand the Law of God, which is compared unto Gold : but the word is elfewhere used to fignifie a veffel, Zach.4.2,3.

4. By the fountain, we may understand those principal parts from whence Vital supplies are drawn into the body, as from the Head, Sense and motion, from the Heart, fpirits, and heat, f rom the Liver. blood

4. By the pitcher, and the wheel, those instrumental and subservient parts, which from these conveigh those supplies into the several vessels of the body, as into a Ciliern, as the winshlood from the Liver, the arterier spirits from the heart, the Shrewe motion and sence from the brain. By all which we should learn to draw the state of the state of the second state. vvater of life out of the well of falvation, that out of our belly may flow rivers of living vvater, through the continual supplies of the Spirit of grace, that all our springs may be in Christ, and our life hidden vvieh him in God, Ifa 14.3. & 66.11, 12. Zach. 13.1. John

4.14.and 7.38.39.
In the fecond Chapter Solomon had theyved us, The many choyee varieties of pleasure, riches, and other excellent outryard blessings, in which he had fought for contentment; and in this Chapter he hath in a most elegant Allegory shevved us hove quickly old age doth break them all, and take avvay the comfort

N. 7. Then fhall the duft return to the earth as it was : and the y. 7, such past the any return to the early, at two is and to give the horizontal for the duft, that is, The body, to shows the Original of it, Gen. 2.7. The weakness of it, of it, the two kets pure of earth, Plalm 103, 14. The balenesse and whensse of it, Job 4. 19. Phil 3,21. Gen. 18. 17. Job 30, 19 Our Original from the duft, Our return unto the duft, should humble us, and make us vile in our oven eyes annd should yvarn us to make hast to fecure a better life before this be ended, and not to put off the endeavours towards it unto old age , which haply we may never attain unto, and if vve do, will bring it felf work enough for us to do. Death is swift, and uncertain; Sinne the longer lived in, doth the more harden : Repentance is not in our ca'l or command when vve please: and it is a vvo k of the vvhole man, and the vvhole life: T. e work deferred will be greater, the time to do it in will be shorter, the strength to do it by will be leste, bodily infirmities vvill difable spirituall actions. God vvill have leffe honour and fervice from us, and vve shall have more forrovy, and lesse comfort, Therefore remember thy Creator, before the dust return to the Earth whence it came.

And the Spirit Shall return unto God who gave it. The Scul is called a Spirit, to note the Immaterial fubftance of it, and its origi-

That it may appear before his Tribunal to be judged: as the Chaldee well paraphraseth the place. As certainly as the body goeth unto the dust; so certainly the Soul returneth unto God to be judged. The godly are translated into Paradice, into Abra hams bosome, into the condition of just men made perfect, Luke 16, 2. and 23, 24, Heltowes 12, 23. The wicked into the prison of disobedient spirits, referved there in Hell unto the judgement of the great day, Luke 16, 23, 1 Pet. 3. 19.

V. 8. Vanity of Vanities faith the Preacher, All it Vanity] As Mathematicians having made their denomination, doe then refune their principal conclusion with a quod erat demonstrandum: so here the VViie man having made a large and diffinet demon-fration, That the Happiness of man doth not stand in Any, or in All the Contents which the world can afford, both in regard of their diffroportion unto him, and their discontinuance with him, He doth hereby conclude his discourse, 1. VVith a confident affirm-

ing what he had in the beginning undertaken to prove.

2. VVith a strong and solid Vindication thereof from any Cavills, which might yet asise in the minds of men against

3. VVith a Politive Conclusion containing the summe of the whole Booke, and the right means unto true Happinesse indeed.

Nucces, V 9. And moreover, because the Preacher was wise, he study the people Knowledge; yea, he gave good heed, and sough one, and set in order many Proberts. V. 10. The Preacher Sought to find out acceptable words, and that which was written was upitght, even words of truth] Here Solomon commendeth the Doctrine taught in this book;

I. Because it was the Doctine of a penitent Convert : for repen tance is an excellent means to difeern and acknowledge spirituall truth, 2 Tim. 2.25. Jams 1, 21.

2. Because he was indued with wifedome from God, so that they came and fent from remote Countreyes to heare him, I Reg.

4. 30. 31. 3. He used this wisedome aright, he did not hide his Talent 3. Requestins witcome arigin, in this not more than 18 August in a Napkin, but being raught of God himicfle; he allo Taught the People; and being converted himicfle; he fought to convert others, and hereby fhewed himifefle to be wife; and a Penitent indeed, Pfalm 51, 12, 13, John 4, 28, 29, John 1, 41, 45, Luke 2, 17, and 24, 33, 34, 35, Provetis

4. Because, he was exceeding considerate in the Doctrine, he taught, he gave good beed unto it, and weighted it in the bal-lance of VViledome. He was exceeding diligent to learne of others, and to study himselfe. He was very perspicacious and judicious , to felect choyce matter to teach the people, I Peter t to

5. Because he had been exceeding successful in that disquisition, and had composed many excellent and wife Parables, for instruction in Picty, Vertue, and Prudence, 1 Reg. 4

Whereupon he doth, fixthly, commend the Doftrine he raught from the nature and quality of ir, 1. They were Verba defiderii, pleasant, delightful, acceptable words, such as would be worthy of all entertainment, and minister solid comfort and refreshment to the hearers,Pfalm,19 10,1 Tim 1.13

2. They were Verba Rellitudinis, equal and right words, not loofe, fabulous, amorous, impertinent, which should fatisfie the irch of the ear, or tickle onely a wanton fancy; but they were profitable and wholesome words, he did so feek to please men, as that it might be unto edification and for their profit, 1 Cor. 10 33. 2 Tim. 3. 16. words written to make men found and upright, Proverbs 8. 8. to make their paths direct and straight, without falseness or

3. They were Verba veritatis, words of truth and infallible certainty, which would not deceive or milguide those that should yield up themselves to the direction of them, Pfalm 19.9 Joh. 17.17 A truth which is fanctifying and faving, Ephef. 1. 13. and in thefe respects most worthy of our attention and belief, Many other books Solomon wrote, besides those which we now have mentioned, 1 Reg.4.32,33.2 Chron.35 4. See Iosephus Antiquit.lib.8. cap.2. Pineda de Rebus Solomonis, lib. 3. Sixtus Senensis Biblioth,

V. 11. The words of the wife are as goads, and as nails, fastined by the Massers of Assembles, which are given from one shepherd, 1 Defore, the thewed the Internal Quality of the Dodrine taught in the Church; here, he sheweth the use of vertue, Esseat and Authorities. tie thereof, and that by two excellent Similitudes,

First, Of Goads, sententious and concise parables and wife sayings, have a notable acomen in them to flir up the heart unto attention and to urge our fluggish affections forward unto obediences as the Goad quickens the Ox unto labour. This is the nature of found and spiritual doftrine, it fearcheth, pricketh, and exstimulateth the hearers of it unto dutie, doth not flatter any in their fins,

tail, It came from him who is the Father of shirits, Heb. 12, 9
Gen. 2. 7.

Gall return unto God that gave it 7 Or sheet Judich ante Deum?

The ship of sheet Judich and Deum?

in induced rimitines, 110g.3, 31. Such is the power of the word to mortile out lufts and corruptions.

Secondly, Of hails of flages, by which we are fastned and confirmed in our duties; a metaphor either from Shiths and Carpenters, who fasten their works together with nails; or from Shepherds, who fasten their hurdles and sheep-pens together with stakes fixed in the ground, as likewife Tents were wont with cords, and pins or stakes to be pitched, Isaiah 33. 20. and 54. 2. Isaiah 22, 23.elfewhere the word is compared unto an Hanner, whereby these nails

where the word is compared unto an exammer, wherever there are thus fathered, etc. 3; 29, fathered in the mafter of Affemblies | Or planted and fixed; so the Apostle compared preaching unto planting, t. Cov. 3, 6, and the Word is called A6y-9 [1,pa] on implanted, or ingrafted word; lames 1, 21. Some read the Words thus, The words of the wife are lames 1. 24. Some read the words thus, The words of the wife are as goadizand as nulls fuffined, they are the majers of collections, on the choyceft and most principal Collections, unto which not other words in the compared, unto which all other learning is to be compared, unto which all other learning is to be compared, unto which all other learning is to be early and the state upon it, and to be lub-fevered unto k: and thus they are a further commendation of the Scripuer from the excellency and preeminency of them above all other weitings. Others thus; As goads-sind at nails fixed, quitals from the quantum or cellulinates of that the failet are the malters of the Collections, according to the former felick; They who for fails the Vord, have learnered, ooken, disjoyment discomposed minds and affections: But the word is of a kinting and unking vertue, Epichel, 2.1, 21, 34,141; 16, 60, 2, 2, 10. As joy ince showing a minus a minuscripis: But the work is of a knitting and unking vertue, Eplici, 4,12, 13,14,15, 16, Col. 2. 19, Others by this expedition, understand those who did collect the Doctrine of the holy men of God, and compose them in brief Summaries for the use of the Church : fuch as were the Jervant of Hezehinh, Prov. 17. 1. like unto that Colledge of wife and learned men, whom luttlinian the Emperour imployed in gathering into one Body or Pandect the Abridgement of the civil Lawes, and likewile, Body or Panacet the northgement of the Church, whole work it is to faften these nails in the flearts of the people by their Ministry, as Peter did in theirs to whom he preached, Acts 21 37. These are all very found and mutual confident fenses, which for substance agree in one end, to shew the efficacy of the word. The authority where-

is one created to the exect claufe,
which are given from me Shepherd Though the Collectors, Expounders, and publishers of the word be many, tome Prophets, some Apostles, some Evangelists, some Pastours and Teachers; yet the Aponties tome avangement, some randoms and creations, yet the word in Celf thath its original from One principal fleepherd, the great Shepherd of the sheep, and Master of the houle; He by his Spirit inspired it, and by the same Spirit affished his Ministers in the dispensation of it; It is he that speaketh in them and by them, so long as they keep to their Commission, and deliver nothing, to the people but the counsel of God, and that which they have first received. Chill is here, as ellewhere, called a shepherd, in pur-liance of the metaphor of goads and flates, whereby herdfines drive heir oxen, and flepherd is pitch their caules, Iohn 10, 11, Heb, 13, 10, 1 Pet, 5, 4, Hereby then is noted, the Divine Authority of the holy Scriptures delivered by inspiration unto the Pen-men thereof for the use of the Church. The Spirit of Christ being in those that wrote them, 1 Pet, 1, 11, 2 Pet, 1, 21, 2 Tim. 3, 16, 2 Cor. 13. 3. Ezek, 2. 7. Acts 5.20 and 20 27. 1 Cor. 11. 23. Ezek 3.4. 1 Pet. 4. 11. 1 lohn 1,1,

V. 12. And further, by these my sonne, be admonished : of making many bookes there is no end, and much fludy is a wearine so of the flesh.] And further, The Learned do by this word, joyn this ver fe unto the three former, as an inference from them. And some render it thus, Quod reliquium eft, that which remains, as the refuls of all this inquiry is this; That fince the Preacher was wife and faithful, to feek out fuch acceptable words, words of truth, confonant to the doctrine of other wife men, effectual, as goads and nails, delivered from the great and chief shepherd of the flock : That 1 fay, which hereupon remaines is this; That thou my sonne, be admonified by these words. Others begin the ninth Verse thus, And rather, because the Preacher was wife &c. and then here repeat it, And rather, I fay, by thefe be admonished, father by thefe Doctrines of mine, than by any other humane and vain writings. Amplius, his cave quaras, fo Vatablustand quod plus est istis, cave ab isto; fo Cajetan, What ever others fay, if they speak not according unto these words, there is no wisedome in them, and therefore no heed to be given unto them, Isaiah 8. 20. These are the most excellent monitors thou canft have; from these thou mayest most richtly be informed, and warned how to live, Pfalm 19. 11.

of making many bookes there is no end, &c.] An Argument to enforce the Exhortation, from the fruitlesnesse and vanity of other

First, There is no End of writing them; while one refutes what another wrote, another vindicates what his advertary diffiked. If happinelle were to be fought for in humane writings; The Volums are lo infinite, the opinions fo andioffo and various, that it would be imposlible

impossible for any man to finde it out of them; when a man had with much curiofity and continuall reading wearied him-felt, and pined his fleth away, he well'd finde it all an unprofitable, and an impertinent labour, wearinefle to the body, without any fatistaction to the mind. Therefore let the words, to few, and yet to full be thy confictions: He that will not be admonished by those, shall never be satisfied with any others: He that results the whear, will be choaked with the chaff. Well may we say unto this one Shepherd, as Peter did, Lord, to whom thall we gae? thou half the words of eternal life, John 6, 68, These onely are the Writings which make us wife unto falvation, and doe furnish us throughly unto all good workes, 2 Timothy, 3, 17, 17, Others, are sifefull, in their Order 1 These onely are the Rule of Faith

V. 43. Let us hear the conclusion of the whole matter; Fear God, and keep his Commandements: for this is the whote dutie of a man j Or, The whole End of the matter; or, the Summe and substance of the whole matter is heard; The discourse of mans happinelle, which in this Book I have undertaken, is at an and no more need be faid of it; The fumme of all is comprized

in their two words; Fear Oad, Keep bis companion in scompilized in their two words; Fear Oad, Keep bis companion must be all man needs, to lead an happy life.

Let us bear the consiglion by the whole matter] This is an Exordium to flire up attention; I will in two words give you an
Abridgement of all that can be faid; therefore take ipsciall heed to remember them. The Verse begins with a great Let-ter in the Original 1, which is as Buxtors, in his Tiberias notes, to excite the more heed and attention, the whole summe of the duty of man, being contained in this short saying, wherein he only on man, being comment in the host symbol or observed the tight order; for fifth, be begins with the internal roso of all obtedience and worfhip, which is, a filiall, reverend, awdill, and loving fair of Go' and his goodnefile in the heatt. Holean 3 through the proceeded unto the fair which growth out of this root of filial fear and love, the different which growth out of this root of filial fear and love, the different processing the state of the filial which growth out of this root of filial fear and love, the different processing the state of the stat abroad in the heart, which is an equall, uniform, conflant, universall observing of his Commandements; of all of them

without patiality; of all of them, as bit; in obedience to be dutherity, in acknowledgem: nr. of this Holinellic in them, and of his Dominion and Soveraigney over us; Keep his Command aments out of fear to dilpleak him; out of confedence to approve your fellowe unto him; out of street to him; out of the confedence to approve your fellowe unto him; out of street to his wall.

his mercies, and your conformitie to his Will.

Thus to fear God, and to keep his Commandement, is the
whole of man; About this thould he spend all the strength of
his thoughts and cares; This is the funme of all, which man
can, after all his writing, teading, studying, inquiring, in oc
der unto happyride attain unto; This is the offer and the happitest of man, or, all the means which man can use to come unhamiltant with the A. This is he before and the to happinelle at the last : This is the basis, and bottome of all that perfection which man is capable of a It is the whole durie of man, and the duty of all men that will be happy, lob

This, necessarily, takes in the Doctrine of Faith in Christ, because without him we can doe nothing, by Faith in him the heart is purified to scar and love God, and by that fear and love it is inclined to obey his Commandements, 1 Iohn 3 5. lohn 14, 12.

John 14, 12.
V. 14, For God fladl bring every work into judgment, with every feeter thing, whether it be god, or whether it be exist! This is a strong motive unto stear and obedience; If the Excellency of the Doctrine doe not persuade, let the Terroru Gods judgement drive unto dutie, Because be bath appointed a day wherein he will judge the world in righteonfnelle Acts 17, 31. 2 Corinthians, 5, 9, 10. Romans 2, 16, and

with every fecret thing] It is the day of the Revelation of Gods righteous judgement. Hyportific shall be disclosed, fin-cerity shall be rewarded, because nothing is hidden from him, terry in a ne rewarden, occame nothing is maden from nim, Hebrewes 4. '3. All other things are vain, but it is not vain to fear the Lord. They that doe good, their works will follow them into Heaven; and they that doe evil, their works will bunt and purfue them into Hell.

ANNOT.

ANNOTATIONS

On the Sone of

SOLOMON.

The Argument.

T will not be needfull to say much concerning this Book by way of Presace, because such things at are usually delivered so, will be very proper for the explication of the first verse of it, which us a compensions Presace to all the verse so, which is a compensions Presace to all the verse so, and contains under it not onely the Nature and Author of it, but also the matter, time, occasion, end, and marries, and contains under it not onely the Nature and Author of it, but also the matter, time, occasion, end, and many other circumflances, which are the common business of an Argument. All that needs of Introduction here, will ny other circumstances, which are the common employed and to vindicate them from rash and harder cessates, which be rather for the Amostations sake, than for any thing essentially and to vindicate them from rash and harder cessates, which they are apt to meet with. It is not unknown to the learned, what the obscuritie and durkness of this Book hath ever been they are apt to meet with. It is not unknown to the learned, what the obscurite and durkness of this Book hath ever been accounted, and what great varietie of Interpreters, and Interpretations have endeavoured to clear it, but with fall fuccols, many times, that they have rather increased, than removed the Cloud: whilest among so many hundreds of them, vecess, many simes, that they have rushes increases, when semoved his commentative whose year under subject to the few blave done any thing left than what they pretended, and of all these ancien and later Volumes, and Libraries of Commentative, we find a very final number that are answered either to their own undertakings, or the Readers hopes. The reason whereof it is more casse to discover, than to remed, nor can we expect a perfect redress until we shall see face to sucreason uncreof it is more case to uncover, some to convergence on me some a person reason main we some face to face, and all these, and all other until shall be removed. It is agreed on all bands, that the Book is usive Allegory, fall of profound mysteries, and served facers of which easile the sewes intendited the reading of it, as of the first Chapter of full of profound mysteries, and served facers of Exckicl, until the age of thrite years, (which was their Sacerdot all age) when reason should conclude the description of the served facers of t be grown upon, and the affections composed, and raised for so Druine a Contemplation: For such they essented it generally, though both among them, as well as other Readers, there were some that had lower conceptions of it, and received is it is an hot carnal pamphlet, formed by some loofe Apollo or Cupid, rather than the holy inspiration of the true God. But this blasphemic hash perished with the fathers of it, and it is not now so much the dignity of this sacred. Monument is question to the dignity of this sacred. Monument is question to the dignity of this sacred. finned, as the forfe of it; about which infinite digladiations and contentions have exercifed all Ages of the Church, and proneu, as energine of it; about router improve augustum vons and consentions move exercica an ages of the content of the whileft every one pleads frongly for his own Diana, it is become an harder work to understand, becasse of somety the whileft every one pleads frongly for his own Diana, it is become an harder work to understand, becasse of some pleads were fixed of understandings. Tet it hash pleaded God in so great consustant of preserve the main thing happily inviolable, versities of understandings. Let it thin prayed on in so year complying the server we main thing imprist invitables, and so far to subdute the reasonings of invursant wits, as what sever interpretation they have more specially advanted yet that few or none of them have resulted that which you shall find imbraced and improved here. It is very easie for all men to erre even in plain things of this nature, how much more in Parables and riddles? Where no Interpretation can be so such cere and indemnified at to please all conjectures, or to fatisfie the various interest and spirits that inquire into them : But cere and indemnified at to pleafe all conjectures, or to fatisfic the various interests and spirits that inquire into them: But in G Catholick, a confent and harmouse as batch born writted to this way, though in some particulars and single clause; it may be the E ate of the massing preparations to be surprised, as it way be the E ate of the massing incomes to be surprised, as it will seem considerable to see and single seems to depart from it, and to choose sold single seems and implications, and volcaces offered to the Word and Truth ? And so shall he that consider sind it to have hapned not only to those of the Church of Rome, who have doted upon fach inventions, but also to many of the reformed Churches, who have for faken all guides, but their own phancie and interest in this work. And indeed how could it prove otherwise ? For when men are grown proud desdainers of others, and propose to themselves a separate Notion, which they resolve to defend, what hold improbable, in solent things thers, and propose to inemserves a separate receion, which they not obtinue, which will ravishit, and by an and actions will they not obtinue, and instead of an humble submission and respect to the Text, will ravishit, and by an and actions forces compel and wrest it to comply with them? This fault as I said, we may lament in many of great pairing Jorce's compet and wrest is to comply with them (100) into the 1 joins, we may consert in many of great parties of the wrise, among us, that were transported with strange abstruct applications of this Scripture, and have presumed to determine all things in it so and so, as if they had been of the Divine Counsel, and knew all his secrets, by reason of termine all things in it so and so, as if they had been of the Divine Counsel, and knew all his secrets, by reason of which presumption, we may fadly fear that it pleased Gad to give them up many times to themselves, and permit them to produce such opinions as are both ridiculous, and impions. I know there may be a fulle and unlawful reverence paid even prounce juen opinions as are one is true mons, and improve.

Lead in the state of t but yet agame, be that undertakes fuch operations, must be fure to walk circumspetity, to bring as well submisse, as para and holy speculations, and not to seek unusuall and rare, but solid and mature interpretations. He must remember that Allegories are not to be strained too much, that similitudes answer not in all lines, but in the cheifest, that many deep things concerning the Church lye hid in this Scripture, and in the Prophett, which are not yet fulfilled, nor discovered and that what remaines for the last times to be accomplish, is yet as sulf of darknesse as wonder; known to God only, and until the what remaines for the last times to be accomplish, is yet as sulf of darknesse as wonder; known to God only, and until the shall please to detendent it, unsearchable. He must remember lastly, that one part of his duty is as great as another, that it concernes him to be wife unto sobriety, as well as to be wife; to open doubtfull and intricate Scriptnes with modesty that it concernes tom to be wife unto journety, as well as to be rije; to open ambigual and intricate Scriptures with modely and moderation; that is according to the Andlogy of Faith, the general peace and unity of the Church, and those Christians of Canons of charits, picty, logalty, and prudence, which tends not to subversion, but to edifying: All which none are so likely toobserve as they who most support the melevers, and proceed in that beautifull trast, which the seet of the Prophete bave both indightned, and made smooth; which in this businesse and our bands, is to look upon it, as generally it is acknown. ledged, that is, not as an hiffory, or prophecy (as some conceive it) but as a divine Parable, wherein naturall and visible things allegorize things supernaturall, and under the figures of Solomon and his Love, is shadowed the true Prince of peace, and his rich affections to his Church and people. And this is that genuine and fpirituall explication, which as it is peace, and his rich affections to his Church and people. And this is that genuine and fpirituall explication, which as it is peace, and his rich affection to his Church and always to the property of the people in the people in

and affections to be returned towards him : All which, though

not fully and at large, (that could not be done in fo fhort

volume, nor would the world contain all the Narration of it

yet in chief heads and figures, are sweetly and vitally deci-phered to that he that runs may read; and as at ancient

weddings, the custome was to take away the veil from the Bride, in figue she was leaving that recluse and hidden life of

a Maid, to here is the veil either eafily removed, or elfe fo thin and

transparent, that we may discover the intire and inward sense and

Substance, as plain as the barks and shell; especially directed by

that wife Dadalus; who leads into all truth; and easa regir weffi-gia file. And therefore it is, that some have listed this Book, not among the Prophets, but those they call 2769, easos, Scriptures that

conduce to holy instruction and conversation; though indeed it de-

Chap, I. instrumental to shat great end, for which the Sciptures were given, and which every Christian should contend for, the ima Song of fongs, that is most noble, and transcending all others, provident of his faith and manners. We reject not we different not the found or wholfom form that others have used their As a servant of servants is the vilest flave, and the deepest curse provinent of our faith and managed and aftions we dispraise not it is not dented, but this book may prophetically comprehend of villanage, Gen. 9, 25. And vanitie of vanities, the meereft and onely vanity; fo Lord of Lords, and King of Kings, and Holy of Holies, expresse the highest and most incomparable worth, and on listle, all those numerous occurrences and transactions which divine providence hash dispensed, or shall in the Church in little, all thole numerous occurrences and transpactors which we were providence have algenged, or instantion the Church fines the first breath of that diffress of Viegin, to the very last? But we say that these things are very hard to be dwided, and to be determined has sor; significant the possible of the superior states of the mild but and then that one hallacination, one deceil is not explain by many probabilistics. And therefore that explication is more excellent which adjoints. the bliffes of heaven being eternal and infinite, are in facula the billies or neaven being eternal and mining, are in justine freculation, to ages of ages, and the chiefeft of songs, the long of longs. And lo this is, whether we compare it with the long of others, either before bolomous age, or his contemporaries, fach as Elban, and Haman, and Ajaph, &c. who were famous, by avoids all these rocks, and seering in the full and open channell dasheth upon none of these shelves, or quick sands; but ly avoids all these rocks, and steering in the full and open channell dashet bupon none of these shetwes, or quick sands; but passets him a quiet and easy contemplation; companying speriment librage with sprintantly, and instead of Historical and ceivil assistant but more and religious, carries up the soil at last scales kings and delights which the institute of the contemplation; and the state of the sta such as Eduar, and Homan, and Alphp, 8cc. who were famous, but thout of him, and of his parts, 1 King, 4, 31 or clie with his own other longs and writings which were many thoulands, were 23 or that lat Scripture; buy et no equal or this for (as they lay of Origens Commentaties on this Book, fo we may of Sadorom himself) in other things the outwern all other men, but in this himself, which is fignified by this \$\psi \pi \text{sate} \t to honourably as that of levulalem, whereof the is but a part: Let her be the mother of (hrift, and of God; yet the is not has fong, as if none to honourable for age, akt is is but holy Scripture is evident againft this opinion, for we finde very many had got the feniority of it, as Davids, Debrabs, Mefer's,), and as form think), Mas, most of whothe history is required to be verifie, and translated (according to their judgements) out of the Arabiek (which was the Originall they fav) by Mefer; but long before them, and before the flood it felt, we find Jabal, the wife married to him fo inseparably, as to become one siesh, nor so beloved by him as his own body, that is, Himself, his Church: And yet to fee how webement and paffignate some of them are to exalt her higher than thus, and how they more overy stone so sit all that is said here to her praises, is not more their vexation, than his that reads them : whilest every jones of sationary signers to very raises, is not more their vexation, than his that reads them: whileft to this purpose we find them not each changing and directing the very fountains, not onely relingaillying, our irrigations, even there wherein they confest them more neer to the Original, than their own; (which is a strange impudence for men to fay, Textus sic habet, and sic habetmus in Originalus, and set promote their own corrupt very so before that which they yield purer (but also wiftying and depressing those ancient and happy putilations of that Language, which when the consist not with their homeour and interest, they call Malcorethica figmenta, and will not endure them: So unreasonable do father of Musick, and by good consequence of songs also Genes, 4, 21. It is more ancient than Helicon or Pernassus can boast, but yet all thole go before it, and it may be more in the Bible. 2. Others ascribe this excellency to the Pen-man, or immediate Author of it, which I shall have occasion to speak men grow, when they once decree to love themselves only, and at among us, it is worthy observation, that some men who conof further in the next Annotations, 3. It is referred to the ex-preffion, flyle, order and method, which is most high and accumengrow, when they once decree to love libemictive only; and al amongus; it is worthy observation, that some men who con-demn nething more devontly than learning and eloquence, do not; at use to do the in any portion of holy Writ so much, as in this of the some contents, and the like, which challenge the greatest abilities of all forst to undertake them, being siled with all sublime and Philosophicall notions: So among them, it is a small thing to despise that which they cannot denyto be most precious, and in favour of their own imaginations to become injurious both to Truth and Charity: But let us say; Father rate, there being no fyllable or punctilio of it, but hath a great treasure in the bottom; and the whole threed of it as fine and precious, as that of fearlet, which is mentioned, Chapter 4. 3.

An humble Christian ought always to be fully perswaded, that no precious, seem in four of their own imagements overcome control of the min and country to the in 1/19, causer forgive them, though we cannot adde that Apology and minigation, for they know not what they do? Monte and wife they are, but while they think for themselves, who are interer to blundness? For our parts, let us call aside partialities, and an number Christian dught aways to chim permanental word is vainly or rafuly inferted into that volume, which the fupreme wildom dictated; and though many things be obfeure and profound, yet nothing is fuperfluous. Chiefly not in this Book, where though much is dark and difficult, (a, it must are, but while they think so of themselves, who are interer to obtained; it even parts, let us cast astal partialities, and wish capada and unby assessing the use approach both to write and read upon this Scripture. It is an high mountain; the hill of visions, let us put off our spoet, and assessing the vision of our spoet, and assessing the property of the Deve, and who is sufficient for it et of Lorde about our great illumination, wash your eyes, and make them like those of the Deve, but the activities, and heavenly; that in thy light we may see light, and may unfield and survided this holy labyrimh in the same spirit, whereby it was written for else we shall get no good by it shut to that is ignarable by the governal still. For my part, I shall conclude and remonstrate mine own adventure, as he don't that continues and perfects the Comneeds be, where so many unusuall words are found, which are not met with any where elfe in holy Writ; as shall be noted upon occasion as we passe along) and though some diforord dipraifesto it; but rather great additions to the beauty and perfection thereof. For learned men know, that the Spirit of God wentaries of good Bernard, In ignem welver prudens & confeits manum mitro, vel per alta mass difcrimina, Cymbe fragili me committo, in co solum fidens, qui bonus & milericors, de ipso loquentibus, pro ipso laboperfection thereor for feather men know, that the spirit of Gold ufeth no firsted and topicall order, but passes freely and suddenly from this matter to that, chiefly in prophecies, and visions; and they knew as well, that this, being a work of highest love rantibus, dicit, Adlum, Amen, and they knew as well; that this being a work of inghet love and joy, it can be no blame to it, that it is now and then abrupe and paffionate; or ufeth fuch metaphors and language which though they expeffe things be making without of men night; and darkneffe, yet when underflood and open a remost proper; and elegant, and those finalowings increase the fiplendour and price of the whole piece. For this being as CHAP. I. Gr. Nazianzen, and others call it, puppinde Spajua, a Genizi unlawful for his servants to take up the like holy imployment, or Nuptiall. Comedie or Æglogue (which it is thought gave occasion to Theserium, and others among the Heathen to imitate it) it could be expressed to napply, than in such similar was were proper to such persons, and such subjects where, when they thall be called by the like reasons to it; when the heart er the inscription, we finde in this s loyfull and merry, to fing with grace to his praise, who makes it softini and metry, to ling warrigizer or in prancy wint mass a fost for its his work to give new longs to ut, and to put gladnelle foot the foul, z. I he end o' defigne of it, which is to raffe the most he foul for the comfort, to which nothing prevailer more than divine and infule comfort, to which nothing prevailer more than divine and infule comfort, to which nothing prevailer more than divine and infule comfort, to which not him prevailer more than divine and infule comfort, to which not not consider that the woods and flooring that they phanticed ophicar of old to draw the woods and Chapter the Spoule first breathing out fighes and wishes of love in the imilitudes as were properto such persons, and unen no persons where, thought all things are not allke fignificant; yet, as St. Aughine speaks in this case, proper illa que aliquid significant; tiam illa que inibil significant, afteruntar, 4. Nowichtstanding all the precented darknelle, there be some that prefer this long above all absence of Christ admiring and rejoycing in his sweetness, power, riches and gracious provisions for her, consessing and yet vindicating rocks and rivers, and make them follow him in dances; and from thence grew the terms of incantations and excantations as and bright, even through all its clouds, that the dimmest eve may read Christ in it, above a thouland years before his bitth; her own defects and deformities and repulling the envious and unmong the Magicians: much more vertue is there in a pure cale-flial Poem, which is filled with the raptures of divine love, and charitable censures and rumours may read chill in it, anove a moulant years between to putting whom 'lit-do not fo much forcettle as thow, and, as font the Bapiff, point out, and at once both promifeth and beflowes him. And not him onely, but likewife his glory and benefits and treafures dispensed to the Church; and her duty and office, that were given out both concerning her felf, and her beloved; of whom the begs to be counfelled



and directed, and he granteth her defire: inlargeth his promifes to her, and interchangeth mutual prayles and congratulations with

V. 1. The long of longs This part of the title breifly lets out many of those circumstances were mentioned, and promised in the Argument: As 1 The quality or nature of the Book, A Song; which speaketh the difference of it from other parts of the Bible, that were of another composition, yea even from the Pfalms themfelves, as may be feen in those that observe the criticall notions of an Hynn, a Pfalme, and a Song; which lye not in the quantity for much, or measures and meter, (which is generally conceived the holy men of God, that were immediately inspired to this work, observed exactly, though the lawes and rules of their poetry be un knowne to us) as in the use, and occasion and matter; in all which this song is acknowledged to differ from other Psalms and spiritual Odes in holy Scriprure; being called an Epithalamium. a marriage fong, it being their custome to celebrate their nuptial feasts and mirth with fuch ceremonies. Which practife it feems that God did not difallow, but commanded rather, and therefore it cannot be

Prompted, not by a fabulous or wanton Muse, but by the Spirit of grace, and love, and joy, If any thing be able to warm and fire the soul, this will; if any thing can sweeten and conciliate the harder things of an holy life, this will ; and for this it was, that Saint Hierom tells us his sudans Meffor and Arator stivam tenens, his Plowmen, and Gardners, and Reapers and Spinners did among their labours mix continual Hallelu jahs to deceive and eafe their pains: and sweet Augustine in the ninth Book of his Confessions, hath atternized this for one, Quantum flevi in Hymnis de Canticis tuis, Oc. The facred Hymns and Songs, that were used in the fervice of God, did through his ears pierce his foul, and Truth conveyed in fuch Mufick did melt and transport his heart, which was enslamed thereby, and the cold embers of love and devotion brake out in happy fighs and tears; Et bene mibi erat cum eis, -as he adds there; it was never better with him : nor is it ever with any pious foul, than when thus affected: And a special bleffing it is, that such cordials are made ready for us; which we flould and may at all feafons exercife, so preventing those worser po-tions of carnal pleasure, which are but delightful poysons too often, and in stead of comforting destroy the patient. 3. The dignitic or excellencie of it, it is the Song war' \$50% in, and the

or in figures. A prerogative, in which Solomon furpaffed all that goodly tellowship, being enlightned with a greater and habitual measure of supernatural knowledge, than, some think, daim himself received; and therefore the Acts and emanations of it, such as this fong, must needs excell all befides in divine light and wisdom. Which neverthelesse is so incompassed with darknesse; that we cannot but tremble at the very confideration, as most interpreters have acknowledged they did, when they attempted it, and confelled their explications to be guelles and accommodations, and approaches to truth, rather than the truthit felf it is heavenly bread (faith Benerd) but only God who is Matter of the Featt can divide and break it : it is fweet and delicate as its own Role and Lily, but yet befer withthorns and brambles, and as a great thick wood shadowed almost and impervious, by reason whereof some of great acthe fame degree, and sphere with the Revelation of John; which hath as many mysteries in it, as words, and under every fontence lye manifold interpretations and allusions. Nay more; they fay, that this is more occult didd difficult; than that is, For in the Apocalyps the Sunne breaketh out fomethat is, how in the Apocalyps the Smithe breaketh out lomes-times; though it be generally overcaft, yet it is not withous fome cruptions and glimmerings of light; which ferve to irra-diate the darker parts; but here all is night, Now fe in no-Hem abdidit; and no bright intervals, no 'spatkles (the thirty direct and help us. 9. There be yet another low'that arti-bute this excellency to the purity and holinells of it; which notwithstanding the unhallowed reproaches of Theodorns, the Mopfvesta and others, is so stainlesse and immaculate, that nothing elfe breaths in it, but chaftity and Saint-like devoti-

on. That crimination and exceptions againft the killes and optimization and exceptions againft the killes and continuous and other affectionate faceches of it; are to fact from blemiling or polluting it, that they beautife and enough the it for if there had been away, how had it remained an Epithalamion. I how had there of dear exactless and if lythyathies been expressed a how had the language been surable and congenerous to the matter ? which none can read with danger? generous to the matter? which none can read with danger of infection, but fish as bring the plague along with their their infection and the strength of the st have you to do with these pearls? they are not for swine. 6. There is the last and the most rationall opinion which relates this excellency to the suject and matter of the book; which is the sublimest and most divine; that was ever handled from the first cradle of the world; the unstarchable riches of Christ, Ephef. 3. 8. that mystery which was hid from ages and generations, as to the common part of them, and revealed as a generations, as to the common part of them, "afted levealed agar poculiar honour to fome cholen perions, that were inside worthy to receive it; to furport whier oblequious faith; and by fuch pregulations of a Meffall; to prepare them fow a larger furticion of the Churches glony a "This is that which principally exalts this Scripture, that it is wholly Principally exalts this Scripture, that it is wholly Principally whereas others are intervoven; which goats half yand dains, this is all cold ladd inside t medical for the control of the contr whereas others are intervover-with goars have yound kins, this sall gold and jewls; nothing of temporal of welfelly mixture in it, as in others, but the whole piece is piritual; and through but, four and little, yet comprehensive of all the rathbeave the 'ggo' pel. Therefore they that confider isomons, are greater withing the Initials, and institute phylosophy linkhe? Provests, and Ecclesiates, do here behold him carried no 'to Metaphylical'. contemplations, whereof Christ is the dequate and supremy object, and all his terms and figures resultated from harms and the world, are but minuductions and perspectives to grace and Heaven; whither he leads us by such things aware most belowed by us and because we safe yet in the body, conpessive his last make a large mental as a manual property. As for that which is allurements to our defires, and expecting "as for Rair Whileh is objected against the langibly jaind authority of this blook, that the name of God is not mentioned at all 50 kif the table and row, and wounds neither of them. Their them implement of the state of the own are of the here expedied you and of grace and fa-veur are the Lord is pleafed to lay afide his Majetty and brightnesse here's which might produce terrous and afrom his ment, and being to hold a gracious and peaceable parley with his Church, puts on fuch names, as may belt agree with love and familiarity y lo Bernard rarely, Amor loquitur qui D nlibum nescit; carmen amoris est, nec aliis hac quam amoraris susceri opportuit. which is Solomons] This attribution of it to Solomon is another

which is sugarial. This activation of a co. Solution is another reason of its great excellency, for he was wife, and ploustroo, once even to admiration; #King; 3: 12. & 4.25. 31. & 10.4 h.d. this was the fruite (as the wifele judge) of his belt condition; before his foul! was dehated, and fullyed with the follies of his Commence of the control of the contr

Chap. i. but our English complicated both, and both in the other languages | tation, and worth in Him to draw and allure the foul; and that Heart is tar worfe than Iron, whom this loadstone cannor

fignific possettion, or propriety; As $\tau \phi \triangle \alpha G \theta$ in the Septingint fignifies not datively, but of travial. Yet it is no inconvenience if we receive it, as fom: contend, in th: Dative; I mean, it we look o Christ, who is the true Solomon, and more glo. ious than he was in all his glory, Matth. 12, 42, being the wildom of God, and the power of God, and the prince of peace, Ifaiah 9 6, 1 Cor. 1, 24, unto whom the Scripture was directed and confectated and this in that holy language what some render, onto, by others is done, into, concerning, or touching; as Pfalm 45. 1. Touching the king, into, concerning or workshop are activated, and the like, in many other cellmonies, And for this Song or Goog is Christs that is, concerning Christ, Sont mon in the lather uncer, but Christ the Author, and solumn the first, and finde, but Christ the Author, and solumn the first, and finde, but Christ the first and marrow? It is not to be might call the first solution of the graphs of the first property of the christs of the solution of the so all his books, and here assumes the simplest and most humble of all the reft, knowing the matter here would countenance and bear out it. lelt, and that ne intermediate being now possession out it. lelt, and that ne intermediate estimates being now possession with that love he was about to celebrate, it was time for him to leave off names of Majesty and terrours, to remounce titles, and bid farewel to the world, having to deal with that which was exceeding much better.

V,2. Let him kiffe me] In this Drama, or Dialogue it is confented on all hands, that these first words are spoken by the Church; who is the wife of the Lamb in contract, Revel, 21, 9, who faw Christ, to whom she is to be presented in perfect glory hereaster, afar off; and here defireth neerer union and fellowship with him. The Hebrew Doctors, with the Chaldee Paraphrale, would have Mofes and his law and righteoufness understood in him; but we know that there is none in the earth or in Heaven to be fought and loved fo as our Lord, who answereth and fils up the name of Solomin nects to a out a consympto answers and us up the name of Salomb better than any of his fervants, though never fo faithful in his houfe, as Moft was, B Mo, it is more diffused who is intended. One will have it to be the Queen of Sheba, who came to vife So-London from a fix country, and by whom [as the tradition of the Aismon from 1 to the was got with childe for her civility, from which childe for her civility, from which childe they derive Prefer-John, who to this day writes himfelf the fon of Solomon; the Jews, they will have it to be their fynagogue: some Christians, the humane nature by incarnation, or by his re-furcation at least. The sublimated Papist wiredrawes all to the blefled Virgin, and it is excellent sport to read their distortions and bendings of wix and learning to effect it. But certum off, and de fide off, that no particular person or creature is to be understood, but the whole Catholique Church of Christ, (and under her wings eyen, single and individual believer) from Adam and Abel to the last period of time, for whose sake the son of God was made man, to sanctific, and redeem her, and make her a glorious Church; And fo the humane nature of Christ is not the Spouse, but the Bride-groom, which Christ is not as God only, but as Man too; and whose love and fruition the Church here petitions for, for these are not

Imperatives, but withes, With the kiffes of his mouth 1 The comforts and graces of the Spirit of God, arg his fymbolicall killes and greetings, being feals and afturances of love, and the happy preface to that full enjoyment in the world a come; And when Chi ift vouchfafeth to breath thus upon us, to put wifdom and grace into the foul, to speak peace and salvation to a poor sinner, whereby he is relieved from the terrours of the Law, and the wrath which it threatneth, it is a greater hapof the Law, and the Wath which it the airch, it is a greater hap-pinels, than to enjoy the glory of all the kingdoms of the world: As he in Xanaphan, when Cyrus had given him a cup of gold, and a kils to another distance his own gain, and faid that kils was richer than his trafure, Oh! these are sweet and unvaluable! being the soft carnells and fruits of the Spirit of comfort, which like balm, heale the younds and bruifes of the Law, and make ample reparation, as the dandlings and huggings of an indulgent Mother do, for the fharpness and bitterness of any rod: Let our soules labour to feel, fhappnefa and hitternefa of any rod : Lee our foules labour to feel, but and affine after thefe, whole priviledge it is, not onely to feek, but to obtain them. The Angels have great pleafure in beholding thefe things, how much more, is it to exceeve them. It was much for Mofes to behold his black parts, and those Favorise-Dicioples to fee their Marter trackingues, it was much for that penient to wipe his feet, and skind them; burghlis is far more, to be admirted to fuch an them of the distribution of the feet and skind them; burghlis is far more, to be admirted to fuch an the feature of the feet and skind them; burghlis is far more, to be admirted to fuch an them. honour, to enjoy the killes of his mouth. And the feemeth to be wrought vehimently upon by it, for as one carried out of her felf, and hurried away by irrefiftible love, the names him not whom the feeks, but as niggdalen at his grave, If thou hast taken him away, John 20 15, without naming what Him, as imagining, being ful of Him her folf, all hearts besides should think of nothing else, but that which pollefled hers. So the Church here, Let hint kifs me, you know whom I mean, All of you; It is not Mofer, nor any of his other Mellengers, they are not able to fatisfie my longings, but it is Christ himself, for his killes alone work reconciliation and Peace and good will and everlasting Joy. The fruit of his lips is peace, Ifa. 77.19. let him give meten, thousand killes, whose very fruition makes us defire him the more, and whereas all other pleafures fowre and wither by using, those of his Spirit become more fresh and delightful.

for | There is great cause for speritual! love to Christ, and vehement breathings after him. There is frong invi-

thy loves The Vulgar Latine reads Obera, thy breafts and for that caule apply these words to Christ, it being as incongruous (as one of them pleads) that he should have breafts, as that the should he faid to have a beard; but by his favour, do not we read of the breafts of Kings, Elay 60. 16. if it ought to be fo translated which they themselves know, ought not, and so have some great ones of them acknowledged, and with us, by breatls understand the Gospel-Ordinances of Chrift, which exceed the rites and fervices of the Tabernacle, whereof wine was a part. Indeed wine is of a cheering vertue, even to the heart, Pial, 194 15, but there's a good in the O. dinances beyond this; and if the love of God be manifefted in them let the spirit be never so sick and drooping, it wil not onely revive, but ravish it, and make a man torget his bitrernesse, beyond all carthly comforts whatfoever, and to fay with St. Peter Bonus eft effe bit : Here wil I abide and dwell for ever, It is true, that if the foul fee not the face of God, enjoy no fpi icual communion with his God in ordinances, there is no sweetness in them, but they are as dregs, fowre and unpleafant and they are as froth, vain and empfo that they do but increase a mans bitternesse, and overwhelme him the more, Pfalm 73. 7, but where the love of God is manifested in them, and there is an immediate concurrence of of Gods spirit with ours, closing and twining together, there they are wine upon the lees, and as a feast of fat things, Isaiah 25, 6. Or else the compassions and kindnesse of Christ (for the Breafts are tender and neighbours to the heart) fet forth in the afts of adoption, redemption, fanctification,&c.

are better than wine | Exceed all pluafure; whatforer is moft reviving and restorative, fo that they despite and neglect all afflictons, as men full of wine teel no hurt for the prefent, and are more ready to rejoyce and fing, than to be dejected, and they undervalue all other delights, there being a more true and abundant sweetnesse in Communion with God, than in any other, even the choycest of the world. This is the Pfalmifts opinion, Pfalm 4. 6. let them take the corne and wine and the oyl, but let me enjoy better pleasures, let me live a life of Communion with God, and I can be content, not onely to be deprived of, but to for fake all others,

V. 3. Beaufe of the favour] It is read also, For the odour, or, For thy odour, or small, which is expounded of the good savour of the knowledge of Christ, 2 Co: , 2.14. What soever may lead us to him. For vertue goes like a sweet smell, or favour out of Christ fill to heal all men, as it did, Luke 6. 19. And the breath of his Ministers that are inspired by him, conveys it. As the Panther is followed by his breath, and betrayes himself; so does Christ, His speech telleth who he is , for never man spake as he did, and the Eagels that are generous, will finde him our by it; they whose funfes are exercised, will discerne and delight

Of thy good syntments | Or, best syntments, as David faid of that fword, There is none to it, to is there no thetion like that of the Son of David. The high Priest was to be anointed with all the most excellent and precious spices, Exod. 30. 23, which were not fo costly and rich in their nature (though yet that made them worthy to be kept as a chief treasure, 2 King 20. 13.) as they were in their use and signification; for they were to be poured on Aarons head, and from thence to drop as low as the foert of his garments : and they emblematize the better unclion of Christ, who was anointed above his fellows, Heb. 1. 9. and thereby authorized and configned to that great office of ting all his members, Ifaiah 6. 11, who become in him also a good odour, 2 Corinth. 2 15. and by their proaching prayers, and good life, ttransfuse comforts and sweetnesse to the whole Church, so that their good name is spread abroad, as his was, and preserves (as imbalming does) both themselves and others,

Thy name is an ogniment | Or, Thou art an oynement, for name is oft put for person, and so Christ was syntment to himself, His Godhead anointed his manhood, and therefore he was called; the Meffiah. Daniel 9. 26. where the Septuagint road Reignan as the Targum for oyl, give us Christus, Elay 10, 27, who animereth all the properties of the most practous oyntment prace, mercy, charity, health, joy, firength and all those offices and digulties (of King Prieft , and Propher) that were capable of unclique They fay, that at the birth of Chrift, a fuddain fountain of oyl forting up in Rome, and flowed out for a whole day together. This was an Indication that Christ was born, who at once both pring out of the earth, as many and as God, came down from heaven.

poured out] This word may denote omptying, for the very fame, SMR (NO DER. is used by the Septuagent here, that Sr. Paul useth in that sense, Phil. T. 27. And thus Cheist was poured out for us, that we might be full. But it fignifies plenty and abundance also, running over, and never ftopping, as the widows oyl did, to the laft ends of the world, His graces are like the eternal springs of the earth that cannot dry up, but are and shall be diffused by his spirit, and by his Gospel, untill his whole house be filled with them. And whose interporable sweetnesse and

benefits are not understood but in the effusion, that is, in the Communication of them. Scire tuum nibil eft, &c.

therefore] The root of our love, is his, thed abroad is our hearts therefore 1 the root of our love, is his inca abrown in our leafts for then that ground which was dry and barren in it. left, is made rich and fruitful; and then we being anointed by him, have our eyes opened, to know and defire him, I John 4 19. which before we eyes opened, to know and defire him, I John 4 19. which before we cannot, I John 2.20, our love is no blind, precipitate passion, but guided by reason and election.

do the virgins) The pronube, that are called companions of the Bride, Pfal, 45, and here Friends, that is particular Churches, which principe 1914, 45 and note extremely that is particular Churches which should be as virgins, chafte, and meek, and pure, both in heart and convertation, 2 Cor.11 2. And who are called and choice of God to be so, and who are washed and cleansed by the blood of

Chrift, from every spot and impurity.

Love thee] Or sigh after thee for love, which is to love most tenderly, as mothers do. It is the nature of faith to beget love to him derly, as motners do. At is the nature of faith to beget love to him in whom we believe, in which noble act the exceeds the dull rules of nature and Philosophy; which allow no love but to that which is known, and beheld, Videt hane, vijanque cupit. But having, not feen Chrift; his love constraineth us to love him, and faith Rrengtheneth this love, I Peter 2. 8. ftrengthens it so as to make us new creatures; for fo we finde by comparing, Gal. 5.6 with

V.4. Draw me] Not onely kiffe, that is, call and invite, but command, and work effectually, not onely by discovering the glor fweetnesse and spiritual excellencies that are in thy self, and thy ad ministrations; which is but morall frution, which is found in any attractive object, but also by inclining my heart to follow thee; which indeed is the right drawing of the heart, by a kinde of sweet compulfion, even constraining it to follow: so did the mantle of Elijah, cast upon Elisha, intuse a readinesse and free propension to obey Elfe I move not : Not onely come down to me, and dwell in me, but also lift me up, that where thou art, I may be also, according to thy pomile; John 12. 32. and according to mine own necessity, who without thee can do nothing, John 6, 44 The first wil sellify thy goodnesse, and this will declare thy power; that thou are the heart, and offer falvation to it, but allo to convert it and trans the heart, and offer falvation to is, but affor to convert it and transfate it to thy kingdom, that for it may pafe from dearth to life. Which power a. it is the demonstration of goodnelle, for God declarch his power in shewing mercy fo goodnelle, for God declarch his power in shewing mercy for goodnelle the companion and co worker with power; The bands, wherewith God draweth, being cords of a man, Hof. 11. 4. Congrund and greeable to our liberty and nature; now violent and coastive God for tracking the facilities of the constant of the

Ortameris, we arouters is than appear minigracope voterinamonation, of fifteen it elits factories to retails. S. Aug.
we will run 1 land mine, All my members which are one with me, and indeed my felf. The Church is large and tender in her charity, to every part; Her love bill his hin anne, poured out, nor effecting the and where it once begins to flow, it runs appace: She knows her duty to follow the Lamb, Revel. 14, 4. and the wil not loytor in it, but do it cheerfully, that she may obtain. He is worthy, for vehole sake eve should cast avvay our nets, and for sake worthy, for whole take wer fhould catt away our nets, and forfake all, which is but offee and dung compared to him And he is proverfull to enlarge and effabilithem that do run, to make them willing and throng fo that they hall not beveray. Pfalm 1:9, 37. There be many that follow Chrift, but languidly and afar off, as Peter, Luce 22, 14, but they that will fade him multran, as the fame Apolite did afterwards on his gracy is it but a related to pretend everandee where he affiling to the contribution bounded to the contribution of the contrib dage, when the Son hath made us free. Then though drawn by him, yet we may run unto him; Ageris & agis ; & tunc bene agis Grace destroyes not nature, but perfects her by supernatural reliefs. Grace detroyes not nature, but perfects he by injectual returned for trabit torpentem, if faciat voluntarium: trabit torpentem, but reddat currentem, And fo Plaim 110.3. The day of Christian power makes willing, or willing nelle, as if there were then no

after thee] To run after, in the Idiom is to cleave unto Christ, and so its an Act of Faith; or to deny our selves and to observe him, not step before him, as Peter, Mar. 10, 23 so, is an act of obedience and mortification; or to hold on, and not apostate; fo its the grace of perseverance: All this is required from us, and there is comfort and encouragement enough in him we run unto, to confirm us, and make us get away with speed, though we have a crosse on our shoulders. For so did he, who should be our example, as well as our captain. Heb. 12. 1, 2. I cannot omit here the corruption of the Vulgar Latine in this place, which redundates with another, in odorem unguentorum tuorum, as in the third verse. An excrescency which is not, as themselves acknowledge, to be found either in the Hebrew, or Syrlack. But got first, by negligence, into some copies of the LXX and from them cast into theirs: and now they have it, they will not pare with it, but plead for it, that it is Aliquanto perspicuitatis adjumento, nullo veritatis aijenatio. Dut let a tal presention will be in vain ; He that teareth away, or patcheth here is curfed

the king] Or, The King himself, God the Fathet who pre-pares the wedding, or Christ himself, who is the onely King, I Tim-

t. 17. And here is an answer to that cavil of some against the Authenticknesse and dignity of this Scripture, that no mention, no memoriall of God in it. Who is the King, but God? Who is not ever expressed by his own Name, but sometimes by Title, and circumlocution, which is all one. Had it been said, Gol, or the Lord God, it had been the fame thing; Dixiffet clarius; non dixiffet

hath brought me] Some, bring me O King, o hers, He liath made me to enter, both are to the same intention; and conselle that me to enter, both are to the lame intention; and content unated food onely leads to grace and glory actually, and allog gives us right and title to heavenly places, which we shall possess actually one day as Christ Himself does, who is set down at the right hand of the Father. Ephel. 2.6 and hash purchased that inheritance

into his Chambers | Great variety is used here, cellers of vvine. treasures, stores, Bed-chambers, closets, &c. They all signific specials intimacy, and kindness between Christ and those that feat him, He will show them his secret, Plalm 1 5, 14;
will not admit them onely as common guests into his palace and out-courts, that is natural priviledges and comforts; but into his recesses, his holy of holies, where he will show them depths buried in the bottom of the Sea, and discover those Arcana burger in the bottom of the bea's and untober those in the interest, his fungeries, his great vyorks, his judgements, his Sacraments, his confolations, his glory, which are lockt up from Common eyes, which are not admitted to fuch familiar approaches and intimacies, as his favorites are, Matth. 11. 35, for no-thing is too dear or pretious for them that love him, all the treasures of wildom are theirs, and they shal be kept as treasures, and jewels secured and protected from the evil due to sin, and from the indignation of the Lord, Elay 26.20.

me will be glad and rejoyte in thee] Or, because of thee; No

cause to rejoyce in any but Christ, who is both the object and rule of all spirituall, and natural joy; of all both inward and out-ward gladness. The ancient salutations of Christians in their letters was Gaudium in Domino, from the Apostles precept, Phil. 3. 1. This joy breeds from Joye, as from its root, and where the one is flied abroad the other trickles after it, God intertains their foules that love him with rare unseen banquets, in his chambers; which very honour should work gladnesse, being the delight of Angels, but the effect of it is righteousness and joy, and peace, Romans

we will remember] Love is mindful, as a faithful treasurer will reherfe and record benefits, that the kindness of the Lord may be had in everlafting remembrance.

the love's more than wine? Here again the Vulgar Latine retains brefts, against all other translations; so obstinate and pertinations is selfe-love, and though many of them (with their Trent Anathema) have defined them cursed, that alter or vary in the least from their corrupt Bibles, yet they make it nothing, to disfigure, and maime the facred Fountains con-

more than yoine] This more may be referred either to loves, and so teacheth the excellency of divine oblectari-ons; which are better, than any of the world, whereof Wine being chiefest, stands for all; or else it may be re-Wine being chiefelt, stands for all 1 or celle it may be re-ferred to remember, and then it both flows how inclinable we are by nature to her delights, flicking in them, and ra-king pleafure to mention them; and likely likely flargely we are changed by the Spirit of God, which breaks us off from all former pleafures, and ingrageth all our affections upon worthice

the upright love thee] Or, uprightnesse, which is the same, for tis usual to put the abstract for the concrete, Thir clause feems to be independent, but if weighed ferioully, the connexion as plain, for it is the fruit of fancified memory, to increase and threngthen, love; The more we minde God by connemplation, the more do we admire, and feek him. No wonder if the wicked the more do we anime, and sees min. No woman in the which in whole thoughts he is not, define him one but whatforer they judge of Chrift, who are, blind and fenflelle, they that are juright. (thole holy Virgin fouls fooken, of above) will loye him; And for the reflection crows the greatest praile 1 to that if we defire to love Chrift, we should first labour to get pure and if we defire to love Christ, we should not i about coget pute and upright, hearts. As our bodies are upright, no con solled should be, that we may see God, I is monstrous thame, to carry a crooked foul, in an erec't body; the sould a beath in a dwine body! such can never love Christ, nor any but the upright. Flexus intercann te: sequentur, solus and te parest justile atment pervenire. How canst thou love me, wheat thy heart is nor with me, Judg.

V. s. I am black] The Church directs her speech here to av. 5. Immonace, 1 are churren airects her speech nere to chers, that were about her, and behold her, preventing their cendures and discouragements by her own humility, and confession; True, I am, or I may be, or I yield I am black; as an Egyptian is (for fortis alluded) as Solomons wife who descended from that black people; Black in my Original, black by reason of contraded fowlnelle and spots; for every sin, increaseth our native blacknesse; and black by reason of my great afflictions, which make me blacker than a coal. Lam, 4. L. And black because of the hurt of my people, Jeremiah. 8.21. For this you may wonder, 7 G 1

wonder at him for choosing me, as they blamed Moles for his Ethiopian wife, Numbers 11, 1. But yet there is more reason than you are able to behold, for though black, yet not ugly; not loath-

but comely | Some adde, I am, or yet I am, adversatively to her blacknesse; I am black by nature but fair by grace, black without, but within all glorious and comely; I am black in my self, and in my fufferings as my beloved was whole vilage was marred and diligured more, than any mans, Elay 52. 14. But yet beautifull in him, who was fairer than the fons of Men, and hath put his comclineffe and beausy upon me. I am black in some blafted and dead parts, apostates and Hypocrites, but in my true and living members I am comely and beautiful : For as there may be a decency, where there is no perfection; a defireablenefle, and lovelinefle, cy, where there is no perfection; a utilities and perimeter, even where found foots: of hoter may be a rure Church, full of order and decency, though not perfect and wholly beautifull, and fo may the foul, in a great meature of ignorance and weakingfle, be yet amiable and perious through Christ, in a great hight of perfecutions. amiable and pretious through Christ, in a great night of periceution and milery, but yet comely and glorious in hope, and patience; fo as to glory in them, account that happy darknelle here, greater joy, and honour. God forbid that I should glory, saving in the cross O re daughters of Jerusalem] By these some under stand the An-

Oye augiters of pengatems by uncie iome understand the Angels, others the perfectual plews, but they best of all, who bestow this honourable ride on the particular Churches, and Elect; who may be called daughters of that Jeruslam which is the Mosher of wall, Gal. 4.16. As the letter rowns and villages of Judea were fo called in respect of the Metropolitan city: upon them the Church calleth, and defends her cause before them, that they may not be scandalized, nor discouraged by her infirmitles, or fut

remng.

m the Tents of Kedar] These two similitudes are to be applyed disjuncifiedly, and in their several respects; This suffer to be takeness, which she compares to the Tenes of Kedar, who was the son Island, Gen. 5, 13, That is either to the cents themselves, which were poor and course like a kind of black labic clonk, and were their control with a suffer of the second of the suffer of the second of the suffer of the second of the suffer of th ferings.

were poor ann courte use a kind or oles k nati-cioth, and were their only habitations; or elfe to the people and dwellers in those tents, who were black moores, wid. Plalm 120.5.
as the Curtains' & Salomah This partition respects her comlines, which is referrabled to their goodly hanging and ornaments of Solomonn Court, which he question were answerable to the rest of his riches, and magnificence.

richtes, and magnificence.

V. 6. Lop6 not span me! Or do not confider me, that is not with an evill eye, foas to cenflure me, or to contenn and defpife me: not with an offended, angry eye; foa so increase my blacknets! Not with a defpairing, unconstorable eye, fo as to be diffrayed or altomided for they fake; not with a partial eye, fo as to behold my weaknefs only; as the eye of the volture fibes out the carrion, and fittings, that is call forth! O fome falken their eye, any on the fittings, there is call forth! O fome falken their eye, any on the carrion. corruptions, and failings of their brethren, but pass over their

graces. Because I am black.] The word is changed that was used in the last verte, and it is a diminutive of its blackest, or fomething black. The sport of the Church are not fo great, as some would make them, nor are her affilklouns to great, and dark as they feem: for they are nor are net amerium o greas, and dark us they teem: for they are but like affilelions, As S. duguft, Observes from 2 Cot. 6.9.10. Tribulations noffre habert quafiberauft the fun Nothing can be so fittly understood here, as the

because the Im?] Nothing can be to may undertuous nere, as the chorching hear of pelectucine, which burns and tans, when it ari-feth, Matth. 13, 6.11. For Affiliations come not out of the duff, but like the ferry beams of the Sun are thou topou us from abovethey are the arrows of the Almighty, and there is no evil in the City, which he hath not done.

bath looked upon me] Ambrofe hath a good reading, though fingular, and contrary both to all others, and to the Text it felf : He thins it, hath not looked upon me, and explains himself thus, Ideo retrus is, natu not looked upon me, and explains humidi thus, Ideo fifte lum, glad ali juliti are reliquis, Re. (Now can I choole but fit in darkings and look black, that am for fisheth by him who is my only light, yet dejufic merbos, for he that hatchful himidis, will return, the dast inligurantial limits, will entitly the dast inligurantial limits, will entitly the dast inligurantial limits. himfelf for ever; this is a comfortable hote, but the Text bears it not, where we find no Adverb, but a complaint that he hath; rather than hath not. There be others that read thus, because I have ther mannate mue. Instelle Gibles have worthpeed it (as the Hearhens ufed) and other false Gods, therefore I am black. But Heathers suca J and onter rate. Loos, therefore I am 1946;; But the helf fenies are either theirs, who relet the word to the providence of God, observing and fearching out her wayes, of elf to the juiltice of God, punishing and feoreting her for the evil of them, and rewarding one blackneds with another. Whereyet the intigration and gentlement of the praise is to be observed, which is, then Affliction doth nor continue or abide, but only looketh upon the Church: it may discolour her for a while, but it will off, and away again. It is by accident that the Church is black, and but for a fhort leason; her proper and constant complexion will be beauty for

my mothers thildren] My own lufts, which are born with me, and defcended from the fame womb: or rather, the men of the world fprung of the fame common stock, and displeased at my

that I should prefume to beg his kiffe, and love; for this you may happiness, at my profession and calling from them, whether Hereticks, and schismatical Brethren, wicked, lying Prophets and Paftors, who are children of the fame mother, but not of the fame father, and who are as apr as any, nay more apr than any when degenerated, to become the most bitter and implacable enemies, Plalm 69.9. And none fo dangerous because they come in theeps cloathing and disguised under vizards of love and hollneis. privily bring into bondage, Gal. 2.4. But their end shall be, not according to their appearance, but their works, 2 Cor. 17, 12, 12

were anery with me] Fought against me, or railed at me : It frees the wicked to see Sion prosper, Tobiah, and such as he, are galled to see her ruines built up, and her waste places repaired. Neheniah. 6.1,

they made me the keeper of the vineyards] The fruit of their anr, which either compelled her to base and unworthy servitude as the phrase imports, 2 Kings 25. 12.) So the Pharifees fald heavy burdens, Matth, 23.4. And the Dog matizing Christians no less. Acts 15. 1. 10. Galat. 6, 12.13. Colol. 2, 20.22. Or else inticed and seduced her to joyn with them in their falle worship and reli-

but mine own vineyard] Or which is mine; committed to me or God and which should be mine by an especial care, to discharge that duty which God hath laid upon us, to overfee the flock, and to bring forth fruit, that the Master of it may receive some benefit from

bave I not kept] They that pursue the hi storical fense, Conclude that hence Solomon deeply repented his great folly in not keep-ing to his own vine; but that which is spiritual here sheweth, that is times of perfecution, and cloudy dayes, the Church is broken, and feattered to, that the cannot ferve God shouldings of a manual for feely and comfortably as the defireth. In the best times the may fail in her duty, and cannot do all the ought and would; but in dayes of trouble her folemn dayes are forgotten, and her gates mourn Lam. 2. 6. So that the vineyard growes wilde, which is a fad cause of Complaint.

V. 7. Tell me | This is the third addresse of the Church to Christ: wherein, finding her own veaknesse, she felf to him for strength and direction. Sense of our oven insufficiency thould not deter us from Christ, but rather incite us to feek him more diligently, who is able to teach, and make perfect.

Othon whom my [oul loveth] Learn here hove to draw nighto

Chrift , and what attributes of affection and reverence to b flow upon him, who is the love of our foules, and their life; and who can be expressed no better, than by such pa-

where thou feedel! Or Hove; 'Tis not easie to finde where Christ is, nor is he to be found in all yvayes, nor at all times. Many shall fay here is Chrift, and there, Mark 13. 22, 21. Yet it is our duty to enquire for him, and to get under his protection and government who will not suffer thee to lack any thing. For feeding includes the vyhole administration and office of a good fhepherd: All which we fhould defire to learn, that we may abide under it and live.

abude under it and live, where the makeful the first to rift] There is a Reft for the people of God, feorched with afflictions, which Reft onely Chnig fliveth, and maketh them to tye down in good paffure, Isiah 43.13, Much adoc about this word, especially among the

pontificall Commentators, who cannot agree about it; but & pontineal Commentators, who cannot agree about a jour as unanimously conferred among our Divines; that is imports the helphr and rage of perfecution, which is the fealding hear of the day, and from which enely Christ can theter us, and give peace and repois when all ke on fire about us. Is a fail a 49, to There is one conceit of those old Heretickes the Donatists, that cannot be pretermitted, who from this places fantastically understood concluded that there was no Church but that wherein they lived in Africky Ecclesium ad solam meridionalem plugam, quam ipfi beile-bant, pertinere dicebant. But the place is clearly against chem. rather than for them, or any such seperations, if well ob-

For why should I be us one that turneth afide] Or, left I should be as one that wandreth, or as one that extendeth, or ftretchech out the Tent; going afide to falle Teachers, and ftrangers who are fo dangorous: or, as one that covereth himself : which was done either out of fhame Ezek 24, 17, or else unto shame, out of lustful wanvac or instance. Exec. 24, 17, of the units mame, once or instant what-tomele, as Emma was covered Gon, 35, 14, 50 the both cheecked her lelf, as every watchful foul should do, looking about her, that nothing pervert her from the truth; and recalling her felf if the have freigled affect the voice of strangurs, John 16, 4, 5. And likewife the tirgeth God with the words of his own gloty, and the Gluszhine which are kindle concerned as own glory, and her falvation, which are highly concerned in

By the focks of thy companions Or Herds , which are the falle of the precy of thy companions. For Herea's which are the chappen files, or corrupt congregations who preceded to be compa-nions; but are feducers, faying, I am Christ. Matth. 24.24, but are not, nor the fellows of Christ, as he is pleased to call the

rrue Prophets, Zech. 13.7. Yer, thefe falle Guides have many followers as waspes have combes, but no honey, many flocks, several divisions and sub-divisions of them, which we should avoid, and follow that one shepherd, Ezck. 37. 24. whose slock is but one, and without schilme; and upon whose Mountains we should all abide, Ifaiah, 65, 8,

Chap. i.

V. 8. If thou know not] Or, seeing that, or forasmuch as thou knowest not, This is the reply of Christ, full of grace and truth, rich in comfort and instruction: Some observe a pleonasine, a re-dundance in the Hebr. If thou knowest not to thy self, but I conceive it may be rendered very properly, Of thy felf t and fo, we are all ignorant till taught of God.,

all ignorant till taught of God.

O thou faireft among women] She was black, but now is made fairer than all other women, and none is like her in beauty, who dispraised her self. So doth Christ recompence humility, and when we most abase our selves, he will exalt us. The Church was loved when black, but the end was that the might be fair. Nor was it blacknesse that took him, but his own delight to make her comely.

backenier chat wook majou on insown copying to make net contest,

Amata of Juda, no remaner of fada, 67c,

go by may for b) Get thee out, and arife, Seek, and inquire
which is the way. To fit fill it soot the way to find Christ; to cry

Lord, Lord is not all; We must go out, put forth our felves, in
deavour and do fomething; depart from Babylon, and put our

felves into the bosone of the true Church.

by the foothers of the fire I colored the foothers of that flock; that flock which is mine, follow them, observe the prints and traces of their feet; their faith and works; imitate them, and do those works which they have done before, who were fer for an example, Heb. 13.7. He is in the greatest danger of erring, walk in the steps of Abraham, Rom, 4. 12. and follow Paul (as he followed Christ) and then we shall not misse our journey, nor the end of it, 2 Cor. 12, 18.

and feed thy kids] These are the young and tender christians, the babes, the lambs concredited to Peter, who are like the Lamb of God, meek and innocent; and from Wolves and Bears turned into quiet and humble flocks, Efay 11 6.

Besides the tents] Or above, aloof from their folds and pastures, who are other shepherds (as some read) than I have appointed. Take heed of such, for they are not shepherds but Butchers. But better, by the tents of the shepherds, understand those good shepherds which of old led the flock, fuch as Mofes and Agron, Pfal. 77. 21. & 78. 70, 71. Such as David and Solomon, whom we are to follow, and those that succeed them. For their lips shall preferve knowledge,

V. 9. I have compared thee] Or likened, or made thee like ; by v. 9, 1 nave compared net 1 Or instead, or made the like; by the vertue of the word and Spith of Christ we are transformed, and being without any thing praide worthy before, are changed from glory to glory. These praises are proper for this Song, it being the end of them to magnificathe matried persons; and therefore they observe, that to praise, and to give in matrings, are figure they observe, that to praise, and to give in matrings, are figure.

nified by the same word, 1 sal. 78. 63.

Omy love] Friend, companion, next to me, or whatever else that can expresse kindnesse and love, is compassed in this word, which is repeated nine times in this Book, and denotes both the affluence and profusion of his love, and their happinesse whom he loveth, who are his friends and next to him, if they keep his com-

avectn, who are instruends and next to him, it they keep his commandments, Luke 22, 20, 10h. 17, 21.

To a tampany of hosfer! The horfe is a goodly creature, and well mannaged the greateft Emblem of strength and order. The Angels and Ministers of God are called his chariots and horsemen, gels and Ministers of God are called his chariots and horiemen, by whom God tenadeth down his enemies, and gooth forth in pow-er, Zach. 10, 3, Hab. 3, 14. And as the Devil hurties men head-long to hell by his wicked Agents, 60 odth God by his true and powerful Ordinances carry up to life and glory. In Pharabt charists 1 Some read over, and apply it to that or eithors of Pharabn and his chariots, at the red-fra. The truth

is, the place is knotty, and therefore wifely palled over by most of is, the place is knotty, and therefore whely patien over of ymothy of our English Annotators. But methiaks none come neeter to the life than our English Seneca, who vigorously (as he useth) gives to this purpose, viz. As the horses of Egypt, which were the most generous of all the East, nay, as the choycest of those either for thape, or ftrength, or speed; such as were for the Kings own use exceeded all other: So far in his estimation did the Church ex-ceed all others, or at least so far would he make her to exceed. For so it is conceived to be a filent promise of victory, and triumph over

V. 10. Thy cheeks are comely] Or, how comely are thy cheeks v. 10. (In there are comery J Or, how comely are thy checks I that is, thy outward profession, and countenance, which is beautiful and glorious, by keeping due order and decency in the service of God. The whole face of the Church should be thus

with rowes (of jewels is added] The word is but one, and yeilds many fignifications. Curles, Turtles, or Jewels that had the pictures of doves upon them: but all aim at the better adorning of the minde, which is preferibed, 1 Pet. 3.

3, 4.

Thy neck with chains, (of gold, is supplied) The word for chains is onely in this place, and is therefore obscure: but it is

confented by most that it fignifies neck-laces, or chains, such as they used to put about the neck; and mystically presents the Law and Ordinances of God, which gives beauty to every obedient neck that bows unto them. A yoke and chains they are, but of gold; fo tar from destroying christian liberty, that they perfect it, nor is any under an heavier thraldom, than those that break and caft off

the bands, Plal 2. 5.
V. 11. We will make the] The holy Trinity (who opera-tions, adextra, are undivided) are ingaged to preferve the Church glorious, nor onely by relation, but promife; the is not able to trin and beautific her felf, being poor, and naked, and miferable : in him is the original of all her Ornaments, and his bounty dreffeth

him is the original of all ther Ornaments, and his bointy dreflecti its, hides our deformities, and lupples our powerty.

Border of gald with Plads of filter, I The word for borders is rended Rowles, to little; if guere, and pictures; pendants: And the other, for study, specks, drops, marks, All expession was wealth and glory, the preciounfule and waitely of spiritual administrations; which were but as iron under the Law, but now are gold, 2 Cor. 7. 11, and one of them inamells; and lets off another.

V. 12. While the King] The Church returns the fruits of Christs

love and bounty, who is the King here mentioned,

fitteth at his table] Or, is fet down, as on his royal bed, (as the

cultom was) or throne, in joying himfolf in bleffed peace amidft his Angels and aints, who fland in a circle, or ring about him; or at his holy table in the Sacrament, where he vouchfafest to feast with his Church, I Cor. 10 21, or in the publick Affemblies of his people (for fo the word fignifies, and is rendred by the Latine Corona) where the prefence of Christ in his word, doth

My Spikenard fendeth forth the Smell thereof] The Church hath her good odours and ointments, which both purific and perfume to the Table of the Lord, but will breath out both in the holy illues of prayer, and praife upwards, and likewife fit gracious ftreams of charlty and mercy towards all that are about her; that so both the power of his grace may be made known, who worketh mightily where he acteth; and likewife out light shines. ing forth before men, may reach them allo to magnific his Name, whose influences are so sweet and gracious. Besides, the neerer any thing comes unto that which it desires and seekes after, any thing comes unto that which it delites and leckes after, the more urgent and impatient it is, and the more abundant-ly doth it but forth it lelf; if ever Grace be fragtant and active it is thin, when christ meets his people in those holy Repaths and Banquetts of his word and Sacraments: Other times are a kind of Winter, or Autumn unto her; but this is her Spring and Summer,

V. 13. A bundle of myrthe]. Or, a bag of myrthe; That is of that preclous gum which dropped from the Myrthe-tree, which is bitter to the tafte, but finells fragrantly. They used to wear it in little bags, or purfes (as our women do musk, and civet) about their necks; as may be collected from Eand cive;) about their neces; as may be consected from a fig. 3; 19, where for chains, lome read froce balls; and the woul for Tablets, verfe 20, fighlies, Houfes of the foul, that is, little hoxes (fuch as ourse of very, or the like) full of holes and finall pallingers, our of which the foul, or breath the foundation of the line of the control of the little of the decourse foul, a reddern the decourse of the little of the decourse foul, a reddern the decourse of the little of the decourse foul, a reddern the decourse of the little of the decourse foul, a reddern the decourse of the or bundles, is Christ to the devout foul; redolent and de lightful, as the choicest myrrhe, which was offered to him at his birth, with which he was imbalmed at his death and all his garments fmell deliciously of it (Pfalm 45, 8,) ever

is my welbeloved unto me] This is the language of faith, which is a glutinous, monopolizing grace, whereby the foul doth (as Thomas) Browning Say, take polleffing of Christ, and by a close application make him wholly, and folely hers, binding him up as in a bundle for her felf, and living upon him; especially when dismayed with the veriors of that sealed bag of her transgressions,

he hall lie all night] Or lodge, and abide, or which lyeth all night. They are all one, and teach us our duty, to detain and keep Christ contantly that he depart not, chiefly in the night, in the time of dataselle, fad fears and temp-tations, difgraces and perfecutions. These should not sepa-rate us from Christ, but make us take surer hold of him by faith, and be most careful to injoy him when others are most

gard to lofe him Et area to may be some and the most account and the same to lofe him. It are to lofe him to the same to lofe him to the same to the same whence which confined the who him is for he requires the heart, to dwell there by faith, Ephel, 3, 19. It is his throne and temperature of the same that the ceive this pureft Beloved, pur away all our adulteries from betwice our breafts. Hof. 2. 2. whereof as he is most worthy, fo will it be most happy for us; who not onely expresse our own tender respect to him, by laying him kindly in that lodging which he most esteems, but also by that means become most capable of deriving comfort and joy from him. It is observed, that whereas in all other creatures the paps or dugs

mala imminentia propulfando.
V. 14. My beloved u unto me] Not onely was, and hath been,

but is for ever. The vertue of that redemption which was wrought by Chrift, dieth not, but is everlasting, and floweth down

to all Ages of the Church that ever shall be, Yesterday, and to

day, and the fame for ever. Tam recens mibi nunc Chriftus eft, at fi

os a cluster of Campbire] Or as a bunch, or as betries of Cy-preste. Interpreters are much vexed about this word, and can-

not agree what it should be: It is a most pitiful insolency that

ties of this Book, when as even those that have been known accomplified with all the ornaments of wisdom and letters, have

ever name belongs to it, it was a into a and operation; whose fruit grew in great clusters, that were both beautiful, Aromatick, and medicinal; and whereof it was so free and bountiful, that it bare them several times in one year.

For which cause some conceive it to be a kind of vine; but that

in the vineyards of Engaddi] Or Engadda , was a city of Ju

in the uneyards of Engadal J UT Engadal awas a city of Ju-dabs portion, not far from the dead lea; and was called al-fo Hazazon-Tamar (or the city of Palms) Gen. 14.7. They, that have delighted in translating Hebrew names (in which many

have shown more wit oftentimes, than learning) will have

Engedit to fignifie the fountain (or because one word fignificate both, the Eye) of incition, or tentations; And to make up the conceit, that here grew those doofferous cluthers of Camphite; and those Myribe trees; that is, here hath the

Camphire, and thole Myrrhe trees; that is, here hath the Lord appointed, even in the very place of greatest rentations and incisions the greatest remedies against them; and where the cross is, there is the Cordal and Antidoce against it that as the Psalmit fayer, in the midst of the formore of our hearts, his comforts might delight us, and as affliction aboundets for might grace abound also, Psal, 94, 19, and 2 Co. 1.5. Others there be that now without some probability, have

1.5. Others there be that not vithout some probability, have conjectured, that theic Cyprelle trees here mentioned, might be the Balm-trees, which it is fail 4, the Queen of Sheba brought is fill into Judea, and preferned as a wonderful rarity unto Solomon, who planeed them in this part of the land, which was the happielt of the whole country, famous for Rivers and Gardens, and where they profiped even deepender, while God blefiel the shakehouse are and out of the deep the control of the contr

rated onely, but with the inhabitants rooted out and perished:

S. Jerom faith, there were fome of them feen in his time, and Pliny describes the manner of their plantation and cul-

ture : but we may fear they were both mistaken. The indoles

or nature of them was fingular, and not without a mystery;

which was, that the precious liquor or moyetize did never means or flow from them, until they were either beaten; or gently cut (for there was an Art in it) and then they would

gently cut (for there was an int in) and that hely mount tremble, as if sensible of the injury, and seem to weep, or bleed. But the Balm which trickled from them, was not in its best market, comparable to that which distilled from our

bleffed Saviour; Golgotha was a richer foil than Engaddi and the croffe poured forth a more foversign Electuary than

and the crone pointed form a more real part and pu-all her vineyards; whose vertue not onely cleanseth and pu-rifes, and healeth our sick and filthy souls, but pacifieth

our offended Father, and is an odour of life and reconsi-

unlearned men should presume to expound the difficul-

hac bord fudiftet fanguinem.

Chap. ii.

V. 15. Behold thou are fair my love] Or my Companion neer-eft and dearest to me: in these soit and gracious words Christ congratulateth his Church, and declares his sweet goodnesse and are below the belly, in women alone wife nature hath placed them above upon the breafts, in the fight, between their arms and nigh their lips; that loas they have a better convenience of imclemency in accepting and encouraging those graces which himbracing and cherifining their tender infants, fo likewise their babes elemency in accepting and encouraging time graces which mis-flef giveth: They are but weak and imperfect, yet he praifeth and cherisheth them; and by praising he perfects his own work; For Locatto verbi infusio doni, to call her tair, is to make her so; to own her for his love, is both to insufe something that may be may delight and comfort them with their pretty looks and killes: Thus doth the foul both testing her love and loyalty to Christ, by giving him the part he defireth, and likewife receives more benefit and grace from him: For Christ lodged in the heart loved in her, and that may excite her to love him the more; For both humbles and revives it, and as a bundle of myrrhe is both fiver and bitter at once, so doth he preserve in our hearts both loved in her, and that may excue not to be find the more; for whom God loveth, he maketh fair and like himfelf; drawing nigh them, and reflecting comlinesse and beauty upon them, which are the participation and effect of his love and holinesse; that is, of joy and trembling together. If our hearts fail us, finell at this sweet bundle, and it will transmit life and comfort: If his beauty : contrary to the manner of men, among whom beauty they swell too high, and are grown proud taste and chew the bitter plant of his death and passion, it will subdue and break raifeth and perswadeth love; but divine love is the cause of buter plant of his death and passion, it will subdue and break he impossibuter. There he many excellent properties of myrhe received by Dissentiar, and others, but far short of this matchelle Drug, which healted all our disclass; and is both in adversity, and prosperity whatesome, if applied as it should be. He me ergit in deswitch in prosper septime: for interest last rissingue were profession in a contraction of the profession of the state of the profession is regid in cased to the state of the profession of the state vine beauty, and rejoyceth in its own work.

Behold thou art fair] This duplication (as well as the ecce) is full of attention and admiration; and no leffe abounding with

comfort, and love. The beauty of the foul is the holinelle of it, becommorts and nove. The occasive of the confectation of the whole man: Virtus magnum decut off. Of hum corpus confectation of the whole man: Virtus magnum decut off. Of hum corpus confectat, as the Heathen like a Christian, who eve knew not wherein this beauty confiltent, 3 which is not so much in any thing, inherent in us, as in that which is imputed to us; both which make a double beauty, and adorn fo, that former blacknelle is not remembred, but we are greatly defired by the King who loveth us, and whom'we are

to worship, Plalm 45. 10, 11.

thou hast dover eyes] The special part chosen for praise, is the eye, which should be (not proud, lustful, envious, wanton, &c, but) like those of the dove that is, meck, humble, pure, peaccable, chaste, fixed upon God, and by an holy intention waiting on him for life and devotion: Cupids in the eye are not fo glotious, as dores; they make us like him who descended in the shape of a Dove, and dearer to him than the apple of his own eye : fo that they which hurt us, and have evil eyes at us, shall have theirs plucked out, whilst ours shall be his sacrifice and his delight. It accomplished with all the drammens of without and rectelling the confided themselves puzzled in it: It is not necessary nor profitable, I start, to complain here against their boldenselve, and as little necessary to discuss, or rehearst the several opinion concerning this Scripture. In which all meet in this, or opinion concerning this Scripture. In which all meet in this, or the control of the control of the control opinion opinion of the control opinion is faid that the Affyrians durft not touch, much leffe kill or eat a white dove, because they faid, Semiramis one of their Queenswas changed into one at her death : How much more will Christ hide

his doves, and thelter them from harmes ! V. 16. Behold thow art fair my beloved | This is the Churches return, wherein the modestly gives back to Christhis own praise, who is much more to be admired: Her beauty is but the restellation For which cause some conceive it to be a kind of vine; but that is uncertain; junsflet they mean by vine, that spiritual one, which growth John 15,1. and on which grow full clusters of grases, that is, abundance and plenty of all faving mercy and grace, and lore, and of all true joy and comfor; which he limitelle preside for us, when he trod the when grefte alone, and under whole droppings alone, we enjoy plenty and and image of his; hers is but the fiream, the drops, he hath an Ocean from which hers is derived: and therefore (faith she) No wonder if I be feeing thou art from all mine is for thee: and if any thing deferve to be called fo in me, it is thy gift made it fo: fo grateful is faith, and fo quick-fighted too; beholding excellency in Christ whom the world despiteth, and destring to behold that as the onely thing the can feek after all the dayes of her life, Pfal.

> 27. 4. yea pleasant] Not oncly fair, but more than that, for this is a kind of elegant correction, and raiseth the sense; implying a real and constant sweetnesse and amiable nesse in Christ; who hash the truth and effence of Beauty, whereas earthly things have it onely in estimation, and for a short time: Semper talis es, of omninoid quodes. All that is fair is not pleasant; there must be something quodes, All that 13 al 13 and to conciliate the mind of it: All which is fully in Christ, who is the brightnesse of his Fathers glory, and for whose sake all his service and worthip is not grievous and intollerable; but easie and pleasant. How amiable are thy Courts

> and thy Tabernacles ? Pfal, 84, 1, 2. anat my aportnaters ? vial, 84, 1, 2.
>
> alfo our hold green] Some copies of the L XX, großely miflake here, which read each sahrbu, as if mpbe were a prepofition, whereas it is a ultal conjunction, and as much as expenfittenermers, or besides: but this knot is not so hard as the other, what is meant by bed here. One sayes the Virgins womb, another the Humane nature, another the Grave of Christ; others the the Scriptures, in which the unquiet brains of men, toffed with fewerd opinions, reft as in a bed; others fay, a good, opicience is this flowry-bed; others, faith, working by love, and an holy life, whole flereigh is alwayes green, and truiful. The ligh-flown Contemplators of the Roman Church build their idle Abbeys, and Monasteries upon this word, but this phancy is too green and cannot indure. Some of our own eminent Divines conceive that the Ordinances of Christ are this Bed, wherein the Lord and the Church do shew forth, by a reciprocal Action, their loves one to another: wherein they imbrees, and give mutual returns of grace and duty one to another; which dear interchanges are relembled to killes, and are faild to be alwayse green, and flourishing, because they increase by this communion, and wither not, until they bring the foul to a perfect communion of the villogs and fruiction of God for ever, when a man shall fee him as he is, and shall be ever with the Lord : which indeed, is the principal and palmary argument of this whole Book, whole maine scope and stream runs fully upon this increasing and perfecting of communion with Christ; and the ardent foul frives mightily after this one thing, as if the could never get near enough to Christ, nor Christ were never near enough to her : An heavenly and Angelical temper, to pursue and hunt after Christ, and the most intimate fellowship with him, as the

highest of all priviledges. I think the most solid explication is be fides the Metaphor to find another Trope here, by which Bed is put for the fruit or issue of the bed, as is used many times; and is called green, not by reason of the colour but the sertility, or groweth; which was fo wonderful upon the heavenly conjunction Chift and his Church, that the number of Believers increafed miraculoufly; fo that we read of three thouland, and five thousand converted and baptized at one time; which was not the bleffing of her youth onely, but of her old age; for that also is green and flourishing to this day; especially if we will believe the Roman Account and Registers, who boast of above two hundred thousand Ethiopians reduced in one year, by the Jefuits to their Church : It was a large harvest if it were fo ; but yet no more than the Lord of the harvest can gather when he pleaseth, nor than he hath promifed to gather, when he will be praifed among much people.

mong muci people.

V. 17. The beams of our boufe] The last words and these seem to be a symphony, or chorus both of Chits and the Church, wherein they consent together, and with united delight, extol the Fabrick, and parts of the church, which is the house of God, Tim. 3. 15. whereof the holy Scriptures held forth by the Prophets and Apostles are as the beams, principal and strong pieces; and those beams are like cedars, which are the most excellent of trees for height, ftrength, sweetnesse, continuance, and all other noble properties. It is written by Pliny and others, that the Temple of Diana at Ephelus (which was four hundred years before it was finisht) had doors and gates of cedar, which looked then as fresh and beautiful, as if but newly made. This is nothing to the stability and glory of the Church, which shall never rot fo; as to become fub ject to utter corruption, but her members shall flourish, and indure as the cedar, 1/fal. 92. 13. Number 24. 5, 6, All poy-fonous and corrupt lumous shall be purged out, and the shall be as a rock that cannot be shaken for ever.

and our rafters of fire] The word for rafters may expresse galleries, or walks, or cloysters, or roofs, as the Vulgar Latine: leries, or walks; or cloyiters, or roots, as the Viligar Latine: It fignifies allo guttars, or watering troughs, ufed by the Eaftern shepherds, Gen. 30, 38. But the other word which we Engard for the control of the c way, who turn the Hebrew word inte Latine, and read their 1773 Brutas, which is not much unlike; and so do Symmachus and Aquila in the Greek: If it be that tree which some Expositors strive for, out of Dioserdies and Pliny, it is an utter stranger to the Western world, but of admirable worth, both for beauty and odour: Which odour they rell us, in reafeth by burning, and therefore they used it as they did incense, in Sacrifices. Let the literal figure and name of it be what it will, it flands here a worthy Hieroglyphick of spiritual mysteries, which are of greater pleafure than galleries built of most costly and odoriferous wood and that pleasure is made more and greater when kindled and warmed by the flames of holy zeal and love.

CHAP. II.

"His Chapter is begun with a shore character and description of Christ by himself, to which he annexeth such another of the Church; who inflamed by his praifes and love, diffuserh her gratitude into an ample Panegyrick, and an exhortation to the particular Churches, both to know and pleafe him: whose care and mindfulneffe of her, and her fecurity from enemics, quick netly her again to freer professions of her Faith and Hope.

Verfe : Am the rofe or the flower, or bud of the rofe, which is the Prince of flowers, both hot beauty and form, and most fifty represente the Chirl, whose words these are, (not the Churches as some have chought) and in comparison of whom moshing should be sweet or delightful to us, for he is the glory and ornament of his Church, whose beauty and sweemelle shall never fade. He is despited and trod upon by the wilde beatts of the world, but the Saints honour him, and wear him in their hearts, and deck their fouls with his graces and benefits, as with chapters of immortal roles.

of Sharon] The vulgar Latine read, Of the field, which errour they cannot excuse, for Sharon is memorable not onely here, but in other Texts; and being a rich and pleasant Campaigne, or open Countrey, running under Lebanon, not far from Nazareth Joppe, may feem to infinuate both the place of Christs common relidence in the dayes of his flesh, and that where S. Peter laid fome of the first stones of the Churches building; but especially represents the Church, and her glory, whereof Sharon is a goodly

and frequent Type, Efay 35. 1, 2.

and the lilly] Or violet; Indeed the names of flowers in Scrip ture are not proper fo much as promifenous, and one of them is common to many forts, but this here being derived from UU, which fignifies fix, is most properly construed a lilly, which opens into fix leaves, and is the noblest and chiefest of flowers next the role, furpassing in her native gallantry all Solomons bravery, Marth 6, 29, and repreferting Christ in purity, humility, and sweetnesse.

of the valleys] Or torrents, which run among the valleys and bottoms; making them fat and fruitful; to that as the great Secretary of Nature speaks of the Lilly , Una radix quinquagens fape bulbs emitin; fo the God of nature delights in the humble, regards their low effact to bleffe it, and give more grace, that they may (like the wealthy valleys) rejoyce and fing, when they are covered over with corn, Pfal. 64. 13. Many great cities of the world have received their names from flowers, as Shuftan in Perfa, Florence in Italy, &c. But the city of God deferves to be called fo, being his Sharon and Carmel, in which the true Rose and Lilly flourish, and no where elfe; nay being his Eden and Paradile, wherein the second Adam will give the tree of Life and Knowledge to all that be poor in spirit, that is to the meek and humble, for them will he teach his

way, Pfal, 25. 9.

V. 2. As the lilly among thorns I He proceeds to the character of his Church, which he calls a lilly too, but (which is very strange for that flower) among thorns: Bhe is fair and white as lie is, but yet among thorns; that is furrounded, and galled with many tharp and cruel thorns, even as her Beloved who was crowned with them: Ever fince the curse for Adams fin , the earth hath been full of thorns , fo that we are befet with them on every fide : Our fins are thorns, fo are temptations unto fin, 2 Cor, 12, 7. and fo are punishments and afflictions for fin; tribulations come from tribult; and fo are wicked men, Numb 33.55, and wicked actions, as biasphemies, detractions, herefies, schismes, &c. which wound and tear the Church and are worse than the sharpest stings or thorns. So Noah in the midth of the corrupt world, and Lot among the Sodomites, lived as in a thorny hedge, Mich. 7. 4. where wicked men folded themfelves, and conspired together to yex and lacerare the poor Lillies, Nah 1, 10, but God preferved them, and kepe them both fafe and beautiful, in such dangerous mixture, even when they did neither toil nor spin, that is, when they did not many times fo much as dream of it, Matth. 6. 28. Yet thefe thorns have their benefit too, as well as Injury; for they exercife and instruct those that are pricked with them as the Canaanits did Ifrael, and by them God doth net onely humble his people as he did Paul, but likewife direct them, and make them

know him, as Gideon did, Judg. 8. 16.

[In the manning the daughters] Or from the daughters, as if the meaning were, that the Church growth up as some flowers do, from thorns; referring it to her flock and extraction, which is, spinola progenies from a wilde and thorny root, as Paul was changed from a bramble into a Lilly velut in spinis mollu rofa furgit acutiu, nil quod lesir habens, matremque obscurat ho-nore. But the received Translation is better, which compareth hore. Dut the received Hammaton Bucket, which Compared the Church of Christ to other Congregations, and preferreth her int dignity and glory above them all. Sitat lenta falent inter-uburna complete, It is oblivered by Rupettus and others, that the word Daughters when absolute and solitary, hath feldome a good tente, fe & nunquam significationem bonam habent filia, cum abfolute dicuntur; like women that lofe their good name, not applied dicentar; like women that tole their good name, no onely by keeping ill-company, bit by keeping none. My Author inflaneth in Gen. 49, 22, where for the English Branches, the margin after the Hebrew, have Daughters; but there are clearer tellimonies, for we find Babylon and Tyre, to have their daughtters, Plal, 45, 12, & 137, 8, but wretched and miferable ones. which as they have the nature of thorns, fo shall they have the doome and fentence, 2 Sant 23. 6, 7. For as they are exceeded by the Church in beauty, so shall they be at last in power t they out grow and diftreffe her for the prefent, but that flou-rithing is but like the exackling of thorns under the pot, which the fire of the Lords jealousie shall consume like dry stubble, Efay 17.4. And then thall Sign be redeemed from all her trou-bles, and as it was her praife to be a Lilly among thorus here, to be pure, and liveet, and innocent among weeds, and thorns; fo thall it be her happinelle to be transplanted then, and to flourish there, where no pricking briar nor grieving thorn shall be to the

the charles any more, Ezek. 28, 244.

V. 3. As the Apple tree among the trees of the whole, dye.] The Church leems to be fitongly moved here, and before her Beloved hath well ended his speech, breaks out into an affectionate Elogy of him, which the is not able to expresse, but conquered with her own passion, the sits down and breathes for comfort. For Apple-tree some read Pomecytrone, and for wood, the forrest, or grove; All which expresse the same purpole, and lift up the glory and dignity of Christ, who, as much as a fruitful and wellgrown applie-tree, that is laden and all most oppress with its own delicate fruit, exceedeth the harren trees of the wild defert (which have either no fruit, or else sowre and unwholsome, fitter for fwine than men, and so to be cut down rather, than preserved) and as much as the choycest apples surpasse acorns, or crabs, or men that feed on them are more noble than hogs and beaftsthat, devour the other: fo much and infinitely more doth he transcend the chiefest of the fons, or the young men. They are wilde and empty plants, till implanted into him, and bring forth the grapes of Sodom , unleffe they become his branches, Joh. 15 2. of the Angels are like him, who are goodly Cedars, much leffe the

digenerated lons of Adam, who are but thrules, and totten trunks, | fold offices and administrations of it to dispense them, Ephel. 2, 8. compared to him, whose fruits are not onely sweet and aromatical, as the Apple-tree (which in the Hebrew hath a root that fignifies expiration, or breathing sweetly) but likewise various, and manifold, and all those vital and nutritive; for he is the tree of life, and all is deadly that springs not from

I fate down under his shadow with great delight ? Or I have delighted and fate down, or I earneftly defire, or have defired to fit down. As weary travellers feek cool arbours, and deten ces from the hear, and delight in them, fo doth the weary foul feck after Christ, whose Name is the shadow of a great Rock, reck atter until, whose name is the matow of a great Rock, Efay 4, 6, and as 4, &c. Not a fixed way, as that figurifies vanity and emprineffe, so as Ægypt, Efay 30, 2, and Hesbon are, Jerem, 48, 44, which mock and delude those that feck for shellter under them. But a shadow as good Princes are, Lam. 4 20. Nay better than they ; a broad, indeseftive , continual sha dow, under which if we put our felves, by faith (which is a kind of dark shadow too) and hope, (for fitting is the possure of atof dark shadow too) and subject to students students as the tendance, as well as ease) we shall be secured from the sames of Divine displeasure, from the curses of the Laws, and from all assistances and judgements. The phrase of shadowing may feem to allude also to that custome both of the Jewes and other Nations, who were used at their Marriages to spread a robe, like a shadow, over the Bride, Ruth 3.9. Ezek, 16.8, which fignified, that the was not received into the Family, and protection of her husband. Those phancies of the Papilts and others concerning the Apple, and the Apple-tree, (which they will have to answer the fruit which the first Adam was forbidden , and the crofle which was the tree of the second Adam) are fearse worthy to be mentioned; yet their Interpreters are much in fuch trifles , and if they were onely trifles it were more pardonable; for many times they ftretch as wide as blasphemy derogating from the honour and efficacy of his merrits, and applying that to Accidents, and Instruments, which is due onely to the Saviour of the world. Such is that Anthem of theirs, Crux fidelis inter omnes, Arbor una nobilu, Nula fylva talem profert Fronde, fire, germine, dec. with many others of a wor-fer genius, which carry a thin shadow of viety and zeal, but no more; For Christ is onely the refreshing and comforting shadow of his Church; and oh! if the shadow of Peter, which was but his shadows shadow, had such an admirable vertue, how much more will his own, which hath both shade and

and his fruit was sweet to my tasse. Or the oax, the organs of that sense being put for the saculty. This pleasant fruit is the pardon of sin, justification, joy, peace, and other divine graces and confolations, which grow like golden apples on Christ their Tree, and increase by the very gathering: The on the three tree, and interest by the very gathering. The more we plus, and taffe of them, the more we may, Danque awalfo non deficit alter Aureus; and there is nothing to fower, could we get enough of them, could we think our hands (as Thomas did) into his fide, and wounds, through which his bowels and his heart lie naked to the eye of faith, and flow out, as they do in his Word and Sacraments to every worthy Receiver. They have a Monkish Tradition of Bonaventure (their Seraphical Dollor) that being asked by Aquinas from what books and helps he derived such holy and divine expressions, and contemplations, he pointed to a crucifix, and faid, Ifte est liber, dec. That is the book which teacheth and prompts all things that I write; Cast at the feet of that image, my foul receiveth greater light from heaven, than from all study and disputation. A good use may be made of this superstitions fixion; If we activite that to him that was crucified, which they do to the picture: Look upon him, tafte and fee how gracious he is , and no Manna will be fo delightful; for his very word is sweeter than honey, Pfal. 19. 3. and every branch that is in him, shall bring forth fruit like him; sruit unto righteoulness, and the end everlasting life, Rom 6.22 For which cause the Saints whose senses are acute: and exercised, liave not onely loathed other pleasures, compared to him, but also have prayed earnestly, that they might difdain them and find them taftelesse, that he might be so much the fweeter. Obfecto (fayes S. Augustine) omnia mihi exarescant, ut

the tweeter. Open (13/cs.), ruguains) formaning the many training the state of the banquetting house] Or house of wine, or treasures; By which some understand the Scriptures, others the publick Assemblies, and Ordinances, unto which Christ like a liberal house-keeper invites, and even compels, when we describer dangeons, and houses of bondage, and whose con-duits and channels run with the best wine, that is, with purest joy and comforts, by which the heart is revived and made merry, joy and comforts, by which the heart is reviewed and make men's, and for transported, that as if, made drunk with wine, they were derided by those that beheld them, Act. 2. It was the custom of old for the husband to lead his wife into his house, and there deliver up the keyes to her, as one called into fellowship both of power and care; To this custome some conceive Christ alludeth, Matth, 16, 19, and Revel 1, 18. But chiefly the Spoule in thi place, wherein the glories how her Beloved delivered to her the unsearchable riches of the Gospel, and gave power in the mani-

2 Cor 12. 7

and his banner over me was love] The vulgar Latine differs here from all, even from the LXX, whom they use to follow in the worft, and read, Ordinavit in me charitatem; the errour whereof her confidents feeing, have no other way of refuge, but either to acknowledge our Version more proper and faithful, as the mo-defter part of them do, or else to reduce theirs to our sense; making ordinavit an expression of war, in which order is most requifite, which can neither be attained nor preferred better, than by banners: And fo, ordinavit (faith a Banner-bearer among them) is as much as vexillavit, and that as vexillum eft, and for at last they come under our banners, and meet with us. The use of Banners is notorious, both in the March, in the Battel, and of namnes is notions, both the matter, in the bacts, and the Titumph; in all which they are respectively, either directions, or incouragements, or Trophees: And so is Christ himfelf the Ensigne of his Church, Esay 11. 10. to gather, to conduct, to animate, to glorifie them, and to lift up his standard against their enemies; that is, to chase them and put them to flight, Esay 19. 19. In which Ensigne the Motto, or Devile, Eagles, and Lions in their Colours; but Love is the Standard-royal of Christ; by which he prevails, and conquers more than Constantine is said to have done with that of his, which if it were really fo, as is related, yet was but a flag or piece of this. For love is that which not onely subdues and vanquisheth all hearts, whole ftrong charges can no more be refifted than a well marshalwhole frong chaiges can no more be reflicted than a well maintailed Army prefling on, and fighting in order; but also that by a wonderful influence, both glorifies and preferves all them that are overcome by it. It is neither loss nor dishonour to be vanquisht in this field; for he that is our Conquerour will fave us, and teach us how to be more than conquerers, if we will not forfake his Colours, but follow him like tall and faithful fouldiers, directing all our fervices to him and to his praife, as we ingaged our felves (or fhould at least) in our Baptisme

V. 5. Stay me with flagans] Or ointments, or flowers, it is a general word for all delights, which the Church here calletheither upon Chuitt, or his Ministers to b ing her speedily, in the cordial promises and refocillations of the Gospel, which may support and comfort her in his absence. The strength of our hearts is Chrift, who upholds them as a ruinated building by his Spirit, His Miniters are in their order pillars also, and so they are sewards of his wine-fellers, appointed to minifter in due fealon, to them that are weary; and that not sparingly in cups, or little vef-fels but in the largest fort, that confolation may abound. They are reproved in the Prophet, that drink wine in bowles, Amos 6, but God hath promifed his Church to make her glad with a whole river which shall replenish and fill her thirsts: and as the nots of the Temple were more both rich and capacious, so are these arge, and sweet, and precious, and yet free and without price.

comfort me with apples] Or strew me with them, or under me to keep me up from finking, and to refresh my spirits which lanfor apples are tragiant and revive by their odour, especial-

ly those which grow on that tree, verse 2.

for I am sick of love] Or wounded, nay stain (as some) with love. Passionate lovers are subject to a hemodupia, to many languishments and desections, and examinations, which cannot be cured, until the defire that is deferred, be fulfilled. And as all affections are apt to overcome and inthrall, if they be vehement; as we read of Jacob, who fainted at the news of Josephs life and honour; the Queen of Sheba aftonisht at Solomons majesty; the devout women filled with fear and great joy at the Refurrection; that Roman Lady who fell down dead at the fight of her two fons, who were reported to be flain at a great battel; and a Viscount of our own Nation, in the time of Hen. 8, who for very joy that his life was pardoned, loft it; perifhing by the means of his preferration; I fay, as it falls out thus in other paffions, fo especially in love which is the supreme, and most victorious of all. Amnon consumes under it, 2 Sam, 13, though his was a base and hellish fire-brand; how much more must they that are inflamed from heaven, and filled with the love of God! This is, Amor vulnerans, and ligans, and languens; by the sweet vehemency and insatiability of it; makes the heart to burn, and weep, and groan, and figh; to forget all, and drive all away but him, on whom alone the fixeth and would reft, but cannot reft until the injoy him in glory. Till then the is fick, and weary, and lives not in her felf, but in him, in whom her life is hid ; and the cannot subsist nor live without his presence and communion. It was one of Platos definitions of love, that it is an Ardour, a Flame of a foul dead in its own body, and living in another: which strange angelical state, none can expresse but they that have felt it; Soli datum est nosse, cui soli datur experiri; and hardly nave ett. 11; Soit datum ett nojic, (ut joit datur experirr; and natur) they; for S. Paul whose heart was wounded by it, could not well declare how it was with him, 2 Cor, 12, 2. But they are happy beyond expression that are transfixed and hurt thus; for these beyond expection that are transixed and note that the wounds are better, than that which we though the health before which was the greater ficknesse. And therefore that is excellent counsel of his, Nudemus membra rostra bono vulners, &c. Y. 6. Ilis

Chap. ii. V. 6. His left hand is under my head] Or let his left hand be &c. Sin is a ftrong difeafe, which diffempers both the head and the heart, Elay 1 5. Nor can any applications by other means the heart, Elay 15. Nor can any applications by other means cafe us, untill Chrift come in, and give ftengells, and that with both his hands too, with taft and clole embraces, which are most tender and ardent. Some would have us to understand this left hand, of temporal libeflings, which are called 6, Prov. 3.16, and which flould not deprelle the head but tather lift up to higher buffers. Other few is it and allogous publications of the contractions. bleflings. Others fay, it is an allufion to their Conjugal and Menblellings. Others tay, it is an allution to their Conjugal and Men-fall beds on which the gueds were fo beflowed, that the first laid his left hand under the head of him that was next, and put him foir his bosome, that with his other hand he might a flo, if he pleased, embrace him; which was a posture and signe of the greatest fove; which the sicke fainting spoute here citlert glories in, or elle beggeth; (for the Hebrewes vanting Optatives supply them with other Moods) which are as signi-

and his right hand doth imbrace me] Or shall, which is the language of Faith, and resolution, as well as of desire, or thankful-nese. The right hand of Christ is the Gospel in the power of it, neue. The right hand to Corne to the Couper in the power of it, by which he cherisheth and feedeth his Church, Ephely, 1.9. and rejoyeeth in her, as the Bridegroom in his Bride. Elay 65. 5. Of this love, imbraces are as natural a consequent, as Aftension is of fire; And therefore the Latine Grammarians have conceited of fire; And enerciore the Laune Ordination in the Confidence of that their Verb dam, is formed from an old Latine preposition dam, which is the same that eircum; because in circumdatus orathround sea ampleau sir amoris significatio naturalis: But for these his imbraces spoken of here, they are celtimonies both of love and his imbraces spoken of here, they are celtimonies both of love and power; not to much witnessing the kindnesse, as the might of Christ, who is able to preserve such same creeples as we are from falling, and likewise to lift us up again, when faln never so low, nature, and necessite to me us up speant, when that never to low, and to reflore us to a better (frength again, which onely (if any be) is the reason, that his people shall not be simily and utterly cast down, for the Lord (upholetch them as is Plalm 37. 24. which is the upholding Plalm 1) Nay, the Lord incircletch and imbraceth them with his band, with his right hand. O pray then, pray and cry unto thy fitength; wo is me, I fink, I periff; O my beloved, help me. My head finks, O put thy left hand, fofter than pillows of Roles, firmer than pillars of Marble, under it; my heart faileth and dieth, O let thy right hand imbrace me, On thee alone I cast all my care, all my hope: Oh ! do thou, who onely canft under-bear me and establish me, with thy free and Almighty Spirit, Fælix anima que in Christi recumbit pellore

fice and Almighty Spirit. Bellix anima que in Chrifti recumbit pellore of inter with brakha requisifel. Bern.

V. 7. 1 charge pss. O ye daughters of Jerufuelm] A3 fice reflech in the Armes of Chrift, the chargeth all that profets any friendflip or communion with her, not to diffurb or interrupt either his or her peace. The LXX read, I have adjured, but the Preferencement is as fignificant rous, which the Hebrew wante-the search of the profession of the Preferencement is as fignificant rous, which the Hebrew wante-the search of the Preferencement is a fignificant rous. ipg adopt another: The charge is very solemn, and vehement, shewing both her duty to Christ, and her authority over her own members and parts. For the daughters of Jerusalem are nothing else but her self in her diffine parts and branches. Illa ipsa Ecclefia in fingulis confitura. And none of these ought to disquiet or displease him in any peril, but in all religious duties to keep such a disposition, as may preserve communion inwardly with Christ, else they worthip him in vain. True Religion confifting not in outward thowes and janglings, holding of nice points and opinions; disputing against the practice and customes of the Church in external forms of worship, &c. but in a right managing of the in-ward man, and an approving of that in Gods presence so, as not to be guilty of any thing that may break communion with him, and cause him to depart.

by the roes and by the hinds of the field] Some with the roes others by the ranks or flations, or forces of the field. Trend, and Jun, the fupplement which Pifcator himfelf (which is frange) calls a bold addition, and rather prefers the old. Version before it. By Roes and Hindes some understand the Angels of God, which are quicker and swifter than those nimble creatures in fulfilling the commands of God, and which observe as they fly to and fro, all our actions; being quick fighted as Roes whom the Greeks call, yet unconverted, who are wilde and untamed as Roes and Hindes but yet should not be scandalized, nor discouraged from Christ, by but yet thould not be trainfailteaght unto age a row necked provocations, of whom we should rather walk worthy unto all pleasing, Colloss, 1. 10. But me thinks, the usual and plainest glosse is the best; which respecting the nature of this song, which is a kinde of Bucolick, or Pattorall Æglogue (as hath been faid) expoundeth these Roes and Hindes (which are the delights of hepherds) of things most dear and precious: The Wise man saith, Prov 5, 19. that the Hinde is pleasant, and the Wile man tatth, Prov 7, 19, that the filling becames and for they are effectably to be among themfelves, leaping and playing together; And thus the fende appears brightly, I charge you, O all ye daughters, by that which is most dear and amiable in your cyes: As ever you loved any thing that is lovely or prety, or defire it may not periffichat ye take heed what ye do; for elfe these irrational executives will rise up witnesses a gainst you, Deut. 30. 19. and then had you their feet, and swift-nesse, you cannot out-fly his vengeance when he is incensed:

So it is a charge, a prohibition upon their uttermost perill

Gen. 21, 23.

That ye flirre not up; nor awake my love] The word for love is an Abstract, which because it is a Feminine; the vulgar Latine make the Concrete of it fo too, and read Dilellam, as if thefe tine make the Concrete of Is for too, and read Ditellam; as it thele were the words of Chirtle, but we receive client as the Churches Language, whose love Chirtle is, that is, not fo inuth beloved; as all Dove is felf; the very effence of love (a sit the Syrtyack very happily reads it.) Another Oracour could fay of Circrachath e was not fo much Education more, almost plus dopication with the control of the Control of Chirtle He is nothing elle but Love, nor dhould any thing be loved by us, but as in either conveyed love from him, or elle drawes up our affectiont unto him, which is the control of the happy frame and liberty of the foul we flould labour to obtain, happy frame and liberty of the foul we flouid labour to obtain, that we may fay with that great Maryy, § \$\text{spe}\$ is \$\text{spe}\$ exaging—\$\text{7a}\$. Whereof nothing can be a futer indication or evidence; than our carefulnelfic to pelacif him, and to win others to the like obedience; and our defires, that the continuation we have with Chrift may never tleacy, but that our heats rish ye ladvejse in lich a frame as never to difquiet him again, that he may never be provoked to depart from u.g. or to withdraw himfelf any more: that, Io neither they not we may grive his Spirit, or dimore: that, Io neither they not we may grive his Spirit, or diflurb and disquiet either our oven peace, or his love by any un-tuly or oftensive conversation. For if we provoke the Lord, he will confume us, 1 Cor. 10, 22.

till be please] That is never, for wickednesse can never please him; nor distrust and unseasonable importunities. In acts of Faith we must not be too hastly, but let God have his owner. of Faith we mult not be too hauty, but set vool nave his owne time, which is beft; and wait till he awake to redeem us. He was angry at his Disciples, for awaking him in the storing Marke 4.40, not because he was unwilling to save, but because they were tearfull; for want of Faith in them, not of goodnesses

V. 8, The wyce of my beloved ! Behold, he cometh !] Or it is the voyce, as some make it out; for it is an abrupt, sudden expression, as of one hastily awakened or startled from her sleeps and scarce come to her self. Yet she knowes his voyce, and can diffinguish his Accents, from a strangers, John 16, 3, 4. Her fense were fick and drowste, but not dead, nor stupid; she both hears and sees his first approaches, whose voyce like the Baptists, runs before him to prepare his way, and then he comes and enterst and dwels, and bestows larger communications, and further de-

and awers, and octions a single grees of grace and confort.

[leajing up in the Mountaines, skipping upon the lefth ? This phrafe fepakes both alacity and thength; which the time of deliverance is come, Christ anakes haste, and rejoyeeth to fave: and no Mountaines nor Hills, either of finne or inflesave : and no mountaines not runs, either or time or mile-ry can flop him : Our transfections are great Mountaines, blig-he levells and brings them down, even the highest imagina-tions of them, 3 Co. inhibatos, to. 4. Our Montaine are great-hills, Zachary 4-7. but he thresheth them, and beats them smalls,

Elay 41. 15. V. 9. My beloved is like a Roe, or a young Harr] All the ext v. 9. my netwers to they a twee or a young tent? All the ex-cellent properties of the circatures are more chindrenly in him; that made them, And as he was figured by the Coat'in the Law; fohe is now a Lambe, and a Roe, and an Hare, final mecknedic, goodnelle, and readinelle to help and law.

behold be flandeth behind our wall] Now Christ is come; whold motions are speedy and imperceptible; His voyce and his presence motions are special and imperceptuale; Firs Voyce and his prelence go together, though his prience is not alwayes edual, set clear alke; but appears gradually, and a full open vision is to be hereafter; I Cor. 13 10 there we shall set him sace to face, but here' we see him as behind a wall, darkly and in pair. This wall is conceived to be the luimane nature of Christ, which was a Green or wall his God-head: Others fay it was the legal ordinances, under which he was thatowed, and which he removed giving more light, Eph, 2/ taprit is a fine conceir of theirs who will have the Sacraments or the Elements in the Sacrament of the Lords Supper to be understood liere, in which they fay Christ is fub fpeciebus, as behind a wall. But that which is most real and fariffactory applies it to the patience and long fuffering of Christ, who waiteth at the walls of our hearts. (as we finde the word nied in the margin of Jerem, 4. 19.) that is, at our outward fenies and realonings, and there knocks and fummons us to admit him, and fometimes feales them

and breaks in forcibly, ... he looketh forth at the window; This is the civil, nor comely among men to spie, and peep in at the windows; but Christ may, and will; He is our Stiepherd, our Lord; and a narrow, attentive observation of our inward and most secret actions is the prerogative of his Scepter and Providence. Thus Wildom is faid to do, Prov. 7. 6. and he is that Wildom; therefore we ought to watch over our felves, and not upon prefumption of his ablence take any liberty to do wickedly. Time oculos caprea, time ferutinium

flewing himself through the lattessed Or casements, or nets, as the LXK. Through these he stewarth himself, or flourissicht (as out margins more close to the fountain) and biosomers, and shineth lorth. The words are hard, especially the formers which is used in no other place; and so is the lense too, which by fome, is not unfuly applyed to those gracious openings and borings of the heart, by which Christ conveyeth his graces, and offers himself to the fold, to her unspeakable joy and comfort: As sweet plants or flowers grow under windows, and fend in their odone, and branches at the casements. Others, will have it meant of temperations, which are nets and mares, of which all the world is full, and from which onely Christ, can deliver us, by thining into the heart, and fanctifying the 11, there life may enter : But if we confider it onely as exegerical to the former fentence, that explication will be proper enough, and more familiar. Besides all these, I find the conception of a late Father to be ingenious that by this wall and window, and latice is represented the imperfect communion which the Saints have with God here on earth, as persons that love one another but must not come together : they manifest their love at a distance, speak one to another; but there is a wall between them, look one upon another but through a window thew themselves each to other, but through a lattice: what is meant by all this? I konceive two things t First, corruptions, and they are a wall of separation; so that as long as they remain, and that ungodlynese of a mans Nasure. iong as incy remains and true unigousyieue or a, mans Nature, but in any degree unpurged, to long there is a wall between Chrift and the Church, which hinders perfert communion: they do draw near, but Chrift, full im yeloved, is behind the wall, a nearer communion: defited and to be attained. Secondly, a wall of Ordinances, for it is spoken chiefly, no doubt, of the Ordinances of the Church of the Jews, called a wall or partition, Ephel. 2. 14.
there Christ did.manifest himself but darkly they bad a weak mamiestation, and a dark communion with him: And this is true also in some measure of the Ordinances of the Gaspel: for though it be clearer and nearer communion than theirs under the is be clearer and nearer communion than theirs under the Law, Eleb, 13, 23,8. Yet is not fo near as face to face that lee, which full be in glory, when the ungodlynelle of our Nature is perfectly removed, and this corruptible hath put on incorruption; and then this didance full be removed, and we full induce the him mimediately, for the will flandshe that the wall of corruption, and look through the windows of Ordinances no more.

V. 10. My beloved fake, and faid unto me. Rife up my love, my fair one The vulgar Latine admit diverswords here (as En. propefirst one! The vulgaci. In it admit alvers words here (t.s. En. proper, oclembar mad.) which have no badis in the Originals; but yet may have a good use and significancy, where Christ throughy morehan ap the probably his previous have a good use and significancy, where Christ throughy morehan appears of the control of t

Argument to excite us with all diligence and carnelinels to draw near to Chrift, and press on to Heaven, both in affection and converfation, to leave our countrey as Abraham did, and fice as Lot versings, to sease our country as notation out, and needs to did for our lives our, of Sodom, not looking back, left we perift. It is good to draw mear to. God, Plaint 73, 27, 28, who when we arde, will accompany and go along with us, that we may make better dispatch, and be discouraged in nothing, having him with us, both our captain and companion. So it is noted of Celar; that he never faid Le to his fouldiers, but Penile; required no more from them, than he would passake in with them. Minfrat tolerare

tion them than the would paraske in with them, adaptest tolerare labores, not judy.

V. 11, For for the winter is 1943! This winter may be undering tood, either of the Law which was cold darknefs and anterity, compared to Christ and his, light; whetein that Spirici of Grace that was in, ampanet, bound up, and darknefs and other that was in, ampanet, bound up, and darkned be folce, what manifolds with gragates furedom and glosytor cile of the croubles of the world, which fortunge us, and, fest us at diffance from. Christ by readon of our reakenglis, as it was with the Apolites as the pations, when they find from their Lord, but this thail not endure alwayes, you more than printer, does, nor that the expectation of the power of the state of the contract of the contract of the power of the state of the

but they shall not continue upon them ! There is a bow in the cloud, to that it shall not overwhelm her; his Ark shall get above the waters, and be preferved from the wind and rempeft, Efay,

Y. 12. The flowers appear on the earth] Or flourishing things, such as flowers are, and which as those that follow, the metural lyimptoms and concomitants of the Spring, which is here deferibed to as high an elegance, as any of the chiefest Poets diddrer fancy. The lense is, that Christ not onely removeth evil things, but dif-Penfeth all that is good, which is figured by the pleasures and fweetness of the Spring. He was both in Nazareth, which fightfieth flowers, and he loweth and planteth feeds of grace in the hearts of his people, which in due time will shoot up and produce both flowers and fruits : But till then, they are as barren us the ground

that was curfed for their fakes, and as the earth in winter; they bear nothing but weeds and brambles, untill the dew of his grace blefs them, and make them flourish, (Hof. 14. 5.) as the

The time of the finging (of birds, is added) is come] Or of pruning, or cutting as the vulgar Lazine and others. This is expounded of the vote of Gods Ministers, whose musick is sweeter than than of the voyte of Gods Ministers, whole mulick is I wester than that of the Nightingslill, Bazel, 83, 3, and makes their conques in the dispendation of the Gofsel like the tongues of Angels, with whom they are appointed coolegues and paratices in their office. And it may be applied to every particular Chi liftian, who should be wife to know the times of fingings in where the birds eithin not, not fing for molodismly as in the Springs and Summer: They should be our School-matters, and reach said the Oscilla muner: To be Infalse of the Chip and the Gods wayer; to know his judgemenes, as the Stork and Ctane, and Swallow do their times, Jer. 8. 7. and to warble his prayles when he enlightneth and giveth joy, Efay 24.14, 15, 16. For there is a time of linging.

and the voice of the Turtle is heard in our land This Turtle is the

Emblem of the Holy Choft, and of the Church, and of every per nitens finner : A bird much beloved by God, for he chofe is for a part of his fervice under the Law ; but not fo much as that. which it fignified; which was a mourning and contrite heart; whole groanings, though many and grievous, yet are musicke in his eares, and sweet evidences both of his Spirit abiding in us, and of the worke of Grace, like a new and lively Spring, begun by it.

gun by 11.

V. 13. The Fig-tree putteth forth her green Figs] Or, hath freeined her untipe Figs; which was another token of Summer drawing nigh. Matth. 24, 32. For the Fig-tree hath no thowers, but inflead of them shoots our green knots or buds, which our Saviour miffing, curfed the Tree, Matthew 21, 19, Let us take heed left we deferve the like angry doome: left God defire the first ripe fruit from us, and we have none for him; Mich 7.1. It should be no difcouragement, that our good workes are like the imperfect lingges of the Spring; if they have substance and life, he will accept of them; though they want mature beauty and

and the Vines with the tender Grape give a good [mell]. Thefe are the earnests and inchoations of perfect happineste, as the fream of them was a prelage of his restitution to his office unto Pharaohs Butler, Genefis 40. 9, which every branch that liverh in the true Vine will bring forth, and the fruit whereof they shall receive again, and drink new with him in the Kidgdeme of his

arifer, love, my fair one, and come away] Christ redoubles his call, knocks and knocks again, until we open ; for estimate, first, his own great love by these importunate iterations, at Our duy and conferment in it, which is ever to be arling and get-ting forward: Ille qui wert sweit, nunquam decrit semper surgere. And lastly, accuseth our dulnesse and unwillingnesse to hear his

voyce.

V. 14. Omy Dove that art in the clefts of the rock] Christ continues his invitation to his Church, which is a Dove in simplicity, purenefle, meeknefle, fruitfulnefle, faithfulnefle, and all holy graces and properties; but yet a Dove hid in a rock; that is, Tay donie in the the sternal decrees of God, others in the wounds of Christien who is the spiritual Rock that was opened for us, 1 Cor. to 4. who is the spritted Rock that was opened for us, 1 Cof. 10, 4. And other best of all, in the gracious protections, and size mercies of God, who is her hiding place and rock of defence, to whole holes she sleeth, (Jer. 48, 28,) in times of danger and perseas

in the fecret places of the flairs] Or in craggy places of fleep precipate rocks, or towers; as he is in the margin, Ezek, 38, 20. God high fedure trenches and fortifications to defend his doves in, when hunred and purfued, and as he hid Mofes his friend, Exod. 32.25. olwill he hide them, where no enemy final find them, but onely himfelfice whom they are visible and confidences in all conditions. though they are not fo to the world, The Church is like the Moon, hot alwayes in the ful, but yet alwayes bright; and when the is dark and obscured to men, the hath a bright fide turned to heaven, and

let me fee thy countenance let me hear thy wofee] She is called out of her dayes and dens, to appear and look abroad : God forgets not his in perfecution, leaves them not to flave in holes and rocks; but visites them, and converseth with them, delighting to see their faith, to behold their Assomblies, and to hear their praises and prayers. I herefore he bids them to call on him to often, Pfalm. 5.3.

8: yo. 14. being never more troubled, than as that good Emperoir is hid to be, which his fer vants will alk him nothing.

for fiver is thy voice and thy contenance is comely] Nothing to five the work of the content Saints. Though they but chatter, it is like lovely fongs to him, though they offer but a mite it is a fiveet oblation, Mic. 3. 4. It is nor to with the wicked, whose very incense is dung, and their fweet causes from a far countrey unlayouty and diffafful. One thing we must ever observe, that the voice and countenance must not be parted but go together; Good works by which (as by the face and counterance) we shew our faith, James 2. 18. must alwaies go along with the voice of Prayer and Preaching This maketh both the voyce and the countenance accepted, sune et vox places, & facies decoratur, quands & opera pradicaits jubet, & purfum pradicationem bona opera comitantur.

Chap.ii.

V. 15. Take us the foxes, the title foxes] The words are con-V. 15. Late in the paces, for unite paces 1 In a words are confidered by fome as a promise, that they finall be taken and deroyed, Plaim, 80.14. But they feem tarther a command concerning all the enemies of the Church, either hereticks, and febrifinaticks within her pale; or else persecutours, and profest Tyrants without : Of whom Christ giveth this description, that they are menous: Of whom Cartie given this description, that they are to be raken, that is, found out, judged, convinced, cendired, reproved and punished. That Tyvants are foxes be right of the carties, a Sadduce as Like 13, 2s who was also a kind of Heretick, a Sadduce as fome think, the more to colour his crueltie, and from him fprung the Herodians, Matth. 22. 16. And that Heroticks are so, and Schilmaticks appears by their fruits, and nature; having not onely the craft of that beath, transforming themselves, 2 Cor. 11, 13, carrying a Fox in their bosome, when they are Lambs outwardly; but ing a Fox in their bottome, when they are Lambs outwardly; but allo the rage and bloody cruelty, where they get power, none being like them: for never did the Chutch of God fuffer more from the maddeft and blindeft. Heathens, than they have done from Heretickes, and Schilmatickes, that were among them. The Lord complains for Ifrael, that her Prophets were Foxes, Ezekiel, 13. 4. and the complaint is fo much the juster, because fuch Foxes they are, as can never be extirpated. The Wolves, were destroyed out of this Land by the wisedome of a victorious Prince; Oh! that we could see the like deliverance from the

that [poil the Vines] Or that corrupt the Vines ; that is, the Churches, Pfalm 80. 14, 15, which they doe either by fraud, or nutrous, risum 00, 14, 15, which they one entire by frauto, or force; either by falle doctrine, or weder diaments which follow it: either by Herefies which are the great Foxes, or Schifmes, which are but little ones at first, but like Cubbs will grow into bigge enes; as 7th obleved of them, I Cor. 11, 18, 19 where Divisions or Schifmes in the former verie become Herefies in the latter. O the lad perill of these subtil Vipers, which over spread if not corrected quickly, like a canker and poylon, not onely whole houses, but whole kingdomes / what can be too severe, too rigorous a Law against them, who like brute beasts are made to be taken and destroyed? 2 Pet. 2. 12. How excellent is that counfell in this case, which was wicked in Saul, 1 Sam. 23, 22, 23. I shall adde to this, that some understand these little Foxes o finall and little finnes, which though but little, may devour the foul, as well as greater enormities. And fure, it is not fo desperate a state to have the soul attempted by Lions and Bears, (greater and more apparant finnes,) as to have her caten up by vermine by lice and locusts; the customes and habits of those finnes which are accounted inconfiderable. In like manner, is it also as dangerous, for any Church in her spiritual affairs, to grow wanton and negligent, fo as to play with small errours, to tolerate or wink at little abuses, as if she could reform and correct and extinguish them at her pleasure. The little Foxes that seem but despicable, able to do little harm, yet grow bigger and bigger every day, and therefore they should be taken and reproved, and not

day, and interior they industry in the first first first for grow on.

For our Vines (have is added) tender Grapes] Or, that our Vines may, or whileft or untill our Vines bring forth their first grapes. Especial care is to be had of weak Christians, who are but newly the forther of the first f entred into the profession of Christ, and are aprest to be seduced whileft the Foxes (who are observed to love young grapes) plot chiefly to practife upon them, and fuch novices as weak filly women, 2 Tim. 3. 6. Before I leave this verfe, I must needs repeat men, 2 11111,3,0, Detroit of the pronoun here, Vrand Our; hat note of Bernard concerning the pronoun here, Vrand Our; Poterat dietere (layes he) capite mibi, fed maluit nobis, confortio delettatus, &c., our welfare is united with his own, and he takes as great care of us, as of himfelf, and of the whole Church together,

as well as any particular member.

V. 16. My beloved is mine, and I am his,] These words are ei v. 16, hy persons is mine, and a monis, 1 a toric words are either a Prayer of the Churches, for the prefence of Christ till hie shall seehim in glory, or else a prosession and remonstrance in which the glories in her Communion with Christ, and wholly devotes and surrenders her self to him, who hath the onely interest. in her, and power over her: They are both very high and magna-nimious fayings, but such as faith weth, and love prompteth: which gives away it felf, and referving no propriety, yet enjoyes more than all, in Christ: By faith (as by marriage) two are made one, and there is nothing in either that is not common to both. Christ giveth all to her, and what can she deny to fach bounty ?

he feedeth aming the Lillies] This feeding is used both actively and paffively; First Christ feedeth his Church by his word, ex-ample, graces, spirit, merits, &c. which are like flowrie Meddowes, abounding with Lillies, Efaiah 25. 6. And then he is fed by her, that is, he delighteth as much in her duty and fervice, as in the fiveetelt flowers and spices; Quot Ve tutes tor Lilia; every frighfull foul is his Garden, and every Gace there is an immurefulle Lily. No: is it faid that he feederh on them, but among them; where two or three are gathered, he is in the middelt; Lillies

grow in great plenty, and numbers, and fuch unity Christ loveths But hateeli feparations and ft. aglings. Amat semper media J. jui, diverticula reprobat.

V. 17. Untill the day breabe | Or breath, or dawn; for at the break of day, there (left to be a kinde of for fair, or beath which the Sunne cauleth by refolving the cold vapours of the might: and fo doth the Son of Righteouthels when he arifeth, till when the Church fitteth in a kind of darknefs and night 2 Per. 1, 19. So that flie beggeth or profesteth a constant protection and provision from Christ, untill the time of refreshment shall come, when the shall enjoy an accomplish and eternall morning of happy-ness; but the wicked shall rot in their gloomy. Dungeon, Plaim

49. 14. And the shadowes slie away] Or decline, or be removed and va-nish away; that is, till full and perfect day; for the higher the Sun riferth, shadowes lessen, until at noon there be almost none at all. And so then will all shadowes vanish, as the shadows of the Law fled at his first coming, Colof. 2. 17. So shall all other shadowes of sinne, ignorance, insidelity, assistion, tentitions, disorder, and whatsoever eclipseth the Church, shall be utterly disperfed. They may darken her for a time, but when the day of the Lord shall appear, there shall not be so much as a mention of them, Jer. 3.16. Tuncamor fonfi absentis vertetur in gaudium & fruitionem prafentis, tune mutabitur fides in speciem, spes in rem, charitas in claritatem, arumna in gloriam, mors in vitam, correptio in

incorruptionem, lulius in letitiam.
turn my beloved, and be thru like a Roe, or a young Hart 1 Come; that is, and visite me, and have a speciall care of me; and declare that by helping me speedily, as thou useft; for Christ punisheth unwillingly, and when he departs it is with an heavy flow pace, but he i, swift to shew mercy; and then returns as the Roe and Hart doth to his accustomed place of feeding wherein he delighterh.

upon the mountains of Bether I Some would have it to be Bethel, Gen. 3. b. in calle for that; they are nearer who think that Bithron ro be mrant, which was divided from the ret of Judea, by the kiver Jordan, 2 Samuel 3. 29. The word is nor mer with leffewhere, nor any fulne place in the Map of of the Holy Land; a threefore former rade it not as a proper name, but the mountains of separation or division, and understand the Church by it; which is the mountain of the Lord, upon the top of the mountains, Efa-iah, 2. 2. that is a Catholick and Universal confiling of many particulars; which too often are worfe divided than onely in place; and therefore as we have alwayes cause to beg the prefence of Christ in all defolations, perfecutions, temptations, obscurities afflictions, &c. so most especially in times of civil diffentions, and factions, when the mountains of the Lords houf are become mountains of Bether, of division; to compact their differences, and make them all of one heart and one mind : which yet cannot be perfectly be done, till he shall himself divide betwick the goats and the firep, and then all shall come in the unity of the faith, and of the knowledge of the Son of God, unto one perfect man, Eph. 4.13.

CHAP, III,

His Chapter intimates the departure of Christ occasioned by This Chapter intimaces the departure of Chrift occasioned by the negligence and securitie of the Church; her forrow for his abfune, diligent forusity, and search for him: Her finding of him, her dutifull care towards him, and holy gloriation in his Majestie, and Beautic, which she inciteth others to consider and

Verse t. Bright on my bid I sought him! Or in the night; It is night many times with the Church, Esa, 50 10. and fo dark, that like that tempest, Acts 27. 20, the can fee neither Sun 1807 Stars: yet in these sad desertions, Christ is pleased to preserve some defires after him. so that the Eclipse is not totall; and when we are most secure, he intuseth memorials of him, and awakens us to feek him: fo that places of rest and sleep become unquiet without his presence.

whom my foul loveth This is a dear Paraphrafis of affection; with which being so filled, it is no wonder that the was busic in with which design on hiefa it in a wonder that was observed, the freeking I love is a follicitous paffion, and when we eftern any thing, though it be but a groat, a finall thing to others, we will kneep the house and feek in all places for; is to they fought for Christ in Jerusalem, Luke 2.46, they fought him forrowing, with fad carefull hearts; as all should doe that have lost him: for fo the word in the Originall, imports an anxious. but yet faithfull inquifition of him; by prayer, meditation, hearing, and all wayes; for all is but little enough for him, to whom we have first given our fouls in love.

I [ought him, but I found him not] Sought and fought again, night after night, early and late; for fo we ought, Jer. 29. 13. and To if we be fensible of that affliction which his ablence is, we cannot chuse but do, Hos. 2, 19 Psalm 78, 34, 35 but yet not find him neither; that is, not immediately, as soon as we seek; tor sometimes Christ seemeth coy and stately, and even when most present indeed, suspends and keeps off his beams, so as if altogether be fought and not found, as at other times he is found of those

that leck him not. V. 2 I will rife now and go about the fireets] Or let me rife now forthwith, and not defer it; for fo we should fir up our selves, and nor lie fill a moment, being to feek that which is of fo much worth and necessity to us; and in our feeking, prere mit no place likely, or unlikely; feek him in the steets, or market places; or corners, publike and open places, where wisedome preacheth, Proverbs 1. 20. It fares with devout fouls in their earnest p ofecutions of Chri?, as it doth with ungodly ambitious, or blood this sty men in effecting their defires; they breath nothing bet fury and vi-olence; they run about the fireets, Pfalm 5.9. 6. and reft not till they have brought their mischief about. Oh l is not Christ and his heaven worth as ftrong and as fedulous indeavours?

heaven worth as tirong and as recurous incavours; and in the broad mayet and licke him who may full with] When our own flores of comfort fall us, we should conslut with or es; with the Scriptures of God (which like a great threat are exceeding broad) with the lives and examples of the Sain.st nay, with the orisinary and looker foot of nen, to learn how sou hath d alt with them; how with the Phillofo, hers, and with men of the

with them; now with the Fattono, ners, and with men of the world, who perhaps may tell us fome news of him.

I fough thin, but I found him nor! Still a non inventus is returned; the cannot meet with her beloved in all the fireets and affemblies of the wo.ld, fo as to fatisfie her : Gol deterreth to be gracious, to kindle our defires the more : As it is faid, Fruftrant rei amate, flabell m'amoriseft amanii.

V. 3. The watchmen that go about the City found me I cannot fee enfon why the Angels (as fome would) should be thefe wa chmen, though they are commanded to encamp about us, Plalm, 91. IT unless in the la ger fente of that word we unde ftand by An-It onless in the la gerienie of this wood we under trained by Angles, the Migiffrates of Miniffers sather, who are watchmen allo, this guard and wifit those that be un ler them, and shall be visited in great wrath them lives, if they be not faithful in their duy, Ela 62.6. They should go about the City and wal the ounds constantly, providing both against al violence and treachery; and ready to fuccour and help those they find oppressed : Not like those

Di. na guaras, 2.12, 50. 16.
to whom I faid, faw ye him whom my full vetto The first words
are a supplement to perfect the sense, which else would be abrupt, blind guards, Ela. 56. 16. and o'sfeure; but now plainly delivers the flate and complexion of a true penitent foul to the life, raifed up by grace out of the bed of finfull pleafures, and courses: For which cause the Church of of tinfull pleasures, and courtes? For which cause the Church or Rome in her Lyturgies, upon the Fedfo M. Magdales, that preat-prix malier (as the is filled) read this part of So pleasure, intend of an Epiffe, as deferibing to the life the rature and condition of a reall convert; whole fift and laft work is to feets or Chirdly, so mite this his whole buffeles, and to deplife more, effects by now th: publike watch-men of the City of God, that may direct or bring unto him. It is a bold, groundless Arg ment of some Papifts, that would huild their invocation of Saints and Angels upon this Text; nor is it a lefs ungrateful and supid malice of theirs that will not see the dignity and office of the Ministers of Christ in it: They, a call to be watchmen for us, and thereenint in it; iney, a call to be watchmen for us, and therefore to be efteemed by us; Quan bin vigiles; qui nobit of mineribing, dyr. Oh how gracious is the Lord of Hoafs to provide fo kindly for our fecurity, and how wife fhould we be in improving this dispensation to our certain and eternal comfort? which cannot be effected better, than by feeking and inquiring after Christ eve more: For this is not an imployment that should ever end, until we perfectly in joy him, Nee fi inventus excufabi-mur d que endo. As to feek him is in fom: d g ee to have him; for none could feek him elfe; fo when we have him, we should feek him fill. It is a long duty this, and ends not but with our lives:

Magnush ung aeere, eung ming man cous not out men out ives a Magnush ung aeere, eung rimman in dons ultim.m io profetibus nan extendes desideriumsed extendit, "A. 1 was but a little that I passed from them or, how little va. it I All is b't little that we do for Ch ist, as it is said of Jacob, Gen 29 o. And though he do not vouchface to appear pre-fently in all fich means as we use to find him, lest we sho Id afcribe too much to means; yet it is not long but he will manifeft himfelf to them that feek him with all their hea t; as the S. oufe does here, who lingers not, nor fits down weary and discontented, bec wie they give her no good answer, but hasts away, and inquire some where else O amor praceps (sayes 'ern.) vehemens, flagrans impetusse qui prater te alind cogitare non sidis, fastidu catera,

b.t I found him whom my foul learth Still the toucheth upon that mufe at firing of love, which h. d. taken poffession of her who'e foul; which is not despited at last, but ewarded by him: Christ foul, which is nor delpited at latt, but ewarded by him: United is not fought in valin, Marth 7.7. Though we find him not in our own heds, in our own wayes, (in commode at note 3, in volunte note in in confirm note of the mode at the bre-bren; but when we are almost hopeless and feem utterly for-Ion he will present himself, and not suffer us to be tempted above menfure ;yet a little while,&c. Heb. 10 37.

I held him, and would not let him go] There is a grateful vio-

Indeposits

In the control of the co he keeps some antance, and mass miner operation posteriors, and indeavours to keep him. Print non inventendar quantities, at post more invented fridities tenentur. Thus Jacob held him by to.c., and wrastled hard for his blessing; but when he had obtained, that, suffered him to depart: but we should never leave him, no not when he hath bleffed us, as prizing him more, than any thing that he can bestow. Noth benedictionem tuam, fed te. For if he be lo good to those that seeke him, how much more precious is he when found and enjoyed.

untill I had brought him into my mothers house, and unto, egc. 1 until I had brought time into an motiver houle, and anto, eye, I House and Chambers, or Cellars and Closers, are expounded (by some) of the darke Types of the Law, and deeper things of the Golpel, which the desired to know; and by the mother, one will have the Lewith Synagogue to be meant, but the Courtiers of Rome, that Church; 2012 of the parens (aith a late lessite) nift Romana Ecclesia? But according to the channell of our Expositors, it is most agreeable and pious, to understand it either of the Church of Gol, in her publik Conunder trainer of the changes of the sands of the sands configurations which is the mother of us all, or elle of the sands defended heart and conference, which is the dwelling of Chaif, where we should lay him up by faith, and keep him safely as a j.wel of in-

V. 5. I charge you O ye daughters, Oc. This whole verse we V, 5. 1 charge you use caughters, Oct.) Ints whole verle we have before. Chapter: 7, and as we found interpreters disided about it there, to doe they here again turn it leve all wayes. Some put it upon Christ, as his adjuration or first charge, concerning his Church, of whom he taking pity because of her late temotations and distresses, he following forbids all that have relation to her, that they take heed (as they will answer nive relation to ner, that they take need (as they will anlive it) of tro-bling her peace or truth which she had received, by any falle novelities, of Doctrine, or uncharitable contentions. This application I honour for the most reverend Paraphiants fake; but yet I fee no reason, why the person sho ldb: changed any more than the words, wherein as the wants of the Church are renewed; fo do her affections and refolutions renew, that neither she, nor any by her means, shall provote her beloved to leave her again as the Lord threatens to doe that in the wilder-

ncb, N. mb 32. 17. V. 6. Who u this that cometh out of the wildernessed O what is V.6. Who is this that contributed in a mineracy of what is this? or white woman is this, neerer to the Hcb cw, and to the feefetoo; which prefents or gracious Lord and aviour (or as others thin't, the Joly Angels, and Friends of the Bridgeroun, who all are a cherus to this Pattoral) admiring and regioning in Acrice and beauty of the Chu, who brought or; of a widerness, nay out of a hell of blindnesse and wick-dnesse, doth mount up and may out or a neit or pinumene and wiereners, work in wourt up and acted for affectionately, and actal-off to thexen: I the Heshan Nations would ed to fee the people of iffact go up by the way of the wilderness, through for miny drie, unimbabited, dangerous wafte places, unburt and fafe, It was the hand of the Lord which lead them, as his theep : but this is mo e wonderful, to make those very dele ts lo many ga dens, and out of the wild barbarous dark places of the world to cull forth an holy and peculiar flock; This the Apostle admires, Rom. 11, 33, and E.h.s. 11, 13, and it frould be wonderfull in our eyes and we frould require his admi-miration with ours, no left: aftonished at his descentions and ascentions for us, Elay 63. 1, These words are referred by the Roman Doftors to the Allumption of the Virgin, which is as imaginary as the exposition; and to the bringing of Pope ytuffer o to the delarts and caves of Soralte, where he lay hid, to the chair of Peter by the Emperour Confunting; from which time the fplenor reter by the Emperour Confirmine; From which time therefore and points of that Church increased visibly. But this i as bold and fiftitio 15, as some of our fanaticks, who have dreamed the like Images concerning John Hus, Jerom of Prague, Secretary

like pillars of (moak perfumed with myrrhe and frankinsenfe) Oc plants, branches and little rods of smoak; or like the tall bodies and trunks of the most procesous trees (as Palm, or Pines) with large broad heads, by which, and by the finoak of the incente which ascended in clouds towards heaven, Pfalm 142. 2. and that wonderfully fornerim s, Judges 13. 19, 10 are figured the spiritual fac ifices and incense of our soules, which kindled and moved and sarified by the fire of ols fpirit, and laid upon Christour altar, ascends and fumes up (like the rowlings and agglomerations of fmoak) to the Courts of the Lord, and me more iweet and welcome than those costly evaporations of myrrhe and incense, and all powde s of the me chants So did Cornelius prayer and alms go up Afts 10. 4. So is the conversation of the saints in heaven before themselves, Phil 3, 20, and so do charitable communications and beneficiences please God more than arabian gums and spices, Heb. 13 16 that is when they are cenfed, and offered by that Angel, which ministreth at the golden Altar before the Throne, Rev.

V. 7 Pehold his bed which is Solomons ? Or more excellent than Solomen: Here is a rare allusion and comparison, who ein (as some think) the futu e glory of heaven which we are exhorted to behold and contemplate by faith, or rather the prefent heauty and spiritual riches of the Church, and every member thereof is refem-

bled to the wealth and iplendor of Solomons bed; For as it was noted Chap I, ult, they are the bed of Christ, who is the true Solomon, wherein he resteth in his love, Zeph 3. 17, and in whom they rest and fleep in peace, Phil, 4.ult.

Chap, iii.

threeferre valiant men are about it, of the valiant of Ifrael] Before, this bed was praifed for the fruitfulnelle and verdancy of it; and now here, for the lafety of it, The Church is the bed-chamber of Chrift, and each faithful heart is his bed, which he guardeth by many frong and watchful Herees, such are his Angels, Gen. 32. 2. Pfalm 103.20, and his Ministers Heb. 13. 17, and indeed every in-Middle Christian, who should watch to keep his own heart, Prov.

23. but especially by himself, who is stronger than thousands.

Kings 6, 16, and keepeth our hearts and minds in peace that passent and the stronger than thousands.

Kings 6, 16, and keepeth our hearts and minds in peace that passent himself that the stronger than thousands. hath promised, that upon all the glory of it there shall be a sutable desence, Isaiah 4. 5. God will provide friends for her.

V. 8. They all hold [words being expert in war] Or learned, and v. 8. they authora pwords being expert in war. To feet artes, and taught, and so able to teach in war. This one thing to bear arms, another to handle them, or to have courage to use them. The watchmen of the Church should be appointed both wayes, able to teach and willing; turnished with all necessary ammunition to refift the adversaries, Titus 1, 9, and valiant for the faith, Jerem 9, 3. not like the fword-fish which carries a weapon, but no heart; 9.3. not like the lword-fill which carries a weapon, but no leart, or the children of Ephraim, who being harnefled and carrying bows, wanted courage, and turned back in the day of battel. And this magnanimity is necessary in this regard chiefly, that they have so many powerfull enemies to deal with, as it fol-

every man hath his fword upon his thigh becaufe of fear in the night! Word for word it is, a man his fword, or the fword of every man upon his thigh; which note, that readiness; and promptitude that should be in spiritual watchmen as they write of Cafar, he neve in both a comparison waterimen as tree write or Capar, ne never laid by his food, and as the Heathens painted their Pallar a Iwaies in her Armes; to foodld the fervanc of Chrift be a lwys accinet, and appointed Capa a test just chiefly with his flowed on his thigh; that is not with the fign of the crofte or any fuch thing (as fome Romanics). nifts dote) but with prayer and the word of truth, which is a in terrours of the night? how will the be able to deliver in terrours of the night? how will thy know and prevent, and refif fudden dangers which lurk in the dark ? Pfalm 91. 5. How will they overcome that envious cruel adverfary, who is moft buffer while men fleep? Matth. 13, 25 Nay, how will they, or can they in any fort be aniwerable to their calling and duty, which is to many force amove about to their carring and auty, which is to fand in the house of the Lord in the night, and keep his family?

Pfal. 134. 1, which unlesse thus provided and strengthned they are more likely to betray, Talin Pastor non munit gregem (as Greg.) sed decipit, &c. Oh! how woeful and fhameful is it to admit fuch? who acepin, &c. Ont how worth and thamful is it to admit fucht who being not worthy to read publikely, dare yet cach, and not farfully to be common Souldiers, will yet be Captains and Generals: So he complains on, vertendum noise off of direct policy guid advantum fibit accipiunts, qui exerdium religinfe militia non vide

V.9. King Solomon made himself a chariot of the wood of Lebanon]
Or a bedoor Litter, or throne; The genial bed it may be or the Temple. It is hard to define what, because the word appears onely in this ples, it is nave to define what occanie me word appears oner; it this place, and we have no light from any other Text to help us. But the allegory is apt and familiar which prefents the dignity of the Church, which is the workmanship of Christ himself, Ephef. 2. 10. and fo exceedeth the bed or chariot of Solomon in the very Au
thor, for he certainly did not make it himself, but causeth it to be made by others; If he had, yet a greater than colomon is here. And as in the efficient, so in the materials too, for all that are used here, the wood of Lebanon, that is the choisest wood that could be got in nature, and filver, gold, purple, &c. are but groffe and fensible illustrations of spiritual majesty and glory; by which the Church is made to shine, and live more incorruptibly, than buildings of Cedar, t Pet. 3.4 nor in respect of outward duration and visibility as the Church of Rome glories vainly, but of that which is internall and invisible.

and invining.

V. 10. He made the pillars thereof of filver] It is hard to affign the true and proper Antitype of all these figures, not is it unlawful to abound in various, so they be sober and godly, interpretations. Some by pillars would have wildom meant, which hath many pillars to that goodly house, I rov. 9 1,2. others all holy virtues of the foul, as humility, obedience, patience, &c. others the Ministers of the Church, which (like that Atlas of the Poets) bear up the new Jerufalem, and should be not only pillars, Gal. 2, 9, but of silver too that is clear and thrill in their found (that is their fame) and pure and stable in doctrine, and then they will bear up the dislolved

earth, Plat. 75.3.

the buttom thereof of gold Or, the Throne, o chaire, or pillars of it: If the first word be received, then it represents the word of God, which is the golden bottom or foundation : or elfe faith, which is the first stone in the spiritual building, 2 Pet. 1 5. and more pretious in its tryal than any perifinable gold on earth 1 Pet. 1. 7, but if the other words please better, then it is a divine metaphor of the covenant of grace which is to the Church the bottom of joy, apprehended by faith, and to God as a foft reclinatory, like that of the Mercy-feat, where he is faid to fit, Pfalm 80,2, or the fweet peace

and tranquillity of a calm pacified conscience, which excelleth al

the covering of it of purple | Or the curtains or hangings, Heb, 3.7. or the veil of it, as that of the Ark, Exod. 26. 31, which lignified an holy pure life and conversation, which is soft and gentle as filk is, but yet must be coloured in the purple freams, that is, the bloud of Christ, the application and tinsture whereof is not only our glory, but our protection, Revel.

the midft thereof being paved with I ve] Or the inmost parts were for with sparkling gems and shining stones which typised the pre-tious slames of love and charity, and like the fiery chariot of Eliah carry us up to heaven: or the two tables of the Law may perhaps be intended, which were written by the finger of God, and laid up in the midft of the Ark, Exod, 25. 16. 21. The end or completion whereof is love, or the Gospell, which is the Law of love Mat 22, 37. and like that Arlos swrop we find Esth, t. 6. is curioufly adorned with the various treasures of grace and wifedome; as floores &c pavements are chequered with many coloured maibles. Others conceit that some picture or Emblem or hieroglyphick of love as a Dove, Flames, or the like was drawn or covered in some inward part of the chariot, as the Vim and Thuminim were in the Ephod; Exod, 28, and as the Heathens used to have the images of Cupid or Venus in their filelds, so had Solomon that impresse to teach love and mutual charity to those that beheld it. It is a manifest rape which some of the popish Authors act upon the words, applying them to the indulgencies and mercinary absolutions of their them to the industries and netting, aboution of their Church, nay of the very City of Rome; In which (faith a Lapide in Loc.) the Vicar of Chrift, that is the Pope fitteth; qui habet pleni-tudinem poteflatu Ecclefiastica in omnes Ecclesias & stdeles; ac proinde peccatorum omnium remissionem, indulgentien, dy gratias amplissimas concidere potest, dy concedit, &c. what is this but to dethrone Christ, and fit in his place who onely hath this power, and this grace as being the love of God? 1 John 4. 9, and 16. and who hath shed his love abroad into our hearts, that we might be as fo many fedidiah's or Solomons, dear and amiable to him; and as so many welbottomed buildings to his praile whole root and ground work is

for the daughters of Ferusalem | Or by, as if all this had been done by them or at their charge; but for is better; making the end and purpose of all this magnificence and glory the Church of God, for which God hath provided unspeakable things, and conveyed either a present or a future possession of them to her, 1 Cot. 2. 21.

V. 11. Go forth O ye daughters of Sion and behold king Solomon] It hath been often shown that these daughters are the cleck and faithfull of the Church which is Sion, Heb, 12, 22. These are exhorted to go forth, to quit and forsake the world, to forsake their Fathers house and all that is most dear, that they may fill and blesse their eyes with the fight of Christ.

with the crown wherewith his mother crowned him] Or as Tremel. which his mother procured for him, 1 Kings 1. 16. from all the other Sonnes of David: Christ received many crowns; The wife men did no leffe than lay their crowns at his feet; both in their speech, gesture and offerings, He was crowned with another diadem by the cruel blind Jews, at his Passion: His Resurrection and Ascension exalted him to a third; but the crown meant here is that of his spiritual Kingdom and Scepter, by which he ruled over the rebellious hearts of men, and they that resuse his pow-er shall be crushed in pieces by it. Plaim 2, 6, 7. It is our duty to contemplate and behold him crowned thus, to call upon the daughter of Sion, and tell her, behold, thy King cometh, Matth. 21.5. to adore and fear him, and denying our selves to rest our spirits in him, is to put the crown upon his head, is to become Mothers and Brethren and Sifters to him, as it faid by himfelf, Matth 12.50 The Apostle faith of the Churches that by obeying the form of doftrine which he had delivered, they were a crown to him, Phil. 4. 1, and 1 Thef. 2. 19. fo does every conformable and humb'e Christian bestow a crown on Christ by walking worthy of him, and their feveral graces and duites are bright Jewels fet in it. Quot bona opera facis ex gratia Chrifti,tot Chrifti capiti & corona rofas inneclis.

in the day of his espousals, and the day of the gladnesse of his heart] when Christ took our nature he was espoused and married to it, which was a day of great joy : but the espousals meant here it, winch was a usy or great by our the exponents meant here are more genuinly reterred either to the covenate of grace which he made with his Church, and so was married to her, which is matter of greated top, Elay 62.5, or else to the particular convertion and regeneration of soules by the spirit of grace, by which they are espoused to Christ, 2 Cor. 11.2. And then there is joy in heaven among the blessed Angels of God-Luke 15, 10.

CHAP. IV.

The main part of this Chapter is bestowed on the praises of the Charch, whose graces are more elegantly described, than any humane Poetry did ever imitate; the flowers and ornam nts of language that are in it, being not applicable to bodily or natural beauty, b.t to spiritual, and supernal. After this, Christ proceeds to admonith and d.hort her from unworthy fociety and communion; which he urgeth by fresh praises and vows of love. To which the makes a bit. reply by defiring to be made fit for those praises and future affections by the work of his Spirit.

Verse I. Bebold thou art fair my love, behold, &c.] This is spoken bby Christ, as that before which is opened, Chap. 1. 15 The repetition may point to us, both the continual goodnethe of the Lord, and the conflant care which should be in his Church not to defite her felf, but to preferve such a continual beauty as may be fit to entertain him, and to deserve his praises.

thou half doves eyes within thy locks] Or, through thy veil : Of Doy's eyes fomething before in the forementioned place : It may be added, that the Church of Christ, both hath eyes; and those eyes are like the eyes of Doyes; the is not blind and igno ant, but made light in Christ: Her eyes may be said to be her Teachers which a e her Seers and her eyes, Numb. 10, 31, but besides them she is to have her own eyes; light and knowledge in her self, which should direct her and be like the Doves, not onely full of gracious beauty, lite, purity, &c. but also of modesty; for that I conceive is meant by her locks, which some have applyed to her impersect fight, beholding things yet as through a weij but the Analogie is more proper that refers it to her bailtuilnelle and modefly; not daying to lift up her eyes after other lovers, Ezek, 18,6, but onely to the true God, Elay 17. 7. and as fearful to throw about her, any bold or wanton looks, prying in things which belong not to her; but re-fraining all high and procatious looks, fixeth wholly upon God whom out of those humble ambushes the surprizeth, and delights more than those can that are more insolent and immodest. I passe by the odd translation of the vulgar Latin, which differs strangely from all others, and of which the most elaborate admirers know

thy hair is as a field of goats] Among the other pieces of humane beauty, the hair is numbred (though no integral) for one, and is indied no small ornament to the rest, when it hath all the required complements of colour, thicknesse, length and order. It is not napa . neganie (as he calls it) the fruit of the head, but the leavs onely, and yet many have been as follicitous about it, as the very head it felf and taken more care to adorn it : That was but a ftoical and magnanimous jest of his, that defired his executioner to be more favourable to this than to his neck; nor are the vain trim mings and powderings of our times, comparable to the profuseness and riot of the former; wherein powders and unctions were but the cheaped part of their prodigality, some of them using the dust and filings of gold to this purpose: As Antonin Verus for one, who is faid, Crimbis ramenta a vial e gere; &c. This was a madneffe; and as the hair is a natural Indication e ther of shame or vertue, t Cor. 17. 15. So is it a most pregnant testimony of their folly and idleneffe, who confume either their effate, or their time (which is most pretious) in too much dreffing and composing of it: Tum comun-tur of p limitur Annus off so the Heashen complained, but more fad by the Prophet, who threatens those proud curls and fnares with ignominious baldnesse, Esay 3. 24. which baldnesse though ridicu. lous and reproachful to men, as appears by those impious brats, 2 Kings 2. 23. yet is nothing like that inward baldnelle and naked nelle of the foul, when the hath no comlinelle nor ornament left her of holy thoughts and meditation which are her spiritual locks, and hair, wherein (like Sampson) a great part of her strength and life consists, and whereof if she be stripped and shaven, the foul remains a dead, withered trunk and carcafs. Therefore the Church is praifed that her hair is fair and curled like the large fleeces of goats, and fo is minded of her duty to be fo, is 20 mor x, i 412 wuiror glaborous foul, but to abound in holy thoughts and concemplations, which will not be (like Abfalous) our ruine, but our great praise, and prefervation.

that appear f on wount Gilead] Or that graze upon or that gli-fler, shine, and look smooth, like the fleek coates of cattel that are fat and well fed, as those of Gilea !, which was hilly, and fit for fiel floc's, Num 3: 1. and Jerem 22. 6. This is no unufual comparifon among prophane Authours, though fome prophaner wits have decided it. The choycest of them they are apter to admire than holy Scripture, afe it, and it may be, borrow it, and deduce it from them. It cannot then be a cufed of indecorum or rudeneffe but worthily and cong uo fly, applied to the Church and the foul Q. a crine vincunt Boetics grego velin; furpals in their devout cogitations and defires and in their decent professions and ceremonies the fairest of all the flocks that shine uron mount Gilead. That indeed is fomething v o'ent and forced of the Roman Expositors. who would have this Hair, and these flocks to mean their religious

Orders, and foundations (as they call them) which they wil prove because those holy braternities, are 1. Contemned as hair is. 2. Composed, and r led. 3, United as one hair twines within ano ther. 4. Exalted in their devotions, as hair which hath the higheft par cot mans body 5. Infenfible, by their strict penances and mortification, as hair feels not the sizzars nor razor; but chiefly, because sorson Elijab (whom they make their sirst Inflitutor) was a Tishbite of the inhabitants of Gilead, 1King. 17. 1. These are difficiles Nuga, and 'tis lost labour to say much of

V. 2. Thy teeth are like a fliel of sheep that are even shorne] Sheep is an addition here, but expressed Chap. 6.6 and for even shorne, some Bibles have, in good order, which is but the explication of the other. These teeth are descyphered of the Pattors and Teachers of the Church, which should be qualified with all the excellent properties both of good teeth, and of good flocks of the ep as they are here deferibed. It would exceed the measure of an Annotation to collect all the proportions and refemblances that holy men have discovered here. The learned may finde them at large in the Latine Commentators, and in none more fully than in cornel. a lapide in loc, who out of Bernard and others, is very accurate and facistactory. I shall omit all others, and briefly pass thorow those nely which the pric of God hath thought worthy to be mentioned. Whereof the first is, that they are as ceeth. 1. To prepare and divide the word aright, as teeth do the food for the ftomach. that fo the deep and harder things of Religion may be received the better, & more eafily swallowed, and digested, 2. To defend, and arm against enemies, that is to confute and reprove them tharply, Tit, 1. 13. that they may feel themselves galled and bitten by that mor dan verum which will spare no vice, nor errour : As they must be Nurfes to feed and cherith the weak ones, pramanfum cibum in as indere, 1 Thef. 2. 7' Efay 28, 9. fo likewife to protect and fave them who are not able to keep themselves. The second m taphor is, that they are like flocks of fh.ep. Their teeth should not be the teeth of Lions, and mad-dogs, to devour and infect one another, Gal. 5.15. Some have been discommended for little teeth, as A. guffus in Sueton. &c. but it is a juster cause of dispraise to have the goring tushes of a wild boar, or a Tyger Next, these teeth are said to be even fhorne there should be an order in them; and they should be unloaded, and devested of all temporal cares and incumbrances; They should do the work of the Lord with one car, and with one shoulder; not shouldering, or justling one another for places and preferments, but honouring one another; and that they may be fit to do this work the better, they flould Onera mundi of carni deponere be content to lofe even that which is their own Fleece and pro-

which cone up from the washing I trus fudahs bleshing to have his teeth, white as milk, or with milk, Gen 49.12. nay whiter than milk, as the vulgar Latine reads it, So will it be the happiness of the Church, when as well the teeth of those that being glad tidings, as their feet are beautifull, Oh what sad mischief have some men done with their Canini dentes: running and grinning about the city (as the Pialmift speaks) and the land; and with their rotten, bloody, poyfonous doctrines have dilaniated and torn all in pieces A good and faithful Minister should be as white and innocent in his reproofs, as those that newly come up from washing, and are purged not onely from all filthinels and pollution, but from all bloodthirstiness and ferocity,

where f every one hear twins, and none is harren aming them] This last clause as we'l as the former, shows that the virtue of the metaphor respects not the teeth so much (though that also in its degree) as the fheep : True, every tooth hath a mate or fellow to it in mo creatures, where nature hath not miscarried nor been injured; but the teeth cannot be faid either to be fruitful or barren; nor have fheep that geminal quality, whose teeth grow below onely, and not above : But they are fruitful, and many times bring forth twins, and fo should both the Pastours of the Church, and all other Chriftians: They should increase both in contemplative and in prastical duties; they should abound in all holy exercises of charity both toward God and man; and be faithful guides to others, both by their life and dostrine. That so there may be no abortions, no milearriages in the Church; nor that none of her fons may be fnatched out of her hands by any power of wickednesse; For so some read, for barren, abortive or robbed of their young; which may be either by mischance thest, death, &c. From all which Christ will preserve his flock, that so the Gospel may be a full blesfing to all, that there may be no want in anything, being in-riched by Christ in every gift, and coming behind in none, t

V. 3. Thy lips are like a thred of fearlet] Or a ribbon, or twifted ine that is both foft and fine for the matter, and also fresh and lively for the colour; like scarlet that is twice died and cannot be stained: These are the full praises of the next part, which he seems to commend in order, the lips; and which fome again would have to fignific the Paffors and Ministers of the Church, as the formers who when they deliver the truth of Christ, should do it as exact ly as scarles is spun, and dipped twice over. Their speech should not swell with vain and empty words, nor yet he loofe and negligent; but twifted and prepared with much care and

own phancies or inventions, fer off with humane restimony, and authority, but coloured in the blood of Christ, with which all their doctrines and communications should be sprinkled, that their doctrines and communications month of prinking a fact to our lips may be like his, in which was no guile, Malach. 2. 6. and our language like that which the Lord promiferh, and loveth, Zeph. 3.9. without which it cannot be the word of life, but thus qualified will be, and more certainly affure falvation, than that which was the symboli of Rahabs preservation, Joshua 2. 13. Others will have it to allude to those acts of faith and devotion, which are both tendred and accepted through the precious blood of Christ, and are filthy raggs until they receive that rinching, so are our prayers, our confolions of finne, our acknowledge-So are our prayers, our contettions of finne, our acknowledge-ments of mercy, our protections of faith, all which proceed from the heart, and are exprelled by the lip, but dignified by the fearlet of his blood, who laid down his life to perfect all our

and his freech is comely]. Or gracefull and fweet, as all the com munication of a Christian should be Ephes, 4, 29 and Colos, 4, 6. How comely are the praises of God in our mouthes, Plat. 147.1 How comply are the prairies of foot in our mouthers, Prail, 147, 3. Such as Maphalir are fail to be, words of beauty, Gen 49,41. Of which ribe it is observed that Barak, was, who fang to the Lord, Judg, 5, and two whomit is conceived by forme, old Jacob did the, I deep to be a second to be

chap. iv.

Or thy checks are like the Hower, or the Data or little pomegra-nates. Or like pieces of pomegranates, which when they are div-wided and cut, have great bluthing grains, and specks within them, which bluthing feems to be for being discovered: The allu-Son is excellent, which is answered in the modesty and humility of the Church of Christ, which though Aristotle and the Heathens (who were animalia gloria) esteemed not vertues, yet are in the eye of God of high account, and when they betray themselves by a bashful look or blush, do not avgue fear, or guilt, but the highest goodneffe; being indeed the effect of many graces multiplied, and working together, as joy, hope, charity, patience, humility, chastity, &c. which shine in all, but in women especially more bright, and amiable, than any beauty, either of art or nature: and are not onely their ornament but their defence too, being thus guarded and protected: So many of the Ancients on this Scripture, and Tertullian for all, in his book de Veland. virginib. Cap. 15, 16. Indue armaturam pudoris circunduc velum veremake open and couragious professions of Faith, even untill they are broken in pieces and cut in funder for them, but in those they are ordered in perces and cut in uniner for them, but in those inflating look most glorious and lovely, every vertue becoming then most refulendent, as the feveral grapes of the pomegranate when it is divided to it was in that happy Virgin, of whom Saine Ambrig writes often, but childy in Eubort, ad Virg, where he fayes of her, that as foon as the heard of her appointed tor he fayes of 'her, that as foom as the heard of her appointed comments, being always veyled for the the of Childian muids was being always veyled for the control of the before, then, 'haltom aprenis, foli muellar aque intalla 'darryrio, of valens injust accurit, valent afferens, at it is marryii frest affections, 'mai fole offic testamentum puboris' Sauchest senim dispensio puterindinis periodini merginisti anderis, fed illi patent quid to the control of the control o tamen virtutikejus & gratiam decoris interni nequaquam exarare po-

V. 4. The neck is like the Tower of David 1 It may be the whole city of David is here meant, which he took from the February whose the state of a part is onely named for the whole. This as Adriction and others relate, was a most strong and well which is perfigurate here; which is clearly agreed to be faith, and the fruit thereof, constant, and releding of it. For faith not onely like the neck, knits the head and the body to-For faith not onely like the neck, kinds the head and the body to-gerher, but also upholds and exalts the soule; so that she will neither bow to the slavish yoke of sinne and hell, nor yet be broken when pressed low with fore and heavy persecutions; but yer, yeildeth quietly to the yoke of Ghrift, and is not siffmecked.

necked.

builded for an armory, wherean there hang a thouland bucklers builded for an armory, wherean there a place for exercise of anilitary discipline, or elfe for keeping all weapons of war: The vulgar Latine reads it, Bulwarks, or battements; and indeed, the original word is to hard, that the LX X, and others leave it untranslated, as the proper name of fome place, fome little hill or other where this Tower was built. Let the word be either this, or that, the fence is evident; which lets forth the large and various exercises and trialls of faith, in which every grace that a place of the contract hath a part, and in which alwayes our faith is victorious; for her shield will prevail against all the shields of the earth, whose weapons when formed against her, shall never prosper, but either he broken in pieces or elfe taken and laing up as trophees of her conquests, as those were, 2 Sam. 8. 7. and Ezek

all [hields of mighty men] Our English word shields, is very like the Hebrew, and seem as many others even in this book, to be derived thence. It is translated also darts, spears, quivers of arrows;

purity, as the richest featlets nor should the matter of it be their | The whole armour and artillery of God, as indeed the vulgar Latine renders it in the very fame words (Omnis armatura) which are used by the Apostle, Ephel. 6. 11. which whosoever puts on, shall be able to stand in the evil day, as mighty men of valour do, and none but they.

V. 5. 1 by two breafts are like two young Roes that are twins]
These brests are variously opened. Some call the two Testaments, others the two Sacraments, duo ubera Ecclefia, the two breafts. Others say, the licert is meant by the brefts (as before) which God tashioneth as he pleaseth, Ezek, 16.7. having all hearts in his hiand, and should be equal, and unito m, full of the holy milk of joy and liplinefle, and peace; wherewith the not onely aboundeth in her felf, but is able also to administer the like to others. Others will have this figure as the former, to fignific the Ministers and Pastors of the Churches, which should be (as Pantwas) both the Fathers and Mothers thereof, I Cor. 3. I. Gal. 4 19. not onely to beget, but to feed, and nourish them; yet with no other but these two brefts of holy Scripture, and the fincere milk thereof, which are as the twins of Kids, or Roes, both for the purity of their nourishment, and son the agreement, the one being consonant to the other, not only in the matter of them, but the very forme and method alfo, as the learned observe.

thod alloys the learned oblerve, which feel among the life! It is the honour of the hinisters and fervants of Chieft to be dignified with the fame titles and praifes that are given to Chieft hinistle; and it flould be hired duty to be canformable to him; to be (as he is) a Roe, or Hinde, leaping and, sunning fuilty to help all his, when they feel must them, and to feed among the lilies as bedoes, in the unmotinem, and to feed among the lilies as bedoes, in the untainted and pure pastures of life, not among filthy and poylonous weeds; that fo, that milk which floweth from them may be fincere and healthful. Dulcedinem toniratis quam impendunt aliis, ipfi desuper

V. 6. Vatill the day break, &c.] The Church before waited for Christ, which attendance was expressed in the same words, that Christ is pleased to take up here; Chapter 2.7. shewing that we cannot put-vie him in love and goodnesse, who profesteth that he waiteth to be grasious, and will not forfake his people until that ap-pointed time shall be filled and run up, when he will deliver them to his Father in glory.

to his return in giory.

I will get me to the mountains of myerhe, and to the hill of fandinenss I That it, as some will, I will take thee to those hitter places, where I at once suffered, and farisfied my Father as with the most gratefull facrifice or incense by my death (for so Mount Calvary was both an hill of myrrhe, and also of frankno mount carriery was soon an inter myrine, and also states incense) and therein the consideration of my death, and obtain for the will I delight and refresh thee. Others say, it is a promise of the presence of Christ with his Church unto the end of the world impon which he powreth the perpetuall graces and confolations of his spirit now in his absence, and will return again to gather all into himfelf, when the marriage of the Lamb shall be; and then we shall be ever with the Lord, I This 4.174 In the mean while the Church (which is the mountain of the Lord) is called a hill both of myrrhe and frankingenie; for the hath as well bitter things as fweet: But then the diall be orioly a hill of frankingenie, when her whole businesse shall be to sing Hallelujahs to the Lamb for ever-

V. 7. Thou art dil fair my love Having palled over each fin-gle part with admiration, Christ doth here conclude with a genegle part with admiration, until doin nere concided with a generall praise of the whole piece, advanting his somework of justification and isanchification, as a perfect compleat archievement: To be accepted in him is to have all spots covered; Regenerat: ment: 1 0 De greepten in juint is to inave all ippue coverea; acque meation is an entitie mark of the whole man, and rendects hint all feir. The Heathen man fayes well, Non off formefa milier abjusters laudatur, aut brachium, fed ita equium miverfa fasies admirosinem fingulas partibus abffults, Ir is more true of the Church and of the foul, which washed in Christ are all fair in each part, and receive the image of God, which is perteft beauty, and gives line for line. If that conclusion of the Heathens be true, there is scarce any daughter of Eve can be catled beautifult; because very few that are not peccant in fome minnum; fome ottole of beauty or othere Hurst is no more than is due to the Church of Chrift, which is inampiaculate, and perfect through faith, as he

tunnett is.

there is no first in thee? This is no cautologie, but an engels, a greater confirmation, which wipes of all exceptions, against the former pease by whist negation; Al fightic foundations simple all John 43 to, but when to that it added, this intaingument, polication; it becomes any interest and universal. Thus at all fair indeed, for thou haft no fpor, that is, no fuch fpors as the wicked nacea, for unou nair no upot; that is, no uich thors as, the wicked have, Deux, 3. 5, no flich lipots as the Leopards have; which cannot be waithed away by any pindication; no flich floors as cobe tooked on feverally by me, whose love will cover them all, so that, no iniquity shall be foon in thee, N mb. 23,21. The pureft Churches and fouls that are militant have fome fears and frains remaining, and flouls that are millicant, have tome tears and stains reliations but not fo as utterly 30 deface or to disflence them. They fitll remain his spouse, and love, though they come short of exact beauty in all things: fome necessary and inevisable salings detrace not from their beauty, nor from his affections; who fill beholds them not as they are actually in chemielves at present, wounded, or taken away my heart; The LXX, have an excellent

make them giorious inacea, without ipot or wrinkie; αμαμών, is the Apostles word, Ephel. 5. 26. which alludeth to the pure facrifices of the Law, in which even Momus himself could find no V. 8. Come with me from Lebanon my spouse] Or thou shalt come; as if a promise, rather than a command. The vulgar Latin leaves out, with me, as an addition of the Masoreths not to be admitted; why? because against the ancient readings; wherein? why, because it agrees not with theirs, to which all must bow and strike saile, even the very Hebrew it felf, which is confelled by the chiefest of their own to be on our fide; more than on theirs. But let us partheir own to be on our nae; more than on them, that are in par-don their Grammer, fince they agree with us in lend eand mitter; expounding the words f as we do generally to be either an earnest invitation and call of Christs, such as Plalm 45, 10, 11. or elfe a gracious and faithfull promife of his to invite and call away his Church, who is honoured with a new title here, never given nis nuren, who is nonouted with a new title nere, never given to her before, untill the was reputed and made for pertectly faire and lovely, which the cannot deferve better, than by following him, who is ever better to her than her hopes and

with me from Lebanon] This iteration dasheth all fears and temptations of lofing by coming to Christ, with me, with me who comparisons or soning or coming to Livity with me, with me who am better than Lebann (though large and cloathed with the goodlieft Cedats, Deut 3, 25, 2) and who will fuffer none to perind, that east themselves upon me: but if they flay in Lebann, they are fure to perind, for that it a place of thieves and murderers: Euare ture to perint, for that is a piace of the vest attain intructors. The fibits and other stell us, that on the top of Lebanen was a Temple dedicated to Venus, which they call impuditing closures, and fo indeed are all places of Idolary, finks and privise of all liewdnelle and abomination, which the faire fpoule of Christ should loath, and abomination, which the faire spoule of Christ should loath, and abomination, which the faire spoule of Christ should loath, and abomination, which the faire spoule of Christ should loath, and abomination which the faire spoule of Christ should loath. and flye from them unto the example and recompence of all holi-

titu denoias them not as they are actually in themletves at prefent, but as renewed by the waiting of water, and the word of life; and as predefinated to fuch an higher flate of integrity as shall make them glotious indeed, without spot or winking αμαμώς, the hand the control that the waiting the state of the state

nelle.

look from the top of Amana, from the top of Shenir and Hermon]
The vulgar Latine reads, thou that be crowned; others, thou that be praified, others thou that be directed, or go on aright, from the top of Amana; or (as the LXX.) from the beginning of faith, or from the top of Tuth, or from the original of foults; for there is a that the vertexy, and more in Translations: Amana is faid to be a classification of the common of t Syrian hill, under which a River ran of the same name, which is ogram mil, unect which a siver ran of the value name, which is called Abana or Amana in the margin of kings, 12. Shriir and Hermon are faid to be the same, Deut; 3.9, or at least but two tops of the same hill, whose sharpnesse gave them the title of Trachones, after which the whole Country was called Tracho nitie: The Geographers tell us of three Hermons, but this was the chiefest, being (as the rest of these places mentioned) on the further side of Jordan, and all which were so sciuated in respect of Palefline, that they answered the four points or sides of the world. Libanus lay at the North, Amana at the Weft, Hermon at the Eaft. and Shanir at the South; not without a great mysterie, which was foretold by the Prophet, Elay 43. 5. accomplished in part by the conversions of the Nations, Acts 2. and shall be perfected when they shall come from the East and West, and shall six down from all parts and regions, with Abraham, Ifaat and Jacob, in the fame all parts and regions, with avenam, space and years, in the same kingdom of the Father, Matth 8.11, and those too, not onely of the poorest and the vilest of the earth (though they shall not be shut out) but likewise of the very best and highest; for so is that and out out the wine in the very best and assume for to it that terms, from the tops applyed, as meanings, the very curies; the chief and noblest of those places, which excelled in power wealth, or wisdom; For Christ will bring in the Kings of the earth to bow unto him, and will reconcile his Church and truth so unto them, that they shall become Nurses and Shepherds of it; which is a blessing that hath a great inscription upon it, and should not be despited, but sought for earnestiy by all that wish well to Sion; For what greater hope can she have than in such profesyes, and how preposterous is it to discourage or provoke them, who may either to much hinder, or promote her happineffe

from the lions dens, and from the mountains of leopards] That is, from the Cities and Temples of Idolaters, who are wild and lavage as lyons, and from thine own brutish lusts and abominations which -as yons, and from time own prutini tute and abominations which are a hardly got away from the foul as foot from Leopard, Thoir mountains of Prey, and theft Lyons the poor Pfalmitt complains of often, Pfalm 17. a, and 76.4, and 60 ! I how gracious is God to deliver us from them; and to turn them that are fo by nature into gentle creatures, which are the rarer metamorpholes of the Gofpel, to that the Lamb and the Kid thal dwel fafey with thefeLyons and Leopards, Efay 11.6 for that is one special promise and blef-sing of it, to convert and so ten the most inraged and desperate adversaries, and make them (as Paul was) as zealous to preserve, as to destroy before. So Terrullian & the ancients record it of their times, Sensim evanuit feritas indies, exulavit immunitas. &c. As the Gospel was admitted and got footing, to did all ctuelty and barbarilm by degrees vanish, and when men began to follow the Lamb, they ceased to be (as before) Wolves and Tygers. If it be true of all liberal and ingenuous Arts, much more is it of the Golpel, Emollit mores nec finit effe feros.

V. 9. Thou haft ravished my heart, my fifter, my spouse] Or hast

wounded, or taken away my neart; the LAX. have an excellent word akapabranes, thou hat exordated, or unbrated me; which is language of great paffion, as of one flutuk through as with a dart of fite, and burning hostly in love, whole flrange force its to transfunlerate and flutific the very foult, fo as mo fenfe nor teafons left; Amate & faster with Dist antiffing off. Never was love like unto the love of Christ; which made him even fenfled; (let it be no rudenflett of all op) and mind-left of himtelf, when he emptied himtelf of all his glay, and left of himtelf, when he emptied himtelf of all his glay, and

despised all pain and shame for our fakes : The wound of love towards us which he had from eternity in himfelf, made him neglect all the wounds and reproaches of the croffe. So Fernard Sweetly, Quia zelo amorit tui vulnes afti me, lancea quoque militi vulneratus fum. Are not we bound thus to love him, even to doating and madnelle, untill like Mary Magdalen we rage with love; and with Paul be carried beside our selves, and become fools for Christs fakes, I Corinth. 4. 10, 11, 12, 13. The compellations which are given to the Church, should constrain her to do thus, whole fifter the is called by realon of his Incarnation, and his spoule by Adoption; both high titles of honour, and the priviledge is inestimable that he is not ashaned to call her so.

thou haft ravished my heart with one of thine eyer.] Or with one glance of them, as Jun inlargeth. The reiteration here expresses the violence of his passion, and the eye was the cause of it. Which eye is either the eye of faith which fees things invisible, and, as
Stephen did, pierceth the very heavens for Christ; or else the eye of loyal and humble love, which is fingle and model, looking only ar Chrift, and ar nothing elfe but for his fake, Matth. £. 22. It is conceived by some to be a phrase that relates to the custom of those chaft and soher matrons and virgins who neglected their beauty, and instead of going naked, and shameleste as ours do, covered and hid their faces and eyes, to when they went abroad, that no more macher faces and eyes, to when they were acrossed that no more was left unveyled, but what might onely ferve to show the way as they walked. St. Jerom. Calantes facient vix uno ocolo qui viz necessarius est, execulation. And Tertullian, Judicabunt not Arabica famina ethnica, qua non caput, sed dy faciem quoque ita totam tegunt, ut uno oculo liberato contenta sint dimidia sirui luce posius, quam totam faciem profituere. Others apply it to the dutiful approaches and vifits of the humble foule unto Christ whereby she draws neer to him, and as one desirous to behold, yet afraid to presume, does but glance or peep modelly upon him, which is received as a special teltimony of her love to him, and so becomes a great means of further indearment, and obligation; for so does love increase and get strength, which else will decay, and Christ is not onely pleased, but engaged more by every respective application of the good heart unto him; Every new act of spiritual communion and obedience, brings us nigher to God, and both indeares the foul more to him, and him to his people.

with one bain of the neek] Or with one haire, or trefs, or lock of thy necks This chain doth aptly follow, and ever should go along with the eye; every true Christian should have both; not ony faith to fee, and to apply Chrift, but also obedience (which is chain upon our necks) to obey him, and yeild our felves to his

V. 10. How faire it thy love my fifter, my fpouse, how much better thy love than wine For love the vulgar retain brefts ftill as before, Chapter 1.2. whereas the Church extolleth the excellencies of Chirit, so doth he in the very fame expressions require and magnific her. We shall be no losers by our kindnesse to Christ; fany honour him he will honour them more : which honour hi testified by loving him, more than by all external offerings, wholes wine was a part; and which love is more accepted and efteemed the him than the purest wine and oyl, who will have mercy and not far-crifice, Hol. 6.6. and hath promised not to forget our labour of love

and the smel of thine oyntments than all spices] The LXX. read anasse pressy inneropitatest than all piete]. The LNX, read of device, no fuch fyllable in the original. By opmenas is it usually in this book, to allegorize holy glits and graces, which are the fyitted undion, j. John 1, 2, 6, 7, and when actuated and difficient and increase their tweetnesses. The confcionable and safetylid disperse and increase their tweetnesses. full dispensations of the word of life in the Ministers is this unction and odour too, 2 Cor. 1. 21; and 2. 15, but in all other Christians the practile of love and godlinelle is no leffe fragrant and spicy, Phil. 4. 18, what a glorious name have the Saints of God obtained thus, which hath spred far and wide, and filled all the world with admiration as they did, Rom. 1. 8. A good name founded fo, is like colours drawn and laid in oyl, which fades not quickly, but

V. 11, Thy lips, O my fp use; drop as the honey comb . Some leave out the comparative adverb. and read it absolite; but there is an excellent similitude in the Text, wherein the delight and sweetnels of Christian doctrine, and instructions are by a frequent elegancy in holy Scripture, deciphered, It is said of Plato and S. Ambrofe, that Bees swarmed in their cradles, as Omens of their furure eloquence; fo is the word of God compared to the honey comb, Pfam 19. to and the preaching of it like the droppings of honey should be free, pure, fweet, healthful, and comfortable : Nay; like the the honey comb it felf; then which nothing boafteth or symbolizeth more art, pleasure, benefit; fruitfulnelle or fincerity; whill like the laborious Bee, to collect her redolent spoyles, so the un wearied Minister travels through all the gardens of learning, and such something from every flower there, that he may return with faces formetting from every flower there, that he may feeting with opy, and bring his Curst Hym plens, his vellels and his treadures full of comfort. By lips allowe may understand the voice of joy and praise, which are not telle weet to the pious fool, nor to God himself; than the honey and the honey comb.

Chap. iv.

boney and milk are under thy tongue Thiele two were the blef-fings of Canaan, Numb. 16. 14. and are the bleffings of every fan-Affind mouth and tongue, which breath nothing that is corrupt but all to the use of edifying, scasoned with salt, Col. 4. 6. and filled both with nourifhment and pleasure: for these two should go ever together, and then omne sulst puntlum. The lewd woman hath honey in her lips, but no milk; pleasure but no benefit; and that pleasure short and dangerous too, for the end of it is bitter as wormpleature mort and dangerous too, for the end of it is bitter as worm-wood, Prov. 5, 3, but the Church of Christ hath both, and not onely ufeth a delightful but a found form of words, that she may not deceive, but build up.

and the smell of thy garments is like the smell of Lebanon] For garments there be some that will have factifices, and for Lebanon, the ments there be some unat will nave lactlices, and for Levanois, the vulgar read frankinecafe: "Highin layes that Libaum figuilies both 70 %40/00 & 5400, both a tree and an hill; but the rhetorician will easily make both the same thing, converting the place into the dooriferous heits and trees of it: which though exceeding delightful, Hol. 14. 6, 7. yet are worthy onely to be the shadow and metaphors of that ornament and sweetnesse which a foul cloa-thed with the righteousnesse of Christ hath acquired: This is that tine linnen and filk of the Saints, Revel 19. 8 which are sweeter than those of Jacobs were, and smell like a field which the Lord hath bleffed, Gen. 27.27. our fouls are naked as our bodies by nature but Christ adorneth them, covers their nakednesse, and will cloath them with falvation. It is not to be flighted that some have noted concerning the graments, which being read farrifices allo, may perhaps denote the body (which is the cloathing of the foul, 2 Cot, 5, 4,) and her fufferings for Chrifts fake in which fiery trials he cakes more delight, and fimells them more joyfully than the burnaries. ings and evaporations of incense.

ings and evaperations of incente.

V. 11. Agaden intofeed in my fifer, my flowfe or a vartifield in common; but the Church is a wilderneffe or a valtifield in common; but the Church is a garden, a peculiar choice plot, which is full of flowers and fruits, and those defended from the Boar and Foxes day and right, Elay 27, 3. Many feek to enter, and either to pluck off, or to infect her grapes, but there is a wall of fire about her, Zach. 5, 5, for that they cannot hure her: True, God many times layeth particular Churches waste, and tread down their nedge, and exposeth them to all invasions of herese and all ungodlinelle, Pfal 18, 12, but his Catholick Church hath a promise which like a wall of braffe secures her from utter ruine, se that her droughts and her dry bones shall be fat and satisfied, and the shall be like a watred garden, and like a spring of water whose The shall be like a watted garden, and like a lipring of water whole waters fail not, Ela. 78. 11. which garden like Eden, may beun-known and undeen to men, for who can say at this day where Paradise was? Samnium in Samniu, but yet God both seeth, and incloseth her. Further, (as an excellent worthy of our Church expressed in, Though the Church be a garden walled in, for their better defence and security that are in it; yet the is not so walled in as to bar or keep any out, who either by being born within the Covenant inherita right to it, or by accepting the grace which is offered them, acquire or professe a desire to enter thereinto : And herein specially is our advantage, who by being inwrapped in this, as the seed of the faithful, and children of Christian Parents, are born, if not within this walled Garden; yet with a key in one hand to open the door; that is with a right and title to the Sacrament

of Bantilme a spring shut up, a sountain sealed] The vulgar Latine for spring reads garden again, and others a gate; it is no great matter which reass garden again, and otters a gair 5 it is no great manuscription, whilf all are but one and the family type of here, who is not indeed the well of life, but hath the well of life fipinging and flowing internal is full of living waters, job. 4, 14, which well of life, but also protect her from goods of the first life, but also protect her from goods observed that a great deal and feeled by the Jews, Mats 27, 65. For Christ dying to this end to redeem and purifie, no question but he will oblignate and ratific his own work; to which he hath Dut it e will obignate and latine his own work; to which he hath also feated her by his fight; 2 cOrs. 1.22. that the may be a chiant wife, kept unspected and loyal unto him, and admitting no unclean thing to defile her with their feet: as they used to keep their figrings and wells in the hot countries of the East, not onely for feareity, but for wholfomeneffe, that they might not be trodden and muddled, Gen. 29 3, and as we read of a Perfian well, which was piacular, and capital, for any to drink of but their King onely or his eldest fon; like which Cornel, d Lap in Loc, fayes there is one of the same sacrednesse in Spain at this day. I might adde here, that some by this garden and spring, would understand the holy Scriptures. which are in some part both inclosed so that they shall God pleafe to reveal them by his Spirit, they cannot be feen in all thei, mysteries (as this book may witnesse) which even when

they shine most gloriously to some, yet are almost obscured and hidden to them that are loft, 2 Cor. 4, 3, 4. That which the Papilts contend for much for here, concerning the perpetuall Virginity of Mary, 1 do humbly conceive all chillians may verence of Helvidim in that point, as from the superfiction of the Teluites.

V. 13. Thy plants (or the branches and furcles) are an orchard or Paradile of prometanest J. This verifies and the two following, are conceived to be the grateful return of the Church to Chrift, wherein the lumbly layes all the glories at his feet, and confeileth all the fents and flowers that he vouchfafed to fay were in her, proceeded from himfelf and were nothing else but Emifiones fire, proceeded from miners and were nothing the one Emiliance fire, spirations and breathings from him; plants fee by himfelf, and the work of his own hands, Efa. 60 21. But they may as well be called the explication of the former, and fo referred to Christ who sheweth why she was inclosed and shut up; which was to preserve her rich and precio is fruits, which are more pleasant and delicate than any besides, being fruits worthy the Kingdom of

neaven, with pleasant fruits, camphire with spikenard] He that would un-derstand sully here, must ask of God a great part of Solomons wis-dom, who knew all the plants and herbs of nature, from the hysop to the Cedar. Some of them are plain and more casie to be underflood, carrying in their original drefle a great affinity to our Englift, as Kaneb and Kinamon in the next verle, to which our Sugar-cane (or Calamus) and Cynnamon are very like, but for the rest they have found feveral opinions, and methics none more paffable than theirs who after the Septuagints 'Axebb gua, conceive all the rarest and most excellent forts of fruits to be intended, as the adumbrations of that Zagie πολυπόικιλ , that full and ample-grace which is given by Christ to his Church, unto the praise of he riches of his glory.

The transform group.

V. 14. Spikenard and fafficen, eye.] All these we find to be ingredients in that precious confession, Exod. 30, 23, to which Saftron is added, which is not mentioned besides in Scripture: No question but all of them have as rare and excellent fignifications with that which they tract fludy ro find out, and to compare with that which they reprefent, will find richly worth their dili-gence, and bewait their impudence that prefume to unfold this book until they have first searched and turned over the whole vobook until they have intil learenee and turned over the whole va-lume and Library of the world: As it is required to a periese Phy-fitian that he be first a good Naturalit!; whi d finit philophus: in-sipt medicus; to is it as expedient for him who hath the charge of fouls, to the healing whereof all these tich and precious fruits and plants, have a particular influence and operation; as Spikenard, Sattron, Camphire, &c have unto bodily preservation, according

to their specifical qualities and efficiency.

myr he and aloes, with all chief spices] Or with the heads of spices, which is an Hebraism for chief or best, as Amos 6. 6. All graces are precious and ufeful, but some exceed others; There be many gifts, and some are the best of all which we should carnestly cover, and be ambitious of as the more excellent way, 1 Cor. 12.31. and 13.13. Indeed, the gift of all gifts is Christ, he is the onely bleffed fruit of all, fed in illo fruelu multiplex eft fruelus in uno falvatore omnium Telu omnes florent gemme ad falutem.

por emain Joju annes pretti genna apasteem.
V. 15. A foundat of gardens, a well of living water] I to
thought that the first words are an Hypallage, for a garden with
tontains which is fulfal in Scripture, Jerens, 3.1 to Els. 58.17,
to fee forth the beauty and propagation of the church, a 3 on the
contrary it is the fad commination which God beauths.
gaint 5. contrary it is the had comminded which one of contrary in the state of the dulterous Jewislem, that the should be as a garden without water, Efa. 1, 30, without all manner of joy, and comfort. The words feem to be spoken by the Church (as was noted) who resigneth all the praife of he beauty into him that gare all to her; whose in the fountian of life, and feedeth the tender plants with oyl and faracele, Jer. 2, 13, which elfe would dry up and dye; 80 giving 2 fair rule and example to all her members that they should alwayes deny and refuse their own applauses, and pay all to Christ, who worketh all in them, Esa. 25. 12. and for them, and without whom they can do nothing, John 15. 5. Certum est nos facere quod facimus, sed ille facir ut faciamus. We are said to work, but he helpeth us; Grace is truly ours, but it is conveyed into us from him who is the eternal spring that can neither decay nor putrisse. Alas! I am but a poor little drop, a narrow brittle glasse, or cistern at the beft; but thou art the great perennous Ocean, which haft neither fhore nor bottome,

thore nor bottome, and fireames from Lebanon] The vulgar Latine reads, that flow with force from Lebanon, fo changing the Conjunction into a Relative against the Hebrew, as themselves acknowledge: others have it, and as streams which run from Jordan (whose head rifeth in Lebanon) and travel through all the land from thence, giving it as it passeth along all manner of fruitfulnesse and pleasure: So doth that river of grace, run in a vast, and endlesse channel from Christ, which maketh glad with her streams the whole city of

V. 16. Awake O North wind and come thou South I It is an hard matter what interpretation to follow here, where the phancies of Expositors are more uncertain and more vain too (some of them)

than any wind that blows. Some will have the North wind to be | with abundance of sweetnesse and comfort. All which he is faid to the Prince of the Air, because that is unlucky and used for the most part in the worst sense, and because Lucifer is said to dwell in the fides of the North, Elay 14. 13. . But this is a phantalm which cannot be handled, nor feen neither, with pious eyes (though many of tenoward picty have delighted in it, which I wonder at.) many of tenowaed piety have delighted in it, which I wonder at.)
The proper meaning and (cope of the Text may rather feem to be
a petition, or veluement defire of the Churches, wherein fine beggerh of Chrift, thathe will fend forth his fpirit, whose inspirations are like both the North wind, and the South, and can ions are like both the North wind, and the South, and can both humble her by the terrours and blaffs of the one, and refresh ther again with the warm and disloying gales of the other. For this blefied spirit hath the effects of all the winds, and can both convince and contort; nor should the one of their be defired or expected without the other; First, the North wind to blow us down, to coole us, and then the fost and gentle whileves of the South to inlarge the foul, and make her gala and jorful; so that he wind to cover blow what wind locate blow that the first start of the start of

Chap. v.

are bound up as with frost and barrennesse, till those powerful in-comes and breathings open them, and make them spread, and dilate themselves: like chased flowers, or opntments, which if you rub them, afford fronger fragrancies and profusions; Besides by this flowing forth, we may also apprehend the great operation of the Spirit of God, in causing grace to tipen and abound in the soul; and spirit of Ood, in caning gueen on the national account and the tell is by his motion alone upon it, that grace is quickened, fitengthned, and increased, and the soul more disposed and fitted for further communion with him; whilest he is pleased to come in, and eat his pleasant fruits (as follows) that is, to accept and de-light himself in his own workmanship the precious graces, and fruits which he himfelf hath intufed, and so to vouchfafe a more full and glorious communion with himfelf Others there be, that will have the words understood as an invitation or compellation from Christ to his Ministers, to be diligent and couragious in dispensing and conveying salvation by his Gospel to all Nations.

let my beloved come into his garden, and eat his pleafant fruit None to fit to receive the fruits of grace as Christ, who give the grace; The legal Sacrifices are called his bread, Numb. 28 2. and grace: The legal Sacrinies are called nis Oread, Numb., 82 - and 01 is the lipitual; we flouid have nothing to lay on his Altar, did not the Lord provide a facrifice himfelf, Gen, 22, 8, wild grapes are our own, but all that is good and pleafant fruit is from him. O let us not bring forth to our felves to our own gain on profit, for this is as bad acto be empty, Hol. 10, 10, but let us like thankful renants invite our Landlord, and high course we give thee, but it is the better for the stall do not be worthy to be preferred to the elfe, O bleffeld Saviour, for whom, and through whom, and to whom are all things To him be given the pleasant fruits, of obedience, praise, and honour for ever, Amen.

CHAP. V.

Hrist pleaseth to grant the request of his Church, which she made to him in the former Chapter; and being invited, not onely cometh and accepteth her entertainment, but bringeth his friends with him, and feafteth them. This kindnesse (it seems) is not fowell improved by her as it deserved: for surprized by another fit of negligence, and tepidity, she is brought into a fresh danger of losing him, who after much patience uncivil reception, becomes exceeding angry, and being not received when he tender-ed himfelf, departs displeased, and is hardly reconciled; though the restifie much care and importunity in seeking him, suffereth fome loffes and wounds for his fake; and is very large in declar-ing her own love and faithfulnefle to him, by a lively description of his graces and excellencies.

Verse 1. Am come into thy garden my fister my spouse 3. No sooner can we ask, but we are answeed; Chird recurns a sweet and ready reply to the petition of his Churchand offers limfess, a soon as intreated by her, who is the joy of his heart. Some will have this garden to be the Vigins womb; O others the garden will nave this gardent or the Virgins womb | Others in garden or and cethierman, where his finerpe Agony affaulted him, but yet was welcome and joyful | Others Jufph garden wherein his grave was; Others his Kingdom of Glony, that Paradile in which he promified the convert of his Crofice one thin, and when he has the property of the converted his property of the converted his property of the converted his property of the property of the converted his property of the property of the converted his property of the property o first spiritual sense is acute enough, by this garden understanding his Spoule her felf, and by his coming to graciously, his own pro-

ms spoule feet feet, such y instead to grant their prayes that call upon him, and to fulfil their defices, Pla1, 145, 19.

Thoug affected my mythe within plates: 1 Or reaped them, as an havell, with fo much by and pleafure: no man can take more depicting, which for much by and pleafure: no man can take more depicting the futures of his labour in the field, or vineyard, than Christ doth in the graces and duties of his Church ; which he calls his, because they are of his infusion, and gift; and myrthe, because part of them are bitter and harsh, as the sowre Acts of repentance, mortification, persecution, &c. but yet spices too, mixt pure, even when the may dormitate and lapse in lester things:

gather, when he ftrengthens us to perform them, when he perfects them, and bleffeth them.

Thave caten my honey-comb with my honey The rulgar Latine cannot excuse their leaving out the Affix of the sirst person, being so plain in the Text; but that is not all the disagreement is found here: For instead of honey-combe, the LXX. read bread, others my words, others my meat, my (weetnelle; or rather both those, a kind of fine flour mixt with honey and oyl, such as we find, Ezek 16, 13 and it may be was usual then at marriages, as our Bride-cakes are now. It is a full expression of that highest delight wherewith Christ receiveth the obedience and services of his peowherewith Chritz received the observed and letytics of in people; feeding on them with a kind of voractly or greedings, as they should do on his Ordinances; (4s hungry or greedy men do) (wallowing the very combe, that is, the more imperfect parts, and pardoning them, for the honeys sake, for thist which is more perfeet. The honey-combe is bitter, and cannot be cated, but men use to fuck out the honey, and it it be empty to throw it away : Chrift loveth not them who are all outfide, though composed by never fo

Joveth not them who are all outside, though compoled by never for much Art; but where there is shoney, he differenten with all Imperfections, and will purific them fully hereafter.

I have dant my mine with by mile! The world fignifies to drink freely or plentifully, full denoting his gracious acceptation of their days which like wine for the cheef tult mele, said milk for the foundary which like wine for the cheef tult mele, said milk for the foundary which like wine for the cheef tult mele, said milk for the foundary which like wine for the cheef tult mele, said milk for the foundary which like wine for the cheef tult mele, said milk for the foundary which like wine for the cheef tult mele, said milk for the foundary. nefle and fincerity of it, is grateful to him. It cannot be concedi-ed here, that all these several expressions are referred to the several eminene parts and Acts of our Saviours Hiftory : The myrrhe and fpices to his Passion, the Honey combe to his resurrection, when he appeared and did eat one before his Apostles, Luke 24, 42, and the wine and milk to his Ascension, when he did rejoyce and comfort himself, after the fortows he had vanquisht. They are comton timment, atter the forrows ne nad vanquitht. They afted fold all of them referred to the infitution and celebration of the holy accament of his Supper; when he himfelf was (as the hancients foesk) both convoys, and contribution, both le Intercainer, and the Feat [or then did he eat shid drink perfoan]; not for any augmentation of grace to his perfoar, that lie could receive who had a fulnesse ever, but first out of new adual deleca-tion which his Spirit took in that Ordination, and then to give an example and a law to his Church, with whom he dorh still receive mystically as well as he is received by them. And as it is observmytically as well as he is received by them. And as it is observable here, that the graces and gracious dispositions of Belityeric are expect by the shoyeth dainties, I office as conformille to more, how we receivingly the Lord doth pleafe briffler and rejoyetin the livestness and drink to do his Father will, I od obtin the Father feed digit, that is, delight hindelif in such intertainment, and takes pleasure in all that love and dary which his faverant sexpelle to fill it their communion with him.

East, Doy french, drink, who, drink, donadaily, O selokes 1, The East, Doy french, drink, who, have no severe vestice as the second of the control of the control

East, Omy priends, sine, yed, drift, admidably, O beloved, I The Greek and Laine Vertions both, have not greater variety any where then here they have for friends, and belored. Somie of them read, Omy towes, abthractly thiplying how dearly and chiefly they are loved, whom he pletfieth to call triends, Matth. 1st, a.o. and that he is not content or fartisfied with his own joy unlettle the either invite or command, or at leaft give leave to them to be filled with the like : These friends were alwayes of special quality and respect, at all marriages, nor will Christ exclude them here; that fo they may rejoyce and fing with Slon, who have mourned with her. The holy Angels and Saints are the fairltual *νμραγαίyes, who defire the happinesse of the Lambs wife, and are greatly pleased at the peace that is now betwixt God and her. Their neaven is in a fort increased and gaineth by seeing and promotneaven is in a fort increased and painted upon to rejoyce more and more, until they be even included upon to rejoyce more and more, until they be even included by their abundant drinking, that is their fellowship and communion with them, which shall be an everlasting Feast, Elay 25.6. and an everlasting inebrine an evertaining reats Liay 33, 6, and an evertaining mortaining but yet without any rior or exceed; without any fin, or trepally. This drinking is not like that of the Epicures, wich and bettial, but pure, and heavenly, and innocent. Calia Dominicias (fayes Saint Cyprian of the Eucharift, and it is as true Dominicus (Lycs Saint Optian of the Bushatti, and it is a true here of seibients in which is faste, it meats as springer here of seibients we despite the service of the second service uniquising explicit, of quaemandoum vion sign common intessignation of the service of the se trifte, quod prim peccatis angentibus premebatur, divina latita indul-

V. 2. I fleep but my heart wateth] This verse begins a new com plaint and acculation of the Church against her felt, wherein file confelleth that remilinelle. and fecurity had oppress her in great measure, but yet the inward bent and motion of the heart was measure, out yet the inward near and motion of the fleat will add a addition and vigillant. Some expound this heart objectively, for Chirth, who (as lowers ufe to call one another) is the Churche heart, so beloved by her, and discharging those under the which she could not for her felf. Others bend the word to means fundamentals and effentials (which are the heart) of Religion, wherein the Church is and shall be preserved Orthodox and

Chap. v. But we may well flick to the first explication, and learn from it, | any careful lovers for them whom they shoft dearly affect: Many that though through native frailty and corruption, the best may put back and lay afide divine imployments and meditations, and deyout exercises (that is, as to the constant Act and observation) yet the godly heart is ever inclining to them, and even when beforred and stupisied by carnal temptations and diversions, doth yet contend and defire to wait faithfully on Christ. The regenerate part, that is the heart, which is opposed to it so far as natural, striverh with it, and even in that reft and peace which is promifed, can find no true peace: So that, as he fayes highly, Laboriofius dormiunt, quam vigilare potnerunt : It is more hard and troublefome for them to be idle (as it is to all generous spirits) than to be doing their Lords work, nor can their souls yeild to such dull stothfulnesse, though their senses may be overtaken: Voluptuous and secure fingers fleep all at once, but he that loveth Christ keeps his heart finners lieep all at once, but he that lovet until keeps in heart watchful. The buindle of the wicked is vanity and dreams, but the very fleeps of the godly are bufie and vigilant: a coording to that famous significant with a wording to that famous significant with a wording to the famous significant with a wording to the famous vigilation. So imany extra vigilis dominentium, fleer action flowing vigilation: So it may extra ly be faid, that which deeper hand rifles when most ferious to work his wick-the wicked fleeps hand rifles when most ferious to work his wick-the viciled fleeps has be tablesoned flowersh. his heart watch, here ednesse, but when the righteous sleepeth, his heart waketh; that is, rifeth and worketh upwards towards God, whom she loveth, and in whom onely she shall then rest most blessedly, when oneand in whom onerly inclinate the first in the learning that they thus imployed. As they say of Adam in Paradise, and the blessed Saints now confirmed, that they never cease from the actual love of God, since the first instant of their creation, There is another sense of the words, which by heart understandeth conscience, whose property it is even in the midft of the deepest luxury and lethargies wherein men can be buried, to lash them up by sharp, and shinging acculations, and terrours; especially when seconded by that other dreadful voyce, which the Church speaks of in the next words.

It is the voice of my beloved that knocketh, faring, Open to me]
This is another fudden apprehension, and sensible acknowledgement of the Churches, to which she is quickned and excited by the ment of the full receive to which in its squickness and exceed with reforming and might really and pullations, by which Christ index-yours to awaken her, be not of dutitud as the ought to be in obeying its and therefore the does here aggravate and may not relate, which is not much the greater because of his mynotheric and which is for much the greater because of his mynotheric and which is for much the greater because of his mynotheric and zender vehemency for admission : For when Christ calls , and tenuer venemency for admittion; For when Christ calls, and knocks, and beggs at the door of our foils to enter, what vile ingratitude is it to flut him our? when he follicits and interests fo many wayes; by his Word and Minifters; by his rod and corrections (which have their voyce, Mich. 6, 9-) by his mercies and kindnelle, but chiefly by the conflant admonitions, and provocations, and motions of his Spirit; what inexcufable, ob-flinate madnelle is it to deny and drive him away? Is any thing So worthy to be harboured there, as he is ? and is it not an incomparable honour, that he will youchfafe to come under our roof? whofoever is shut out, sure he deserves an hospitable reception, who will come and sup with such as we are, and bring his Feaft along with him. Aperi Christo fed extranen claude, feculo claude, the drive away & banish all things elle, but give him the best lodging. It is demanded, Can we open ? is it in our power? hath not be the keyes himself, and is not be the door himself? doth not he that and none can open? Yes, but when he bids thee to open he lends thee a key; and when he infuscth grace and faith, he inables thee to open. It is his gift, but thy grace; his inspira-tion, but thy improvement: And oh! how blessed are they that are but his Turn-keys, his Door-keepers. Is there a greater honour, or happinesse than to co-operate with God, in that which of all others is the most God-like work, the salvation of souls?

my filter, my love, my dove, my undefiled) All these indearing and honouring Attributes are the rhetorick of love, and not one ly testific what special estimation Christ hath of his Church though not free from all infirmities) but should be so many reveral titles and obligations for out love and obedience. Oh what manner of love is this, that God fhould fland, and woo, and what manner of love is this, that God flouid thand, and woo, and beg for that which is his som, and that by I omany Interests. For the Church is, 1. His fifter, of the fame nature and feed that now he hmielf hath, 2. His love, his extent all possibility of the thing and the carry love which prevented all possibility of these to love him, 3. His dove, espouled to him, as to an onely husband, whole chastle embraces the should never for fake. 4. His undefined, or perfect (as some read) that is in him, who cleanful. her from all filthinesie, and will keep her as unspotted as himself And so by all these relations and sacred ingagements, she is bound to honour, and receive him.

for my head is filled with dew, and my locks with the drops of the night] Both these clauses fignific the same thing, for the head concludes the hair, or locks, or curls; and the dew is nothing elfe but a gentle vapour gathered by the cold of night , and dif folved into drops, by which it covers and moistens the earth; all which is intimated by its origination in the Hebrew (asthe Criticks have observed) and is a most passionate expression of the tender goodnesse and patience of the Lord Tesus, who indures more for his Churches fake, than ever any faithful Jacob did for his Rachel,

cold and bitter flormes and blafts doth Christ undergo for his Elects fake; many injuries and discommodities, being exposed to worse usage than Nebushadnezzar was plagued with, Dan. 4.25; It is unexculable ingratitude to to requite him, who fuffers to much for us: who can think of it without hearty tears, that this fhould be all the recompence for fo much mercy ? Others underfrand by this dew and drops, the bleffings and gaces of Christ, who never comes an empty Gueft, but full of spiritual gifts and conforts, which distil from him our head, as the ointments of Aaron upon all his garments: and therefore it is the same unthankfulnelle still to repel him.

V. 3. I have put off my coat, how fhall I put it on ?] See what tain frivolous answers are returned to his love and kindnesse! and how apt we are to cast off those garments of holineste, and spiritual duties, which should ever adorn and invest the foul : We grow weary ttes which monta ever acorn and inventile out. We grow weary of them, and put off those nuprial robes, wherewish our loynes should be girded perpetually; Or though not uterly naked, yet we are apt to pretend we are, making that our apology which flould be our greater shaine, and forming poor excultes, and inconveniencies, as they did in the Gospel, or as the sluggard, Prov. 24. 33. which are unworthy a christian, and will not serve the turn before God who will not be mocked

I have washed my feet, how shall I desile them] This is spoken after the custom of those hot countreys, where they used to wash constantly before they composed themselves for a settled and quiet rest, or before they sat down to eat; and so it was a piece of their hospitality, to wash the seet of their strangers, the default whereof Christ objecteth to Peter as a great unkindnesse, Joh. 7.44. by this custom, the Church would excuse her somnolency and negligence, as if there were trouble or danger in rifing up to entertain him. But these are but sad shifts, worse than his were, Luke 11.7. A christian should indure more for Christ, than a little cold, or unfeafonable diligence : nor can any thing be thought either a pollution, or a difhonour which he requireth from us,

V. 4. My beloved put in his hand by the hole of the door] Hic est feopulus coum (sayes one) qui mente sacrilegă în hoc opere amatoria duntaxat carnis blandimenta meditantur; which is very true; for to an impure fancy this yerfe is more apt to foment kwd and bafe lufts, than to present holy and divine notions ; But fantla fantlis ; Pearls than to present holy and divine notions; But santh speaking reach are not for shiven, not facted things for dops, Math. 7.6. He that reads here must do that really, which the church made but her presence in the former verse; must throw off his slitchy garments, and wath his feet, that is, his affections from all carnal pollutions, and so let him approach and read to his comfort; For then he will discover that hidden Manna which is covered to all other eyes, and hath a more refined and heavenly pleasure here, than grosse and earthly palats can relish; It is shameful to mention what foul ugly rottenetle some have belched here, and how they have neglected that pure and Christian sense that is clear in the words; which, agreably to the former, present a further and higher degree of the patience and goodnesse of Christ; who when outward means, and arguments will not prevail, proceederh more effectually, and workarguments will not prevail, processore more effectually, and work-eth inwardly by the powerful vifitations and penetrations of his fpirit; which are called his finger, and his hand too; Mar, 12, 28, compared with Luke 11, 20. Firth, the bores the heart, and gives himiled a pallage into it, and then he comes in and polleffeth ir, himielt a paliage, into is, and then no ecomes in and pileten is a quite contrary reading of the words by forme, who turk is, a quite contrary reading of the words by forme, who turk is, at where the words who there is a quite contrary reading of the words by forme, who turk is, at the oficiancy and deadnelle of his church, were fo displeaded, as to depart from her, and fay as he did to his droute Apolles is, Nay fleep on now, I will not trouble you henceforth: The thing is true indeed, as appears at the 6. verse, but whether it be so proper to these words as the former glosse is very doubtful to any that confiders the next words.

and my bowels were moved for him] Or my belly was troubled; or inflamed, or swoonded in me, at his touch : So here is the great effect of spiritual visitations; close and full workings of Christ in the heart, shake her within, and move powerfully; so that out bowels and dearest affections are stirred and kindled by them, and we cannot but be mightily troubled for displeasing him before, Nay where there is yet but a little impression of God upon the foul, and a small beginning of Divine power, it will command the soul to arise and follow Christ. A little motion of grace, it it be true, will command thoughts, and carry a man, like the influence of Elijabs mantle, (1 Reg. 19. 19.) from all other delights and friendships towards heaven, putting in of his hands at the hole of the door , notes but fecret, and flender act in outward appearance; but yet ie leaves such an impression upon her heart, that she starts up and follows him, even when he had withdrawn himselfe, and never gives over feeking, till she finds him again, He that never felt the power of God exciting and drawing nigh to him, will never feek after God; and he who hath felt but a little work of that, cannot rest till he obtain more; that which was but a hidden motion, will turn into purpole, and that purpole shall be followed with endeavours, and those indeavours shall be proved with practile, and that practile, by daily growth and perfeverance,

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tially any foul feeles the Divine power in such operations, the more doth it both see its own weaknesse, and is consounded for it: And the more Christ is known and loved, the more we lament our own unworthineste, lest any thing in us should cause him to depart; or may oftend and grieve his spirit. For there is nothing can be matter of deeper forrow or humiliation to the heart, than that the hath neglected or flighted the addresses of the spirit of God in his Ordinances, and not intertained them, as the ought. Tis a great af-fliction as any can be imagined, that Christ should come, and call, and ofter communion to us, and more aids of grace, yet we should be so drown'd with carnal security and desires of mistaken ease and peace, as either not to open to him, but to fcorn thefe fupplyes he fends us, or else to form idle excuses against his intertainment, and so cause him to withdraw and depart from us. And whensoever it shall please the Lord to quicken and sir our hearts with an apprehension of this his absence, and just interception of favour, and communion, and all those inlightning; healing, reviving embraces we formerly had experience of; it will cause our souls to sit down in forrow, and to mourn after the Lord and his glory which is hid from us; and fo it was here, as we read in the next verles; and from us; and to it was nere, as we read in the next veries 3 and 60 it was with David, Plal. 83, & Plal. 79. where his heart breaks within him tor very disquiteness, that he had loss, that spiritual sweemed and secret joys which he had once in his communion with God, before his sin damped it, and cut off that dear correspondence, and those comfortable approaches, which were better than life. For this is certain, as want of Gods presence, and fellowship with him, is the shadow of death, and wages of hell, it felf, whose greatest torment confists in banishment and estrangement, and clongation and loffe, more than in fenfe: So to en joy the comforts of the Divine presence, and to draw nigh to God like a favourite of his and stand in his eye continually, is the very Gate favourite of his and stand in his eye continually, is the very Gate and Preface of Heaven; it is to have eternal life, even here Joh, 3. 14, 15, and to inclofe Heaven within us any where, and every where, and to ref in the bolom of God, the fact of his Jowe and secrets. Nay, beyond all this, it will be found, that whenfover the Gul is returned to her refl again, and hath found her beloved, and he is nearest to ther, and the hath the most fellow whip and command the state of the sta munion with him, even then the will be most deeply humbled both for former and present neglects and intermissions, and unworthirefle. The necrer communion, the greater fobriety and humility; nesse, and cryes with Elizabe h, whence is it that my Lord is pleased to come to mer and is ashamed too of the weaknesse and enmity of her own heart, which still retaines a disposition to drawy back, and so hinders that glorious and constant and daily fellow thip which we might have with God, did not those rude interpofers keep us off at too great a distance from him, and block up our way and accesse unto him, which esse would be more open and free unto us now in the dayes of the Gospel, than ever any of the Saints enjoyed, or could enjoy under the Law, in the highest degree of friendship and spiritual familiarity that we ever read of, Abraham, triendithip and ipiritual ramiliarity that we ever read or. Abraham, and Ilaac, and Mofes, this old friends) did not walk more immediately with God, than we might, upon whom the spirit of communion is more abundantly poirted now after the coming of Christ in the flesh, did we not darken our own light and straiten our own priviledge by our own folly. The Lords hand is not short-ned nor his bowels restrained, nor doth he delight less in the fellowfhip of his fervants than in times paft , but is as much taker and ravished with it; onely they content themselves with lesse degrees of it, and to they are not ambitious to preffe hard, and get all the fulneffe of it, which Christ hath purchased and promised, and which the children of God have attained before.

V. 5. I role up to open to my beloved I inward for aw and repen tance is best declared by outward reformation, and bringing forth fruits worthy of that which we professe. The very Hypocrite seels inward and filent checks, and incitations to fincerity; but he quencheth and ftrangleth them; proceeding no further than to weak purpofes and withes onely; but that heart which is broken truly, and troubled for fin indeed, though they fleep and lie as dead for a time: yer will not lie for ever; nor indeed can rest quietly till brought back to God and restored to his bosom whom by her seunity the had dipleated: Of this the penitent product is an hap-py example, I will arife and go to my Father, Luke 14. 18, and my bands dropped with murthe, and my fingers with fweet fmel-ling myribe] Both the prepositions are added here to repair the

fense, which would be no leffe clear and intelligible, though they had been omitted: The vulgar Latin reads pleni, full of myrrhe in the latter clause, without any reason for it in the fountain where nothing is found to answer it; as one of their own confesseth. Niinfinite in Heb. fed transfatum à codice depravata, égr. So for sweet finelling they have most tried, or approved myrrhe; others passing myrthe, that is, such as either flows freely on its own accord which they call myrrha libertatu, and is alwayes the pureft and beft; or elle such, as (like currant money, which is called pecunia transfers, Gen. 23, 16, and 2 King. 12, 4.) is most vendible and approved. All which are but elegant amplifications of the former exposition, shewing that taithful and active indeavours should ever accompany inward motions, and suggestions of grace: The feet should

Thus their hearts burned, Luke 24. 32. and thus the more prefen- make hafte, and the fruitful hands should be diligent, and operative; for this is to oyl the locks and make the foul more dexterous and prompt to all other duties of holinesse: Good habits having no lesse vertue than wicked, to facilitate and dispose us to do good more good ftill.

more good ton, upon the handles of the lock] Or the bolt of the door, as the vul-gar Latin who divide these words from this werse, and joyn them to the next that follows; but they may better keep that place, which our versions have assigned them; carrying a proper and clear af-finity in them to that which preceded, if by these handles, and wards of the lock, we understand the faculties and operations of the foul, as is faid before: Or, as others contend, we may expound that myrrhe of those sweet testimonies and impressions of grace, which Christ leaves upon the soul, both to upbraid us with the indignity of our contempt, and the more to attract us to love him; who never withdraws himfelf totally, but leaves fome sprinklings, fome distillations of his mercy upon the foul, as dear and precious pledges, and oppignorations of his return. And thus taken. the words luggest but one and the fame fense, full of comfort and

V. 6. I opened to my beloved, but my beloved had withdrawn himfelf, and was gone] Or, he was gone, which duplication is more pallionate, and being without a conjunction, notes the expedi-tion and certainty of his ablence, for which the is much troubled. and like a fad widow, wrings her hands and cryes out, He is gone, he is gone: This is the first evil, that follows and punisher so curity, and contempt of Christ; who suspends and denyes that light of his presence, which he had offered freely before: scalonable acceptations of grace, when it is tendred to us, are a Christians wildom and safety, lest they find such favour no more: Good opportunities are like water fpilt, which is not easily collected or not fo purely : It was Jerufalems greatest milery that the would or not to purely: It was Jerujanem, greater uneversate une would not know her day: I fwe oblinately refuse terms of peace, and imbrace not the kindnesse of God when he requires admission, will withdraw, and hide his sace, Mic. 3. 4. and Hos. 4, 4, 5. 6. The Church here had artained a glorious friendship with Christ, and was entered into sweet communion with him, and Christ offers further grace to her, coming down into his garden, but the (grown idle and flothful , and fecure) as after any special acts of fervice the is ape to do, neglects to receive and improve his vifits in their opportunity, and so falls from that hap-pinelle which formerly the had, and her beloved withdraws

himfelf, and is gone.

my foul failed when he fpake] Or, was melted, or went out of me, for his words which he had used to me: I was even examinated, and aftonified, even as nature and the creatures feem to be when the Sun is absent. This is a second effect of security; it will deeply trouble the heart, when foftned and molified a little by grace, to have refisted and refused Christ before; Judas that fold him repented, much more will they whose hearts are opened and melted by his spirit: And truly, they whose hearts are not touched and moved then, may fear that they are but deluded and mocked with vain presumptions, while they continue hard and relent not. God will work upon the heart and give these holy liquesactions to all, unto whom he will give Christ: First, they shall be assumed and unto whom he will give climit. This they make the confounded that they have neglected his words, which like feed under the clods may lie dead awhile, but will spring up and convince them at last; and then will Christ pity their forrows, and come again to bind them up. And therefore as it is a great mer-cy in God to bring his word to our remembrance that we may understand it better; fo when he speaketh, we should be careful to record, and lay up his words, that we may not believe in vain, 1 Cor 15. 2. which words will diffolve (as fire does hard Iron) the most obdurate heart, and make it with indignation to cry out, O wretch, careleffe wicked wretch to despise such love, to neglect fo great compassion I and so fit and prepare it for a new and happier visitation by Christ: So Aquinos both like a Schooleman, and a votary at once, liquefallio importat quandam mollificationem, qua ex-

votary at once, [now]aliis importat quandam multiplationen, qua Re-bible [cor babile, su amatum in jingm fabintre. [Iough him, but I could not find him, I called him but be gave me no anfiper.] It is admirable councile, Heb. 13. 15, not to negled him that (peaketh, not to thirt him off by any trivolous and idle excuses, for fo the Greek word there, μά παρακτώσωλ, imports. The Shiric of God is gracious and patients, but yet just and fensible of affronts and therefore not to be grieved. It is a great fin not onely to renounce and perfecute, but also to neglect such a friend : who if refifted wilfully, turnes enemy, and will measure to us according as we have dealt with him, Prov. 19. 24. If we be deaf to his voice, his ear will be heavy to our prayer; either to punish our former disobedience, or else to illustrate more his own grace which like other Tewels becomes most esteemed, when most diffi-

V. 7. The watchmen that went about the city found me, they finete me, Gc.] Some interpret these words to a better fense, and that this wounding and spoyling is nothing else, but those happy compunctions and mortifications which are effected in the foul by the word of God, whereby the is more excited to lock after God, being deprived of all other comforts and whom none can finde but they that are both of a contrite and pure heart,

Chap. v. mischief and woful fruit of security, which exposeth to many enemies and many calamities : These watchmen are conceived to be, the great tyrants and perfecutors of the Church, who many times are those that should be her watchmen, that should preserve and help her, but are apt to help on her day of forrow, and to multiply her griefs when smitten and forsaken of God: which is an ef-fect, of divine justice, which appears no way more severe than in feet, of divine Jutice, which appears no way more levere than in giving fuch watchmen who are rather Wolves and Lions to his flock; that they may finite her with their wicked tongues, Jer. 18, 18, and wound her with their cruel perfecutions, and take away by schismes and herestes the glory of her peace and

the keepers of the walls took away my veil from me] Or my scarf, cloak, any thing that is expanded and made to cover. The LXX, **AAUµµµµ a veiture which the modelt virgins of ancient times used ever to wear when they went abroad, as hath been observed already, and is an apt symbol, either of the pure and decent gorernment of the Church, which is both her ornament and her de-fence; or elfe of the purity and integrity of doctrine, which when it is torn and corrupted by errour, makes her like a vile woman, whose nakednelle is discovered, and whose same and honour is vitiated, Ezek. 23. 25,26. It is a mercy to have one veil taken away, 2 Cor. 14, but this we should ever be careful to preserve; for (as the Apoille fayes in another sense of all women, so may we of the Church) meimos ser younina analanahumles, &c. Is it comely for her to pray unto God uncovered? I Cor. 11. 13.

V. 8. I charge you, O ye daughters of Jerufalem, if je find my be-loved The LXX, and some others adde all the rest of this solemn adjuration or obsectation, as it is more largely before, Chap. 2. 7 adjuration or obtectation, as it is more largely before, Chap. 1, 7 and 3, 5, but this is needlelde and ungrounded: The words are very quick and urging as they are, teaching that we should not all the property and holy contributions of others, who enjoy communion with Christ, whilest our felves want such communions. communion was comes, where on leaves want are connotes:
for 'tis agree priviledge and bleffing too, to have fue faithful
friends with whom we may take fweet counfel, 1911, 57, 14, and
to vyhom to declare our griefs, is like blood-letting to cafe the
yeins, and quite the foul! and vyhofe charitable mediations and Interceftions for us, if fervent, will prevail much
that ye tell him, that I am fick of love Or, what shall ye tell

him ? more hetorically and passionately (as Hos, 9 14") for so in is the manner of that language to affirm any thing more earneftly by interrogations: So it is, be fure ye tell him, be fure ye prefent my languishing condition to him, and the cause of it, which is, my excessive love to him, that fo I may be reconciled to him, 'Tis true, I have been negligent, and carelelle in my duty; I have not ob-ferved and honoured him as I ought, but yet Oh! tell him my heart is upright and faithful tovvards him. Non languet amor , fee languet amans; though some defects and negligences have been found upon me, yet my love is intire; that cannot decay nor fleep; I may languish and be sick with it, but it can never be lef-send nor faile; and such a sicknesse is the happiest health; Falix amor ! mirus amor ! qui infirmos & agros facit , fed fimul fanos &

V. 9. What is thy beloved more than (another is added) beloved, O thou fairest among women] Or vyho is thy beloved? or of vyhat form; for the vyord is not only applicable to the essence or subfance, but likevvice to the shape, condition, accidents, 1 Sam. 28. 14. The vulgar Latin read for more than another, ex diletto, or pre dilette, as fome ha e corrected it, which is a comparative circumloeution proper to the holy language which wants degrees of com-parison: by which the friends and daughters of the Church (who is to be accounted most fair and glorious even in her tribulations, and never to be reviled but (poken of honourably) either expresse her own defire to know Christ more (for all eyes do not fee his whole beauty at first, but he is revealed by degrees; in which ma-nisestation none so fit to help those that he ignorant, as the Church is;) or else they pretend an ignorance of him, that so they may provoke and inflame her the more both to desire, and to describe him. Than which nothing could be a wifer or better remedy for her love-sicknesse; Qui amore languentes recreare putat, nil prastare potest opportunius; quam cum illu de eo quem amant misce-

what is thy beloved more than another heloved that thou doft fo charge m] This repetition of theirs are ues no lefte zeal in them, than her adjuration and folemn charge did in the Church, Something is in it, when we speak abundantly and affectionately of Christ; for according to the passion and vehemency of our affeour fire burns within, the brighter and ftronger will our firmes thine without. Que ardentisse diligunt (as Gregory) ed dulcus verba repetunt, ut per repetitionem, delellionis maximus amor oftendatur: And truly if any thing deserve this importunity, Christ does! It becomes us to inquire earnestly after him; and to know more of him , whom we can never know fo fully, but ftill he will paffe our knowledge; Ephel, 3. 19, and we flould like the holy Apoftles 4, that is, a croven that shall never rust, nor fade arvay.

But it must needs be more genuine to consider them as another a delight to behold him, and to know him more. And to this end enquire and ask of others, that we may be confirmed in the truth, and able to give an account of him to all that require it : And oh! how happy were it for the Church, if her fons and daughters would ask her only fuch questions? not those foolish and unlearned licigations, which we should avoyd as snares, being full of windy strike, and crude emptinesse, which are the seab and disease of the Church, I Tim. 6. 4. but these found and edyfying problems, which tend to edification, and to nouriffment; which it is a chief piece of Christan wildom to learn; that so we may defire and gather not diftempers, but refreshments and health from them.

V. 10. My beloved is white and ruddy This is the description and character of Christ which the Church returns, first in general, and character of chink which the Church returns, fift in general, defeending to the special lineaments and branches of his excellent beauty in the following veries. For white, some read pure, bright, shining, elegant, &c. all which are but several variations of the same thing, and all included in the two words, which are the finme and effence of all Beauty and Majesty. The words are expounded literally by some, of the humane body and efficies of pounded literally by lone, of the humane body and engies of Christ, which, they say, was so goodly and beautiful, that no painter could ever dravy it, because of that (Arias abyuss, y y derro) divine lustre and grace that shone in it: And yet how do the most vulgar and rudest dawbers among them presente to do ir, and like the Prophets carpenter, to worship it when they have done? We slick not upon visible and external colours, which no question were in him most exact and beautiful: This white and red which is here praifed is spiritual, and made him fairer than the fons of is nere praised is pivicual, and made tim fairer than the fons of men. For for Chiff was white in his Divine nature, which was the brightnesse of his Fathers substance, and red in his humanity, be-ing of the same substance with the first Adam, who was made of red earth, white in his holinesse, and red in his blood and sufferings; white in his own immaoulate purity and innocence, but red in the imputation of our fins, which are like fearlet and crimfon, Elay 1. 18, white in his goodnelle and free grace to humble finners, but red and bloody to all his enemies that will not fuffer him to rule over them. Thus should we present and describe him both to our own and others affections, which is called by the Apofile, the messyphosous of Chift, and is better than any crucifix' or picture, Gal'3.10. And feeing he is thus white and beautifix, or pilutre, Gal'3,10. And lecing he is thus white and beauti-full, we thould frive to be for cop, that we may be like him: λωπλα πριπσήθε Θυσζί, iš the old proved; had therefore we find the Angels of God, Joh. 20. 12. Maxth. 28. 3. Mark 16. 5. Aft. 1 to, &c. and the Maxtyrs, Rev. 3. f. & 6. 1. any Christ himself in his glorious transfiguration repreferred thus, Marth. 17. whom we should imitate in all things, that so we may be conformable to his glorious transfigure who is with more for the depth of the second support of the second suppo ore Purpureus: elpecially in fuffering for him , not as malefactors ore empireus: especially in tourising to sims, not as majeractors do, for that is odious and shameful; but as well-doers and as Christians, for this is to glorifie God, t-Pet.4, 15, 16.

The chiefest among the thousand Or a standard-bearer among

en thousand, or one chosen of thousands, (as the yulgar Latin after the LXX) that is, above all others, or in comparison of all others; higher than the Kings of the earth, Psal, 89, 28, as it was faid; Saul was higher than all the people, 1 Sam. 9, and as David rather, who was better than thoulands of them, 2 Sam. 18.3. But Chrift is not onely the Standard-bearer, but the Standard it felf: The Enfigne of his Church, Efay 11,10, who ruleth and leaderh them as the Colours do Armies: Him we are to follow as our Cap-tain, or xa 342 yris, Marth, 28 10, he being that true pillar of fire which will bring us to Canaan, Vegeting and other Mafters, of the Military discipline tell us, that not to observe the Standard. and march after it, was a capital offence; Signum non videre cum attollitur capitale eft : So it will prove with us, if we for sake his Colours, who if we had ten thouland lives deserves them all, for for he hath the words of eternal life, and whither can we go, and

to the hand the world section be happy, but to him?

V. 11. Hu head is as the most fine gold | Here begins the particular description and praise of Christ, of all which, as one sayes cutar description and praire or Christ, of an White, as one layes modeltly, Ego quid de finguls linama, faser me nefaire; I know not what to determine and reloive concerning the meaning of them: So may I fay elpecially of this particular; For it is not yet agreed for much, as what the very words here fignifie; of which neither is an Adjective in the Original, but both Subflanding and Supromys's being conjourned by amorptions and Completions and Completions and Supromys's being conjourned by amorptions and Completions and Complet tives and Synonyma's, being conjoyned by appolition, and so figni-fying some thing that is most excellent and perfect in its kind. For where many words are placed together thus, that are of the fame fignification, it argues that they are generical terms, and Chrift; for according to the paffion and velemency of our affe-dion, which is the main wheel that turns all the reft, fod our fleeches and defires iffue from us, and fo doth the world and the concernment of that we feek appear i weighty and ferious matters are driven on with weighty and ferious impulsions; and the hotter our fee burns within, the briefster and stronger will our flee. (and therefore by some is so rendred in this place , 119, 71419, or πολύτιμ9, (and is not refined out of the Oar, as Tinne is by or nonvith 9.3 and is not retined out of the Oat, as Tinne is by five, but is in it telf mot pure and perfect. In all which we find a clear and worthy Emblem, both of the Wildome and Majelly of Christ, that his Kingdomi exceedeth all the Kingdoms of the Earth, and that a crown of pure gold is fet upon his head, Pfal 21.

His locks are bufhy, and black as a raven] Or his hair is enried, feas obeyed, but even the very graves and carcalles of the dead. John 11.43. The confideration whereof should make us hang are his lips, and open out hearts that his precious dew may drop in and we may receive the words of eternal life, Joh. 6.68. They that are imbalmed with mirrhe, are but fecured for a time against prewhich fignifies the first bud, or husk that the Palm-tree shoots forth; Others will have it of a Latin off-spring, and the contract are imbalmed with mirrne, are but lecured for a time against pre-fent corruptions; but they that are anointed with these droppings, shall be made clean and kept alive for ever; To which it is thought of elevate, because as the branches of Palmes, the more they are deprets, vvill rife the more; So the Decrees and Counsels of God by fome that Christ alludes, when speaking to the Church of Smyrna (which is interpreted, myrrhe) he tells her, that he that over-(which are his Bisgowa, his thick infolded locks) cannot be prevented nor refifted: but the more menjoppose them, the more do cometh shall not be hurt of the second death, Revel. 2. 11. that is, his foul and body shall live immortally, which is more than all their myrrhe, and all the embalmings of the world can V. 14. His hands are as gold-rings, fet with the Beryl] By these

pievented nor refifted: but the more ment/oppofe them, the more do the height rational perplex themselves; like those that ravell in thick darkness, a Chron. 6. 1. who the more they venader, the more do they look themselves. For, as a Naven, Others by a little change of the points, read, As the Evening; Other 1, another as the morning both which are neither perfectly dark no light but mix of both: So the decrees of God published in Prophecies; and for many of the Semons that Child delivered in Parables, God the Child of the Moral of the Phild opher (aid of his Moral) both veritten, and unvvitem; multilified, and not published. ten; published, and not published. V. 12. His eyes are as the eyes of doves by the rivers of waters] Or as doves upon the rivers of vvaters. Nothing is more known, than that Doves take great delight in fprings, and fountains, and pure rivers; and fo are a most fit and proper Emilem of the purity and holinesse of Christ; whose eyes, first cannot fo much as behold any iniquity, Habak. I. 13. lecondly, a. c. meck, humble pitiful, and full of compassion; for he looketh not after prey, and blood, and violent accompanies of the second control of the second design as the innocent Dove, which defeed ded upon him at his Baptisme, when he sanctified and purified the very yvaters themselves; and made them cleaner, than they could make him for ever after to all that youth in them, as he harf commanded.

washed with milk and fitly set. As if vvater vvere not enough to purific them, they are said to be as vvhite, as if delicately washed in milk; which also sets out his gentle and lowly nature: Whose eyes were not red and bloody, as the eyes af drunkards with vvine: nor filthy and noylom, as the letchers, which are full of adultery; nor fiery and glaring, as the angry and furious, whole eyes flame revenge, like a dogs, or lions; nor yet differted and looking afquint, as the envious and malicious; but as the meck and gentle eyes of Doves, to make them more gentle, are washed and gentle even bores, to make them more gentley are wanted in milk: The other Epithee is differently renderd; That which we cranflate, fully fet, the vulgar Latin render, abiding near the fullest streams: which when they know not how to vindicate, they leave our freams; and turn the Adjective fulleft, into fulnefle; which after the holy Idiom, fignifies fetting of stones in rings, or jevvels; as appears Exod. 28. 17. and so they comply at last with us and agree both in the translation and sense, resembling the glorious eyes of Christ, to jewels, or diamonds, which are to artificially fet, that there is no disproportion nor inequality in them; for he is no respecter of persons, but as his eyes radiate and sparkle, like orient gems, so are they even, and just, and upright; and there is no partiality, no hypocrific, no unrightcoul melle in him.

thick, heaped together. The vulgar Latin read, Sicut elata pal-marum, vehich none of her best friends knove hove to ex-

pound; For some would have it to be a Greek word from sharn,

V. 13. His cheeks are as beds of spices, as sweet flowers. For Beds, we may read banks, or borders; or (with some) boxes and pots of spices: and for sweet flowers, some read, towers of sweetnelle: others ripe plants that breed ointments, or that are planted and ftrengthened by the confectioners: which are rich lymbols of that sweetnesse, life, comfort, that live in the amiable countenance of the Lord Jesus Christ; In whose presence and favour is fulnesse of joy and pleasures for evermore. It is said of Alexan-der the Great, that his skin and flesh were persumed naturally, and that there breathed from him (fuch was the exact temper and concoction of his humours) a fragrancy as of flowers and spices, le is concerns of this fundamental regarders as of nower same pieces, and in most true of Christ, whose garanents finell of myrrhe, cassia, and all spices, and in whose cheeks they grow and shourish; so that we may without statery apply to him that of the Panegyrick; in ipso wastu two videbam omnia signa virtusum, in fronte gravitatie, in oculie lenitatie, in rubore verecundia, in fermone jufti-

ite, (yr.

hi hip are lilies, dropping [weet smelling myrrhe] It is usual with
profane Authours to expresse elegance by lilies, and so the preaching of the word is frequently compared to dropping, Deut. 32. 1. Job 29 22. First, because this infusion must he made by degrees, as into marrow vessels, which cannot receive all at once, Animirades quantum excipere possion, videndum est. And scondly, because it maketh fruitful, and rich, as the dew which sinks gently into the earth, and makes it fertile; that he which fowes in tears may reap in joy, But then it is compared to myrrhe for other causes; As 1. Because as myrrhe is bitter and distassful, so the very word of grace is unwelcome and distassful; being contrary to carnal lusts, and sensual appetitions, teaching love of enemies, contempt of the world, self-denial, &c. which are duri sermones, hard and fowre precepts to flesh and blood. 2. Because as myrrhe is a rare prefervative against purrefaction, and rottennesse; so the word of Christ is a word of life, able to fave the foul. If he fay the word we shall be healed and live; whose powerful authority not only the stubborn Jews admired, Matth, 7, 29, and the winds and

hands we may understand, his bounty, liberality, giving of spiritual talents and dispensations, which are more precious and glorious than gold-rings fet with the richest stones: For that which we translate Beryl, may fignific any other kind of stone, as Car-buncle, Onyx, Chrysolite, Jacynth, &c. and therefore the LXX. would not translate it but retain the same word that is in the original, which fignifies indeed the Sea too, and for that cause may ginal, which lightness more a new sea too, a ma nor mac caute may either be taken for any Sea pearl in general, or elfe for any those that refembles the Sea in colour, as they fay, the beryl does, a high subvivary about gost gift is to anacogashis, see, faith Epphan. But neither this, nor that, nor all the wealthy treasures of Nature are comparable to his unsearchable love and bounty to of Nature are comparable to the unfelt, and ftill giveth all things, which bounty and love are called his hands, because they confis chiefly in action, and are faid to be like gold-rings fet with Beryls. charry in action, and are laid to be like gold-rings for with Beryls, because lawyes perfectly and accurately performed by him, that he was reprehensible in nothing, his very enemies could find no just matter of fault in him, but confessed when the had done all things well; nay better than that poor little English word can expressed the Creek, Ranks was war were hose, Marky, 17, his bell is as bright foury overlayd with Sashyres! Or his bow-les, or heart, are like the brightnessed or possible through or Alba-fler; that is overlaid, or branched, or distinguishe with blue facility of the property of t

phyres: To distinguish is to adorn, or ingrave, or inamel, in the phyres: I o dittinguith is to adorn, or ingrave, or inamel, in the Latine dialets, as their pseula genum delfinguers, and other phrases in their Orators and Poets winnels. The English word Saphyre is of an Hebrey defects, coming from their Saphar, which fignifies to number, and fo fignifies a thing of great value or worth, as Re numeri difering, with the Latines. Both their rich pearls of Nature, we find usual embletons of chality and temperature, for the Flackous its defended by pears of Nature, we find utility entirelies of cutity and temperature, and the Saphyre (as the Secretaries of Nature tell 110) is to cooling and terrigerating quality: And thus they may be Allegorized here, for though Christ was accused as one gluttonous and given to wine; yet this was but the malice of blind adversaries : He given to which yet this was out the manter or or man averrances; rice was the intractious example of all true holy ablitance and moderation: and gave us a copy in his own fafting and mortification, which we ought carefully to take out, and follow: But befides these vertues, here is more intended, for by the bowels and belly of Christ may also be understood his tender mercies and compassions, and his kind affections and good thoughts towards his Church and people, which moved him from all eternity to vifit them like the day-firing from on high, as old Zashary prophecyed, Luke 1, 78.

Luke 1.7%.
V. 15. His legges are as pillars of marble.] The word for legges included allo the chiplics, leet, armes, and every part that branched from the main body, being derived from a root that fignifies to grow out, or to run forth: By these pillars some would have the Apoltles and Ministers of the Golpel, who are called 6, Ephel, 2.10. and so is every member of Christ promified to be, Revel, 3, 12. where Christ faith, that he will make all them that overcome pillars, that is, he will confirm them in grace, from which they thefe, according to our former Analogy by thefe pillarswe understand the other glorious attributes and perfections of Christ, namely, his immutable truth and faithfulneffe in his word (whereof no iote shall perish) and in all his actions, which are nothing else but judgement and righteousnesse: or else his almighty pow er and firength to discharge his offices to which he was anointed of the Father, which he performed fo, that he shook the pillars of hell, and triumphed over the power of the grave. For though it is most true, that he had no inward conflicts and impugnations ex parte fomitie (as the schools speak) such as his members suffer from the reliques of flesh in them; yet he had many outward stor-mings and assaults both from wicked men and Devils, whereof he was more than conqueror, for it was impossible he should be hol-

was movement of the denot them, Act. 2. 24.

fer upon fackets of fine gold! Or leaning upon, 2s Tremelius, but latininfoult, 2s a late Jefuite confures him 2 others undersout 1. The face of Daniel Image were but the face of Daniel Image were bu with fockets, or feet of gold. The feet of Daniels Image were but of clay, though the head was gold : and fo are the feet of all deceitful men , and those that trust in them are like a foot out ceiting men, and those that trust in them are like a foot our of joynt, Prov. 25. 19. But Christ is feet of gold to his fervants, to uphold them that they may walk safely, and not stumble: So that every one that walketh in his integrity may

Chap.vi. fay, my foot standeth in an eaven place, Pfal. 26, 11, 12. his countenance is as Lebanon, excellent as the Cedars] Or his whole shape and person, is most glorious and full of majesty; whole mape and perion, is more glorious and that of majerty; for it was a proverbial expression among them, by which they would fignife any thing most excellent, and beautiful: Lebanon being the glory of Syria, and was called the mountain of moun ueng megtory or 3716, and was caucet me mountain or mountains, for tits height; fivetnetific, fruitfulnetific, Rec. 50 is Chrift the glory of his Church, and the elect of God in whom his foilt edulphieth, Efay 42. 1. It is a fullerable confequence that is forced from hence by a fetuite, that becaule the Cedars of Lebanon were used by solomon in the building of the Temple, therefore the substrate and inwars of Chrift are the workflowed in Chriftthe pictures and images of Christ are to be worshipped in Christi-

V. 16. His mouth is mift fweet | Or his palat, throat , breath are sweetnesse; now the Church drawing towards a period of her character cannot forbear but repeats the praises of his mouth, her character cannot rorpeat but repeats the granes of na mouthry, which the had countied often before; for indeed, nothing maked Christ for precious and delightful as that word of grace and blef fing; which he hath delivered to his Church; which exceeded in pleafure all ofter things that are most delightful; as a the optimal tropher confident, Pfal. 119, 103, and indeed through that

yea he is altogether lovely] Or he is her whole defire, the act be ing put for the object, as is usual with other Authors: or all of him is defires, or he is wholly defirable, most to be desired, &c. Here the breaks of her praifes in a general Elogy, which no words can expresse enough; As if the had faid, Alas! what is this I have can expresse enough; As it the shad said, Alas; a wrat is this is have spoken? I am too barren and empty of language; I know not what to call him, but do you that heat me, imagine or name any thing, that is most desirable, most worthy to be loved and admired, and that is He, He is the defire of Nations, Gen. 49. 10, 26 Hag z. 8. and all that is perfect in earth or heaven, is but a dim Hag a. 8. and all that is perfect in earth or heaven, is but a dim flaatow of his excellency. How defire any gift that is good and perfect, go to him, for he hath a fulnelle in himfelf, and will give to all that ask 1 Hyow would belife and confort your eyes with an object that if altogether fair and happy: 0.7 life up your eyes and he hold him, for those eyes only are billeful. Behold him hat heaven, on earth, in the womb, on the lând, at fea, in his eradle, on his erolle, in his grave, See him, and look upon him in his remarkel that which made, him defpifed of then, Elay yes: 4. & the second of the property of the perfect of th \$\frac{1}{2}, \frac{1}{2}, \frac{1}{2}\$ and yet even then will the quick eye of faith find out all infinite worth and comfort, and beauty in him; and will defire

finine befides him.

this is my beloved, and this is my friend, O daughters of Jerufalem?

Of fisch is my beloved, &c. And oh / most worthy to be beloved, being fuch, who can chuse but admire him and honour him only it because him. whom we have cure nemg juech, wino can custle but admire, and mai choice to be on so from choice of the in his fight, and knowledge. O terque quaterque beati ! Never is it possible for any to be so blessed as those, who have found him and chosen him to be their friend and their beloved.

CHAP. VI.

He Church having presented Christ in so high a character raiseth a zealous destre in all that hear of him, to find and enjoy him; In which holy travel they are further directed, and enjoy mm; in which noty haves they are further directed, and inflamed both by the bleffed pleasures of that place where he abideth, and also by the dear union and fellowship that is betwixt him, and all his members and laftly by the prefent comforts and briviledges which he bestoweth on them, which are largely remonstrated in his ample praises of her graces , and in his ten les monitrated in its ample poutes or the graces, and it inserted love and care over her, whiting her and warching over her, and often calling earnefily upon her if the at any time back-flide, that the may return, and not lofe him.

Verse 1. W Mither is thy beloved gone 2. O thou fairest aming women, whither, dyc. Here is no marchal difference
among translations, only the vulgar Latin and some else, annexe
this verse to the former Chapter, but methinks not with so much
reason, as they which begin this Chapter with it, and unite both
the interrogation and the rely together: The interrogation is
proposed by the friends or companions of the bride, who if the ad
streeting here, to find him, as the defired. Chap. c. 8. do hered offer directing her to find him, as the defired, Chap. 5. 8. do here defire to be directed; and that very earnestly as it appears by the repetition, which argues both the truth and vehemency of their affe Aion, and also by the expedition and dispatch, obtending no idle excules or occasions of delay, as they did in the Gospel, Luke 9.59. & 14.18, but speedily setting about the seeking of him.

that we may feek him with thee The causal, that, is better than the copulative, and, of the valgar Latin, as is cofessed by the Patrons of it; but yet both of them may ferve to express the same thing which is not only the effect of preaching Christ, whose excellencies and power fet forth will inchant and inflame the virceitences and power set torin wil inciana and manne the virplant of orfake all Zach. 8.1. that may find him, and partake of or defineables and fon ord only Plinty, Straby, and other prophine
his blefinge and benefits, Elso, 2.5.3. Tim, 6.5. but also | writers teffise; but more fully and truly the holy Serigiune if

that reverence and do honour, which belongeth to the whole Church, whose communion and authority should be highly esteemed by us; as a fate and fingular help and guide in the gaining of faving truth, and knowledge : And fo that is very true of venera-ble Bede upon these words, Qui Christum fine Ecclepa q arit errare dy farigari puell, at invenire non potest. It is not good (faith the wile man) to be alone, nor to walk aside in private and unste-quented phancies, where we may have this light, and pillar of truth (like that of fire in the wildernelle) to go before us.

V. 2. My beloved is gone down into his garden, to the beds of spices] v. 2. my conver a your community on garden, to the pear of pirety for bed form: read furrower, lines, port, &c., which all are of one notation and fenfe: fignifying in the letter Solomons rare gardens and orchards, whereof Eccle 1.5 we read, and Nch. 3. 15. but spiritually are to be expounded either of the many and leveral congregations and affemblies of the Church; which are compared congregations and allembles of the Chutch, which are compared to many beds in the fame garden; or elle of particular believers; and faithful foults, whose prayers and fervices are like the livest-eff pieces breating an acceptable odour upon Christ, who redeet education, and hedged them in as a garden unto his Father, Revel, 5, 28, 9. We may also observe here the readineft each willingshed for the Chutch to answer, and fatisfie them that all her of Christ, of the Chutch to answer, and fatisfie them that all her of Christ, the Christ of the Chutch to answer, and fatisfie them that all her of Christ, the Christ of the Chutch to a fatisfie them that all her of the fatisfie them. or the Church to answer; and lattine them that als her of Chrift, the manifedation of whole fpirit was not given for her felf, but to profit withall, and for the use of editying, x Cor. 12. 7. to feed in the gardens, and to gather the filter] It was but one garden before, but now plural, thewing that the particular Chur-

garden before; but now plural, thewing that the particular Churches are parts of the Catholique, and therefore one with her. For feed, fome versions have, delight himself, and so the word is used both by the Greck and Latine Authors, pastere easily, and pastere animum, are the same with obedience; and so Christ feeder, that is an order of his Church, as men take pleasure in their most eabovate and well-kept girdens, which are places of greated delight in several respects. And therefore the Church is compared so for to veral rejpects: And therefore the Church is compared looft to gleen, the chiefelf of all gardens, Ezeka 56, 37, Efay 11, 5, In which latter Scripture, the vulgat Latins, for Eden, reads qualfuliating as delights: because Eden was the fact of rurelt delight; as fome criticis have conjectured, the Grecks effectially intended in the word #0#0#, which founds like Eden, and of thought to be drived from it. The collection or guident collisis, may either be expounded of the green and worker that is the Church which Christ both plants in them. and gathers (that is accepts) from them; or else it may be understood personally, of holy believers themselves, who are called Lilies, as Christ is called the Rose or the Flower, chap. a. 13, and, from their feveral beds and italks where they grow dispersed, are collected and united by him into one mystical association of Faith and Charity, our of every kindred, and congue, and people and Nation. Joh. 11. 52.

V. 3. I and my beloved, dyc.] Or, to my beloved, as the vul-gar Latin, or of my beloved, which are all the same, as was noted before, Chap, 2, 16. where we had this whole verse onely a little belore, Chap. 2. 16. where we had his whole verte offer) a refreshment the transferred; The repetition whereof cannot be blamed, nor file for it, being fo full of love, devotion, joy and wonder as both file is, and every foul must needs be first, that can affir m fo much refolution, and constancy towards Christ: For the order is not to be neglected, that first she is chosen to be his , and then this cherisheth and ftrengthens her faith and love towards him; fo that being joyned to him the becomes one spirit with him . 1 Cor. 6. 17. ing joynea commine necomes one ipart with nim I Cot 6. 17, and boateth her felf to be notely his, as David does, 19tal. 119, 94, which is a rare and fingular priviledge of the Saims of God, and though it appear an eafle and common thing to fat, yet can truly be fooken by none, but those that have the spirit of God. Facilies

DE PODGET DY HOUSE DIE LABORET DE LE PUETE OF GOOD. PACTION ONCY OF COMMENTA VICTURE (ALLE PAUL) ALLE PAUL (ALLE pleased to renew his praises and consolations; comparing her first, to Tirzah, as our transfations render it, far better than the vulgat Latine, who both leave out the particle of similarde. As, which answers to the service letter 2 that is prefix, and also instead of aniwers to the tervite letter it that is premay and ano interact Tirzah read fuavis, that is fweet, or well-pleasing; which version is confessed by themselves to be both corrupt and obscure, and therefore not so proper as the proper name Tirzah; which was a therefore not so proper as the proper name. 1 1723 m, which was a City net only famous for her antiquity, being the feet or Kings before Johnshritime, John 12 24, but illewille for the pleafant feituation and digity of it, which made her the Agray arost, or 1791 chamber of Jerobsom, whose court was there, 1 King, 14, 17, and of madips, chap. 15, 33, and of Elsho, yet fee 3, down even to the robel Zimit who desperarely burnt the Kings house there, and perified, as a robe deletered, in the fame confligeration with it, yet and perifically as a robe of the confliction of the confl 15, after whom, Omi having no house left at Tirzah, bought an hill of one Shemer, on which he built a city, and called it after the nut or one Snemer, on which he ould a cuty, and catted it after the first owners name, Samaria, where he reigned and was buried, and his son Ahab and his posterity after him, ver. 23, 24, &c. Secondly, she is compared to Ierusalem, which was the metropolis of the whole Kingdom of Iudea, and though nor so sweet and de-licate for her scituation, as Tirzah was, yet ic is faid to be comely

Chap.vi.

many places, Pfal. 48. & 87. & 112. & 132. & Lam. 2. 14, 16. where the direful ruines and devastation of it are augmented from the ancient pomp, and glory; which made her once the flar and light of all (i.e haftern world, and more glorious than all the cities thereof; but yet not fo glorious nor comely, as the new Jerufalem, whereof the was but a thadow, and figure,

terrible as an army with banners Or admirable, or an admira-tion (the substantive by a little change of the points being put for the adjective) or a terrour as an Army with banners, or let in o. der : This allufion is applyed to the Church either in regard of her troublesome state and condition, whereof war is an elegant emblem : or else in regard of her order, and decent disposition as to her outward government; which is not expressible by any thing better than this of A mies, wherein nothing is more requisite than discipline and order; And therefore it is the most unreasonable and ftrangest paradox that can be, for fouldiers to be enemies to the Church and her administrations : or lastly, in respect of her authority and power, whereby as the is pulches hominibus and de-cors Deo, to is the also Damonibus terribilis, dreadful to the Devil, and all her enemies; as Ifrael was in the wildernesse to all the nations Exod. 15. 14. & Deut. 2, 25. And how can she be otherwise nations exou. 15. 14. & Deut. 2.15, Inn move can find be otherwise whose weapons are to mighty, 2 Cor. 10. 4. whose officers and souldiers are Angels. Martyrs, Apostles &c. whose order and utile is for prudent and lafe; and whose Van and Rere is the Lord of hosts, who maketh her inexpugnable, Elay 72. 12, so that the gates of hell shall not prevail against her.

V. 5. Turn away thine eyes from me for they have overcome me]
This expression is of the same nature with that, Chap. 4 9, and spoken by the same person, that is Christ; not by the Church, as fome who confider not the original Idiem would have them Some explications would render them as a reproof of her boldnesse and curiofity in gazing upon Christ and his incomprehensible nature too much: Trenching is of a judgement clean contrary to these, for he reads them as a command, Turn thine eyes to me, that they may lift me up; as if Christ were comforted or glorified in the glory and comforts of his Church : But the most facile and general opinion is, that they are a most elegant (and indeed poetical) expression of abundant, ardent love, uttered by Christ as hy one wounded and overcome in battel, by the darts of his enemy. We read of Ahab when shot in fight, he cryed to the driver of his Charead of Anna when how in many in crycu to the unity of his Charch, riot, Turn thy hand, &c. 1 King 12.34. Yo doth. huift feem here to tomplain of an over-much duty and obedience in his Church, whole eyes religiously fixed on him, did so much delight him, that whole eyes rengiously nice on min, and to much design min, that he was almost ravisht and vanquisht by them; and forced (as the vulgar Latine) even to flye away either from them, or from himfelf; as men use to do in violent trances and passions: and as he was thought to have done once for our fakes Mark 3, 21 which yet were not violent, that is, necessary or coactive to him, but most free and voluntary, not finfull as in us often; but most in-nocent and blamclesse: And therefore that charity and caution of theirs was too superstitious and needlesse, who fearing to reproach the wildom or vertue of Christ, denyed any of those humane commotions in him, as if like the Stoicks he had been fenfe-lelle and impassible: For which cause some of them (and they very orthodox and catholick in other things) expunged and left out the word exhause, Luke 19.41. and that relation of his agony, Luke 22.43 as if dishonourable to him, whilest indeed they re both most congruous and suitable to his humiliation, and also full of comfort rather, than offence to us, for so the verity and truth of his humane nature was attested and confirmed; According to that excellent rule of Saint Jeroms in this

ed, According to that excellent rule of Saint Jeroms in this points, or all all publishment were are more area for and a logo, the hair is a a flock of goats, that appear from fillead! This fi-militude we had, with very little difference before; which repe-tation and the reft that follow, proceed not from any barrennelle or deficiency either in the matter, or Authour; but of meer defign are used to set forth the great riches of his love and goodness, who even after her foul lapfes and defections, is vet pleafed to paffe an auraia an At of Oblivion, and to praise and honour his pool militant Church, as much as if the were wholly and absolutely

V. 6. Thy teeth are as a flock of sheep, egg. There is onely the word sheep added expredely here, which was supplyed before, and that is all the diverfity that we find in our common translations, Indeed, they fay, that the trabick makes up all the reft of the comparison, and inserts it here, which is without any authority from the Original.

V. 7. As a piece of a pomegranate, &c.] Or as the crown , for the pomegranate hath a kind of broad crown on the top of its fkin, which made it of old the Embleme of Majesty, and dedicated to Juno, whose flatue at Mycenz (as Paulan in Corinih) held in one hand a Scepter, and in the other a Pomegranate. Such majefty and authority hath the Church conferred on her, and they that will not hear her and obey her, and fear her censures, are no better than Heathens and Publicanes: But of this also with the

V. 8, There are threescore Queens, and fourscore concubines] Or as ome read, by way of concession or supposition, Be there, or let there be, never so many (a certain number being put for uncer-

tain) Queens and concubines. It is the promife of the Lord, that tain) (ugens and conciounes. It is me promute of the Lord, that his Church half have Queens, to be her Nurfes, Efgy 49, 41. This pointle is plain and evident, both in the Propher and event; but what the Queens and concibines here should mean, is not fo quickly understood? The word to concubine the conclusion of the word to conclusion in the propher and the propher man, is not fo quickly understood: The word for concubine in the Hebrew is exprologized wirtly by some from two other words of that Language, which put regether, figurifie that which the Greeks call just justage. Some old Latine in Justice they just, and we may presume to English, an half-wife; because they wanted many of those privileges and honours the duckers to them that were the true and lawful, wives: as it will be the company to the methal to They had no downies as the other commonly had, especially among the Heathen. Secondly, they had no publick rices or solemnies neathern secondry, they mad no publics rices of folemnites used at their entertainment, but only were received by mutual confent and the (and therefore called **Uuraris*) into the bed, which yet it was death for them to defile.

3. They had no inheritation that the state of the tance, nor their children, but only gifts and portions (for that case of Jacobs sons by his concubines) was of an extraordinary nature and dispensation.) 4. They had no rule nor authority in the family, but rather were to honour and reverence the chief and lamily, but rather were to minour and reverence the chief and true wife upon all occasions, as we read of Hagar, Gen. 16, 9, and Plal. 45. 14. which was the reason why those high and greas Queens of Persia and other countries suffered them to patiently of old: Dia to to Basilisa und the mulanisar Berneueda. mesor word you a univ. So they were a kind of fecondary wives, and are thought by some to fignific Christians of a middle station or degree; such as they call proficientes, that are got a pretty way on their journey, but not so far as to be sliled periest, yet, as the Queens named before are conceived to be.

and virgins without number] Or innumerable as some, as the the phrase is used, Job 21. 33. and other places or as others, of no number, that is inconsiderable, and not to be esteemed. But this latter fense is harsh, and irrational, for which leffe probability than for the former, though that be fo dark too, that we date not aspire at any thing more than meer conjectures; which are various, for some as I said, would have the Babes, and Inceptors in Religion (which are many) to be meant by Virgins; by concubines the lower Graduates and proficients, (which are far leffe) and by Queens (which are the fewest of all) as perfect things use to be rarest) those that have gained maturity and persection: Others by Queens understand those Christians that be received into open covenant with God, by concubines the Gentiles, who had no more covenant with God, by concubines the Gentiles, who had no more than readon, or fecter workings of inward grace, without any publick terferation or profellion; And by Virgins, the infants of both, that died before any outward exprefilion, or fignature of faith, or Religion. Sain, by Queens fome will have true Beleevers to be fignified, by concubines hyporriese, and by virgins (which is a firange allufton) prophane perions. And once more, and et the de three, jour consider the de three, four consider the unaer their three, some consider those three distinctions and squadrons of outward professors. Excessingstor, Laire, Catechment. But I am weary of these uncertainties, and leave the Reader to abound in his own sense, wherein set me adde, nothing can be a surer guide and conduct to him, than to go on, and read this verse with the next.

V. 9 My dove, my undefiled is but one | Some read , That my dove, my undefiled, or perfect is one: The learned Grotius would have the But, ptefixt, or as he sayes, added, thus, But my dove, ge. And fo if you read them, and make the former verse, the medranse of a comparison, or concession(as I called it) which is finished in this verse, then the sense will run clear and smoothly thus, Let there be never so great a number, never so many Queens, and Concubines, and Virgins of other Assemblies. Let them boast of contents, and hundreds, and innumerable flocks, and multitudes of their religion, and perfuation; yet my Dove, my undefiled which is but one (equals faid 1? nay) exceeds them all. Or, 2. Though you fee, as I grant you may, many feveral forts and conditions of Churches which protesse my Name, whereof some are both more numerous, and more glorious than others, yet they all make but one Dove, one Undefiled, one Catholick Church to me: They are several congregations, and various forms and numbers, and outward professions they may have, but yet they all make but one Undefiled, or perfect Dove : As Sarah was the onely wife of Abraham, and no other, fo the Church is married to Christ her Lord, and is but one as he is, though united out of feveral pieces by his Spirit, which is one also, Ephel, 4, verse 5, 6, which onenesse or unity every true member of the Church will strive to preserve; elfe, if he forfake her and separate from her communion, let him pretend what he will to the contrary, the Apostle concludes him to be sensual, and without the Spirit of God, Jude v. 19. Of which pride they are no leffe guilty, that being but parts and members, will yet needs be called universal, and rule as Queens, and

the is the onely one of her mother , the is the choice of one of her that are ber Or the is as the onely one, &c. and as the beloved, or as the pure one, or onely (that is tenderly) beloved; for so survives. Elay 42, 1 is explained by ωράπηθ. Matth. 12, 18. What the love of mothers is nature teacherh as well as Scripture, 2 Sam. I. 26. Prov. 4. 3. but who this mother here mentioned should be, is not easily found out, some say Christ, others the Spirit of God,

others, Jerusalem, who is called so in the Spiritual notion, Galat 4. 26. Therefore, (as I faid) doe but supply the note of comparison, which is often omitted in the Hebrew, note of companion, which is often onlined at the Nam-for greater Elegancy, and then all will be manifest: Name-ly, that the Church is dear unto Christ, as the onely childe is unto a tender Mother that bare it. There is, no people, is unto a tender Mother that bare it, Incre is no people, one nation to dear unto God, as his own people, Exodus, 19, 5, 2 Samuel 7, 23, and Plalm 147, 20. Nay, mothers may fooner forget their onely infant, than he will forget her, Elay 49.11. Tantum chara fibi, quantum nec filia matri. One thing more is noted here from the term una, or unica, rather, that the Church as the is but one, so the is the onely One in whose bosome her parts and members can hope to be found accepted and beloved; therefore not to be despited, devouted, hated by any that wait for falvation, Quia extra hanc quam dicimus Ecclesiam nemo ad perfellio-nem, nemo ad vitam nisi per hanc solum gratia fovente nu-

the daughters fam her and bleffed her, yea the Queens and in surgoirs jaw per and bigjed her, yea the Eugens and the Concolines and they projected her] The word for daughters, nores fometimes the fex onely Prov. 3 1, 29 fometimes the relation, Gen. 14, 47, fometimes the age, Pfalus 10-6, 37, but here all these notions (the conditionespecially, or quantum of the conditionespecially) or quantum of the conditionespecially or quantum of the conditionespecially. lity) may feem intended, whilest under the names of Daugh ters, and Queens, and Concubines, the Conversion, Adoption, and Benediction of all the reduced Nations is comtion, and Denteutrion of all the feducie Values is Com-prized, who are foretold to confesse and admire the Glories of the Church, Deutero, 4.6, to account her happy and re-nowned, Ezekiel 16.14, and so indeed they did, Acts 5, 13. as Moles did Ifrael, Deut. 33. 29. though at that time under great mifery and uncertainty, if we compare her flate with other Nations, that were about her. In outward and temporall respects she was inseriour to them, but in this above them all, and to be esteemed, and magnified for such for ever, that the hath the Lord for her God. Happy is the, because in such a state, though otherwise unhappy, Plalm because in such a state, strong nonterwise unitalphy, Falm 144, 17, which should encourage all to seek her commission, and condemns those that doe not seek and praise her, but rather out of envie or faction reproach the Church of

V. 10. Who is the that looketh forth as the morning] Or, v. 10. won sign that isolciti parth at the morning] Or, that cometh forth, or that looketh from on high as the morning. The vulgar Latine addes confurgents as the ting morning, but without any featuration in the Hebrew. The worning conceally underflood to be a Chorus of those Queens of Victors have a superflowed to the control of the are generally understood to be a Chorus of those Queens and Virgins before, who not out of ignorance or doubt, but admiration and great reverence mention and extoll the Church, as they did Christ, Mark 4.41, which praise by some is applied to the calling, and restitution of the Jewes that fhall be in the time appointed, but is better conferred on the whole Church taken universally and intirely, who onely answereth all these expressions and similitudes in her feveral states and perfections: For first, she opened like the morning, and displayed the Beames of life and salvation in a dimme, yet comfortable degree; and that even be-fore the Law was given, when like the first light without the Sunne, the had no other meanes of illumination than what was darkely written in the heart by Nature and

fair as the Moon] This comparison may feem to respect Jair as the oscon, I has compartion may seem to respect the Churches fate under the Law, which was brighter and fairer than before; yet, but as the Moon, which hath many spots and shadows and mutations.

ipots and inadows and initiations, clear as the Sun The Evangelical Church is like the Sun rifen in glory, which shall never goe down. Eay. 6. 20. Her brightnesse exceedeth all former manifestations, being visited with the day-spring from on high, and injoying the vinted with the day-ipring room on large, and injoying the Sun of Rightcoulnelle that was promited. Efay, 98, 8, and 60, 1,2, Malach, 4,7, with healing under his wings. This is to be understood of inward Glory, and Spiritual Light, is to be understood of inward Giory, and optimize light not of outward profperity and beauty; though even in this fense also the may be faid to resemble the Sun, which is not alwayes aspectable, and radiant alike, but sometimes over-east with clouds and obscurity, and not so equally visible and resplendent to our fight, though without any estentials change in it felf.

terrible as an Army with Banners] Of this before, verse 4. which yet here may very fitly receive another illustration:
There it was interpreted of the present Order, Power and
Beauty of the present Church; but in this place it may feem to goe higher, and to intend her future Glory and Majesty, when she shall not onely be like the Sun, Mat. 13 43. and clothed with it; but even equal all the beauty and brightness as well of all the Stars of Heaven, which are called the Militia and Armies thereof, Deut. 17.3. Judg. 5.20.as likewise of the very Angels of God, who are his Host, Luke 2, 13, and whose perfections the shall then attain, and be

like the Angels of God for evermore.

V. 11. I went down into the garden of nuts to fee the V.1. I went down into the gaiden of inits to get the fruits of the valdgr] Here Chilf beginnes to fpeak again, and declares his great care and diligence in vihiting and overteeing his Church; Fremelius reads I went down into my drelled, or pruned garden; orders, garden of nutengs; Indeed, the word is one of those that are peculiar to this book, being sound no where else in the Scriptures, and therefore doubtful and obscure; Dus so cerein. tain we may conclude, that it fignifies not any common or vulgar fort of that fruit, but fuch as was rare and precious; and fo is worthy to figure the mystical Paradise of Chrift, which he is pleased to regard, and to take care of the growth and fruitfulnesse of all her plants; a special word (but yet collective too, as almost all such in the word (but yet conceive too, as almost all fuch in the holy tongue) being put for a general. For fruits of the valleyes, some also read the Apples, or the greenness of the streams, which use to runne among the valleyes, and represent the fruitfulnesse and propagation of the the labour of his hands, who is the chief gardiner, and master of the orchyard, Mat. 21, 34.
to see whether the vine flourished, and the pomegranates bud-

ded] For vines, the vulgar Latine read vineyard which is all one in substance, but differs from the letter which as an one in mourtaince, but anters from the effect which fould not willingly be deferred. Nothing is more known, than that comparison which is fo frequent in holy Scripture of the Church and a vineyard; Pfal, 80, 8. Elay 5, 132, 8C, which similitude as it holders in many other proportions, so especially in this, that as vines and vineyards are apt to grow wild and ruinous unleffe continually dreffed, and carefully kept; fo is the Church apt to be infected and overgrown with all hurtfull errours and corruptions, unleffe Chrift watch over her, and fend fuch watchmen and labourers as will overfee and attend her. Now Christ is not faid to go down and visit his garden, because he is ignorant of faid to go down and visit hi garden, betausch he is ignoran of her condition; no more then the Loud was ignorant of her condition; no more then the Loud was ignorant of softense vickednesse, when he said he would go down and see whether it were so great, as the cry of it which was come up unto him, or no. Gen. 18.1, I had to remonstrate first his own tender inspections and solicious vigilancy over them, and scondly, to these how much it concerns us to look to out selves very circumspetty, seling the eye of Christ is upon us; and if any bring forth good fruits, he will help them to be more fruitful fail, John 15:15.2, this if they either bring torth none at all, or eits share with the solicious constants. ne wit neip them to be more traitent with John 15, 15, 2, but it they either bring torth none at all, or elfe that which is wild and degenerous, then he will cut down, nay extrapate them, and caft them into the fire! which is dreadful, as the Ax is worse than the knife, and to consume more as the Ax is weste than the knife, and to consume more fearful than to purge. I shall not take notice here of that excredency which the LXX, and others adde to these vines and fruites, parching up this weste with an affumentum of their own, (there will I give the my heastly) which hath no footing, nor colour in the original.

You have I was aware I There is not greater darking the constraints in all this kine Soon than was examined.

nesse and variation in all this divine Song, than we meet within this verfe: Aynfworth, (who is none of the dulleft) reads it brokenly; I knew nor , after the vulgar Latine , and their Nescivi: That of Tremelius, My soule set me as yet not perceiving these things, &c. I know not what to make of; nor methinks does he appear fo clear and perspicuous in it, as he doth in other things: we may complain of the like unsatisfa-Gion and cloudinesse in the rest, and therefore shall not etion and cloudinence in the rest, and therefore man not presume to determine any thing in that, which so many learned and picus men have not agreed about: onely shall counsel the Reader to receive with due estimation inait countet the recarer to receive with the estimation the received reading of our Bibles, whose, or ever I was aware, answers all other conjectures, and excellently noteth the associated with the associated with the same that and defice wherewith Christ was carried on in a kind of infensible manner to revisit his Church, and reftore comforts to her: I know fome put the words upon the Church, as a confession of her former ignorance and negligence in observing his former appearances of Grace, and a protestation of her future zeal and care to seek him, in which she will drive as swifely as Aminadab, who is conceived by some to be on of Solomons chief matters or grooms over his Charlott; by others nifta-ken for Abinadab one of Davids brothers, 1 Sam. 17, 13, by others one of the Princes of the tribe of Judah Ruth, 4, 19, who (as their tradition goes) when the rest were asraid to enter the red Sea, boldly put forward himself, and encouraged the rest to follow. But it is better to retain the ordinary and general application, whereby it is the oration, or at leafithe hiftory of Christ, and presents either what he said or did for his Church or both

my foul made me like the Chariots of Aminadab] Whe-ther this Aminadab should be read rogether as a proper 7 K stame; 7 K

Reader; but also the more to occasion, and advance the Beauties of the Church; which the feemeth humbly to deny, and refuse, as if nothing in her worthie to be confidered, or feen, but fo provokerh and deferveth the as it were the company of two Armies] So we English it as a distinct and entire Answer; but the Vulgar Latine hath, untelle the companies of Armies, joyning the question, and the reply together, which is all one: For companies, some read dances, (but those Martial, such as the Pyrthick)

read dances, (but thole Martial, inch as the Pyrthick) or Marches; and for Arnies. Fremelius teains the proper name, Mahamim, (which you may finde waiting on the Text in our Margins) which is applied either to the hap-py condition of Davids Army there, 2 Samuel, 17, 27, or to that more happy Hoft of Angels, which were lent to meet Jacob when he returned out of his long fervitude, General Control of the Martin Martin Control of the Martin Martin Control of the Martin Control of th fis 32. 7, 2, in which notion the words have a good and comfortable fense, and signific either the awfull Majesty and grace of the Church, which is like that of a well disciplined grace of the Church, which is like that of a well disciplined Army yor clie the happy Union and Reconciliation of the two Churches (Jew and Gentile) which like two Armies joyned together, do with mutual contient and thanftilpfle fing to God prayfes, and fongs of viltory; going forth in the dances of them that make merry, as it promitted, Jeremish, 31, 44 and more particularly, Revelation 5, 9, and 7, 10, and 19, 6, but there be others that conceive the Church would rather depresse, and humble her felf here, than any way to feem to boast; and these refer this similitude either to the fpiritual luftings and conflicts of the fich and spirit, which are like Esau and Jacob, or (as the Text) like two Armies fighting in the Church : Or elfe to those many perfecurions and afflictions to which she is exposed, which make her unfit to be looked upon, or defired : And this is the fense of that Learned man, Grotius. Negat se velle infpedari; Neque enim hoc speciaculum savvius sore, quam cuenti exercitus. And another good Auther, Chorus castrorum; that is, cuncilorum, adversitatum hostilium pugnus & Phalanges.

CHAP. VII.

IN this part of the Song, Christ beginneth new prayles of the Church, in a new Order; running over every grace and ornament in her, from the lowest to the highest: o which the returns thankfull and glad acclamations, and professions; devoting her felt by new Covenants and yourse to her Belowed, whom the inviteth to her Aslemblies, and promise to otter all her best Fruits wholly to him, for whom alone the had brought them forth, and by whose bleffing, the flourished with all manner of them, both

Verle I. How beautifull are thy feet with shoees, o Princes daughter! The first thing that de-ferves to be observed here, is the Title, or Style, which we found not used in this Song before: Some read obscurely, the daughter of Nadab; (as the LXX. Sp. Arab.) but the [most either Kings, or Princes daughters; or ful-Ier than that, Bounteous Princes daughter, (for that is one glorious Attribute of Princes, Luke 22. 25.) to which our English Bookes presize a vitall Interjection which is not done by way of question, or examination, but of adas not come by way or quertion, or examination, but of admiration and wonder; befitting both her quality, who is the daughter and heir of the great King of Kings, Plain 47, 13, and 89, 27, and likewife her wonderfull Beauty, and perfection, the prayfe whereof he rayfeth from her loweft part first; and from that gives a full delineation of all the rest. Insteed of feet, some read steps, or goings in shoes; which is no great difference, for the same thing is intended by all : And that is, to demonstrate, either; I. Her de liverance from captivity and persecution, under which sad yoak all that lay, used no shooes, but went bare-foor, yoak all that lay, used no incours, out went offeredow, dues peds, in Juven.) as an experfition of their mourning; which appears by leveral Telimonies, both of Divine and Humane writings, Ezekiel. 24, 17, 2 Samuel, 11, 30. Efaish, 20. 4. Lamentations, 1. 9. Micah, 1. 8. & Co. 2. Her refittution to her former Inheritance and Possession, Deuteronomy, 25. 9. Ruth 4.7, 8. Or, 3. (which is the best) Her walking obediently and comfortably in the wayes of Holynesse, and that peace which the Gospel hath prepared: The which that she may doe the copper nath prepared: I ne which that file may occur Chrift promifer to give her fileose: Ezckiel, 16, 10, and commands her to get her feet flood with the prepa-ration of the Gospel, Ephel, 6, 15, which will make them not onely beautiful, but stedfast, Rom. 10, 15, Galat, I. I. For these shooes doe not onely adorne her, but likewise desend and guard her feet so , that shee is able to tread upon the roughest and sharpest trials, that

not evident; Some would prefer this last, and reade, my not evident; some would prefet this han, and reade, my foul put me into the Chariots of my willing, or munificent or principall or prepared people; or my foul troubled me for the Charlots, &c. or by reason of the Charlots, &c. which Chariots some would have onely the source Evangelists, (quadriga Evangelis) others all the Ministers and Prophets of the Lord, 2 Kings, 2. 12. who are chearfull and ready Charlots and Horfe-men: others, the Holy Angels, who are the willing and fwift Emballadours of Heaven, Plain 103, 20, 21. There be another company (the LXX. Aquila and the Syr.) which prefen the first words in the third Person, he knew not; and then the following (almost like Trenslin in Imposition) you foul hath placed me, 8c, not without as much difference in the reft. What

name, or elfe cut in funder and translated appellatively is

me, Sc. not without as much difference in the reft. What shall we do? where fix and chule in this great variety? White the late of the control of the work of the control of the late the late of the unawares; that is, nor ignorantly, (for fo Christ can doe nothing) but suddenly (for not to know is often expresnotating) but indectiny (for not to know is often experience) feel for a fuddaig, not an unknown aft effecially, Effay 47, 11.) and fecondly, that his foul made him like the Charicas of Aminabab, that is, finade him to haften fo, and fo accelerate the returns of his favour, as if he had come on accreate the tecting of ms aroung as a fine that come with the fwifter Charlots, For, as he is faid to come with his Charlots, like a whirle-winde to render vengeance on his enemies, Elay, 66. 15, so will he be as expe-dite and as forward to fave and preserve his recose, who in the same Chapter, verse 20, he promiseth to bring upon Horses, and in Chariots, and Coaches (as the Margine Horfes, and in Charlotts, and Coaches (as the Margine there for litters) and upon fiwith Earls to his Holy mountain Jeruslem. Now that this vehemency and pation which Christ here experiently, was not any irregulars, nor inconfiderate blinde perturbation, but a free and jurident ed, appraisby that which he faith, His Sool, made him, that is, he made himself; for,my foul; is used in the Hebrew Idiom for, my felf; as Gen. 7-2, 5, and 31. which shewes that whole affections were no foin him as they are in other men, those affections were now to have followed. blinde and precipitate; but subject alwayes to Reason and Grace, so that he ordered the reins of them at his owne pleasure, and was not troubled by them at any time, but rather troubled himselfe, as the Margine of our newer new

equus caro fit. V. 13. Return, return O Shulamite, return, return, that we may looke upon thee] . This earnest Appellation hath as many leveral interpretations, as there he revocations in it : Some fay they are the words of Christ recalling his Church from errour and diforders, which is an happy returning in-deed: Others will have the Churches of the Gentiles to invite and perswade the Jewish Synagogue from her former worship and Administrations, to the Evangelical Covenant, that fo both may be made one in that fulnelle and union, A that fo both may be made one in that full full and union. A third fort (and they most probably) will make it the earnest Pettion of their Friends and Virgins, that love the Church, wherein they befeech her to take heed unto her felf, and if the had been apt to be feduced and drawn afide from her first love and purity, now to return frieedly, and constantly, that they may with joy look upon her; return to God, to ther felf, to her own prisine condition, and their hopes and prayers, that to they may have more reason to

Testaments best rendereth that of John 11, 33. It would be happy for us, if we could doe fo too, and set over the

Charets of our fouls, not that rash inordinate Phaeton, our

own luft, but Reason and Faith : Si anima currus est vide ne

admire her, and rejoyce in her.

what will you fee in the Shulamite?] For Shulamite, Some reade Shunamite, but corruptly. The word fignifies peace-able or perfect, and is the Ferninine of Solomon, the women anie or percect, and is the reminine or sojomon, the women being ulually called after their Husbands names, Efay 4. I. For, what will ye, the vulgar Latine read fingularly, and against the Hebrew, What wilt thou see in the Shulamite, as if the spake to Christ onely, or to some particular person. For the question is not proposed by another, but by her self. In the Shulamite, that is, in me; this Tongue using the pro-per name often instead of the Pronoune; as Exodus 24. 1. and Job 1.9, where Lord and God are in flead of Me, and Thee. The purpose and designe of the question, is not onely by the Elegancy of it, to delight and winne the

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may bee cast in her way with boldnesse and securitie. The joynts of thy thighes are like jewels, the work of the hands of a cunning workman] For joynts the LXX have guθμος, the numbers ; and others, the model, forme, godyaë, the numbers s'and others, the model; forme, fruidure, curnings, compaile, oracions of thy hyps, or chighes, and (under them) of all the lower parts of thy body are like jewels, &c. The word for jewels is found onely here; and firings from a roor that fignifies to boar, or infert, or faften, or link one thing into ano-ther; as skillul workmen do in their curious chaines and and a samult working ou in ener curious chaines and other jewels, and chiefly, as he who is the great Artift and it is a superfect of the construction of the construc together, which like wheels and compalies move and turn in their order, as hee hash appointed ? Hana which not hing can be a fitter lymbol of the Church, which is the work of God too, E lay 80, 21. whole body is fifty joyned together, and compacted by that which every joyne fupplyich, as the Apolite feels elegantly, Bjh. 4. 16, and in whole praile nothing can be faid greater, than that the is cateful to preferve and keep this dethan that he is acteur to preferve and keep this ac-cent compagnation; nor a greater blefting defined for her, than that the may alwayes have her joynts and parts thus beautified, and strengthened with truth, and peace. Which is the work of the same skilful hand that formed her at first. To make peace is the prerogative of the God

ner at min. So man peace as the percognition in God of peace.

or 12. The name is like a round goble: which winstells with figher) Id: is read as a prayer by fome, let thy navel be like a round, or a turned cup, that may never want mixture, or plenty, or never fail the drinker. The radical word for navel fightless firm, or found; because the navel upholes and knits together the liver, middig. the navel upnotes and knus together the liver; midti, bladder, and other inwards, as a bridge does the fittings in an influment, or as the center does all the lines of the whole circumference; It is called by Phylofophers, Venaum nadus of citius, centrum comprui, 6%, and the rupture of its a lawyoft the aduly. Now the navel is not more than the compression of the compress be the layer of regeneration, that is, the Sacrament of be the layer of regeneration, that is, the Sacrament of Baptime; by which as plants, by their roots, or chil-dren by the navel, fo are all the members of the Church fed, and nourithed, even when they are fo weak and feeble, that they cannot eat and feed of themselves, but their whole life and futherance? is conveyed by others unto them. It was the cuttoms of the Eastern Nation to insufe balmes and other precious mixtures upon their na-vels, both for delight, and health; The wife man fayes that the fear of the Lord excedeth all those Unctions : It is health to the navel, and marrow to the bones, Prov. 3. 8. And so is the grace exhibited and given in Baptime, which whofever receiverh; and improves as he ought, will find it a full goblet crowned with plenty and comfort; which will refresh and seale every temptation : If tempted to fin, and defile our felves, to remember we are washed here, will be an happy meanes to keep us clean ftill; or if rempted with fear, and doubtful jealousies that sin is not pardoned; to remember the vertue of this washing, will purge all those suspicions, and give us an happy peace and assurance of remission: For why are we baptized but unto the remission of sins, in the Name of Jesus Christ, Acts 2, 38, who never fails on his part to performe that which he hath promised,

Thy belly is like an beap of wheat fer about with lilier]
Or let it bee strengthened and intrenched round with
flowers, or lilies. Here we have such another metaphor,
as the former was of Baptisme, of the other Sacrament of the Lords Supper. Which like the belly is the storecording to its proportion, full measures of strength and nourithment; but of which none are fit to partake but those that are pure, and clean, and fruitful as flow-Due those the are pure, and cream, and truttul as howers and Illies, not feandalous and prophane perfons, who are like flinking weeds. The Saints of the Churches are τα δ. 9π. #Θ εκκληνιτών, her flars and flowers, which deck her with beauty, and are onely worthy to encompaße her Altars, Pfal. 24, 24, 24, 5, and Pfal. 26, 5, 6. I might adde here what St. Bern, prettily and piously alcunditate, vallatus tamen lilis ex virginitate : néque unquam viricum in spicam erumpen iliti etx originitate neique unquam viricum in spicam erumpen iliti integritatem violavit. Nec virga virorem sforik lasti emisso, nec virginis padorem sa-cri partus editio, in St. Bern, homil, 2, sup. Mi. V 2 Thy two hords.

V. 3. Thy two brefts are like two young Roes that are twins] This similitude was used in part before, Chapter, 4. 5. onely this here wants fomething of that, which though

not in the Hebrew, some Translations have prefumed to adde. The two Testaments are these brests, which are compared to Roes, or any other fuch like creatures (for it is a generall word, and fignifies all those which are called 3rpia 714-792 at 14-792 at 1 as the holy Scriptures are, in which no disproportion nor contradictions, but as Ovum ovo, as face answereth face, so do they agree, and harmonize one with another.

do they agree, and natimonae one wan anomae.

V. 4. The needs is at a Tower of Iwry] He had compared this part before to Davids tower, chapters, 4. 4. that was for the strength of it; now he prayleth the beauty and comelyness of it, by resembling it to towers of Ivry; which were of two fores, as the Naturalist tell us; either that "Local" or all Relaborations. which they called Fossile, or else Elephantinum, the teeth of Elephants, which in some of those creatures are wonderfully Elephants, which in fome of thole creatures are wondefully large, attaining to the length of nine or ten foot, and proportionable in thickness: So that we read of Ivory Palaces, Plaim 45, 9 and Albash house of Ivory, 1 Kings 22, 39, and beds and house of Ivory, and 3, 15, and 6, 4. This was a magnificence and bravery which our Age and Times, though magnineence and natery prodigal enough, cannot imitate; but it is onely worthy to be the Allegory of the spiritual pomp and freedom of the Church; whose neck delivered from the bondage of Idolatry and fin, Heb. 2. 14, 15. and having that grievous yoak broken, Levit, 26. 13, is now more glorious, and pure, and

though the twest of two years are like the fill-point in Helphon by the gate of Bathrabbin JO Helphon we read often, Numb. 21. 6. and 32.34.37. but some, that will not have it to be a proper name in this place, take it appellatively for any piece of rare
Art or workmanship; such as many times sountains, and ponds and fifthpools are; chiefly among those Nations, which called their forings as well as other heavenly glisb, bleffings, Judg. 1, 5. Therefore Trend; reads Artificial jimms inflead of Heilbon, and for the other Bathrabbim, he turns it, Portam frequentifilmm, a gaze most frequence which other Verfions render the gate of the daughter of the multitude, or of the nobles; for none of which, seeing there is more authority than for that which we read properly and primitively as we find in the Hebrew, I fee no caufe for alteration; confidering especially that the main thing is answered by the one as fully, as by the other, and agreed upon by all; that is, the Analogy betwirt the eyes and pools, or fountains of water, which is so naturall, and they expresse both by one word in the holy Language; and as the one are pure, gentle, tranfparent, untroubled, clear, &c. fo are the other as hath been

noted before, chap. 4, 1,

Thy nose is a the tower of Lebanon, which looketh toward

Damastus The tower of Lebanon, is most probably that which was built by Solomon, I'King. 9. 17. and 2 Chron. 8.
6. and was as a Frontier garrifon upon the North of the holy land against the incursions of the Syrians from Damascus. which, was their chief city, Elay 7.6. To this tower Solo mon compares the nofe, or fore-head (as fome) or face of the Church; which may-well feem a ftrange uncomely Me-taphor to figh as confider not the nature of this Poem, which is Rural and Pastoral , or elfe understand the comparison of greatnesse, or quantity, which they ought not, but rather of he use and office for which this Tower was built; which (as I faid) was to be a Garrison, and a Watch-tower, or Becon to the rest of Judea, upon any sudden attempt of the Syrians against them: In which office not the Ministers onely of the Church, should like that Tower in their several Diety of the Chatch; mouter heart a lower in their leveral Echanons and Charges; for which caule the Pulpits are faid to be towers, Neh. 8. 4.) but likewife every Christian, whom it concerns to be vascishid and careful, both over themselves, and the whole Church; and to that end to get this spiritual nofe which is spoken of, or the present of the control of the co and which represents that excellent gift of prospection and discerning, which proceedeth from the Spirit of God, whereby they may be able to difftinguish the pre-cious from the vile; and by a kinde of fagacity both to preapprehend dangers and injuries plotted against the

Church, and prevent them.
V. 5. Thy head upon thee is like Carmel, and the hair f thy head like purple | Upon thee, is left out by the vul-ar Latine, vvho differ much from our Translation Inthe following vvords, and fome of them no leffe in the fense; for by Carmel, they vvould have that Order of Hermits (are they;) or Friars to be underflood, which they call from this hill Carmelites; inflituted by Pope Honorius the fourth, in the year 12,17. in imitation of Eliah and the Prophets who lived there, But this is delufory; and as vain as theirs, who by this head would have the Pope, and the perpetual succession of his chair to be meant by mount Carmel, and his Conclave of red hats by the purple haire.
The most spiritual sense is that vyhich expounds all of
the

7 K 2

united company, who without any ftraglings or dividings, united company, who without any thingings or dividings, flouid alpite towards Heaven, and begin their conversation there even upon earth; for then will Chrift take hold of her boughes, or tops (for 6 the Hebrew word, which is peculiar to this place, and found no where else in Scripture fignifies) that is, will both dreffe them, as the carefull Gardiner purgeth his Trees, and likewlse preserve and keep them, that all their Fruits may be gathered, and

none detroyee.

Now also the brests shall be as the clusters of the Vine.

Or, now also let thy brests, as it is twere a wish or prayer, rather than a promise; but both import the same thing, and the benefaction of Christ always; gooth along with his promise: The vulgar Latine omitteth the Adverb Now, because (saitha Jesuite) it is only expletive, and of no great moment No? is it not of that God hath spoken? I should think every fyllable and letter important that his hand think every lyllable and letter important tine in and hath written: And fo, for all him, is this, which expereffeth the fuccels and order of Divine blefsings. First, Christ vouchfafeth to goe up and visites, and then the Church becomet more fruitfull and more pleasant than ever: His eye and aspect healeth her barcennesse, where the properties of the control of the properties of the control of the properties of the control ever: ris eye and aspect measure the Marrennelle, and maketh her withered and empiric breats, like (the swollen clusters of the Vine, full and bigge, and amiable; so that they shall abound with comforts, and make her that she shall neither be barren nor desotate any longer, 2 Pet. 1 8.

longer, Pet, 18, and the fuell of the Nofe like Applet] Or of thy mouth, and countenance; which are the English of the fame word that is uted here, Genefis 2.7, and 3, 19, and fignific the redolency and fragrancy of their names, and memory that shall watch over and attend the Flock of Christ, whose same shall spread abroad and be dispersion. Fruits (which the Greek Poets call 200/11/16,) that have

V. 9. And the roof of thy mouth like the best Wine]
Or, thy throat, or palate, is like the best VVine, or
VVine of the best Odour, as Trenet. The wicked beatle, poplon from their mouthers, and their Grapes breathe, poyfon from their (mouthes, and their Grapes are Grapes of gall), not of goodneflee, Deuteronomy, 31, 32, but the whole communication and speech of Sion, is gracious and healthfull; like generous VVine which reviveth and glads the heart, both for the guft and tafte of it, which is Heavenly and Cracious, fit for the die c'edifying; and also for the simel and odour, which is not consegious and lost-fined and odour, which is not consegious and lost-formed the simeland of the simeland

etified heart. for my which goth down sweeth 1 This is a rough and intricate place, wherein few Translations agree: The vulgar Latine differs wholly from ours 3 and Tremelius no less. The former reads, VVoorthy my Beloved to drinke 3 the latter, moving its self most right-lyand lovingly. VVhercof a late feutire patich-his centure thus, Mish videur ab illo sine lage by sine exemple fa-thus audactifies. But by his leave, not so audacioully and singularly as they, who though they confesse our Verfion and his (in part) to come neter the first and poper notion of the words, yet distant to correct and alter theirs, but will retain their invectant corruptions. ter theirs, but will retain their inveterate corruptions against the very light it self: The best is, in the sense and matter they disagree not so much, for all agree with us, that the vertue and efficacy of the VVord of God preached and taught is here intended, which is like excellent Wine acceptable to Christ, and which moveth and worketh frought in the hearts of them that receive it; As VVine which is a creature full of life and spirits, sparkleth and danceth in the glaffe, Prov. 23.31. especially when men ponder it seriously, and meditate upon it, and digest it, as follows in the next words.

follows in the next words, caufing the lips of those that are afteen to speak.] This is an hyperbolicall expression, which highly, but rruely would deliver the power and vigour of the Gopel; chiefly when it sinks into the heart, and it there warmed and cherished by holy and devout Meditation; then like good Wineir will declare its verue and excite even those that were afleep before, to utter the great things of God. The Wife man tells us that they are talkative, and apt to babble, that are given to Wine, Proverbs, 23, 29, 30. And therefore they mil-judge the Apostles to be full of Wine, when they spake as the Spirit gave them utterance, Acts 2. 4. 11,8c. Feeundi calices quem non, de. This is no praile, but a great crime and milchief : but spiritually taken, it is a Vertue, and an happynesse; men should not delight in the sight or sipping of much Wine; It argues a voluptu-

ous, fenfual foul to fmack, and try it in the mouth, or keop it upon the tongue and palate: but the VVord of God we should roll, and ponder, and (like the cleaner beafts) cleave the cud after it, for this will make us grow and increase the better. Where the heart indites good matters, the tongue will be the pen of a ready VVicer; nor can that foul which hath tasted of the power of the good VVIced of God and the WOrd to come. Forbear to declare VVord of God and the World to come, forbear to declare and speak of it to all the World. VVe cannot but speak the things which we have feen and heard, faid they, Acts 4. 20. So it is impossible for any to be silent, that have telt this power moving and inspiring them. Dum post auditam verba ad memoriam revocant, dum audita quaque ex-ercitatione assidua cegitant qua sumpsexint; quanta sit Virtus cibi quem comederunt , fentiunt, nee tacere poffunt, nec

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celare valent. V. 10. I am my beloveds, and his desire is towards me No difference at all in Translations about the former Claufe, which we have had severall times before; but the latter is read diversely; Tremelius for And reads quan-doquidem, seeing that his defire; making this the eviadquidem, leeing that his derive; mixing this the evi-dence and proofe of that, as indeed it is: For Defire, the vulgar Latine, reads Convertion, or return, which is all one in effect, for as we avert and fly from that we hate, so doe we return, and see that which we defire! The phrase hate a double signification, as may apfire: The phrase hath a double fignification, as may appears from Genesis 3, 16, and 4, 7, in which places it fignifies either dependence, and subjection, or else great love and affection; both which, the Church (whole words these are) had found very richly abounding in Chitif: For the second, no question can be made of 8, and though the other may be doubtfull, and indeed cannot be afectived to Christ, as he is the Head of the Church, for fo he hash preheminence over all, and cancanteet, for to no train prenountener-over any and cannot be faid to be fubiefd, or to depend; yet as he is her Beloved, and Husband, he may without any diffurangement be faid to have his defire (that is to be fubject) unto her; loving Husbands will be ruled by their dear VVives, and will deny them nothing that is fit: It is faid VVives, and will deny them nothing that is fit: I tis faid of Livia, that by her fweetenfle and dutilitatelle to him, the commanded Augustus Cerlar, the great Emperour of the World 1 80 de nor, we finde that Chrift is faid to wait upon his people, Elay 30, 13, and doeth nor he give her leave to command him, Elay 45, 119. When they are object and obedient to his Scepter, they gain hely accomplete that they are not provided that they are not provided that they are not provided to the second that they are not provided that they are not provided to the second that they are not provided that they are not provided to the second that they are not provided to the second that they are not provided that they are not provided to the second that they are not provided the second that they are not provided they are not provided that they are not provided that they are not provided that they are not provided they are not provided the second that they are not provided to the second they are not provided they are not provided they are not provided the they are subject and obedient to his Seepter, they gain more Honour than they can give; parendo imperant; by kiffing the fonies, they doe even command him, and make him theirs; And therefore it is meet that they should be his, and neither their owne nor any others, when he is so his, and nettner their owner for any outers, when he islo-nitively and feetally kinde in all his defires to them. The Church had reason to doubt of his goodness before; but now that Christ had so graciously discovered hisloriand and his love, towards her, she had stronger; reason both to believe and to honour him; now the felt and found his affections to be greater than her deferts; and above all her fears; the had been negligent, inconftant, forgetfull of him; but now that he hath awal ened, reduced, pardoned, him; but now that he hath awarded, requeed, paraoned, her, and done so great things for her, whose, can she be the his? upon whom should her heart be fixed? upon whom should she cast her thoughts and her duty but onely on him; whom the vowes not onely to love, and feare, and believe, but even to die for him, as he did for

V, 11. Come my Reloyed, let us goe forth into the field She inviteth her dearest to walke abroad with her, and to accompany her in all her wayes: That his spirit and care may joyne together, and prosper hers for the good of all the Churches: The field at large is the V Vorld, Matthew, 13, 38, into which field, Christ hath sent his la-bourers to doe his worke, that so it may become his Church, ut fiat ager Vistatum qui prins surfat veprium of finis field, even great and populous Cities are a part, but yet Christ is hot confined to them, but visitech a pair, our yet citizens not confined to them, but viliced all places; and many times none for willing to entertaine him, none for the place of the many continuous and electric according to that of S. Jerome, Mibi oppidum carcer of formed paradifor.

ell, schittede paradilus, et us ladge in the Villages I Or stay, or sojourn, or rest all night in the Villages, the Root whence the word for Villages, Springs, is "9.3" which signifies to cover, and so tella in the Latines from tegere, because at list Villages were onely (ilike our thowels) places covered over head to shelter the Cattel and their keepers from the injuries of weather; the usual habitations being in senced Towns and Cities. Yet even to these poor mean places did the Church extend, and converted those Pagans (as they were called from miy 9, a Village) to

become Citizens of the new Jerufalem. Such is the con-defication and goodnell: of Chrift, that he diffainten nor the fimpleft, meaneft Cottages; and fuch is the high pri-viledge of those that are dull, and poor and ignorant by Nature, to be made in him, rich and wife and blelled. The Beafts of the field shall honour me, the Dragons and the Owles, because I gave water in the wildernesse, and rivers in the Deferts to give drinke to my people, my cholen, Elay; 43. 19,20,21, 22.

45:19,20,54), 22. V. 11. Let us get up early to the Vineyard, let us fee if the Vine shausshoth? The Church had slept before, and suffered for it; Chapter, 5.6, 7, by which lad experience she is grown so carefull and circumsped, that now she strives to awaken and incite others, to a speedy and timely watchto awaken and incre others, to a special and timely water-fulnesse, and diligence: Than which nothing can be, ei-ther more answerable to the never-sumbering goodness of the Lord, who visiteth her early and lare, 2 Chronicles, 36. 15. Ieremiah, 25. 34. or to the best examples of the Saints in Holy Scripture . How early did the Pious VVomen rife to goe to the Sepulcher, whose restless love is recorded by all the Evangelists? and how carefull was Saint Paul, Saint Peter, and the reft of the Apostles, in Saint ratif, saint reters and the reit of the Apolites in visiting and feeding the Churches, whose care lay continually upon their shoulders, and they lost no opportunitie of attendance and edification; Acts, 15, 36, and

whether the tender Grape appear, and the Pomegranate bud forth] By these tender or first Grapes, and Pomegranates, we may understand all particular forts and kinds of Christians, may uncertaint all partenilar torts and kinds of Christians, both weake and fitting, of whom the Church hath a fecial care, that they may not be diffeouraged, but firength-ined in Grace: Many are feeble and weak at firft, to that it can hardly be diffeoured whether they have Faith or no; these should be cherished and considered, that no cold blasts nip their growth, but that they may ripen and in-crease from strength to strength, untill their Buddes be-come pettest Fruites, and their Blossomes, a complete

tharvell, there will I give thee my love! The vulgar Latine hath fill the old errour (my brefts) as frequently before, but let us pardon that which is but verbal, feeing they confent with us in the reality and fignification which the chiefelt admires of that Verfoot reduce uncounts, read-mit their words, and those the chiefelt will be the conference of the Verfoot reduce uncounts, feel with the conference of the verfoot reduce uncounts, and those hat he will detail moching that it was from the fervice and love of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will now of Chiefe. But seedon at the conference will not be conference with the conference will be used to the hers from the service and love of Christ, but resign all unto him, who is worthy alone to enjoy all. For There, fome tianflate Then; but that is no difference; for thefe two Adverbs are used promiscuously in all Languages, where every one knows that Interea loci, and distum in loco, and fuch like, doe not so much expresse any place, or ubi; as they doe feafons and times.

V. 13. The mindrakes give a smell] The word for man-drakes is hard and uncertain in the Hebrew, being not found in the Bible except in this place, and that of Genesis 30. 14. To which the Christian Reader will doc well, to look back and confult with the Annotations and Comments on it for better fatisfaction. If they were flowers, or fome other pleasant kind of herbs, or fruits, (as is probable) nothing could be a more proper and genuine Metaphor to express that which is generally intended in this Song, wherein the wife Composer rifles and plucks all the rarities of Nature, to describe his facred, and supernatural mysteries, to which the whole creation is not enough to bee an Allegory. How many of the chiefest pieces of that rare treasure hath he mentioned before? and left any that is strange and wonders tioned before a and left any that is trange and wonder-bul flould be omitted, now this of Mandrakes is added, Such is the marchlefle riches, and swettnesse of the sub-ject of this Poem, to which all the storehold of the whole world from both her spheres contributes, and-yer all is not sufficient : But Mandrakes are no leife mysteatt is not intreent: But manarases are no tene mytte-rious and unknown than the Parable it felf; and th re-fore it will bee best to spare long disquistion and dis-putes about them, this being enough to reft upon, that if their naturee and vertue be such as it is reported by the learned, and these are that powerfull Mandiagora of which the Greek herbaliks and others write fo much, whole great effects are love, and fruitfulnelle, and fleep; then it is evident, that they are most apt symbols and figures of grace, and all other divine and heavenly influngues or grace, and all other daying and nearestly similar ences, which not onely conciliate love and charity, where there was none before, but likewife make the barren heart fluitfull in every good work, and quiet the troubled and perplexed heart with abundance of peace

and at our gates are all manner of pleasant fruits new and

the higher and lower officers and governours of the Church, which under Christ are as losty flout heads, and as purple which under Chirik are as jony from feasis, and as purple precious hair unto her, both for defence and ornament: For as Carmel figuities dignity and stability, so doth Purple also, being double died, and of great editionation. The civil Magistrate may be called the head of the church, and fo her Carmel, and purple; not that he hath power (as a Magistrate) to preach the Word, or to dispense holy a Miguitrace) to preach it would be to the disputer of the Myfleries; but as by his Authority he may give free paffage to the Gofpel, making wholelome Lawes for the honour of it, and by his example adorn and counternance both it, and the lawful Ministers of it, and so we are to underfland of those noble persons that were commissionated by

good Ichoshaphat, and sent abroad with the Levites to

Arengthen and honour them in that godly work, 2 Chron.

37,7,8,9 is held in the Galleries The vulgar Latine joyn this claufe without any partition to the former, and labours to make founching of it, but with unhappy fuccifs. None come fo fully, and fastisyingly to the Text, and the understanding of both, as Tremelius, who makes it an inene understanding, or oots, as a remeilus, who makes it an in-tire, though abrupt fentence, as our English doth; and to my apprehension hath a more folid and pious note up-on these words, than any other part of this Book. I have transcribe it for his lake, and theirs who have not alwayes his larger Edition at hand: Nullus Ren (faith he) tanta gleria praditus qui aspellu tua istius gloria expleri possi; sed confixus de siupens ad aspellum ejus perpetuo videndi tui defiderio tanquam vindins teneretur, tanti glorium tuam pra just of tailus mundi gloria faceret. That is, briefly, The king (that is, ny lelf, for as I noted before concerning the Shulamite. the third Person is often used in this Lan-

guage for the first) is so taken and captivated by thy beauty, that he delighteth to be held there perpetually, and would be alwayes a glad Spectator and companion

thereof.

V. 6. How fair and how pleafant art thus, O love, for de-light 1] Or, how fair art thon made (patively in the Hebrew) O my deareft in thy delights! This Admiration is afferibed by fome to the Virgins and friends of the Church, extolling her happynels in the Love of Christ. But there is no reason to break the fipech off here, which continues fo many Verses down fully, and agreeth so elegantly both with the former and following expressions.

V. 7. This thy status is they to a Patantrice! The vulgar Latine Leaves out the Article, which is most plain and demonstrative in the Original, and very serviceable in this place, where after a particular and distiller Character and

place, where after a particular and diftinct Character and elogy of the Church, Christ feems to revive her again, & breath enogy of the Chutch, of the prayles ofher; comparing her whole height or statute, to the Palm-tree, which is one of the noblest and most famous of all the forrest for many excellent properties: And so is the usual Embleme and Symbol of constancy, Fruitsulnesse, Parience, and Victory. The Prophet compareth his blessed man to the Palm-tree, Propher compareth his blelled man to the Palm-tree, Pfalm, 9. 1; 13, which the more it is opperfied, the more it flourishesh; (Plures efficiency quosies menimer:) the highest leg cowech, the fronger and broader it is in the top,) deorfum fringstur Christianus; furfum dislaw:) and therefore was given even among Hestens, to their Conquerous and Triumphers: Palmaque mobils terrarum to the properties of the Dominos evehit ad Deos : and is worne by the Saints in Glory, as fignals of their happinesse and falvation; Re-

velation, 7.9, 10.

and thy brefts to clufters of Grapes] The brefts are prayfed, again, as being parts of extraordinary Beautie, and benefit: So are the two Holy Testaments of Gods VVord, which are the brests of consolation, and as full of joy? and peace as bunches of Grapes, or any other Fruit which groweth in the most numerous and faireft clufters.

V. 8. I faid I would goe up to the Palm-tree, I will take bold, bc.] To fay, in the holy Idiom, is either to refolve, or to promife any thing; both which Notions may be admitted here: for Chrift did both Decree and Covenant, that he would goe up to the Palm-tree; that is, not ascend the Crosse (jas some expound it,) and die upon that, which yet is a true and pious sense; but goe up to the Throne of his Rest, and thence over-see and comfort and protect his Church, which is called a Palm-tree (and fo every member of her is also) in the Verse next before, for several reasons; and for this, which I shall adde among the rest, that it hath no branches nor boughes on the fides, or on the body, but all grow together on the very top; wherein the Church of God should be like that tree, having all the branches exalted from the world, and collected into one

add] there we have observed two proverbial formes and ufages of speech, which expused both the plenty and forwardscafe of their graces, who desire further communion with Chiril, They have fruits at the very Gares waiting for him, for so to be at the Doore, or the Gate, signifies not onely among Seculars, but holy Writers, ***ramibid ad partas, is no more than pecesium pra foribut, financ lich at the doore, Genesis 4, 7. or that om **byras, of our saviours, Matthew 14, 33. And these ready Fruits are of all forts and degrees, none being wanting, which is by a cultomary phinase (of new and old) expected and amplified, as it is evident, Lovicus, **ef. On Matthew 13, 5.*. By all which, the Church intimates her readinefle to receive Chiril at his coming, having, at the manner was, at the state of the stat

which I have lead up for thee, 0 mp beloved] Oc which I have lead up for thee, and formething most choyce and precious; but yet not too good for my Beloved, to whose Golory all that is mine thould be preserved and directed. It is the Hypecrites qualities to doe a too to himself, and to his own innereft; if he fail, or pray, all the control and the precious of the himself, to which cause Good have not being (orth any other fruit, the centre and more than and his Oblations Efry, e8, 4, 5, 8c. Zacharie, 7, and and his Oblations Efry, e8, 4, 5, 8c. Zacharie, 7, and the inner the most office of the control and the cont

CHAP. VIII.

This Chapter, concludes the Song, and therefore is more patigoaire and zealous, if politile, than all the rest, not onely in effects of the Charde, who carnefly togget more intimate and familiar Union with her beloved, whole former affections and tindractic file remembers that yet long to the rest of the remembers that yet long to the rest of the remembers that yet long to the rest of the remembers that yet long to the rest of the remembers that yet long the rest of the remembers that yet long the rest of the rest of the remembers that yet long the rest of the rest of the remembers that yet long the rest of the rest of the remembers that yet long the rest of the rest of the rest of the remembers that yet long the rest of the res

Verfe 1. That these were as my brother 1 2 Or, who will give there me; 10; oh that army would give thee, which is the ulual manner in the holy Tonque of experfing wither, as Denetonomig; 1, 29. Pfalm 14, 7. Jerconials 9. 1. Some Interpreters make these words the Petition of the old Church (rlat 15, the 19 cwift) wherein since engages the single coming of Christin the steffen. Others, make them the charitable requised of the New, that is, the universal Church for the conversion of the Jewes, their Bretaren: But they are better serial bed to the Universal Church, and expressed a continuance of the arms to be consecutive to the conversion of the Jewes, their Bretaren: But they are better serial bed to the Universal Church, and expressed a continuance of that arden loue to Chiris, which the lad remonstrates the forester Church, and expressed to the conversion of the series of the arden series of the arden series of the series of the conversion of the series of the series

when I fould finde thee without I would biffe thee] For when I fould finde thee without I would biffe thee]. For exthous, form a read, At the doore, in the Market, in the otherwise form of the finder. The most that I may or might finde, and hidden the the state I may or might finde, and hidden the finder of the there has been dead to the three houses of the church or the church or the certain and both addincted of the three houses. The finder of the three houses of the church of the church or the houses of the houses of the church of the church of the houses of the church of the houses of the ho

yet I fould not be definited.] Or, also, but, besidesthey mould not defuile me. The World is apt to reproach and decide all realous and forward declarations for God, as blashol and David, a Samuel, a. 28. But these feedfres are for faire from diffusitying or checking a found Fairl, then found in it, which grows so much the moir earnest from the factors, knowing that one day those profuse thought and the formation of the fairly state of the fa

V. 1. I would had thee and fring three into my mother is noted. That is, into mine own houle or mansfion, as it untiat with us to call our houles, the houles of our Ancestons, or Fasters. Tremelius hath a right Nown here for this interpretation, who fers it down as a Cannon or Rule (at was in mire to whole, is called Father, or Mother, and the parts intire or whole, is called Father, or Mother, and the parts hereof fors or daughters: I Thus the Church is the Mother in her universall Latitude of all her members, who here promitted all Oftenm honour and obedience to Christ, whiom the would not banish and drives from her, but humbly welcome and engeratin his prefence.

mbe weeld infruell me] Or, that doth infruel me; Ohers, and thou shalt infruel me; making it the office of Christ to teach, who onely is able indeed to do it inwardly and spiritually, so as both to overcome yet is placed to assign that duty to his to Church, who is the pillar and ground of truth in this respect, that the holdeth both and presentent that tuth outwardly, which onely Christ beingeth to the heate, and makes effectual; so are we faid to be 30x10 kmms, raught of God, John 6. 45. He teacheth immediately, and originally, but the Church is instrumentally, and subordinate; and therefore not to be despited, but had in great reverence for his fake,

reverence for its lake, J would cale; these to drink of fliced wins, of the juye of my pomperature! Or, of fweecest wine, and the liquor fquezeed, or preside out of pomegrantes. This is another expression of her hospitality and kindnesse colorist, for whom nouling two precious The Jewes peed him gell and vinegar and and fishmesse, and the state of the st

things, that we may both glorific him, and edific our brethern. Who feeing our good works may, &c. V. 3. Hu left hand flowld be under my bend, and effel. This whole Verfe we had before, chapter a. 6, which is repeated here; to thew, that in all flates the Church gooden here to the the thing who had been been dearn may be freeze that in all flates the Church goden the brengthened and meants, the foreign the distance of the freeze that in all flates the Church goden the freeze that the first the first that the could not consider the first that the the said loved wishout question, to the highest mean for the first that the was loved first.

Loved 1911.

Vi.a. I charge you, O ye daughters of Jerofalow, that you, I thus adjuration, is here repeated the third time, been with fame fulled dweetly from the former, changeing the particle of commination in the Hebrew, which is, iffe, chapter a, 7, into an Inactrogative; why thould yellin; sic. both which our English and the vulgar Latine have expected in the Hame form of prohibition, or negation, that ye fitter onto, feet. If we confider it as a demand, or question, it reaches the the confider it as a demand, or question, it reaches the the mystical provision of the provi

V. J. Who is this that cometh up from the wildernesse leaning upon ben beloved We have had this admiration:

likewise before, chapter 3. 6. which is here (as the rest) repeated for the greater elegancy; and declaration of that love which is never fatisfied. Some would have to the three deliverance from it. But let us choose rather as we have deliverance from it. but let us enooie rather as we have done before to make it the wonder and rapture of those glad spectators and friends of the Church, the blessed Angels, &c. who do here again break forth into joyful acclamations and praises of her blessed condition. There is some variation in the Versions; Some read instead of from the wildernesse, all in white, following that As-Asoxa Significant which is found (God knower by what ir-reption it came thicker) in some copies of the LXX, inftead of and spines which the Completent, Edition receiveth, And as they erred in changing words, fo like-wife the vulgar Latine have in adding, who infert with-out any ground in the Originall, the Delicin affluens, our any ground in the Original, the Delicin affiners, which is a redundancy that they have no excite for but this, that the same Hebrew word may fignific both, and that because it is of a doubtful, and difficult constru-tion, they took in both, lest one should not be enought True indeed, the word is very hard, being (as the lear-ned note) rather of an Arabick extraction than an Hebrew of the Hebrews, and not found elsewhere in all the Scriptures. But how this can be cause enough for their superfluiries and needlesse additions, let the Reader judge; such an excrescency might have been pardonable as a Scholium, or Annotation, but no reason it should be admitted into the Text it self, which should be kept be annitted into the lext it lett, which inould be kepe imple and unmixt in all its efficiency. Yet it is not onely they who are thus uncertain, and imperfect; for the LXX, and where are no lefte various; In some copies we find its unmicopiers, in others in the Manufair, which are rendred as variofly, but yet alwayes with a true and proper respect to the Fountain, which may answer both proper repect to the rountain, which may animer count-for the word not only may bear that learning upon, or cleaving to andwathering, which our English Bibles have cholen, but also the other of recumbency, or lying in the bolome, which we find in Origen and Ambrofe, and of a concer remodificates both the Faith and Love of the fo at once remodificates both the Fairn and Love of the Church, whereby flut both leanch upon Chiff as her foutndation and support, and likewise restell in him as her joy and delight: Thus did lohn lie in his bolome who was his belowed, John 13; 3, 8; at a. o, and thus are we commanded not to lean on our selves, Provetb. 3, \$. but to make the Lord our support, who is able to up-hold us, lerem. 10, 23, and without whose supportations we are apt (as the weak Vine, without her wall, of poles) to fall and fink. Hence it is that the Church even in her ignearest Arength and glory, is yet preferred leaning upon her. Beloved, how he presented and protumption as they did, Mich. 3; 11, but by a faithfull and reall dependency; by which being abbottomed of her felf; and without any foundation buo what was rotten and airry, the twines about Christ, and relyes onely upon him, who is mighty to fave o So that devour Authours Nimirum ut non timeat timoremi liominum, us non deficias in ti ibulationibus qua illum moenerunt val inventura funt, at-que persocutionibus inimicorum visibilium vellinvisibilium, paque per cattonique mimorum upprimien voix mujiossim, pa-gantrum, Judaorum, basetienum il Gulfferrithum maligied-rum : Quamodo ceim inten haci annia fubliferen; sinife hac niva effet fuper ditellum fuam s. G. falus Christi caucillo con-

I raified then in under the applicated Or, kliwill i, as form; who would have the vessels to be fooden by the Charch unto Christ, Signifying het refolution to a deemd upon him, and folicit him by the prayers of and fittle Act of facility the property of the control of the con

or flip of that tree in Paradile, which they phancie to have escaped the flood, and Time (which is as great a nave criapto the finod, and sime (which is as given a deflicyer) and being (by what meanes is unknowne) reinvord into Judea, given and continued there even to our Saviours, pallion, who was crucified upon it. Setheriera. By Aparipha, fayes the Jeluie, may we not adde, Aigeo; and reguirganes, incredible and stiletuless. Therethe makes them takes that have the descents the

aude, Angel, and regulerars, increasing an increasing.
There thy matter brought thee, furth, there she brought thee
forth that bare thee 1 The valgar Latine differs and goes
as wide from the Hebrew, and our Translarations here, as in any place; but yet is not uncapable of a true and as in any place; but yet is not uncapable of a true and pious explanation, for as the Prophet fipeaks of Irical de-filled under, every green tree, by her Idolatious profitu-tions, so is it no less to be complained of, that under that unhappy tree, was not onely Eve, but all the lithat unnappy tree, was not only go, out an indexing, of which the was the mother, corrupted and deflowed. From: which original vilencile, the is onely freed and delivered through Christ: who defeending from treed and delivered through suthin; who defeending from her according to the fleft, made her in seed the mother of the living, whose womb had else been both the mur-derer, and the grave of all her posterity.

V. 6. Set me as a feal upon thine heart, as a feale upon thine arm. Some will have these to be Christs command to his Church, naturally following as her duty, from the confideration of the former benefits, which should never be forgotten, but kept thankfully and dearly in her heart, as a thing nost precious and peculiar, and testified in her whole life and practice, whereof the Arm is both the Emblem and Instrument. Pone me inters Arm is both the knowled and intument, con me along me pictic registrate 3 pon me for is, proper me firence operando, at pic corda intenna togitatio in externam brachil operationem, emanet. Christi would have us for to remembe him to the conformable, to him; receiving his image, and impression as the 'obsequious wax does the whole figure and example of the seal, 2 Cor. 4. 10. that so we may be approved and owned by him , and not admit any into our hearts, but himself alone. So Hug, Cardin, elegantly and largely. Volo ut met pro te crucifixi memoriam habed , ut per te nihil nocivum intret aut exeat , ut milit foli arcanum cordu aperias; ut Speciei mea in ite similitudo resultet, ut mei charafter, amoris, te ab omni aliene difcernat, reputer, se met constaire, amous te an communities discernal, for, illy the way let us note that, that its to be done prittually; not inperfittioully; that air, by receiving Chrift into the heart, not by carrying, idolatroully, abu-fed Cruclifices, or Pictures; and Medalls, that, are pre-tended to refemble him; but rob him/too often of his glory. But the words may rather appear the Churches, because of their masculine Idiom, which some more lage. ly render, Rose me O vir 3 or O' foufe, and in this ap-plication they flew her earnest desire after fither assuplication they fixed her earneth define after fitther aftig-rance, and confirmation of his love; that being her High-Prieft >, he would carry her upon his 'Breft'; and upon his fittoulders, too, as * Assential the Tribers, 'Exed, 28, 17, 12, v2 h. Asha. 6 (he Imiglia be kept, dearly and lafely from self-one missas and seven be forgotten by him: The ule for internal fasts antique her Lewer till Uniform is Sent be ringe and lealet among the Jewes is illustrious in Seriprure, which cells us than they were them not for ormameneonely, but f. As monuments of love, in which they inferibed fome name or tharacter of that which they held most precious, Jerem az 24: Elay 49. 160 8cc. Pfalm 1370.9% As storme expounds inc) who reads not as we doe, there entrings). One that its but of voluntary supplement, one applies of the off each but her feal or sing. See. A Sa Instruments by, which cheviald ratine any thing, or describe the check of the size enrittiiwhole boundatoursupanos tatt, and hath as laft a feal yi næmi zrizg, which feal (as St. Ambrefe hath noted) is threfold, Signaulimi chrifti in orde, dre. Chrift feales us in the beart ithat. we may love him, and in the forcheal that we may professe him, and in the hand that we may declare and practise what we believe,

For hove is frong as death I There is an elegance and sublimity in these words and the next, which are matchleffe by any of the highest Poets that ever celebrated their imaginary Cupid : Those trodden fayings of, Omnia their inaginary capa? A new touch their inaginary conditions to this fire and weak fictions, to this fireced-rawishing truth; which presented divine love as in hen-sharior of triumphis victorious over that which conquere and spoyleth allithe world. There be feveral illuftrations and paraphrales given of the words; which all at last kincost and meculini one centers. That spiritual at the koncord and inexpugnable; and unconquerable. If herefully love is inexpugnable; and unconquerable if we read them relatively analytical with dependence on the former ipare p. (as, the intrional particle; For i feems to required) then they may bither expelle her rehument and

impatient longings after full communion with Christ, as if the fhould lay, For I shall die unlesse thou grant my defice, or else her bold and magnanimous resolutions, that to become more His, she will not refuse to die for him; Her love is so strong and constant, that even that which terrifies and destroyes all else, cannot Her, but the despifeth the Prince of terrors, Death it felf, But that, or Forasmuch as, which though they would conftrain to another sense, yet methinks mething can bee more conforant either to the words or context, than that which is given above, wherein the irrefiftable and that which is given above, wherein the irrelatable and undanited vigour and coulage of holy love and define after Christ, is exalted to the highest. It hash been knowne among men, that some affections have been so race and faithful, as to wish and rejoyee to de that they might excuse their Fixed. So Jonathan would have done for David, and David for Absolom: So did Saint Paul find some Cristians that vyould have lost both eyes and life for him, But these were but the least degrees of that glorious fidelity which divine love begets where it is infufed from heaven it makes, like death; a glad separation betwist the soul and body, so that men are content to quir all that is carnal and earthly, that they may enjoy heaven: It makes willing to forgive those enemies and injuries which seek our lives, and to cover and bury all offences, which else death and the grave it salfe cannot smother: It is like that senselesse grave it falfe cannor fmother: It is slike that fenfeltelle furnhennelle, Prov. 32, 35, which (but in a better man-ner) makes us not feet when we are wronged; but sa-ther belet those that perfecture and kill us! Birlishy, it-makes a man negligent of his owne life; that he may ferve and pleafe him that is loved, as they that by nor granding their lives unto the death, are faid to over-regarding the behalf of the Tanhs and by them? come death by the blood of the Lamb, and by the word

come death by the blood of the Lamb, and by the word of their tellimony. Revelat. 11. 10, 11.

Jeslouffe is cruell as the grave] Or Æmulation (as the vulgan Laine) or exale (as others) is hated, as help, their is, whe grave, or the flate of the dead; for forther word often genfiet: 1 As charity is flomething those than oddinary love, fo is reale or jealouffe an higher pitch of deaths? There is an evill wided deather. There is an evill wided deather. Then 2. charity. There is an evill wicked jealoufie, Jam. 3, 14. charity. There is an evill wicked jealouffet, Jam's, 1-14. See, bue this of the Churches cannot be fo, thoughter, prefield there by fomething that may feem improper and leffe docent, especially it rendred as I said the vulgar Latine hath it, Hell, instead of the Grave, which for hot doing, the angry Jedute would fain lash Trending, and the Novanere as he calls them; Searm marely! (laye he) at nature fit informs, idee by the, O'labbi festicities and cool simplefe; the learned know that the Original, word way need beat that confirmation (of Grave) many must needs beat that construction (of a Grave) many times in holy Scripture, and particularly in this place, where it is made the strange but six comparison of love towards Christ, not for the uncomfortablenesse and faddeft part of it, but for the impartiality and unfattable-nelle which is never filled, Prov. 30. 16. 8c. 27; 20. Efay 5, 14, which as the Latines insemanged in their two-mus; ab avendos to do the Hebrewess in INU whose roce fignifies to crave or ask, as if never fatisfied : yet is divine love as restleste, and as hard to bee pleased, as that greedy appetite and womb of death, fo that fin never can be quiet; but confumes her felfe (Pfal. 69, 9, and 119, 139,) untill filled with God bimfelfe. Igning amor 119, 139,) until filled with God sentiere, "gaines and femper mediatur" mous, "of semper visibletea componit 2 Impatient namque cum sit, ceptare non desinit quoinede ardentits dillgat; diligatur dulcinit; sortius tenets; samilatius contresseur. Nit secum andari vult, solius cerdis contribus contresseur. time convergener our jeunt annat out ; jouis court capifeis possiblere principatum : H.n. Celopyia, bine, querimonia, bine amorit murmur ; ingeminatio verborum , er absentia intolerantia. Nec à clamore vox ; nec gemitus à code; tta intoteranta. Nec a tiamore vez ; nec gemitus a sotas, nec ab inquificine folicitude, nec ab intimic conquissir. ulga-rii ardor, nis, per presentam distrit Qui namque serven-titu diligit, faisatur vehementisis, quamvis ipsum dambi immensitus nen permitut considerare laborem.

immenfies non-permittat confiderate laborem. the coals therefor are totals of free, which have a milj webment fame! Or the lamps, flames, beames, datty wings thereof (or winged dates, as the LXX, in their enerally are of the fire of Gody-that is, most vehement and archer, after the Idomo of that phrass in the Aller of the Configuration of the of Love and Fire, because the one works, burns, shines, flyes and mounts upward, as the other; I mean, if it be fuch love as this, heavenly and spiritual, else it des scends and returns to hell whence it came, Jam. 3. 6. But this groffe sulphurous fire (like that in the kitchin by the purer beames of the Sun) is both mastered and ex-

tinguished by the holy rayes of Grace, so that no sparkle of it is suffered to burn in the foul. Bone charitas (fayes St. Ambrofe) habens alas igni ardentes quibus volitat per pellora do corda fanttorum, dy exurit quicquid materiale atque terrenum eft, carda fandlowm, & excuit quicquid materiate adjue terreasm (jt, quicquid work inforcum (ft) robust, & quad contigeris fan ju menistrat, & de. This was that bielled fire which Chuit promited to fend, Luke 12. 4,9, wherewith when flexer was warned he became bold and refource for his Matter, not early light in as he did by the fire field be before, Luke 2.5,5,6,6, but freely and openly preaching in his name, whilem gand continued that the stand for it. This was the fire white the gall this in all the standards and the cannot for it. This was the fire white of the fire his continued Sainte. Pauls rage into true and heavenly zeal, burnt up all his in-Pauls rage into true and neavenity zeas, ourne up all his in-ward lufts and outward discouragements, so that he be-came like a wedge of gold in the surnace, nothing elfe but love and charity. This was that fire which was the Spoutes seaver and sicknesse in this hook; In which send to be fick is the onely health, and the reofon why fo many confume and perish amongst us in these lukewarm, many commune anin persist amongst us in these lukewarm, nay these frozen dayes, is, because they are not sick of love. Deess ignis, as that shout Martyr-Bishop was used to say, and therefore iniquity and death a-

Chap.viii.

V. 7. Many waters cannot quench love, neither can the flouds drown it] The waters here are the emblem of afflicifluids drown is] The waters here are the emblem of allfléi-ons, as commonly in Scripture, Pla1: 18: 16, and 69. 2.

as commonly in Scripture, Pla1: 18: 16, and 69. 2.

they be great (for the Dragon flowns them out continually upon the Church, Rev, 12, 5.) yet can they neither quench nor abate he love; but it growes, and in-created by fuch extinctions; as lime is hotter in water, compared to the property of the extinctions; as lime is hotter in water, such as the plane of the property of the common continual time is hotter in water, such as the plane of th ereafeth by fuch extinctions; As time is hotter in water, and the Prophets miracle more glorions; it King, 18, 33, 34, 8c. fo does that love which is directed upon Good get firength; and becomes more intende when mot milkield. All unada flammas, quique probibetur magis, magis ardet ignis ——Thus did the Apolite boatt and glory of his flames, which no deluge, no inundations, no exatants of miliery could diminith, Rom, 8, 35. but they did all unay florager and fironger, until his tenemies were acts on more young manning room, o, 35° out they did fill war ftronger and ftronger, untill his enemies were afhamed, and wearyed. And this is that which ma-nifefts the fineerity of love, which blufteth to acknow-ledge any difficulty in any thing that is done indeed for God; and therefore the more that duries are diffounte-manded and based, he more chart duries are diffounteand the total the more craggy and rough and dangerous the way to Chrift is, and the greatest oppositions and stumbling-blocks the more does her forwardness and stumbling-blocks. and stumbling-blocks the more does her forwardness and violence grow, and she calls it her happiness, that her kindness to ther beloved, may be feen pure and clean through so many clouds. Thus Heroical Luther in an Epi-ste to Han, S. of this Kingdome, speaking of those about the solution of the soluti minaole nanuers wherewith his name was platted abroad: Si absque animorum suorum, damno steri posser exomnibus tute audirem, Lutherus pascitur convitiu. These black waters instead of cooling his zeale, intend it: His love to truth, like the universal scepter of death, layes all other things at the universal leepter of death, layes all other things at his feet. Seu fparfa afpergine lympha Grandiur infugrit, latinguier infatiur jain. On what thail be able to quench theeternal love of God how infuperable and vetal is that affection which he bears towards his children in the Lord Jefus Christ? That is fuch love as none but the zeale of the Lord of Lord and parties. the Lord of hofts can equall, none but the finnes of Devils can forfeit or lofe,

the Lord of notice and equation is a second of the polylican foreity or lofe.

if A man result give all the fulfilance of his basic for if a man result give all the fulfilance of his there, or all his life for love, and is now to buy or purchase love (as form to buy or purchase to the fulfilance as it floud the put of the fulfilance as it floud the fulfilance as it floud the fulfilance fulfil Chap, 1, 2, fo here the is afcended higher, and lookes down with an holy fcorn and indignation upon any thing whatfoever that might feem either to force, or flatter her out of her loyalty to her beloved : Goe and offer your gold, good Devils, and your empty glorics to others; goe and fright others with your fire and waters; (those two mercileffe elements) contemnendo contemnentur, for my part, I disdaine and deride them all ; This is the resolution of my love, qui neque vi ulla, neque frau-de expugnari potest; nor shall all your substance, nor

all your lives, nor all your terrours, either compell of allure me from it. Demas forlook the Apostles for this refere world, and so too many doe, that daily follow him, and would not deny the devil himself, though up-on lesse rates than he offered once; Give them power; on tene rates than he oliceted other; they will follow chieff if they kee loayes and miracles, John 6. 26. but if the conditions be harder; and they must lose any thing by him, they like not such tearns, Luke 18. 21; 32. Then with the vines and the olive in the apologue, they cry, shall I leave my satnesse, and sweetnesse, &c. Judg. 9. 10, 11. How little do these men esteem or love Judg. 9. 10, 11. How little do thele men elteem or love Chrift? and how poorly require him, who became poor and emptied himself, that they might be rich and full? How far are they diffant from that generous and noble firit, which thould dwell in every chriftian, who thould not fell his birth-right, his paradic for all the world, but found part with all the world for it: diffaining the gain for the control of the control of the control of the control of the found part with all the world for it: diffaining the gain found the control of the co

V. 8. We have a little fifter, and she bath no brests? Divine love and charity hath two branches, both which Divine tove and charity part two orancaes, both which rifered and flourish here; The higher branch which rifeth up towards God, we found in the vertes next before, and the lower which fipeads as a finadow to others we now find here; wherein the Church of the Jews (as new conditions). we now and nere; wherein the Church of the Joyas (as it is generally agreed) reflifies that tender care and reflect to the poore Gentiles, who yet fate in darknesse, and the shadow of death: This mercy is notable in the very title of fifter, with which thee holours her, but more diffused and littherated in the other motives and petitions which fite prefers for her, Firth by feeting forth her low and ungrown estate, being yet little, and immature: Secondly, by ingaging Chrift to pity her, taking him into the same relation with her felf; wee have a little fifter; she is not onely mine by covenant, but thine allo by adoption, and therefore as then halt tememberd me, so let us not forger her. This thy, that is, Padors were milety and first different shear that the same proposed in the same programming the same proposed in the same programming to a Virgin-Bride, might adom her and lead her to Chrift, thaving her breasts fashioned as them. ritle of fifter, with which thee bionours her , but more her to Christ; having her breats fashioned as them-felves had, Ezek-16,7. So that by these bress we may folidly understand the established Ministery, and feeled officers of the Church, from whom the fincere milk of the word is sucked, and all that spiritual nourishment, and confolation is derived, by which the is supported; and without which the is yet imperfect, and hath not at-

and without which he is yet imperfect; and hath not attained her uberry, and maturity, but is as an infant in
her minority, incomplet and unitafhioned,
what shall we do for our sister is manifelled by those many
testimonies and probacies of Scripture, which though
all received and understood not, yet without question
they were not wholly ignorant of; For the Prophets were
diligent both in fearching into it, and in speaking of
that grace which should come unto the Gentiles, as we
read 1 Pet, 1 to. And therefore the wifer - and more that grace which mound therefore the wifer, and more godly part of the Jewes were very mindfull of them, and defired their reduction: witnesse this Scipture, which is full of charitable care and folicitude for them, as if they confulted with Christ for some choice and excellent mercy, what shall we doe? what Graces defire? what furtherance yield to them? Alas! it is a fad thing to fee fo many fonnes, fuch a multitude of children in her, and many fonnes, fuch a multitude of children in her, and yet no breaft to confort them: what can be a greater infery, a more grivous plague and judgement? It were better to have gone utterly childelle, and have had the milearying womb, than to be with brefts dried upy and unable to keep from farving: Teneram follow when the miles of the property of th vix humanitas suffinet : We cannot but commiserate so wosix humanitas fuflinet. We cannot but commilierate lo wo-ful a flate, and labour to help her what we can; See; and confider this love, O ye people, and be not un-grazeful to her, who thus kindly reniemberd you. O pray, and bog, and long for them that they allo may ind compaffion in their differents, and all firate may he faved, a Chron. 3c. 9. Phil. r. 8. This is true chart-rity indeed, which regarden both the objects, God and ut Brethern, according to that great stample which Saint Paul gives us, who having highly profeted his on-changable love to God, from which nothing could fepa-rate him, Rom. 8. ult. proceeds in the next chapter, to that that folemne and matchleffe declaration of his affection towards his brethren, Rom. 9. 1, 2, 3. And they that would bee perfect must goe and doe so like-

in the day when she shall be spoken for? Or, wherein speech shall be of hor; or unto her, or against her. The day of grace is not alwayes at hand; he who is the Lord of time and seasons, hath ordained and appointed such opportunities according to his own pleasure: As he came in the fulnesse of time; that is the time decreed and predetermined by himselfe; so did he ordain a time, and fer a day, for the visiting of the Gentiles, that they might be gathered into a setled Church, and called into the communion of the covenant of grace by the Gospel, which should be revealed. This day was forescen by them whose eyes the Lord was pleased to enlighten, and they re-joyced in it though asar of; how much more cause have we to magnific and blesse that Sun of righteousnesse who brought light to the Gentiles, and glory to his whole Israel

Israel.

V. 9. Is the be a wall we will build upon her. a palace of filwer! Here we had need of an Oethyat, a Daddus to direct. for no greater obfeutive, nor disagreement, in all this
dark Song, than here: The explicationer, quest interprete;
As many several lenses, a there be translancers, which
are nor a few. Some read, when a wall shall be built,
&c. So Tremthius inlargest the Hebrew, which Piscars
calls aliena spoplementa, of coastas; and therefore he adheres to the usual viction, which is close to the fountaints: For; we will build, we find in the vulgar Latient, fed us; ow em my at elast after the fubjundive of
the LXX areas principate, But these verbal syllabical
diversities are nothing, compared to those of the matter diversities are nothing, compared to those of the matter and fenfe, which have torne the verse into all notions both of good and bad. For fome, would have the words both of good and bad. For fome, would have the words to proceed from the enemies of the Church, who take countel together against her, and combine to pull down her walls; and that if not by force and open hoftlity, yet by frault and policy; railing against her those filver palaced, or forest poken of; which they will have to mean corruption; and brihery by gifts and riches, with which they will be discussed and the property of büt feem vholent and wrefted to all! Others better confert that it is fill! the fleech of Christ and his Church, contriving fome good for the uncalled parts of the Nations, but yet they cannes to pur hands about the application and purpose of it. For by this Wall, some will have Magistray and Civil, Government to be intended, which like a Kampire that is strong, and high, and clote, defends the Church: and by Doore in the next clause, the Ecclesiaftical Officers and Ministers, who are to open and fhut as Chrift hath appointed; and to be received and imbraced, that they may work the work of ceived and imbraced; that they may work the work of the Lord without fear, i Cor. 16. 10. Others againe, will have the words to be Comminatory, and full of terror to them, that if they continue (what they had been) as a Wall to defie, to refift holy motions and warnings, and feparate themselves by their oblitinate iniquities from God, fo that hee may hackny mages they may be the country of the world lay fore the continuation of the continuati and heavie judgements and burdens upon them, which they will have to be phrased by building Palaces of silver, because in Senece and other Authors, imponere tributa, is the same with Inadificare: But if they will open to him, and receive him into their hearts by the door of Faith , then he will establish and confirm them as with boards of Cedar. But lastly others, (and the best of all doubtlesse to the Text) will have them to bee words of tender love and providence; and that as in the letter they are but elegant circumlocutions and fimili-tudes which expresse (as Gratine sayes) Egregii curamma-rii; their care of providing a worthy Husband for their Sister, so spiritually they signific, that Christ and his fervants will be wanting in nothing, but do all for her dervants will be wanting in nothing, but do all for her that they can in her refeelive conditions, They will make her a Wall first, give her a Foundation and a Name, fepartae and divide her from others, and when that is done, they will enlarge her, and increase her beauty so, that (as that Emperour said of Rome, invenit Laterition, reliquit marmorem) from poor, and weak, and contemptible, the thall become, ftrong and glorious, and the house of the great King, Pfalm 48.

23, 4.

And if she be a door, we will entiste her with boards of weder! That is, say some, if she be wavering and unsta-

ble as a door that turnes to and fro , then we will firengthen and confirm her with holy precepts and instructions. Others, seeing she is, or when she is a door (the Gate of Heaven indeed) then wee will chree and paint upon her the remembrance of my Name and goodnesse, as they used to do over their Gates, Deut. 6. goodnetic, as they used to no over their states, Deut. 6.
90, and to this fenfe the LXX. read it, Orapac Japun
87, duran. Further, some read, if the have a doore,
that is, if the come to bee any thing perfect and comthat is, it inc come to be any timing pericer and com-pleat, as house are, when the doors are fet up (which is one of the last works in building) then will icompass her with my everlasting mercies, and preferve her walls and her gares, that the gates of Hell shall not prevaile and her gares, that the gares of recti hall not prevaile against her; but a great and effectual door being opened I Cor. 16. 9.) notwithstanding all adversaries, the rightcous nation shall enter into her, and she shall be made an habitation for God through his spirit; her walls

failvation, and her gates praile.

V. to, I am a wall, and my breft like towers] or when
I shall be, or I am become a Wall, that is, grown up
and waxed strong in faith and love; and not only now a Wall, but a compleat Fabrick; for like fo many towers, now my brests are sashioned, and are made both beautiful to my self, and helpful to others, Others read, I will be, or I desire to be a Wall, and so make the words an obedient answer, or satisfaction given by her, wherein she accepts their good wishes and purposes, and covenants on her part, that she will preserve that great Depositum is concredited to her, as walls and towers preferve the city : And in this the is an excellent pattern and example of that humble dutifulnesse and obedience, which all the Members of the Church should imitate: who like living stones should not bee deaf to the vovce of Christ, but rise up and grow when hee calls by his spirit into that mystical Wall or tower, whose corner-tione Christ Jesus himself is, the Foundation being the Apostles and Prophets, in whom all the building filly framed together groweth unto an holy Temple in the Lord, &c. Ephel 2, 20, 21, 22.

Then was I in his eyes as one that found favour] Or. Them was I in bis eyes as one that found favour] Or, from that time I shall be, or I was as one; that had found favour, or peace. Which words are either to be looked upon, as the effect and issue of her being built, up through Christ, or csic as the cause of it; which is nothing clic but the free gace and metry of God, who when, we were Enemies and Rebels against him, did yet work peace and reconcilisation for us. Rom, 5 1, and 10, when we were shones despited, and refused, did challed to the her to the present in his side to an official and refused, did challed to the her to the present in his side to an official side which we have the benefits in his side to be present in his side to an official side. us to be precious in his fight, not fuffering us to perification among the rubbish of the World, in the blindnesse and crookednesse of our hearts, but digging us out, and po-lishing us for his own Temple did exalt us into a spiritual house, &c. 1 Pet. 2, 4,5,6,7,8,9,10. We cannot omit that Tremelius doth here goe alone, and reads singularly, prope confeents, I had almost gaind favour in his eyes, wherein though he depart from other translations, and perhaps from the rigour of the Hebrew Text, yet his Observation and Note makes amends for his feration, which is, that the Church being now thus ferled and composed, rejoyeeth in her own happy condi-tion, though it be not abfolutely perfect. She was not yer fully compleat, nor yet far off rom it; which was a great bleffing, as the confeled, and so should be ac-knowledged by all her Members who are bound to praise the Lord for any inchoations and defires of truth and peace, though yet not arrived at the full measure and confummation thereof; if it be but proph, nigh at hand, and a little way off, they should bless him for it, and by hope and patience possess their soules untill they enjoy all, and from the Porch bee brought into the Chamber of Presence. So that learned Man, very piously and devoutly, Non procul absum ab illa tranquilitate of fælicitate, de qua nunc laboro tantopere; jam videor mibi in

Jentifiare, as qua man insure immerce, jume versar as immine ejus everjari, öre.
V. 11. Solomon bad a vinterard at Badal-Hamen] Thefe words down to the laft verse are most fitly applyed to Christ, who in them, first is pleased to commend and extol his Church, and then after to exhort and admo-nish her; which is the art of true Rhetorick, since nothing is to likely to incite and kindle ingenuous natures, as praise and honour. Now this dignity and worth for which the Church is magnified, is advanced by compa-rison, which is taken from the riches and fertility of the choycest Vineyards in Judra, of which no question but Solomons was one. The word for Vine-yard is generical, and may be extended to all forts of rural polleffiens, whether, Orchards, Gardens, &c. For Engl-Hamon, fome read, a countrey which hath much people, or is populous; changing the proper name into two Appella-tives, vyhereof the first half signifies to have, and the latter, a multitude : others turn it , in a fruitful place, not with respect to the Grammar so much, as the sense; because (say they) it must needs be a fruitful place that is able te keep luch multitudes: But vve need not these compulsions, vyhercof none can be more fignificant or useful, than the proper and native reading; it being afferted by the great Grotius and others, that such a place there was not far from Jerusalem; which is more probably meant here, than that Hamon in the division of Naphtali, vyhereof vvc read 1 Chron. 6.75.

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of vve read 1 Chron. 6.75.

He let out the vineyard unto keepers] Or gave it to be kept, as God did l'anadife unto Adam, Genefis 2. 15. and as David did his vineyards, 1 Chron. 27. 27. It is and as Davia unit in the third in the control of th lower Officers may be admitted by the supream both to counfel and government; which are called, it πράμερες δίε δι από με το μετά το με το μετά μετά το μετά that they keep them fafe, and in due obedience to the chief shepherd.

Every one for the fruit thereof was to bring a thousand pieces of silver or, A man was, Heb. whose UN is often diskiof pugers of Man was, rice, whose was is often inflead of, butive, Exod, 32, 27, Pfal. 1, 1, Some read In, inflead of, For the fruit, and for Pieces, Shekels of filver, which were their common money, and a name both for weight and their common money, and a name both for weight and copy, being in value anfwertablete our Half crown Eng-lith. Now by this that every Tennant was to pay lo much yearly, it is conjectured, that every one of them held as much ground, as would answer the planation of a thouland Vines, which could not be much; and therefore the profit was infinite from fuch a quartity, and more than tennet times fo much of the b. Il slad not that the could not be the b. Il show the b. Il sh in Europe will afford. Now to make good this conjeflure, we have cited that of Efay 7 23 where those fruitful places that could receive and cherish a thousand Vines, are faid to be worth a thousand filver-rings that vines, are taut to be worth a moutand inverseings, that is, for many finkeles, as Tremel, fitipplyeth, Well was this Land called, a Land flowing with Milk and Honey; for what most praised piece of the World can boast the like gratitude to the most careful habandry? It being after this proportion most dimonstrative, that so much land as was capable of fo many Vines was equal to above fixe fcore pounds per annum , after our valua-

V. 1. my vineyards which is mine is before me] Here now follows the other part of the comparison, the drarwino coig: in which Chaift opposeth his Vineyard (his Church) of which, Efay 5, 1, and 27, 3 and 11, 33. Pfal, 80, 8, &c. to that of Solomons, which is inferiour to it in many respects. Such are 1. The propriety of it, it was his own, given to him for ever as an everlatting inheritance, Pfal. 2. 7. Salomons was but temporary and mutable. 2. It is ever before him, but Solomns was not; his eye and presence was confined, and though as a King no eye and presence was commend; and enough as a king he had long hands, yet they were limited and circumferibed; He could not fee, nor correct all diorders and errors in his Vineyards; but Chrift could in his, who is alwayes with his Church, Marth. 28, 20, and a vayes walks among her Candlesticks, having engraven her up-on the palms of his hands, and her walls being continually before him, Flay 49. 16. That is, not onely under his knowledge, and under his power, as that phrase fignfies, Genesis 13. 9 and 20 11, and 24, 51. &c. but likewise under his constant never-slumbering charge and protection. So Vatablus reads, for before me, Mihi cura eff; and so we find the phrase used frequently, 2 Sam. 7, 29. Elay 40, 10, &c. Oh, how doth it concern her to walk and live being ever in his fight! As her state and wants are alwayes before him, so should his judgements be before her, 2 Sam. 22. 23. And so thould her Faith and comfort be strengthened in the sense of his unchangeable kindnelle and regard towards her. Noti dubia effe de falute tua, cum numquam possis elongata esse de conspe-Elu fuo.

Thou, O colomon, must have a thousand 1 Or let there be a thousand (that is shekels) for thee, O thou better Solomon; who better defervest that Title, having eterall thoughts of sease to us, and being the Prince and God of peace, Efsy 9.6. Heb. 13. 20 The volgar Latin translates the word, but corruptly, as the bell Interpeters acknowledge; for inflead of the Vocative (O Selmon) they read either the Nominative plural, or elferthe

Genitive fingular; neither of which are fcarce good Ladefend the latter, telling us that Pronouns post, flives are often refolved by the Genitive, as in Plantas we finde, Tuum edilliam Ap Iliais, dec Burthis is a Criticifine , which I believe never came into the thoughts of that Translator. By a thousand, we may understand any large meafure, or number indefinitely, for fo do the holy Scripluce, or number machinery, for to do the may see per tures use to expects any greater multitude or quantity, 2 Sam, 18, 2, Revel. 20, 4 And it teacheth that the fit and chief care should be to please our great Prince with bringing forth much fruit, Marth, 21, 33, 34. We should abound in works of faith and holinesse; and as he bleffeth our flocks, and substance so, that they bring forth thousands, and ten thousands in our ftreets, Pfal. 144. 13. So should our fruitful hearts inc case with the increases of God, bringing forth grapes in his vineyard, not wild grapes, left he lay us wafte, and cut us down, Elay 5. 5, 6.7. and Matth. 21. 41.

and those that keep the fait of it two hundred ? That is, all the officers and watch-men, which are fet over it, should in their proportion receive a liberal compenfation, and recompence for their labours: For Christ doth not fend labourers into his vineyard without hopes of reward; though the chiefest remanciation is to see their vork profper . and that fruit abounds towards their Accompt before God; yet they shall not shut a door in his else so small that it is not worth the mention : whereas Christ allowes a sitch part with himself , a glory almost Christ allowes a nun part with limiter; a giory almost like his own, with which they shall thine for ever that are faithful in his work, Dan, 12. 3. V. 13, Thou that dwellest in the gardens, the companions bearless to the voyce? This is the last part of Christs last.

words here, which are his exhortation to his Church, whom he calleth the Inhabitress of the Gardens, because she is divided and branched into many particular Congregations, which are no lefte delightful to him, is double, whereof the first is but infinuated , not formally express in those words, The companions hearten to thy voice, or while the companions hearlien, of implying that it is her duty to instruct and teach them, not to lord it over them, being her companions, not her fervants, or hand-maids, and therefore parta-kers of the same precious faith and grace with her felf. 2 Pet 1, 1, And likewif: that it is their duty to hearken and learn from her with all ready attention, and obedience, (for so the Greek word ausgadoden, and the Latine Ausculture, or Attendere import) that so they may not be (another pearls and treasure myort) that to they may not be (another pearls and treasures of falvation, but may glorific God in his word, Jerem. 13. 15, 16. Act. 13. Ac. and by fetting to their feal become a crown of rejoying to his Ministers and to Christ himself, whose

case then me to hear] Or caule them to hear me, or, hear chou me: Which various readings are all founded upon the Text, and contain as many feveral observations, which they should learn: Frst, 'Ακύπσεν με, as the LXX. Hear, and obey my voyce; 1. Preduce me, so Tremelius; Let my Gospel be the whole doctrine, and not thine own Traditions; Preach not thy self, but me; let thy Sermons flow with the pure waters of life, bring them gold and precious stones, not hay and stubble, μηθαμε κ'θηλοι, ή υποχαλικών, as Greg. Nazianz. No drolly, base, adulterated mixtures, 3. Fac ut audiam il-l.m., 6 Pifcat and others not far unlike the vulgar Latine, Fac me audire vocem mam; which it feems our Translators thought most worthy to imitate; and so in-deed it is, because it includes that other essential part of Gods worthin and fervice, which is calling upon his Name, and offering to him that welcome facrifice of Prayer, which he doth not here only, but in many other places so often require, and hath promised to accept: There must be preaching and hearing his word, but yet not fo as to exclude Invocation and prayer; for these two should (like those famous Twinnes) grow alwayes together, being the permanent standing Ordinances of the Church of God, Ast. 6. 4.
V. 14. Make hastemy Ecloved, and be thou like to a Reel

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Annotations on this continues of the away; not from me, but to me: This is the Churches last speech, her Gienas avez, which we have observed before Chap. 2. 9, 17, but not under that fense and Notion which it carrieth here. Before it was her defire, for his first coming spitually in his Ordinances, but here the beggeth his last and kappier Advent, which the defireth may be speech and ladden; For to stipe is containflowant the rend genus; and allowes no delayes: Rumple Moras, me will be speech and ladden; For to stipe is containflowant the rend genus; and allowes no delayes: Rumple Moras, and be translated into the vertalting glory. Thus the Spitian and be translated into the vertalting glory. Thus the Spitian and be translated into the vertalting glory. Thus the Spitian will for the best of the mutual importance of the continues of

cal Song conclude, and breathe out as it began in heavenly delights and pleafurers which pleafures are called
piece teres and find to grow upon mountains: They
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ets ascends no further, than to that which but onely shadowes and figures Heaven: Behold their Loses lates

Fortunatorum nemorum fedefque Beatas and ogain

Largior hic campos Æther , & lumine vestit Purpureo ~

- Lucis babitamus opasis Riparumque toros, & prata recentta rivis Incolimus ---- Campofque nitentes

and again

and again. **Course laiste of long-ability aprant.**

Thus ample and copious are sheir characters, but alast narrow and grofie when opposed to the return and perfect Reft, and light, and Peace, and immore leafingers, and time for joy, which are as Gods right. Band, and in his prefence for evermore. O let us life that and in those hills! I let us alpite and pant like thirty. Roceathing but incentife, and allelujables, and corns of lite. Let us look and haffe unto the coming of this day, a Pet. 3, 11, 12. As the Jewes water of the first confoliation of lifact, so let us wait, and make ready, and watch continually for that day of refreshment; they when it shall come Christ may take us up with himself unto these guountains of spices, and fay unto us, Come ye belsted of my Father receive the Kingdom: In which Kingdom we final (instead or this Jinga ane wong unto the Lamb, and to him that sits upon the Throne, unto all extensily. Amen. eternity. Amen.